

# HERALD of HOLINESS

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

VOL. 12, No. 33. WHOLE No. 605

KANSAS CITY, MO., NOV. 14, 1923

OFFICIAL PAPER, CHURCH OF THE NAZARENE  
Subscription Price—\$1.50 a year in advance.  
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Published weekly at the Nazarene Publishing House  
2109 Troost Ave., Kansas City, Mo.  
Entered as second-class matter at the post-office  
at Kansas City, Mo. Acceptance for mailing at  
special rate of postage provided for in Sec. 1109,  
Act of Oct. 3, 1917, authorized July 19, 1918.

## My Two Fears

SINCE childhood, I have been possessed of two fears. One is the fear that I will finally lose my soul in hell, the other is that, though I may indeed save my soul, I may waste my life, so that it will not count in things that are worth while. Of course, the first is worse, in a way, still the thought of coming out to the end of life and dying as "poor" as I was when I came here, leaving the world without being especially missed by any one and going up to the Judgment with "nothing but leaves" to show for all the "time of fruit" through which I have passed is nightmare enough.

When I was converted and, subsequently, sanctified wholly at the age of fifteen the bitterness of my first fear passed. The consciousness of a present peace with God has been my solace in prosperity and adversity now for nearly twenty-five years. Still, I do not possess an unconditional "assurance" that I will finally get to heaven. I know the promises of God are true and that He will never fail me; but I believe that "final perseverance" is conditioned upon my own obedience to God and upon my continued trust in Him. And I have seen others who had once been accepted of God and who seemed to have as clear assurance as I have ever had, fall away from God and grace into fearful backsliding, and I have known a number of such to die in the dark and go out into eternity without hope, so I am still afraid of sin and of hell. And I would be still more fearful regarding myself if I should discover that this fear were departing. I rest better when this fear is so keen as to make me jealously and zealously careful. I heard a man say once that he believed he had reached the place where he could not go back and that he was certain to be true and to get to heaven; but within less than a year from that time that poor man had lost his hope and was so entangled that his influence as a Christian was gone and he was a forlorn and discouraged man. I feel that I dare not rest on anything that I have ever been or on anything that I have ever done or intended to do. The same blood that first made me clean must flow over my heart and soul continually and I must by all means do nothing that will grieve God and expose my soul once more to the wrath of the Sin Avenger.

Also my second fear was somewhat assuaged when I had finished my first day of "service" for God and when I could realize that I had expended some little effort for the promotion of the kingdom that will never pass away. I have sometimes believed that I was instrumental in winning a

soul to Christ and I have believed that I have had some little to do with the direction and moulding of a few lives which promise to be useful and fruitful in exalting God and blessing humanity, and I have never known any other joy that compared with the joy that I have felt when I have contemplated these "tasks accomplished."

But on the other hand, I must often reflect on the fact that I have never done very much and that what I have done may often have lacked the motive that would be required to make my works stand the fires which will burn up all hay and stubble and wood and every light and combustible material. I have probably endured less of want and pain than I would have done if I had never served Christ at all, so I can claim nothing on the score of what I have suffered. I have been honored by my friends, respected by my acquaintances and if I have had enemies they have not disturbed me, so I have no surplus of thanks stored up to my credit. I have conducted a meeting when I would scarcely have done so except that I desired the comforts that the remuneration would bring. I have spoken and written when my most impelling motive was that "it is expected that I will do it." I am happy that I can say that I have never been insincere, but often I was casual. I am not just sure as to how far I have been influenced by the frowns and favors of those whom I have thought to bless, so I am not sure, after all, that I fill a very important place or that I would be greatly missed if I should vacate it, or that I would have many sheaves to lay at the Master's feet if I should go now to His own crowning day. In fact, I am afraid to not feel as I do on this question; for I have felt and thought otherwise sometimes and some providence immediately brought me back as though I were about to wander into a life of carelessness, ease and uselessness and I have repented for any sentiment of self-sufficiency that I may have cherished and have turned again to the task which my hand had found with a better zeal and a holier desire. I do not claim to be *ready* to die; I am by the grace of God, *prepared* to die, but I have done so little and my service has been so faulty that I can not but hope that God will give me some further opportunity to "lay up treasures in heaven" by means of a worth-while life; and if He is pleased to do this, I plan to make every day return its utmost of credit to the Bank of God. I must be a holy man in order to see God at all, and I must live a devout and useful life if I am to have any "goods eternal" in addition to my own saved soul.

### THE CURSE OF LAWLESSNESS

**A** FEW thousand, at most a few hundred thousand bootleggers and liquor law violators seem determined to break down the effect of prohibition laws. The eighteenth amendment to the constitution and the Volstead Act are the result of the work of the best people in this nation and they had and still have the approval and support of the large majority of law-abiding citizens; but there is no denying that there are flagrant and alarming violations and that the contagion of lawlessness is spreading. However, all this talk about its being impossible to enforce our liquor laws has its spring either in unpardonable ignorance or in infamy and wickedness.

There is a general "spinelessness" on the subject of law enforcement. Governors who announce general policies for commuting sentences which have been passed by courts operating under the constitution of the states are tolerated, and paroles and pardons have become common enough to virtually remove the fear of punishment from before the eyes of the wicked. The good citizens of the country are asleep on the subject of law enforcement and the liquor people, low and high, are working night and day to nullify the prohibition laws.

Soft-handed, compromising preachers are parties to the curse of lawlessness to which we are now exposed. The preaching away of a future judgment and of an endless hell has destroyed the sanctity of the oath and broken down the consciousness of the righteousness of the cause of the Sin Avenger.

There is no conflict between Christianity and good citizenship and holiness of heart and life is perfectly compatible with that courage that is necessary to make a citizen a terror to law breakers. Of course, great blame is to be placed upon officers of the law for the laxness which we find in the country, but in a democratic country like ours there is a great responsibility upon citizens and upon all who have to do with the moulding of public sentiment. The preachers and church members of this country are more responsible for the passing of our prohibition laws than the rest of the population; and if these laws become ineffective, if our nation goes down in the ruin of general anarchy, it will be because the preachers and church members of the country went to sleep.

We must look into the records of all men who are candidates for office, whether the office be that of constable of the precinct or President of the United States, and we must take no risk on the men who are in the fog or who have not a clear record as supporters of prohibition. We must not let liquor come back, either through the front door or through the back door or the cellar. It must not come back at all.

### OUR DEBT TO THE COMING GENERATION

**A** LITTLE while ago a tired mother whose first born had just "flown from the nest" to enter her own world of usefulness said to me, "It looks like that just when your children get to where they could be a help and a pleasure to you

they leave you and start out for themselves." And she enquired, "When will we ever get back what we have laid out in money, energy, and anxiety for them?" I told her that we will never get it back, but that we have by this means simply paid the debt which we owe our own parents. They passed the debt on to us and we pay it, not back to our parents, but on to our own progeny.

And behold here a cause for parental laxness! We expend more readily upon objects from which we expect a personal and immediate return. But children are poor chattels unless we "make them pay" at the expense of future generations; therefore, parents give their attention to the pursuit of riches and fame and let their children "grow up."

I owe a large debt to my father who "passed on" many years ago, and to my mother who now feels the weight of her seventy-one years. I cannot repay them directly, but I pass the debt on by putting into my own children the effort and care and training which will send them forth to bless the world in which they are called to live.

### Questions Answered

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

**Q.** A senior deaconess not only does not wear the deaconess garb, but wears a hat that is a stumbling block to younger members of the church, and she justifies herself by saying that our rules do not forbid the wearing of feathers; what would you do? P. G., O.

**Ans.** The dress question is a difficult one and one that we cannot afford, as preachers and people, to ignore. It is true that "Feathers do not make the bird," but is also true that birds wear the feathers which are appropriate to their own breed. Worldly dress does not make the people worldly, but still dress is a fair index to character. It is a great shame that some people professing holiness cannot be distinguished from the world, so far as appearances are concerned. It does not seem that it should be necessary to legislate for holy people on the matter of rings, beads, lavaliers, ear rings, feathers and such like. These articles are so commonly identified with the world that it just seems like a person who has been baptized with the Holy Ghost would look upon them as "Garments spotted by the flesh." I wish every Nazarene would get a copy of Wesley's sermon on "Dress" and read it twice within the next thirty days; perhaps it would be a good thing for us to publish this sermon in the HERALD OF HOLINESS. Anyway, the Devil would like to get the Church of the Nazarene drifting toward the world, even if he has to begin on so silly a thing as worldly conformity in dress, and I suspect he will make capital out of the inconsistencies of preachers, preachers' wives and deaconesses in this matter, if he can.

**Q.** Please explain Luke 9:27, "But I tell you of a truth there be some standing here which shall not taste of death till they see the kingdom of God." Mrs. B. M. S., Mo.

**Ans.** I think the explanation is found in the verses which immediately follow on down to the thirty-seventh verse. In other words, Jesus was speaking of his transfiguration on the mount which was a true earnest or sample of what the "Kingdom of God" (using the term as it is often used in the Bible) will be when the sanctified are all glorified. The claims that the Master referred to the destruction of Jerusalem or to the particular case of the Apostle John, concerning whom it was later reported that he should die (John 21), are both, I think, without proof.

**Q.** I rent an apartment for \$90.00 per month, my light and gas bills average \$8.00 per month. I rent out the rooms and pay laundry bills of \$2.00 per week for the rented room linen. I have my living quarters in the apartment and do all the work except the laundry. What part of the income from the rooms should I tithe? Mrs. J. G. G., Ill.

**Ans.** Subtract the amount of the expense incurred in the running of the business from the total income and tithe the *net* remainder. In your case, you should also tithe the amount that your own quarters saves you, for rent for the family is not business, but personal expense. If part of the bill for gas and lights is for your personal use, make an estimate of the amount and tithe that also. In short, segregate your expenses into *business* and *personal* expenses, subtract the former from your income and tithe the latter along with your surplus above business costs. Income from your own labor should be tithed, though you subtract any hired labor which is used strictly in the producing of the income.

**Q.** Where and by whom was the "Red Cross" started? J. W. B., Okla.

**Ans.** "The International Association of Red Cross Societies" is the result of an agitation started in 1859 by M. Henri Dunant, a citizen of Geneva, Switzerland, who was moved by the sights of unnecessary suffering which he witnessed at the battle of Solferino. The first international conference met in Geneva in 1863. What was known as the Geneva Convention, which is really the international constitution of the Red Cross Societies, was signed in 1864. There were sixteen nations represented. By 1906 forty-three nations had ratified the "Convention" and had organized national societies. "The American Red Cross" was formed in 1881 (the Convention was ratified by the United States the following year); Miss Clara Barton was its first president, and she is chiefly responsible for the widening of the service of the society to include, not only war relief work, but also assistance in times of famine, pestilence, flood, fire and other peace time calamities. The various national Red Cross Associations are not intimately connected, but the society at Geneva is regarded as the central committee of all. The "Convention" of the Red Cross is regarded as part of international law by the nations which have ratified it.

# The Fundamental of All Fundamentals

By the late REV. B. F. HAYNES

WE ARE a fundamentalist of the first water. We believe there are great over-mastèring truths, or tenets which are truly fundamental to the faith once delivered to the saints. We believe these are essential features, or elements to be incorporated into the belief of all who accept Christ and become His disciples. No plea of tolerance, or charity, or brotherliness, or unity must be allowed to dim or lessen the imperious claim of the fundamental doctrines. Not one of them can be regarded as indifferent, or as of minor importance. They are foundation truths, and are necessary as the basis for the projection of right lives in conformity with the Word of God. We simply want to add a word here, stressing one point, that right character issuing in right and scriptural living, is after all, the fundamental of all other fundamentals, while it can only come after the fundamentals of faith already referred to, it is yet true that this well rounded Christian character and consistent Christian life are what will most profoundly impress and influence others. In these we furnish a sample of what the Gospel proposes to do and can do with poor, frail, wrecked humanity. The miracle of a good, consecrated man being made out of a wild, wicked man is what arrests the attention and thought of men, and bears upon their consciences a conviction of the truth of the claim of that Christ in whom we believe. Seeing human wrecks saved from the boiling waves of sin, and become patient, wholly trusting believers in the meek and lowly Jesus, is an argument unanswerable, and a demonstration which quenches all desire for an answer, and compels an acceptance of the claims of our Christ. Other means have been tried during the ages past, but failed.

Our friend, Bishop Horace M. DuBose, makes wonderfully clear this transcendent truth in an article which we append. Read it and be convinced.

## MADE TO BELIEVE

There was once a youthful man who said to a great teacher of the faith, "I would fain have an unmistakable evidence of the Godhood of Jesus Christ. But I do not believe." They went on a journey into the olden lands. His friend led him into the old Danish church. They stood before Thorwaldsen's statue of Christ. The young man was silent and went out filled with a sense of awe, but when they were in the open again he said, "It is tremendous. I was overwhelmed. I was mastered by those marble hands. But I can not believe. I saw there only the product of a man's genius." Then he led him into a great auditorium with half a thousand human beings gazing with wonder upon a prima donna who sang with the passion of a very saint:

"Jesus, lover of my soul,  
Let me to thy bosom fly."

The whole audience was bathed in tears and hung with breathless silence on every strophe as it burst forth from the lips of the singer. The young man was clothed with awe and wept, but when he was outside the building he said, "Man, I do not believe. What I heard was but the voice of a woman and the simulations of the throat of a prima donna. It is marvelous and overwhelmed me, but I explain it all on the basis of the natural. I do

not believe." Then he took him into the old Flemish cathedral and showed him Ruben's painting of the descent from the cross. He saw the limbs and the gaping wounds. He saw the Son of Mary lifted from the cross in the hands of St. John and Nicodemus and Joseph of Arimathea and St. Longinus to be made ready for His burial. He stood with awe, and his heart almost ceased to beat; but again when they were without he said, "It was wonderful, but I do not believe. What I saw was what a skilful artist has wrought with brush and color." Then at last the teacher carried his youthful friend down into the purlieus of a great city. They went under a low arch all dimmed and begrimed and stood within a chamber dimly lighted. There were from fifty to one hundred human beings there in all stages of depravity—the drunkard and the harlot and the thief and the outcast and the maimed and the leprous—all in bondage and chains of sin, whose master was Satan himself. There stood up in the midst of them one who himself had been five and thirty years an inmate of prison, who had been an outcast, but who had heard of the power of the Son of God and had believed. He stood up and spoke. One by one they arose, and one by one made confession and were carried and washed with water of their filth and came back testifying. He saw those who in other days had passed through the same stages and who with radiant faces stood and testified. He listened a long time. No tears were in his eyes, but a deep calm mingled with all his thoughts. And now when they were outside again he said, "Man, I believe, for I have seen God. Only God walking in lazar houses and standing among the halt and blind and poor sinners, able to forgive sin to the uttermost, only God could do this, and therefore I believe."

## THE PRAYING PREACHER

By REV. J. A. KRING

*"But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).*

THE above decision was rendered by the twelve apostles who, desirous of having the poor regarded for their bodily sustenance, had called the multitude of the disciples together, and had affirmed of themselves as ministers of the blessed gospel, "It is not reason that we should leave the word of God, and serve tables," or look after the temporalities of the church. That was not the work given to them by the Head of the Church, but rather their sole business was to give themselves "continually to prayer and to the ministry of the word." Hence, instead of them representing an easy-going, time-serving, money-loving, pleasure seeking, man-fearing, and public-catering type of ministers, they were a God-fearing, Christ-loving, Spirit-obeying, hard-working, sin-hating, courageous company of holy men, that moved heaven, earth, and hell with their messages that burned like fire, cut like a knife, pierced like a sword, flashed like lightning, roared like a cannon, killed like an army, wounded like a gun, soothed like oil, and healed like a medicine.

In these awful days of the predicted apostasy when the "Higher Critics," modernists,

liberalists, reverend skeptics, and blatant infidels, who have taken the field (the pulpit and the press) in the name and under the guise of the Christian religion, are delivering their messages with a bold front, and are directing their assaults against the miraculous conception and virgin birth of our blessed Christ, His ability to save from all sin both actual and original, and hooting at the verbal inspiration of the Holy Scriptures, etc., and are thus pulling down the very foundation of the Christian religion, and are undermining the faith of our youth—I say, with all this confronting us, it becomes the imperative duty of the God-called, Spirit-filled, Christ-commissioned, heaven-indorsed, and Church-recognized ministry to "cry aloud and spare not." But to do so one must be filled with the Holy Ghost, who always imparts a holy boldness, making one fearless of men and devils, and determined to "obey God rather than man." Such a holy courage is obtained when the "old man" of sin is eradicated from the inner spirit nature. But such an experience is retained only at the price of much prayer and waiting on God. If it was so important that those mighty men of God should give themselves "continually to prayer," then it seems worse than folly for ministers of the twentieth century to hope for success in real genuine soul-saving work if they flatter themselves they can get along without using the mighty weapon of prayer. No matter how perfectly the sermon is outlined, nor how much truth it has in it, nor how well it is presented to the waiting audience, if it lacks that peculiar, indescribable, holy unction that God alone can give, it will fall to the ground like the leaves from the trees in the autumn time; the spiritually alive will receive but little good and those who are dead in trespasses and in sins will sleep on undisturbed.

The preacher who succeeds in real, genuine, Holy-Spirit produced revivals, no matter what other qualifications he may have, both natural and acquired, must be pre-eminently a man of mighty prayer. Before he can speak effectively to men, he must first talk with God. If he is to prevail with men, he must first prevail with God. If he is to have influence with God, and power and influence with men, then he must be often alone with Jesus and must spend much time with Him whose going forth is from everlasting, and of whom it has been written that the clouds are the dust of His feet. He must dwell in the secret place of the most High and abide under the shadow of the Almighty until he is thrilled and filled, and electrified with celestial fire, liquid glory, and holy power, and the message so saturated with the divine presence that it will grip the hard-hearted, seize the stiff-necked, overtake the self-willed, break down the self-important, arouse the sleeping, awake the dead, throw consternation and confusion into the ranks of wicked men and devils, and bring things to pass for the glory of God and the salvation of the lost.

As an ambassador for Jesus Christ he carries with him the terms of reconciliation, and he dares not, on the penalty of losing his own

soul and having to answer for the damnation of others, change the message at any point, or alter the condition in any respect. To make it any harder for souls to get saved and sanctified than the terms warrant is to be unjust; to make it easier is to be unfaithful to the trust committed to him; while to offer a substitute of his own is to be a criminal, and guilty of high treason against God. Hence his call is the greatest, his commission the highest, his responsibility the gravest, his work the most important, his influence the most lasting, his final accounting to God at the judgment for the talents, time, and opportunities

afforded him during his probationary state, the most strict, and his reward the richest, of anything that this world has, or can offer.

If he reaches his maximum of efficiency, then like his Master, his whole life must be a life of prayer. He must constantly recognize his utter dependence upon God. He must have unbroken communion with heaven, and moment by moment he must draw on divine resources for body, soul and spirit. In fine, the praying preacher is the one who will make good, and be a blessing wherever he goes. Reader, do you belong to this tribe?

## Asbestos Religion

By EVANGELIST URAL T. HOLLENBACK

*"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. 3:25).*

*"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power" (Rev. 20:6).*

THE age in which we live is one of severe and peculiar trial to the professor of Christianity. God must try the hearts in order to bring out the genuine and put aside the false. Because of such diversity in religious profession, the unconverted can hardly know the right from the wrong, the false from the true, unless there be some peculiar power manifest in the true. So God has designed to try us and allow us to be tested that we and others may know and see the genuine grace of God.

Nor need we say that the trials of the early Christian fathers were any more "trying" than those that come to us. They were more definite and more apt to bring physical suffering, but the trials today are producing much evidence of hypocrisy and moral cowardice; and in their practical effects we may say that the present day methods of Satanic attack are as hard to resist as direct persecution would be. Temptation to face lions, the stake, the rack, or death for Christ would be a temptation that would be instantaneously detected and quickly settled one way or the other. But Satan attacks in an angelic way, with smooth assaults, and very rational and seemingly plausible arguments, to shade the truth, to compromise, to give way to indolence, to seek ease and popularity, and these are just as dangerous trials as the demand to face the furnace of persecution.

We must expect trials here, if we are worth trying. "Think it not strange," says the inspired apostle, "concerning the fiery trial which is to try you as though some strange thing happened unto you."

We will be tried in the fires of social ostracism. Worldly minds will not enjoy our presence, and that lack of enjoyment will be mutual. But we can have "the Friend that sticketh closer than a brother." And the fellowship of saints will be much better every way than the association of mocking men and women.

We may be tried in the furnace of affliction. The psalmist said, "Before I was afflicted I went astray." Affliction does not mean that

God does not love us; it may mean the opposite. He who would have a bright spiritual polish must be willing to bear hard on the stone. Great saints have sometimes been great sufferers. Affliction will not hurt our souls if our faith and patience are exercised thereby.

We will be tried by the fire of enduring time. Time is the test of religious character. Many endure for awhile but afterward they are offended and fall away. The ten virgins all started with lamps trimmed and burning. But the "tarrying" of the bridegroom is what tested their supply. The waiting for Christ to come will test many person's grace. But we must be always drawing supplies. The wise took a second supply of oil. And we must tarry until we are endued with power from on high. The fullness of the Spirit is essential.

We may be tried by the fire of poverty. The continued growls of the wolf have been a severe trial to many ministers of Christ. They were tempted to depart from the narrow way and seek more lucrative employment. Or they were tempted to depart from the strict path of honesty and faith and make money in questionable ways.

We may be tried by the fire of misunderstanding. To aim to do well and then make a mistake causes us more or less suffering. If we do not make a mistake some one will think we did and will misunderstand our motives; this is a fiery trial. To have our best friend to misunderstand us is a scorching trial, but tell it to Jesus and He will bring it out again all right.

We will be tried by the fire of criticism. This is a great agency of improvement. Let us not criticize our critics. They are our friends. They show us how to improve. He who forbids criticism will get a great deal of it. He who welcomes it will seldom receive it. Our critics can point out how we can improve better than our admirers can. The critic will perhaps get no reward in heaven for criticism, but since he is working for nothing and does us a lot of good, we should thank God and take courage. First, we should see if the criticism is just. If so (and it generally is), then if we improve on that point we will get blessed in spite of and even out of the criticism.

Our Christian experience will be tried by the fire of truth. Faithful ministers will preach

so close that we will feel the singeing of the blazes of red-hot truth. But thank God for such fearless preachers. Seek to keep close to such fires as that.

We will be tried by the fire of Satanic oppression. We will be in heaviness through manifold temptations; and will not know why. The accusing hounds of hell will bark at us. They will put thoughts into our minds and then accuse us of originating them. They will get our attention and then accuse us of listening to them. And they will sometimes keep up their lying accusations all day long.

There may be many other fires that will try us, but what does it matter? If the Lord Jesus Christ is in the fire with us, we will come out not only without the smell of smoke but with more and greater liberties than before. Christ has suffered all the trials we will have and He is able to hold us steady in the furnace.

But finally, all these trials will sink into nothingness when the trials of the judgments of God appear. When "the elements shall melt with fervent heat," and the "earth and the works that are therein shall be burned up," when "every man's work shall be made manifest, for the days shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is,"—this then is the only fire that need give us concern. Let hell roar, demons hiss, mockers sneer, society spurn, and time wear; while all the fires of opposition blaze in this life; the only thing that should concern us is the fire of the eternal judgments of God. Let us not be indifferent concerning the final holocaust when all our works shall be offered on the altar of final judgment to be tried for eternal rewards. "Every one shall be salted with fire," when Jesus comes "in flaming fire taking vengeance on them that know not God," "when all the proud, yea, all that do wickedly shall be as stubble," when the world rocks with the blazing fire of God's tribulation judgments; and the terrible majestic presence of the King of kings and Lord of lords shall try the souls of men and pierce the hollow professions of insincere religious mists; then those that have washed their robes and made them white in the blood of the Lamb, who have followed the Lamb here, and expect to reign with Him forever, shall sing a new song, shall walk in white with their glorious Lord, and shall escape the fires of eternal night, that give eternal torment to the moral and spiritual apostates. If God's saints were called to go through the fires of hell, they would feel no hurt; for they are immune from such things, having already in this world had the inflammable matter burned out of them in the fires of Pentecostal grace.

Pilgrim! Weary pilgrim! Are you in the fires of affliction? Listen to the glorious words of God:

"Fear not for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

GREENFIELD, IND.

## THE RELATION OF THE RESURRECTION OF CHRIST TO HIS SECOND ADVENT

By REV. A. F. HAYNES

CHRIST in His resurrection, we know, took again His body and retains the same in His glorified state. We know, therefore, that it is in this same body that He will come again. In this fact is given a hint of the method or medium of divine manifestation during the millennial reign of Christ. The literalness of the resurrection body of Christ is attested by the fact of His post-resurrection appearances, eating, drinking and conversing with the disciples for forty days. Therefore, it seems plain that He will at His second coming, and in the Kingdom age, have a body eminently suited and adapted to earthly manifestation and an earthly reign. At the same time, His reign then will doubtless be spiritual as well as earthly, over the kingdoms of the world. To those who object to the idea of millennial reign on earth on the ground of its being too earthly or material, we would say that we see no objections to the idea when looked at in its proper bearings. The reign will be spiritual in that it can be appreciated only by those who bear the attitude of spiritual submission to Christ, just as this was true when He was on earth both before and after the resurrection. It has been truly said that the present kingdom of God is no less material than that kingdom will be spiritual. "The kingdom of God is within you," true, but we have bodies which are yielded to God in service. Then the kingdom of God will come with power, but surely only those whose hearts are ruled by Christ can appreciate Him outwardly or any other way, as He will be visible among us. The eyes of the unbelieving will be still holden by sin unless they repent. However, we may endeavor to reasonably explain or justify the idea of the reign of our Lord on earth, surely we should not try to philosophize it away or declare it impossible, as they do who reject the idea as untenable, or spiritualize away those prophecies which seem to all intents and purposes to be literal.

Let us turn to the angelic prophecy of Acts 1:11. Here we have the clearest kind of light on the nature of the body in which He returns to the earth the second time. It will be the body in which He arose and ascended back to heaven. This at once kills the idea of Christ's predicted return as some spiritual manifestation other than a visible bodily appearance, such as the conversion of a sinner, or the deliverance of the human spirit from the body at death. Note the explicit words, "This same Jesus shall so come in like manner as ye have seen him go into heaven." Praise His name! Those who truly watch and work while they watch, with hearts established unblamable in holiness, shall see that lovely descending form—the Jesus of Nazareth, the Jesus of the cross and the Jesus of the tomb, the ascended Jesus, radiant with the upper glory, but with the old time love and tenderness as He shall come to bless and reward His own. Ye children of God whose souls now bend beneath the load of toil and care and the grief of the long dark night, lift up your heads for your redemption draweth near.

"In like manner he shall come." That day as they surrounded Him on Olivet, saddened

in heart over His imminent departure, pouring questions in His ear which were unanswered then—what a prophecy, this, of His return. "I will see you again and your sorrow shall be turned into joy." And the Epiphany too will answer the questions our hearts have asked and also the unsolved questions of a world distressed will be answered as they can not otherwise be answered, in the reign of righteousness which He shall introduce. The direction of His coming is here indicated. He comes from that heaven of heavens where He has gone and where He has been enthroned with His Father during this age of grace. As on the day of His departure He left the visible company of His disciples, so He will resume that visible fellowship at His returning. We can not see the force of the post-millennial brethren's argument who object to this on the ground that we are "going backward" from the spiritual to the material. No, we will not go backward at all. As we see it, we are going on. Then we shall doubtless still have the indwelling Spirit in our hearts but will have superadded the glorious privilege of the bodily manifestation of our blessed Lord. To sit down with Moses and Elias, and Christ himself at the head of the table will surely not be going backward but

forward, not a loss but a rich and glorious gain. God's kingdom has always been, and it would seem of necessity always will be environed with some material aspects, unless God should at some time (as He has nowhere declared He would) annihilate all the bodily and material objects of His creation. Their form may be greatly changed while their existence remains. If the fires of judgment shall but purify the earth, then this renewed earth must surely be considered as one of the places at least of the manifestation of the glory of God and His redeemed people in the ages to come. We should not be afraid of the physical as embodied in God's eternal plan if it shall please Him to give us resurrected bodies to inhabit a renewed earth.

Faith sees, moreover, in Christ's resurrection body the perfect type and certain prophecy of that body that shall be for the glorified disciples. These bodies, now sown in corruption, will be raised in glory, power and incorruption, "A body like unto his glorious body." For "when he shall appear, we shall be like him; for we shall see him as he is." These future bodies shall be ours when at His appearing, the dead raised and the living changed, we shall meet Him in the air. Amen!

## Entire Sanctification

By E. E. Wood

WE READ, "Wherefore Jesus also that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12), and one of the requests which He presented to the Father in His last recorded prayer was for the sanctification of His disciples and all that were to believe on Him through their word (John 17:17). This beautiful blessing has been mockingly arrayed in the most hideous dress hell could invent until multitudes look upon it as a church splitting, character wrecking influence destroying heresy not worthy a place anywhere in the counsels of men or the church of God. I know there are some things bound up in the bundle of Christ's redemption that are not available now and will not be until the resurrection day. But I know that my soul can know its full redemption here and now. In other words, I can experience the blessing of entire sanctification in this life. Neither time, growth, death, nor purgatory have any part in the matter but the "blood of Jesus Christ, God's Son cleanseth us from all sin."

A man of large influence and dean of a Bible institute wrote an article for a magazine of which he is the editor. His theme was couched in the thought of lurking depravity in all of us so long as we dwell in the body. His statement was challenged by a party who had the grace of entire sanctification and felt that this noted Bible teacher needed some information. He wrote a beautiful letter in a very Christ-like manner and asked the author some questions. His leading question was this: "What about the pure in heart—Matthew 5:8?" The author of the article in question had stated that, "Sin lurked beneath the consciousness of the best till death." The editor replied that there were two Bible instances that proved that one could be "pure in heart" and still have sin lurking in his consciousness. The first one produced was Job, and he spoke as follows: "We have the witness of God himself that he was 'perfect and upright' and that he feared God and eschewed evil. Satan could find nothing in him, his friends could bring no evidence against him, and even Job himself saw nothing in him, that is so long as he knew God by the hearing of the ear. But, when his eye saw God, he repented in dust and ashes. Here was a man 'pure in heart' with sin lurking beneath his consciousness." This proof is too weak to stand alone. The opponents of holiness continually accuse us of preaching absolute perfection. I have yet to meet the first one who so preaches. There is nothing inconsistent with a holy heart and deep heart-felt

repentance. If Job made a mistake in his speech it was not the product of a carnal heart but an error of thought and mind. No one is saved from such errors in this world or life. One good thing about Job, he was willing to right any wrong thing and that is one of the characteristics of holiness. Holy people keep a clear conscience! As I see it, Job's repentance was only for actions and not for a state of evil. No one teaches that we are too holy to repent if needful or that we do not constantly need the blood for inadvertent transgressions.

But the next reference he uses to prove that sin lingers in the consciousness of the best of us until the resurrection, was taken from 1 Peter 1:22, and reads as follows: "Seeing ye have purified your souls in obeying the truth." On this verse he remarks: "These persons were 'pure in heart' seeing they had purified their souls, but they had sin somewhere about them, because they were subsequently exhorted to 'lay aside all malice, and all guile, and hypocrisies, and envies and evil speakings.'" We remark, if this vile brood, the product of the carnal mind, can exist in the soul that has been purified by the fire of the Holy Ghost and the precious blood of Christ then we must conclude that somewhere between Calvary and now the blood has lost its power, at least to some extent. The very soul revolts at the thought! It ought to be evident to all that in every society there are various grades of believers. Some one has said there are four classes of believers. There are unbelievers, make believers and real believers. In the church at Corinth there were the wholly sanctified and those not wholly sanctified. The epistle is addressed to the wholly sanctified. A noted London preacher, in one of his evangelistic tours of the States made this statement before an American audience as he read the first chapter of first Corinthians and the second verse: "Brethren, you can plainly see that sanctification does not deliver us from carnality." Was the conclusion drawn from this verse correct? No! Peter's exhortation to lay aside fruits of carnality was not addressed to the sanctified wholly but to the new converts that had recently tasted the good word of God.

Then the editor and dean goes on to state his views on eradication of all sin. He quotes the views taken from a published tract entitled, "Must Christians Sin?" published by W. H. Thomas of Wycliffe College, Toronto, Canada. Here is his quotation from the tract: "There are three views about the relation of sin to the believer, and the believer



to sin, which have a very special bearing on our life. Two of them are wrong and one of them is right. The first of them is *eradication*, and means the eradication of the sinful principle within. This goes beyond Scripture and is *contrary to experience*. 'If we say we have no sin, we deceive ourselves, and the truth is not in us.' Ask any man that teaches eradication these questions: 'Do you believe in the perpetual need of the atonement to cover any defect from the moment of eradication? Is the atonement necessary for the rest of your life?' 'Certainly,' says the man. 'Then you are a sinner! As long as you need the atonement there is sin whether in defect or otherwise.' The second view is suppression, but if eradication goes too far, this does not go far enough, *because suppression emphasizes that fighting and struggling* which will almost inevitably land us in defeat again and again: Suppression is miserably inadequate to the truth of God. The real word and the real thing is *counteraction*, which just expresses the truth."

Now these are the views of this learned man and the dean and editor, under discussion, embraces them as his likewise. You will note that they are on the run and have already abandoned their front line trench of suppression. They now state that "Suppression is miserably inadequate to the truth of God." Quite so! But they held to it for years until under the fire of the holiness movement they deserted it and fell back to the trench called "counteraction." He says they gave up suppression as it carried the idea of fighting and defeat. What does this idea of counteraction carry? Let's consult Webster and see. He says, "To act in opposition to, to hinder, defeat, frustrate or neutralize, by contrary agency or influence." About every word he uses has the idea of fight in it, just the same as suppression has. The strength and energy of the Spirit must be put forth in ceaseless counteraction of the Old Man. Does that appeal to me? Not at all! I like to think of the Spirit of God as a strong man armed who comes into the house of man soul and utterly eradicates, extirpates, exterminates and forever drives out sin. Amen!

He uses that text so familiar with the fighter of sanctification found in 1 John 1:8, "If we say we have no sin, we deceive ourselves, and the truth is not in us." I can do no better than to quote from the late Daniel Steele as found in that excellent book "Half Hours With St. Paul." He says, "Turning now to the apostolic epistles we find in 1 John 1:8 a text which every doctrinal opposer of entire sanctification as a *present possible* experience hurls with an air of triumph against its advocates, as deceiving themselves and not having the truth in them. Just what John means will be seen when we find what great errors he is writing against. He lived long enough to see the germs of so called gnosticism springing up to corrupt the church. Their basic error was dualism, two eternal, uncreated principles in conflict, good and evil, the latter making its abode in matter, and identifying itself in such a way as to be impuncturable by God himself. One branch of gnostics taught that spirit is perfectly free from sin, and can not be tainted or soiled by it, since sin is limited to the sphere of matter, and there is no bridge or pontoon from one to the other. Hence the human spirit is sinless, though its material envelope is foul with lust, debauchery, gluttony, and drunkenness. The favorite simile of the gnostics was, the sinless soul in the polluted body is like a golden jewel in a pigsty, encompassed with filth, yet without mixture with it. He who embraced this philosophy had no need of the blood of Christ as the ground of the forgiveness of sin, because his spirit, his real personality, had no sin to be forgiven, no pollution to be cleansed. This is what John means when he says, 'If we [gnostics] say we have no sin, we need the atonement, "we deceive ourselves and the truth is not in us." But if any one abandons his false philosophy, confesses his sin, and makes a clean breast by his full acknowledgment and genuine repentance, 'he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' This exegesis is in perfect harmony with the announced purpose of the epistle John 2:1, 'that ye sin not.' It avoids making John flatly contradict himself when he says, 'Whosoever is born of God doth not commit sin' (John 3:9). Above all it avoids the absurdity of recommending a certain medicine as a perfect cure and in the same breath branding every cure through its use as a piece of deception, or an unmitigated lie. John advertised

the blood of Christ as a perfect cure for all unrighteousness. Is he now so illogical and demented as to denounce as untrustworthy every one who declares himself healed through the application of this antidote? Does such a spirit of exegesis honor the Spirit of inspiration by which John wrote? Let him answer who perverts this text into a divine negation of holiness of heart and life in this world. In this very epistle John writes, 'For this purpose the Son of God was manifested that he might destroy the works of the devil.' What are these works of the Devil except human hearts defiled by sin through the wiles of Satan? Who are more evidently protecting the works of the Devil than they who deny the power of the Son of God to accomplish the purpose of His mission, and decry the witness to His perfect saving grace?"

#### FACTS AND FIGURES GATHERED FROM LATE PERIODICALS SHOWING THE SURE PROGRESS OF PROHIBITION

By REV. C. E. CORNELL

PROHIBITION is making rapid progress, yes, surprisingly rapid progress considering the malicious attacks upon the eighteenth amendment by an unscrupulous and desperately wicked foe. With many of the leading daily papers publishing everything available to discredit the Volstead law, with the most insidious misrepresentation and virulent falsehoods, with rum advocates, and often supposedly law abiding citizens brazenly breaking the law to satisfy their own appetites and supreme selfishness, with bootleggers, drinkers, compromising officials and all manner of schemes that hell can hatch out to defeat prohibition, yet, sure, certain as the shining of the stars, prohibition is marching triumphantly on to the blessing of the entire nation. Here are some facts and figures to justify the above claim:

In the Chicago Bridewell (prison) there were 160 deaths from alcoholism in 1917, and in 1921 there was only one.

In Buffalo, N. Y. in 1920 there was a decrease of twenty-seven per cent in homicides, burglaries, hold-ups, pickpockets, and automobiles stolen.

Twenty-eight per cent of the jails in the United States are without an inmate, eighty per cent of all the others show a decrease of from fifteen to eighty per cent.

New York had a decrease of more than four hundred per cent in prisoners in county jails in 1921 from 1914.

Every state penitentiary in all the forty-eight states shows a marked decrease in the number of prisoners.

Since national prohibition went into effect there has been a decrease in crime of sixty-seven per cent in twenty-five leading cities.

The years 1921 was the healthiest year in the history of the United States, according to figures submitted by thirty-seven different insurance companies.

Fifty per cent more children have milk to drink than under license.

Juvenile delinquency has decreased twenty-five per cent under prohibition.

A solid train of chocolates, thirty-one cars, 1,250,000 pounds, packed in ten pound bars was brought to Chicago in 1921 to cover candy.

Prohibition is lucrative from the standpoint of fines collected and property seized. For the fiscal year ending June 30, 1922, the total of sums collected amounted to the vast sum of \$14,121,209.93, while the cost of enforcement was only about \$6,500,000.

The Ohio state legislature has passed a bill giving the state courts the same authority as the federal courts to declare where illegal liquors are sold a nuisance, and lock it up for a year.

The Brewers Journal, a leading brewers' paper has recently said that home brewing is on the wane.

The Republican women of Massachusetts as a body are for prohibition and its enforcement. They have so served notice on the Republican leaders.

The liquor traffic has always been a close ally of the great white plague, tuberculosis. In Montana deaths from tuberculosis have decreased fully one-half. The decrease has come about since prohibition went into effect in 1918.

Prohibition Commissioner Haynes presents figures for arrests for drunkenness in California. Average for the last three wet years as compared with three

dry years, a decrease of forty-seven per cent. Alcoholic insanity decreased forty-seven per cent. Total arrests in San Francisco decreased forty-five per cent.

In eighty-six American cities including cities of such size as Baltimore, Washington, Philadelphia and San Francisco, statistics show that under prohibition arrests for drunkenness have been cut down, also the total number of arrests for all causes.

In the Cook County Hospital (Chicago) there used to be dozens of cases of delirium tremens. Now there is scarcely a single case. Prohibition has made the change.

Dr. Amy Kaukonen, a slip of a girl, mayor of Fairport, Ohio, disposes of bootleggers by sending them out of the county. The bootleggers understand that she means business and leave town voluntarily or involuntarily.

Bank deposits have increased all over the country; jails are empty; thousands of homes are happier, and thousands of men and women are healthier; children are clothed, and "whiskey cure" establishments have all gone out of business for want of patients. Everywhere the effects of prohibition are beneficial.

#### SENTENCE SERMONS

Compiled by REV. HENRY BELL

You can not be right with God and wrong with your neighbor.

Higher criticism and lower living among professing Christians has almost wrecked the Church.

The tongues movement and the movement of tongues have harmed the holiness crowd more than all the holiness fighters, higher criticism and saloons combined.

Dancing may make you graceful, but holiness makes you full of grace.

Air is the chief stock in trade of the prince of the power of the air and his crowd.

Truth never changes, but the revelation of the truth progresses as man is able to hear.

The "old man" is an expensive tenant, and if you tie him down (suppression), he must still be fed; but if he is eradicated from the premises, there will be no more furniture to repair or food to buy.

When there is no principle at stake, let the other fellow have his way, and you will feel like you have real religion.

Heaven is no place for people to go and get fixed up, but it is a place for fixed-up people.

The Devil is not your adversary if you are on his side.

It cost God more to redeem your soul than to create ten thousand worlds.

If you settle John 3, you will have no trouble with Genesis 1.

Paul's heart was made straight in a street called Straight; his head was made straight amongst the sage brush of the Arabian desert.

You can get anything you want if you pray for it in Jesus' name.

God can take out everything the Devil put in, and put in everything the Devil took out.

A strong will is a will that will make your stubborn will will like it ought to will, and you will then will that will that will please God's will.

God does not save you from temptation, but in temptation.

It takes a strong will to give in; therefore a stubborn will is a weak will.

God does not bless you so you can believe, but because you believe.

If the Devil can keep you doubting as to whether your consecration is complete, he can keep you doubting the blessing.

If you will furnish the faith, God will furnish the rest.

It took Jesus' death to bring the Holy Ghost into the world; it will take your death to bring Him into you.

Sinners will shed as many tears of repentance in this world-wide revival as we shed over their poor, lost souls.

We need not worry about God's being on our side if we are on God's side.

Samson's lion had the growl pulled out and the honey put in—but he had to die first.

Kishorganj, May 31st.

Dear Boys and Girls:

I often think about you as I go in and out of the homes of India and see the little children. What a difference there is between you and them! They are very interesting to me and I love to watch them at play and at work in their homes. I wonder if you know how very little they have to make them happy? Even the poorest children at home have far more than these have. In the first place they have very few clothes; some do not have any at all. In the cold winter time I have seen them with just a thin piece of material wrapped around them and many do not have even that much to keep out the cold winds. In the warm weather, which happily for India is most of the year, the clothes proposition does not bother them. Clothes are cast gaily aside and kept for grand occasions. The girls do not wear dresses but "saris." These are long pieces of cloth draped gracefully around the body. Rich people have beautiful silk saris with gold borders. The girls' greatest pride is in their ornaments. Their arms are just covered with glass bracelets of different colors. I have counted ten on each arm. Their necklaces consist of brass coins and sometimes silver money strung on cord. Earrings of various kinds are worn and always a little ring or pearl in the nose. The Mohammedan girls wear silver anklets. Their ornaments jingle prettily as they walk about. You would not admire their jewelry for it is very cheap and ugly. The boys' adornment consists of small brass charms worn on the neck and arms and sometimes a chain around the waist.

The playthings of this country are very crude. In fact, the children do not find a great deal of time to play. The boys tend the cows in the pasture and help in the fields or catch fish in the tanks for their daily meals. The girls grind the rice to make flour, carry large pots of water on their hips from the tanks, and care for the babies. Thousands can not go to school. When they do play it is with small stones, sticks and pieces of dirty newspaper. The girls do not have dolls and little beds and many things that are so common to you. Hundreds of them do not have beds to sleep on themselves and they eat from banana leaves for the lack of real plates. Sometimes they have little boxes of wood painted gay colors. I have seen the boys make tops by sticking a sharp piece of wood through a large seed and twirling it. What they really excel in is kite flying. They make really fine kites and have skill in flying them too. I have seen kites six and seven feet tall and three and four feet wide. They arrange small pieces of bamboo on the end so that when the kite goes through the air it makes a loud humming noise which sounds exactly like an aeroplane. The first time I heard one I ran out of the bungalow thinking that a big plane had come from Calcutta. This is a very expensive toy. No doubt counting the string and paper it cost at least fifteen cents!

And now the houses the children live in! They are made of bamboo and have very little inside. No carpets, no curtains, no pictures and often no beds. They sit on the floor and eat with their hands and at night wrap up in a blanket, if they can afford one, and sleep on the floor. The mothers cook the rice over a mud stove in a separate house. The chickens and goats invade the houses and the dogs and cats help themselves from the cooking vessels and waterpots. How very different it all is from what we have been used to! The reason is that you and I were born in a Christian country. How much we have to be thankful for! I remember when I was a child how many beautiful things I had. I appreciated them very little but since coming to India I often think of my childhood and realize how blessed I was.

Today I have been telling you about the poor class of people. The richer ones have more things, but there are far more poor people in India than the rich ones. I see very few who have even the common comforts of life. Of course our

# THE HOME

Conducted by MRS. J. T. BENSON

own Christian people and the girls in our orphanage have everything they need and live in what seems to be great ease to the people round about us.

Let us praise Jesus for all the good things He constantly gives to us and let us promise to never, never again complain because we do not have all the things we want.

Yours for the children of India,  
MYRTLE BELLE WALTER.

This is not the first letter dear Miss Myrtle Belle has written for our page. I am sure you remember the other one, in which she told us about a little girl in India, whose eyes were sparkling with happiness over a most wonderful treasure she had found, which proved to be a new shiny safety pin! Haven't these letters made you see that it is worth a great deal to a child to be born in a country where they know about Jesus?

## REMEMBER THEE

*Lord, when Thou gavest bread and wine  
Unto Thy chosen company,  
How tender were those words of Thine,  
"When this ye do, remember me."*

*Remember Thee—Thy wondrous birth  
Proclaimed by blessed angels' voice,  
The King of Glory come to earth  
To make the sorrowing earth rejoice.*

*Remember Thee—Thy words of light,  
Thy hands outstretched in love to men,  
The lame that walked, blind given sight,  
The dead restored to life again.*

*Remember Thee, who didst atone  
For all our sin, our grievous fall;  
The Shepherd dying for His own,  
The Lamb of God, slain once for all.*

*Remember Thee, victorious  
O'er death and sin in darkest hour;  
Thee may we see all-glorious  
When Thou dost come again with power!*  
—Sunday School Times.

## THE FAITH WHICH YIELDS WILL SEE

James H. McConkey illustrates for us the truth of the above statement.

He says that a master painter stood before a strip of canvas. "Trust yourself to me and I will paint the glory of that golden sunset on your face," he said. But the canvas drew back. "I am coarse in texture, and small in size; I do not see how you can fill me with the splendor of the sunset sky," it answered.

But the artist spoke again, "Yield yourself and you will see." Then the insignificant strip of canvas decided to trust itself in the master's hands to see what he could make of it.

The artist got out his tubes of rare beautiful colors and his brushes of many sizes, and with skilful hands began to paint in the hills, and the gold tipped clouds, and the radiant glow of the sunset sky. And when he had finished the strip of canvas had become a thing of exquisite beauty and of great value. In itself? No, but because it had yielded itself to the master to become a medium for his skill.

The illustration reminded me of a picture I saw in an art gallery some years ago. It was a small picture, not more than ten by twelve inches in size. The bit of canvas upon which it had been

painted, along with the little wooden framework upon which the canvas was stretched, had not cost more than half a dollar. But as it now stood it was valued at three thousand dollars! And the man who had bought it had no desire to part with it even at that price. The bit of coarse white canvas has fallen into the hands of Meissioner, a very great artist, who loved to paint the most exquisite and perfect scene in a very small space. And because the little canvas had yielded to the skill of this great master's hand, its plain, dull face had become the bearer of such beauty that people stopped to gaze and wonder and admire.

Mr. McConkey goes on to say that your plain, everyday life and mine are very much like the canvas. The Master stands before it and speaks, "Give me your life. It matters not how humble it is, give it to me, and I will chasten it, and enrich it, and anoint it with my Spirit, and glorify my Father in heaven through it." And you are saying, "I do not see all that consecration means. I do not see any niche of Christian service into which I can fit." And to all this the Master of our lives has still the same answer, "Yield—and you shall see."

A man stepped up to us one day at the close of a meeting and said, "I want to tell you a story. Years ago I was teaching a class of boys in a certain city. There were eight boys in the class. It was in the days before the lesson helps were so plentiful as now, and we were confined to the use of the Bible alone. There was but one Bible for the whole class. This was passed from hand to hand in due order. I noticed especially how the second boy in the class acted when the book reached him in turn. He fumbled at the leaves. He hesitated and halted at words of but ordinary difficulty. The big words he skipped entirely. Yet he was most faithful and persistent in it all. My brother," said the speaker, "that boy was Dwight L. Moody."

Dwight Moody might have deemed his talents too modest for God to use. He might have thought it useless to yield them to Him. He might have decided to lay them up in a napkin. But he did nothing of the kind. He yielded his all to God, as it was. He trusted. He followed on. And the world has not yet ceased to see the glory of God in his wondrous life.

And so shall it be with you. Never mind how feeble your efforts, how frequent your failures. Never mind that you can not see how or where God can use so humble a life as yours. Never mind that it seems so fettered by circumstances that God can surely never free it and use it. That is for Him, not you. Keep off God's ground. It is for you simply to yield. God will take care of the rest. And as you believe enough to yield you will surely see the glory of God.

## THE QUEEN'S HOPE

It is said that late Queen Victoria was fond of hearing sermons, and that she heard a great sermon from Dean Farrar, one Sunday morning, on the subject of the Second Advent. After the service, she said, "I have been deeply interested in your sermon this morning, Dean. I have often thought that I would like to live until the Lord returns." "Your Majesty, may I venture to ask the question why?" "Because I have thought I would like to take my crown and lay it at my Redeemer's feet when He comes again." Is it any wonder she was known throughout the world as "Victoria the Good"?—Selected.

## TRUE SERVICE

"God gives us all some small, sweet way  
To set the world rejoicing."  
Let us not fail to make the most of that small way. True service lies not in the magnitude of the deed but in the spirit of the doer.

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

I suppose I had better tell you a little more about our trip to Yellowstone Park. In my last letter on the Yellowstone we had just reached the Old Faithful Camp which is probably the most popular camp in the National Park. Here we saw multiplied thousands of tourists. We were all very much interested. Everybody was shouting at one time, "Look, look, look!" And of course all eyes would be turned on a great geyser. The Old Faithful Inn is said to be the largest building in the world that is built of logs. This great building is eight stories high with hundreds of well furnished rooms. Here is where the great bulk of the rich tourists and travelers make headquarters, but the Old Faithful Camp consists of one large log building and hundreds of beautiful tent houses where they can take care of two or three thousand people each night.

Near the Old Faithful Inn is a large beautiful building that is occupied by the Rangers. Their great fence is made of elk horns. It is indeed interesting to behold. Almost any time of the day or night you can behold a great geyser playing. Old Faithful goes off regularly about every sixty minutes and the beautiful Daisy geyser plays about every seventy minutes and the great Giant geyser plays about every six hours, and some of the large ones play once a week, as a rule about every six days, and some of them play only every ten or twelve days, and so the reader will see at a glance that almost any time you look out some great geyser is playing.

I arose early one morning to see Old Faithful play. I watched her play at six, and seven, at eight and nine o'clock. I would sit down and wait each time for her to play again. I think the most beautiful sight I ever beheld was to see Old Faithful play at night. From the second story of Old Faithful Inn they have a very large searchlight and thousands of people will gather around Old Faithful every hour until almost midnight and about two or three minutes before she plays the great searchlight is turned on and you can see the great geyser and when she begins to play the great searchlight is turned on in full force and it is the most beautiful sight you ever beheld. We spent about twenty-four hours beholding the wonders around Old Faithful.

From there we took the beautiful highways up along the banks of the Fire Hole River. A mile or two out from Old Faithful Camp we made a beautiful side trip off for a mile to see what is called the Lone Geyser. This is a beautiful geyser away off there in the woods alone apparently with no connection with any other geyser.

From the Lone Geyser we made our way up over the beautiful Continental Divide and stood on the top of the great mountain range right between two beautiful little lakes, one flowing eastward to the Atlantic and one westward to the Pacific. Here we had our pictures made standing on the Divide looking off at the great mountain ranges with one hand pointing to the east and the other to the west. We made our way over this beautiful mountain and coming down on the eastern slope we came in sight of the beautiful Yellowstone Lake. This is said by many to be the most beautiful lake in the world. Here is the great Yellowstone Hotel and the great camp ground with hundreds if not thousands of tourists. They run some large boats on this lake and it is said to be a hundred miles around its surface. It is between eight and nine thousand feet high and is the largest body in the world at this enormous height. It is called the Paradise of the Fisherman. Some days they get thousands of the most beautiful trout in the world from this

great lake but it was my luck on that day that the trout cared nothing in the world about grasshoppers or flies, and I only saw a very few caught, but I had the pleasure of casting my hook in the mouth of the beautiful Yellowstone River where it flows out of the great lake. We spent one day around Yellowstone Lake and made a lovely trip down to the Eastern Gate, passing through some of the most beautiful valleys and through the most beautiful mountains that mine eyes ever beheld. Near the Yellowstone Lake in a beautiful valley we saw a large herd of beautiful elks and, of course, Miss Ruby was out with her kodak getting pictures of the elks. It is indeed interesting to get far enough away from brick and mortar and cement sidewalks and away from the hustle and bustle of business and behold the elks grazing in the beautiful valleys, but we have to leave the city sometimes and go back into the great mountains and plains to get another good look at the works of nature. The man that will visit Yellowstone Park will know that God was there before he ever beheld those wonderful plains and roaring mountains and heaving volcanoes and spouting geysers. There is nobody can make boiling springs and sizzling lakes and growling mud geysers but God himself. The evolutionists can not do a thing in the world with Old Faithful. How it is that for ages and ages one great geyser plays every sixty minutes the reader will see at a glance if this were all in the hands of chance that it might please chance to let Old Faithful miss a few shots but there stand the tourists by the thousands knowing that within sixty minutes he will behold one of the wonders of the age, a great stream of hot water and steam being shot into the air for from one hundred and fifty to two hundred feet. I want to inform the reader that that is not a chance world out there but the whole machinery is run by divine providence. Just think of it! Here is a boiling spring almost cold as ice and within a few feet of it there is another that is as hot as fire can make water. One shivering with the cold and another a boiling lake. You can turn and look in another direction and you will see a beautiful river cold enough to make your teeth chatter and the rainbow trout leaping and flopping in the sunshine and right on the banks of this beautiful river a growling, roaring geyser throwing out boiling water and the great boiling lakes boiling over, flowing down their banks into the river and here at this particular place on one side of the river it will be warm enough to bathe in and the other side cold enough to nearly freeze you to death. And these wonders have been working there for generations. At some times of the day when the great geysers play you can stand off and look through the steam and hot water and see a dozen rainbows at one sight and yet these wonderful sights were never beheld by a white man until 1806. It was first beheld by John Colter, but the real part as it is now seen and known was not discovered until 1870, and it was not seen by many tourists for a number of years afterward, but today it is one of the most wonderful summer resorts in our nation if not in the world. The different scenery there is so wonderful that there is no way for a man to ever tire of looking at the wonders that pass before his gaze. With one view a man can behold a valley so beautiful that he knows that no one but God could ever have built it. Looking another direction you can see a beautiful snow-capped mountain reaching thousands of feet up in the sky. Then look in another direction and see the most beautiful lakes and rivers that man's eyes have ever beheld. You can see chipmunks by the thousands and squirrels without number and the woodchucks or groundhogs are so thick it looks like there is one for everybody in the United States.

(To be continued next week)

## LOOKING AT THE THINGS NOT SEEN

By MRS. ROLF TONNESS

WE SHOULD learn to see the comparative value of things. We must look at things with eternity's values in view. Oh, how this changes the appearance of all in our lives! In our youth we plan for our human lives, and this is good in its place; but, after all, life is merely a dressing room for heaven, a practice room for character, and a series of golden opportunities that pass quickly and never return. We must not say, "If this were not true, or if that were true," etc. "All things work together for good to them that love the Lord, who are the called according to his purpose." The training may be severe, but if ordered by Jesus, our Captain, how sweet! What matters the pain, what matters the gray hairs? We are here for business for the King. Character that stands the test must suffer. How could one develop patience without trying things? Pure gold is what our Refiner wants. Do we want Him to have pure gold in us? Other ideals sink into insignificance when we go after pure gold, working together with Him. Christ in you. Growing up in Him is big business. The full stature is yet ahead.

Sail on! "The hill of Zion yields a thousand sacred sweets before we reach the heavenly fields, or walk the golden streets." We used to sing, "More like the Master I would ever be." We still sing it, but we are learning that it means something. As we behold Him, we are changed. We must "lay hold" upon that for which we also were laid hold on by Christ Jesus. Those around us need to see Christ in us. "Put on the whole armor of God that ye may be able to stand against the wiles of the devil." "We wrestle not against flesh and blood." Living the Christian life is something to do, but staying too near the shore makes it harder than necessary. Launch out into the deep. Jesus is able to save to the uttermost. He is the Potter, we are His clay. We are vessels for blessings.

There are Marthas and brothers of Martha, "troubled about many things." But how few Marys! When Jesus anoints the eyes, all look differently. Prayer does "change things." What did seem important seems so no more. The one important thing is to let God. He is the Workman who makes no mistakes. He wants to work in us for His own good pleasure. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things God hath prepared for them that love him."

PRAZEE, MINN.

## WHY PRAYER IS NOT ANSWERED

By D. S. REED

The promise is, "Every one that asketh receiveth," why then do we fail sometimes to get our prayers through? The fault is with us, not with God.

The sinner's prayers are shut off by known sin. "Behold the Lord's hand is not shortened that it cannot save; neither is his ear heavy that it can not hear: But your iniquities have separated between you and your God and your sins have hid his face from you that he will not hear" (Isaiah 59: 1, 2). And the distracted father who brought his son to Jesus was told that if he would believe "all things are possible to him that believeth."

Christians often fail to get an answer to their prayers because they are not clear in their own relations to God; or because they are not asking purely for God's glory; or because they do not have a forgiving spirit toward others.

But faith is the foundation of victory and prayer stimulates faith and fasting helps toward seriousness in prayer; therefore, we should not stop until we have fulfilled every condition of getting our prayers answered. An infidel who tried to break up our meetings was brought to Christ by prayer and fasting.

PASADENA, CAL.

The church should not be a cold storage house where men and women are in frozen unity. God ushered in Pentecost with fire. He meant Christianity and the Church to be tongues of fire carrying warmth and life to a lost world. A cold Christian is as unthinkable as a hot iceberg.—Rev. C. E. CORNELL.



## OUR NATIONAL CHURCH

WASHINGTON, D. C.

On November 20th we mean to begin a revival meeting with Evangelist Rev. J. B. McBride, and continue until December 9th. We ask an interest in the prayers of the HERALD family for our church and especially for this meeting. We are undertaking things in the name of the Lord that will mean much to our work. We had hoped to have our auditorium seated with pews, but probably will have to use chairs for this meeting. Heretofore we have held all of our services in the Sunday school rooms. We believe we will be able to reach more souls by moving into the main auditorium. We want to thank those who have made contributions to this work, and to urge any who have unpaid pledges to send them in at the earliest date possible, as we have incurred considerable additional expense in getting our auditorium ready for our coming revival. God's presence is with us and we are encouraged to press on.

L. B. WILLIAMS, *Pastor*.

905 Monroe St., N. W.

## MEXICAN ASSEMBLIES

I was privileged to preside at both the Southwestern and Southern California Mexican Assemblies, the first being held at Deming, New Mexico and the latter at First Church, Los Angeles. Rev. H. J. Kerns is the efficient District Superintendent at Deming and he has given over thirteen thousand dollars of his own money to establish this work. They have eleven licensed preachers and some of as spiritual Nazarenes as I have ever met anywhere. They deserve the hearty support of our church which would soon put them on a self-supporting basis. Sister McReynolds is developing some excellent workers in Los Angeles and I have never seen such bright prospects for our Mexican work in California. Dr. Sanatin of Mexico City was with me in both of these Assemblies and brought the power down upon the evangelistic services with his wonderful messages. I will sail from San Francisco on November 6th for San Jose, Guatemala to join my wife and babies who have been alone since July 7th. I expect to put my best into the Latin America field and with the united missionary force which we now have of as faithful and competent missionaries as ever went to the field we are bound to succeed by the grace of God. Please unite with us in prayer.

J. D. SCOTT.

HOME MISSIONS CAMPAIGNS,  
IOWA DISTRICT

Following the General Assembly sessions in accordance to previous plans made at the District Assembly in its sitting at Sioux City, the first Home Mission campaign was launched at Fort Madison, Iowa, with Evangelist B. H. Edwards, assisted by Mr. and Mrs. E. R. Borton as song leaders.

At Fort Madison we were able to secure a vacant Methodist church building in the heart of the city for the meeting, where we held forth for three full weeks. In this city we found no holiness work of any character, it being 70 per cent Catholic. However, we spread the Nazarene banner and preached a salvation that saves to the uttermost.

In this meeting we were assisted by the efficient services of our beloved District Superintendent, Rev. H. L. Kinzie, who gave us several nights; also Prof. J. W. Lowman and wife enroute to Chicago First Church, stopped off for a few days and gave us some splendid and effective service. The brethren from our Montrose, Keokuk, and Farmington churches came night after night, boosting by their presence and prayers.

Though no organization was perfected, a prayer band of about twenty dear people was formed which is headed directly for a Nazarene Church. Rev. Thomas F. MacLaren, pastor of our Montrose church, is to look after the work, and we believe with a second campaign this will develop permanent results for our work in this very needy city.

A campaign is now opening in Cedar Rapids, Iowa, with the Edwards-Borton party in charge. Every indication points to victory. In less than a week the altar calls have been fruitful, with some twenty souls seeking. Brother Edwards is gripping the attention of the people with his mighty messages from night to night. He is surely a competent representative of our purpose as a church and our message to the people. The crowds are coming and the end is not yet. We continue the campaign trusting God for a blessed victory in this beautiful city of fifty thousand people.

## CHURCH EXTENSION A VITAL NECESSITY

By REV. JOSEPH N. SPEAKES

PERHAPS there is hardly to be found a member or minister of the Church of the Nazarene now but that is more or less convinced of the vital worth of the cause of Church Extension to the success of the church, but from the way many do not support it their interest has not gone to the pocket yet. So many are like one of our leading evangelists was about the appeal for our National Church; it seemed so worthy and worthwhile that he thought no one would hesitate to support it and so did not give anything toward it himself. The idea is that surely about everybody else is "doing it" since it is so fine a thing. But that is just the danger point in most people's interest in many other good things. They are too sure that others are doing their part. But the only way to be sure that each one is doing his part is for each one to be sure to do his part. Then there is no "supposing" in the game. What is everybody's business in general is nobody's in particular, so make it your particular and personal business to see that the cause is properly supported.

There has never been a time in the history of our church when the cause of Church Extension was so vital. Almost daily we are being besieged for help from some struggling congregation that wants to get on its feet so it can become a vital factor in the work of all the interests of the church. Some of these are entirely without a place to work and worship. Others are needing help to swing great buying or building programs that will make the church the success so much desired in the given community. Still others are struggling with debts on which big interest charges are being paid. The Board of Church Extension could lighten their load and put courage in them if we had sufficient funds to meet the need. We are kept heartsick about half the time because we are not able to meet the crying demands and make it possible for our struggling people to get on their feet.

In the last few days we have had letters from Kentucky, Colorado, Washington, Minnesota, South Dakota, Oklahoma, Texas, Missouri, and other states begging piteously for enough help to make it possible to secure much needed housing for church or pastor, so they could do the work

they feel called of God to accomplish. We feel like saying with David of old, "How long, oh, Lord, how long" will our pastors and people be indifferent to the vital need of this cause, and the church continue to give a pittance to this work that is one of the most worthy and needed of anything ever undertaken in its history? The great need of funds for all the great interests of the church make the appeal for this the more eloquent and insistent. If this cause is given the needed means to do the work demanded it will be far easier for others to be supported.

Thank the Lord for the interest being stirred as indicated by letters being received and help being given. Hear what a few of our leading pastors are saying:

"I am more and more convinced that we must give more attention to Church Extension."—L. B. Williams, Washington, D. C.

"I am glad you retained your honorable position. You are doing a good work."—L. Lee Gaines, Albuquerque, N. M.

"Your Loan Map just received. It has made the greatest impression on me of any matter ever received from the Church Extension Board. They are eloquent facts and figures. You deserve great credit for your faithful, 'always at it efforts,' during the quadrennium. While there has not been much horn tooting there certainly has been real progress that is astounding. I am converted all over again to the need of the work of Church Extension."—E. E. Angell, Wollaston, Mass.

Others are writing in like manner. This encourages our hearts, and makes us realize anew that the Lord is pleased with the work.

The General Assembly is now history, and all of us face the future, and it seems with renewed interest and energy. And as for this department of our great work we are determined to push it as never before and make it the vital factor in all our undertakings and the future progress of the church that it was born to do. Let all hands help to hold up the hands of the work of Church Extension and it will help to hold up the hands of everything else that we have undertaken. DO IT NOW!

ple. Let all the saints remember us at the throne for these home mission campaigns, that God may help us to enter the many open doors waiting for us, and that centers of holy fire may be established in these important cities in this great state of Iowa.

E. R. BORTON, *District Secretary*.

## MICHIGAN DISTRICT

We closed our meeting at Midland with near fifty professions. A real revival broke out among the children and more than a score found God. There were ten who gave their names for membership in the church, most of them being heads of families. The church pledged to bring all the tithes into the store house with a special donation each month for their pastor, Brother Charles Hare, a fine Christian gentleman, doing a good work in this place. Miss Marquett Caterline of Jackson was the song leader in this meeting. Her solo work was exceptionally good and she did excellent work among the children, also at the altar among seekers.

I have visited our church at Reed City, Rev. Mrs. Maud Illyes is the pastor; she is getting things well in hand, and is soon to have a revival with Rev. M. E. Borders. Our next stop was with the Cadillac church for one night; here we had a most blessed service with Pastor Warren and his good little flock.

Evangelist Sfrat is opening up a work in Bay City, the outlook is good for a church. We spent part of one day with our church at Caro. Pastor Rev. Hosner and wife are the efficient leaders here. We ran over to Durand for the night service. Had a most blessed time with these two churches. From Durand we ran by home and stayed one day, and went to Detroit over Sunday with Pastor Cooper and his splendid people. Dr. Chapman and the Suttons were closing up their good meeting in this place. Dr. Chapman was sick at this time and the writer had the privilege of preaching twice. Our

next meeting will be with our church in Windsor, Canada, with Pastor W. W. Clay. Will you pray for this revival? God is blessing on the District.

C. PRESTON, ROBERTS, *District Superintendent*.

## OLIVET COLLEGE

Two months of school have passed and we are able to make a good report for this period. Our enrollment has increased considerably over that of last year and the type of student now enrolled is more satisfactory. This is the first year in my teaching experience that there were not some of the rough element present. Almost all of our students are saved and those who are not have the traits of gentlemen and ladies, well developed.

The educational work of the school is good. Many students who have only a reasonable number of hours on their schedule are pleading for time. Our teachers have scholastic and professional qualifications which give them a proper comprehension of their duties and of the work to be required.

Our fall revival campaign with Brother C. W. Ruth was blessed with old time conviction and praying through. Numbers were at the altar and the church greatly edified by the preaching and Bible readings. Brother Ruth is a unique character and holds, in the minds of many of us, front rank as a second blessing holiness preacher. His arguments are easily understood by even the illiterate, and yet, are unanswerable by the most scholarly. If you want to hear the doctrine of holiness made plain without the use of "far-fetched" or wrested Scripture, Brother Ruth is the man who can do it.

The little town of Olivet was never more solidly behind the school. All are well pleased with our pastor, Brother M. F. Grose, and a victorious year is expected both for the school and the church.

We earnestly request prayer for the school, especially in raising the debt.

N. W. SANFORD.

## Among the Churches

### BLACKWELL, OKLA.

—I have just closed a four years' pastorate at Henryetta, Okla., which was indeed a very precious four years to me. God was with us and gave us blessed victory each year of our stay there. Surely there is some of the salt of the earth at that place. We left them October 29th and set our faces toward our new home at Blackwell, Oklahoma, and on arriving here we found we were greeted by another band of as fine people as the sun ever shone on. They had the parsonage all ready for us to come right in and make ourselves at home and oh, my, the sweet fellowship we have already felt is wonderful; had a real good prayermeeting on Wednesday night and a blessed good service Sunday morning, with a real good evangelistic service Sunday night with three in the altar and two praying through. Glory to Jesus forever.—M. G. Jobe, Pastor.

### SOMERTON, ARIZ.

—Evangelist Owen and wife of Nampa, Idaho, closed a three weeks' meeting October 28th a hard fought battle but some great victories. This is the second campaign conducted by them and their work and influence are highly appreciated by the community. Many souls at the altar and some real cases of salvation. The meeting closed in a good spirit. A movement was put on foot by the evangelist for a new church. A well located lot was purchased, with plans for a nice stucco church, 50 x 60 feet. Over \$1,000 was raised for erection of the church, \$160 subscribed for chairs, over \$400 was paid the evangelist and a \$75 free will offering, including a liberal pounding for the pastor. Mrs. Owen played the piano

## A Christmas Gift

That Lasts Through the Year

**I**F YOU could find a Christmas gift that would be renewed every week for a year, that would never lose its freshness, that would be a constant source of blessing and inspiration, that simply would not let the recipient forget the interest and good will of the donor, you would be delighted, would you not? Well, you can remember your friends at this Christmas season with just such a gift. Send them the

### HERALD of HOLINESS

for the coming year. In order to add the holiday touch and the Christmas spirit to such a gift we have prepared some beautiful Christmas folders, printed in colors and carrying an appropriate Christmas greeting. This folder notifies the recipient that the HERALD of HOLINESS is being sent, giving the name of the donor.

Be sure to consider this suggestion and plan to give the HERALD of HOLINESS a generous place in your Christmas giving. \$1.50 pays for a year's subscription. No extra charge is made for the announcement folder.

We have just received a letter, from a brother in Idaho, that strikes the keynote: "Please find enclosed a money order for seven dollars and fifty cents, for which please send the HERALD of HOLINESS, beginning with the Christmas number, to the following addresses (gives names and addresses of five persons). The HERALD of HOLINESS is the only Christmas present we are giving."

—O. A. B.

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### SUNDAY SCHOOL LESSON REFERENCE

November 11. SOME MISSIONARY TEACHINGS OF THE PSALMS.

Lesson: Psalm 47: 1-9; 67: 1-7; 100: 1-5.  
GOLDEN TEXT: Let the people praise thee, O God; let all the people praise thee. Psalm 67: 3.

Devotional Reading: Psalm 98: 1-9.

November 18. OUR LORD JESUS A MISSIONARY.

Lesson: Matt. 9: 35-38; Mark 1: 29-39; Luke 8: 1-3; 10: 1; John 3: 16, 17.

GOLDEN TEXT: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.

Devotional Reading: Psalm 40: 1-10.

November 25. CHRISTIANS CALLED TO BE MISSIONARIES.

Lesson: John 17: 18; Matt. 28: 16-20; Acts 1: 6-8.

GOLDEN TEXT: Go ye therefore and teach all nations. Matt. 28: 19.

Devotional Reading: Isa. 52: 7-12.

December 2. THE POWER OF THE EARLY CHURCH.

Lesson: Acts 2: 1-8: 1.

GOLDEN TEXT: Whosoever shall call on the name of the Lord shall be saved. Acts 2: 21.

Devotional Reading: Joel 2: 28-32.

beautifully and rendered special solos. Mrs. Waltz had charge of the singing. God is undertaking and we covet the prayers of Christian people.—O. W. Waltz, Pastor.

### MAPLES MILL, ILL.

—Our revival meeting closed Sunday night October 28, in a blaze of glory and shouts of victory. We scarcely had a dry service throughout the entire meeting of three weeks. Even when the attendance was small and other conditions looked unfavorable, God met with us in a special way. Oh, how He did rend the heavens and come down, saints were blessed, sinners awakened and the "power of the Lord was present to heal." There were twenty-two seekers throughout the meeting and almost all of them were happy finders. Shouts, groans and tears were in evidence quite frequently. The Holy Ghost worked mightily until many were the slain of the Lord. Service after service was crowned with God's great power, grace and glory. We had for our workers Rev. W. C. Canary, of Greensburg, Ind., as evangelist and Brother and Sister Buss of Olivet, Ill., as singers. I wish to say that I have never met and worked with a more earnest, sacrificing, Holy Ghost filled and anointed and soul-loving band of workers. Rev. Canary is a very earnest, effective and Holy Ghost anointed preacher. Brother and Sister Buss are humble, godly and Holy Ghost anointed singers. Their songs inspire, thrill and grip the soul. With God's richest blessings upon us, we march onward and upward with new faith, vision, courage and zeal.

—C. E. Fritsch, Pastor.

### LOS ANGELES, GARVANZA CHURCH

—We have just closed a revival meeting in which a few souls found God in pardon and sanctification. We did not see what we expected to see but God was with us and helped the evangelist to give out the Word. L. E. Swaney was the preacher and he did his part well. His Bible lessons were a great uplift to those who heard them. We received some into the church and feel like we have gained ground for our church in this community. Pray for us.—V. S. Coughran.

### NORMAN, OKLAHOMA, BENNET CHURCH

—We have just closed a good meeting at Bennet. The Lord was with us and helped Brother Whitney dig us out on tithing. The church was strengthened by his deep preaching and a few were saved and sanctified. We are praying God to give us a revival this winter. We have a lot of young people here that I would like to see saved and sanctified and in the church. We are praying God to send us a preacher for a winter meeting that can win them.—J. H. Vandiver, Pastor.

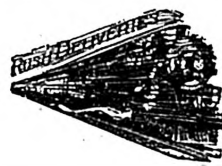
### DENVER, COLO.

—Our special meeting came to a close Sunday evening, but the revival is still on, the following Wednesday evening seven responded to the call and

all prayed through save one. Dr. A. G. Jeffries came to us in the fullness of the blessing and left us he said, "walking on the rainbow." In spite of the inclemency of the weather the last week the interest increased and the tide rose until the last service in which at the altars, front rows of seats, in the congregation and balcony, folks were weeping their way to God. No one knows how many prayed through. The house was packed. Many a day since such a scene in Denver at the Mercy seat. Dr. Jeffries' morning lectures will stand out vividly in our hearts and minds as long as we shall live. He took us down into the deeper things of God and moved the church nearer to the cross. We are all starting with fresh anointing with prayer lists into battle. Wednesday evening the pastor was handed over two hundred names and addresses, and he expects to have by next Sunday one thousand or more, for which he covenanted with God and the people to pray every day for six months, and in the end come out more than conquerors. Our bodies are not strong, our work is heavy and aside from our church work the pastor sees the need of, and is taking up some special work in the Denver University. To keep up will tax his utmost strength. Dr. Jeffries was kind enough to present the matter of a balance on a new car we just bought to the congregation on Sunday night, and you can imagine what they did, with a shout in the camp. Mrs. Crockett and the pastor are now in it and burning gas as fast as we can in the interest of the Kingdom. All praise and glory to Him who called us.—A. G. Crockett, Pastor.

### OKLAHOMA CITY, OKLA.

—The third year of our labors among these good people in First Church is opening up with God's blessing upon the people and preacher, and the work in general, for which we praise God. God gave us many souls this past year, 650 praying through either in the church, or in cottage prayermeetings, and a number prayed through in the jail services, as some of our workers held jail services each Sabbath; and many have been blessed in the house to house visiting. The State Campmeeting was a great blessing to our city and churches. The messages of Dr. R. T. Williams and Dr. James B. Chapman will not be forgotten. The music by Professor Winegar and Professor Davis and the Misses Fisher was blessed of God and all enjoyed their good singing. This has been the best year in the history of this church on



## SERVICE!

**W**E HAVE tried to build our business on a foundation of prompt and satisfactory service. The increasing patronage which we are enjoying and which is not confined to our own denomination, leads us to believe that we have succeeded in this endeavor, to some extent at least.

During the Holiday season we plan to so arrange our work in the Order and Shipping Departments, that there will be no delays in filling orders. Except in unusual cases, all orders received in the morning mail will be filled and sent on their way the same day.

We urge you to send your orders early. This will make it easier for us to take care of the Holiday rush. Select your Christmas gifts from the Catalog Supplement. Patronize your own Publishing House. If you have friends who would be interested in a catalog, send us their names and addresses.

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financial lines. In making up our report for the District Assembly we found we had raised \$9,587.27 for all purposes. Our people are blessed with a missionary vision. We raised for Foreign Missions \$1300 and our young people are supporting a native worker and an orphan and our ladies have been recently organized into a Woman's Foreign Missionary Society. The newly elected District Superintendent for Western Oklahoma District, R. M. Parks and wife were with us last Sabbath and brought a stirring message that blessed our hearts. There were five seekers and four happy finders during the day and two united with the church.—M. V. and Bessie Dillingham, Pastors.

MT. VERNON, WASH.

—Brother J. W. Wright, the detective evangelist, has just closed a meeting at Sedro Wooley, Wash., in the North Pacific District. The meeting began September 10th and closed October 21st, with over two hundred kneeling at the altar. The saints were greatly blessed and many saved and sanctified. As there is a good, live class of Free Methodists there, no Nazarene Church was organized. Brother Wright has been a detective in the Federal service and has seen the underworld at its worst up and down the western coast. He knows the realities of sin. His experience in the Federal service enables him to speak from first hand evidence of the consequences of sin. He preaches the old-time gospel in its fullness, fearlessly, and earnestly. He begins his next meeting at Goldendale, Wash., October 28th. He takes with him in this meeting Miss Eula Embree of Mt. Vernon, Wash., as his singer. Brother Wright's address is 2208 C. St., Bellingham, Wash. He is a minister in the Church of the Nazarene.—Archie R. Embree.

FRANKFORT, IND.

—God is doing great things for us, whereof we are glad. The church at this place is on the upgrade, praise His name! We have just had a wonderful revival with Rev. John Fleming as evangelist. There were a goodly number at the altar and many happy finders both in pardon and purity. The church was crowded at almost every service. Both pastor and people were helped and blessed and the meeting was one of great victory. A good offering was given the evangelist and a love offering taken for the pastor. We are pressing on for greater things for God than ever before. Brother Fleming is a stirring preacher and will be a blessing and help to any church. Our Sunday school is moving up hill also. Last Sunday was the largest attendance that there has been since I have been here as pastor. The offering was \$35.08. The young people's class offering in Sunday school

was \$15.00. We have a goodly number of young folks in our church that are saved and sanctified and a number looking our way. We are proud of our young people as we believe that they are going to be the leaders in the church of tomorrow. We covet the prayers of the great HERALD family.—C. V. Stevenson, Pastor.

VINCENNES, IND.

—Just closed one of the best revivals this place has ever had. Rev. J. E. Hughes of Kingswood, Ky., was the evangelist. The whole four weeks were nights and days of victory. We feel our success was largely due to the daily prayer service in the different homes, which were times of real intercessory prayer, until the fire fell and conviction came and fifty or more prayed through. October 14th was a record day in our Sunday school with 220 present and \$11.37 collection. Also the last Sunday of the revival is a day to be remembered on the account of the outpouring of the Holy Ghost with souls coming to the altar before the evangelist could preach. Our church is moving on to victory under the leadership of our good pastor, Rev. S. C. Johnson.—Mrs. F. H. Benjamin, Reporter.

HAMMOND, IND.

—We have recently closed an eleven day revival with Rev. Forman Lincicome, of Gary, Ind., as the evangelist. Rev. Lincicome preached like the world was on fire (and it is), and like he expected to put it out (and he did put some of it out). There were numbers at the altar, several professed religion, and twelve joined the church. The people came out to hear the evangelist present the truth of full salvation until we had a crowd. The church was blest until it was easy to get money for the evangelist and the last night of the meeting Evangelist Lincicome raised almost \$600 in cash and pledges which will more than pay for our church pews. The end is not yet, praise the Lord! You would be fortunate to secure Rev. Lincicome for a meeting. Yours in the holy war until Jesus comes.—A. M. Wells, Pastor.

AKRON, OHIO

—Another gracious revival has visited our church and city. Rev. Bona Fleming of Ashland, Ky., was the evangelist in charge from October 7th to 21st. When his specified two weeks were up, an engagement in California took him away, but the revival swept on. Mrs. Carrie Crow Sloan of East Liverpool, was procured for one week and when we finally closed the meeting October 28th with the church packed to the galleries and scores yet under deep conviction it was the opinion of all that could we have gone on, one of the greatest revivals ever known in the city would have followed. Counting the gross number night after night almost four hundred knelt at the altar for regeneration or sanctification. Probably over three hundred different persons were earnest seekers. Sunday morning, Mrs. Ferguson, returned missionary from Argentina, and Miss Jessie White of California, Pa., president of the Woman's Auxiliary of the Pittsburgh District, were with us and at the close of Mrs. Ferguson's message an offering for missions in cash and pledges of \$1,025 was lifted. Twenty-seven subscriptions to the HERALD OF HOLINESS were received, bringing the Akron subscriptions to fully two hundred. A class of nineteen united with the church and more will follow. Brother Fleming and Mrs. Sloan are both booked for return engagements.—H. B. Macrory, Pastor.

HUTCHINSON, KANSAS, FIRST CHURCH

—We are glad for the way God is blessing the First Church here. Sunday was a great day, Brother Bugh was at his best; at eleven he preached on "How to Bring About a Revival." It was wonderful and at the conclusion of the message the saints gathered around the altar, and the result made the church stronger. The Sunday evening was an evangelistic service with another great message from the pastor. It was no trouble to get seekers to the altar and seven or eight found God. New people are coming here for the benefit of the church and school. We are proud of our school, and it will be a success for God if all get beneath the burden. Dr. Ellyson surely knows how to manage a school. Dr. Goodwin meets the Kansas pastors here Wednesday and Thursday. Our revival begins November 11th with Rev. B. F. Neely of Bethany, Oklahoma as evangelist. Pray that God will get to Himself glory. In His service.—Emerson Pickens, Reporter.

MARION, IND.

—We just closed a meeting in our church here with the writer as evangelist and Miss Opal Fretz as singer. This meeting was more particularly to the church, but some salvation work was done, and much good was accomplished. Miss Fretz rendered efficient service and endeared herself very much to our people. She also preached a few times during the meeting. Rev. J. W. Short, District Superintendent, preached for us the last two nights of the meeting and raised \$525 in pledges to pay on our church property. This was the beginning of a campaign to raise the entire indebtedness within ninety days. Our current finances are in good condition, and we see victory ahead, amen! A love offering was given to the pastor. We enjoyed the co-operation of the Pilgrim Holiness and Wesleyan Methodists in this meeting. The holiness churches of Marion expect to fight sin and the Devil instead of one another. Pray for us.—P. P. Belew, Pastor.

RAYMOND, IND.

—We are glad to report victory through the blood of Jesus. We find in Ezekiel 34:26, "I will cause the showers of blessing to come down in his season, there shall be showers of blessing." Truly we find these words have been literally fulfilled in many ways since we came here the first of the Assembly year. We have had the blessing of the Lord upon our services continually and a number of souls have prayed through to victory. We have a loyal little band of Nazarenes here who will lift in prayer and greenbacks to their full capacity. We thank the Lord for the loyalty of our folks to the church. The Lord is supplying our every need. We were taken by surprise the other evening when a train of nine cars drove up to the parsonage door loaded with almost everything imaginable to "satisfy thy mouth with good things." The party was composed of four denominations, forty-eight in number. The table was spread with the finest cakes that could be had and four large cans of ice cream were opened. Well, Amen! You can guess the rest. All had a good time, with a prayer service following with the blessing of the Lord upon us. We are expecting a revival in the near future. The spirit is on now; you pray the Lord to keep all of us Nazarenes red-hot with a keen edge and the glory on.—F. V. Taylor, Pastor.

MONTEREY, TENN.

—At this time we are enjoying one of the best revivals our church has had in the twenty-three years of its existence. All our members say it is the best we have ever had in the church. We were expecting Dr. Roy T. Williams to be with us but he wired that he could not come so the church called the pastor as evangelist for the meeting and the meeting has been moving on with wonderful progress. Our people all agree that it is the best revival we



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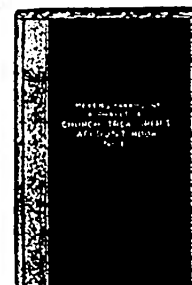
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have had; at no service has it been hard to preach and the Holy Ghost has been in evidence at each service. We are holding our services in a large new store building while our new stone church is being built, but we can not accommodate the large crowds, in all told there have been eighty-five professions to date. We are expecting this Assembly year to double the membership of the church, I am planning now for a great campaign before the Assembly next year, as we are hoping to have our new church now under construction at a cost of \$25,000, ready by that time. We certainly covet the prayers of the saints of the Lord everywhere. A little later I will send a cut of the new church for publication. I have been preaching for the same congregation for twenty-three years, and have had some of the best evangelists at the church, many of whom will be glad to read this report.—A. P. Welch, Pastor.

NEWCASTLE, PA.

—Revival meeting closed October 21st with great victory. Truly it was a revival in the strictest sense of the word, real conviction, real repentance and old-fashioned praying through. Sins were confessed, restitution made, jewelry discarded, worldly apparel laid aside and God came upon the scene in a mighty way. How they did shout, how their faces shone as they came up from that place of prayer. Surely God was in our midst, not a barren service, fifty-five bright professions and a nice class received into the church. Rev. W. C. Davis and wife of La Lande, N. M. were the evangelists and surely we were fortunate in securing them. They are among the best all round workers that I have ever met. Their messages are powerful, uncovering everything that looks like sin, their songs were a delight to all and their altar work thorough. Sister Davis organized a Young People's Society with twenty charter members. Eight knelt at the altar for healing on Sunday morning and several were instantly and definitely healed. Finances came very easily and we give God all the glory. The outlook for our church is very bright and we are encouraged to press on. Surely

God answers prayer, and the days of revival are not past. The Lord helped us to secure a nice church property valued at \$7,000, and our new building is now under construction which we expect to see completed in the near future.—Miss Sadie McNees, Pastor.

CHICAGO, ILL., WOODLAWN CHURCH

—Our God is giving great victory in our work here. There has been a steady increase in all departments of our work, for which we praise our God. The battles have been furious but the victories have been sweet. We are having a few people saved right along in our regular meetings and the unity among our people has been very good, considering the tremendous pressure of other days. Oh, how glad that the Lord has revealed His face to us, and when He does we forget the blunders of others. I want to have that mantle of charity that I may cover the faults and shortcomings of my brethren more and more. Woodlawn church has some of the finest people in it that I have ever been privileged to meet. They are clean, loyal, sacrificing people and have the work of the Lord upon their hearts. They are desirous that every department of our work may move on. They are not a narrow, short-sighted people but a people that know God and love His work. I count it a heaven bought privilege to be pastor of such a people and trust that the Lord may use me to help them to even a greater vision. I love the old time holiness that helps people to lay aside every weight and the sin that does so easily beset them, and run with patience the race. Jesus is soon coming and I trust we will all be robed and ready, not drunk on the world, but the Spirit. Amen!—B. H. Haynie.

PITTSBURGH, PA.

—Since we last reported the Lord gave us a good meeting with Brother J. D. Tompkins, under the auspices of the Young People's Society. This meeting was held under a tent from August 29th to September 9th. The Lord gave us a good meeting notwithstanding there was not the wholesale cooperation on the part of all that we wished for. One splendid event in this meeting was the service on the last Sabbath morning (the Sabbath morning services being held in the church) when the Sunday school broke up in an altar service which eclipsed the preaching time. Some twenty-five at the altar, among whom was a Chinese young man who prayed through to victory. We have five Chinese young men who come to our Sunday school and morning service, three of whom are members of the church. Our Sunday school superintendent and wife and the writer were privileged to attend and enjoy the General Assembly. Our good folks made it possible for the writer to attend this feast of good things. The Lord bless them richly. Following the General Assembly (September 7-11) we were honored of the Lord in having our precious Brother and Sister George Sharpe of Glasgow, Scotland, with us. This was indeed a treat, for their messages were owned of the Lord and were freighted with real full gospel truth. The church will not soon forget them and their helpful messages. The Lord has used and is using these precious saints in the building up of His kingdom upon this old earth. Our personal workers league is forging ahead and God is blessing them in their work in the rescue homes in the city, and we ask that you pray for them that they may be able to see many of those to whom they minister week after week get to the Lord. Our new Woman's Missionary Auxiliary is getting a splendid start, and we expect great things of them. We are beginning cottage prayer-meetings which we believe will be a great boon to the church in bringing us one and all closer to the Lord whom we seek to know in a fuller measure. We again solicit your most earnest prayers that we may keep on our faces and be used of the Lord in helping to defeat the forces of darkness in this wicked city.—Charles A. Brown.

The undress of the women and girls is at last arousing the merited censure of the secular and religious press. What a pity that those finer qualities of decency and purity, chastity and holiness should ever be separated from the graces of womanhood! When the women are nasty and bad, then men soon follow and the race is decadent. It is not long then until we strike the rocks.—REV. C. E. CORNELL.

## Gleanings From the Field

STAR CITY, ARK.

We have just closed another fine meeting with Rev. O. C. Birdwell, pastor at Star City, Ark. God did the exceeding abundant above what we were able to ask or think; making bare His mighty arm in salvation. Much prejudice was broken down and the standard of full salvation lifted triumphantly in this community. Thank the Lord! We are just beginning here in the United Brethren Church with an old friend, Rev. William Ballmer. Pray for us.—Howard W. Sweeten.

COLUMBUS, OHIO

Our meeting here with Brother Fogg was a good one. A goodly number of souls got to God and the last Sunday night twenty-three came to the altar and prayed through to victory. This church has many of the best people in our movement. Brother L. N. Fogg is pushing the battle for all he is worth, constantly calling on the people and is untiring in his faithful effort to build up our work in the great city of Columbus. We are expecting a great time at Fort Wayne, Ind., as the saints are praying for all they are worth, and with Virginia Shaffer, the great soloist, to do the singing, we expect God to come to town and give us an old-fashioned revival.—T. E. Beebe.

ONTARIO, CALIF.

Closed a good meeting with Brother Cornell's church. Splendid attendance throughout the meeting. 157 seekers in the meeting and the church was wonderfully blessed and encouraged. Several will join the church. We secured a few subscriptions for the HERALD OF HOLINESS.—I. M. Ellis, Evangelist.

IN FLORIDA

The Hallelujah Chariot has arrived and we are full of faith and courage for a very fruitful campaign in the state of Florida, which is our old battle ground. We left California in January and arrived in Florida in October, spending nearly ten months among the churches on the way. We have helped about twenty churches in meetings and heaven alone knows some of the victories and tides of salvation we have seen. Praise God! It has been a remarkable trip in many ways, but especially because God was and is with us. Hallelujah! Our experience is richer, deeper, sweeter. We will never be the same after so proving the Lord in every test. Yea, heaven is richer in souls and we are richer in vision and faith since such a home missionary journey. Now with our hearts filled with love, burning with zeal, throbbing with hope we expect by the help of God

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hearing the law, even his prayer shall  
be abomination. 2 V  
10 Whoso cansteth the righteous to go  
astray in an evil way, he shall fall him-  
self into his own pit; but the upright  
shall have good things in position. 3 W  
11 The rich man is wise in his own  
conceit; but the poor that hath under-  
stood the 4 P

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these six months shall be the crowning labors of our home missionary efforts thus far. We need prayer, we need help and support if we labor up to our vision and passion for souls. One Sunday school has donated 200 copies of new books to us to sell and use in these campaigns. Thank God! Our mail address will be 430 West Forsyth Street, Jacksonville, Florida. Read John 4:35, 36.—M. M. Bussey and wife.

CLEVELAND, OKLA.

We are in our revival meeting in the Union Church in the south oil field, Cleveland, Okla., and God is wonderfully blessing. The church is well filled up and God is settling down on the people. We began the meeting last Thursday, and in the second service one was saved and then almost every service some one found the Lord. Rev. E. H. Matlock is assisting us in this meeting, and the two Sisters Skinner and their mother were with us over Sunday, and we had a fine time in the Lord. The girls sang some great songs. We are having a good revival at this place and are expecting a greater. Pray for us.—E. L. Looman, Evangelist.

Notes and Personals

Rev. Jack Linn and wife, evangelists, write to ask the "Great Nazarene family" to join them in a note of praise to God that He has made it possible for them to erect a large wooden tabernacle in Oregon, Wis., to be used as a holiness center. The Linnns are on fire for God and Wisconsin. They are asking for prayers and help. Brother E. O. Chalfant, District Superintendent, highly commends the work which Brother and Sister Linn are doing. They are asking for names of all those in Wisconsin who are interested in the pure gospel of full salvation.

Evangelist A. F. Balsmeier and wife are now in an evangelistic meeting with Pastor H. M. Chambers at Omaha, Neb. They report the meeting starting well with seekers at almost every service.

We learn that Rev. J. Glenn Gould, pastor at Cliftondale, Mass., while preaching on Sunday, Oct. 28th, was attacked with acute appendicitis and was hurried to the hospital for an operation which is reported to have been most successful.

The church at Oskaloosa, Iowa, is making progress in all departments of their work. The attendance is increasing weekly and sixteen new members have been received since the Assembly this fall.

Brother W. E. Smith writes concerning the illness of Rev. Aaron Hartt of South Weymouth, Mass. This brother is one of New England's mighty Nazarene trio, having been a collaborator for many years with Brothers A. B. Riggs and J. N. Short. Brother Smith says, "He was stricken with a peculiar affliction that has made him bedridden and causes his left arm and leg to make almost continuous involuntary motions. The doctor does not pronounce the disease necessarily fatal, but it would seem impossible for a man of eighty-three years to long endure such a strain. His triumph in God is marvelous. He sings and testifies to glorious victory with great clearness of mind and unction of spirit. We ask the prayers of the HERALD family that God may spare him to the ministry of intercession in which he has excelled, and that Mother Hartt may be wonderfully sustained."

Rev. J. W. Montgomery, Superintendent of the Kentucky District, has moved to 122 Hagerman Court, Lexington, Ky. Brother Montgomery reports the work on the Kentucky District progressing with outlook bright for the future.

The idea of preaching the gospel to all nations alike, regardless of nationality, of internal divisions as to rank and color, complexion, and religion, constituted the beginning of a new era in history. You can not preach the gospel in its purity over the world without proclaiming the doctrine of civil and religious liberty, without overthrowing the barriers reared between nations and clans and classes of men, without ultimately undermining the thrones of despots, and breaking off the shackles of slavery, without making men everywhere free.—ALBERT BARNES.

TELEGRAMS

HERALD OF HOLINESS:

Spokane, Wash.

We organized a church at The Dalles, Oregon, after a seven weeks' meeting with Evangelist E. T. Campbell, W. B. and Mrs. Godfrey, song evangelists, Mrs. Cornelius, deaconess. Meeting continues indefinitely. Special home missionary service, Spokane First Church Sunday. \$210 special home missionary offering. Six evangelists in meetings on the District at present.

WILL H. NERRY.

HERALD OF HOLINESS:

Decatur, Ill.

A great time at First Church, Decatur, Ill. In one week a canvass of every member in the church by the pastor, \$5,000 provided for remainder of the church debt. Woman's Missionary Auxiliary of sixty-five members was organized by the pastor.

L. G. MILBY, Pastor.

HERALD OF HOLINESS:

Gasden, Ala.

Greatest Assembly in the history of the Alabama District. Unity prevails and "Forward" is our slogan. District Superintendent Hooker was re-elected unanimously. General Superintendent Reynolds was never greater. Doctor Hardy's great evangelistic sermons are bringing mighty results. His lectures to preachers are unexcelled. Special songs by McClain and wife are bringing the glory down.

C. C. BUTLER, Reporter.

HERALD OF HOLINESS:

Ashtand, Ky.

The mountain missionaries are doing beautiful work at War Creek, Kentucky. Souls are saved in homes constantly. Sister Harding, a trained nurse, is a great blessing to the sick. Sister Coleman is being greatly used in preaching. Funds are much needed just now. Send checks to Rev. Miss Ruth Coleman, War Creek, Ky.

J. W. MONTGOMERY, District Superintendent.

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## ANNOUNCEMENTS

**RECOMMENDATION**—We, the Chase, Kas. Church of the Nazarene, consider Brother A. F. Daniel a successful evangelist, and gladly recommend him to any one who may wish to employ his services.—H. O. Brunken, Secretary.

**NOTICE**—Evangelist Lyman Brough, of Potterville, Mich., will commence a meeting with us Dec. 10, 1923. Remember us in prayer in this city of 453,000 souls for whom Christ died.—J. A. Dooley and wife, Minneapolis Holiness Mission, Minneapolis, Minn.

**NOTICE**—Beginning November 14th a revival at Woodlawn Church of the Nazarene, 6344 Kimbark Ave., Chicago, Ill. Workers for the meeting: Rev. Bud Robinson and Rev. Jarrette Aycock and wife, continuing over the 2d of December. Please pray for this meeting that the Lord may give a great revival.—B. H. Haynie, Pastor.

### Brother Rinebarger Commended

We have all heard of Prof. C. C. Rinebarger, the wonderful song evangelist, and perhaps have planned and hoped to have him for your camp or tent meeting some time; but I am not sure our pastors and the people generally know that Brother Rinebarger is also a splendid preacher and a very successful soul winner, and that from now until the camp-meeting season begins he is available for meetings in churches and that when it is planned to have but one worker it would be possible to get Brother Rinebarger and thus have a combination which, with the help of the pastor and local workers, would be both strong and economical. I had a meeting with Rinebarger last summer and, therefore, speak from knowledge of the man. Brother Rinebarger is an elder in our church, a member of the Chicago Central District, and his home address is Olivet, Ill. With the great need that we have for evangelists of Rinebarger's type and class, we ought to line him up entirely in our own churches; it is enough for us to lend him to others during the campmeeting season. Pastor, write him today and engage him for a meeting.—J. B. Chapman.

### NAZARENE MOUNTAIN MISSION, WAR CREEK, KY.

We are having good attendance in our Sunday school and God is blessing in every phase of the work. The children are looking forward to Christmas with great anticipation. And we hope to be able to remember each member of our Sunday school class on Christmas Day. Anything in the way of candy, nuts, fruit, dolls, picture books and toys will be appreciated. Also Yuletide selections and songs.—Mrs. Ruth Coleman and Mrs. S. Harding.

### REQUESTS FOR PRAYER

"Will all of God's praying people pray for my being led out into a definite experience of salvation and that I may receive the baptism of the Holy Ghost and also that I may be healed and be a real soul winner for Jesus."—A reader.

A sister from Oklahoma requests prayer that she may be restored to God.

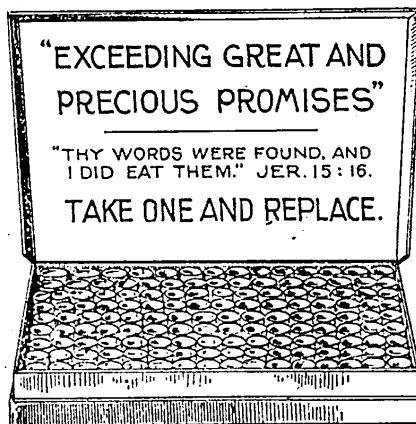
Prayer is requested for a wife who has recently been saved that she may have grace and wisdom, and for her husband that he may be converted and healed of heart trouble.

Pray for an elderly man who is a backslider and who has a heart hungry for God.

### Answer to Prayer

I wish to report an answer to prayer requested a year and a half ago through the pages of the HERALD. I requested that all pray that a boy of high school age might enter a holiness school. God heard and answered and the boy is now a freshman in the Academy of N. N. C. at Nampa, Idaho and claiming victory through the blood.—Edna E. Morvee.

## Your Friends Would Appreciate This Gift!



NAZARENE PUBLISHING HOUSE, 2109 TROOST AVE., KANSAS CITY, MO.

The Promise Box is a collection of 150 of the choicest promises in the Bible, touching the many phases of Christian life and service—counsel, comfort, exhortation, encouragement, etc.

The slips are neatly rolled and easily replaced in box.

Some pass them around as the "first course" at meals. Others take a morsel from the "loaf" between meals—at bedtime or when rising. These sweet portions whet the appetite for a full feast from the Word.

The actual size of the box is about 4x5 inches and one inch deep. It is covered with embossed paper, hinge lid, with the words appearing on the outside, as seen in the cut.

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Beautiful - Appropriate  
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ALMOST all of us have a number of friends and acquaintances we wish to remember at the Christmas season with a gift that is tasty, appropriate, and at the same time inexpensive. For this purpose a

### Bible Gems Calendar

fills every requirement. But it has an added value that is seldom equaled. It



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brings a message from the Word of God; not only once but every day in the year—to those who are saved, words of cheer and strength and to the unsaved warning and admonition.

We suggest the following uses for these silent preachers of the Gospel:

- for your Sunday school scholars
- your friends and neighbors
- members of your family
- your milkman and grocer's boy
- your newsboy, etc., etc.

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Order in dozen lots and save 35c on twelve calendars.

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CALENDAR PAGE FOR AUGUST  
Size 10½x17½ inches.

# Christmas Cards, Folders and Post Cards



## CHRISTMAS AND NEW YEAR GREETING

No. 896. Size  $4\frac{1}{2} \times 3\frac{1}{2}$  inches. The ever attractive and popular holly decoration. With a good message for Christmas and the New Year. Each card in an envelope.  
Price, \$2.50 per 100.



## CHRISTMAS CARDS

No. 808. Size  $3\frac{1}{2} \times 4\frac{1}{2}$  inches. A series of interior scenes, some of homes and others of churches. Free use of holly and poinsettia. Packed ten assorted in an envelope with envelopes for each card.  
Price, 30 cents a package.



## CHRISTMAS AND NEW YEAR GREETING

No. 125. Choice interior scenes with holly and and poinsettia. Full colors. Christmas wish and verse of Scripture.  
Price, \$1.25 per 100.



## CHRISTMAS FOLDERS

No. 807. Size  $4 \times 5\frac{1}{2}$  inches. The Bible scenes add to the beautiful religious thought contained in the Scripture verse in the message in this series of folders. Rich in color designs. Packed ten assorted in an envelope with envelopes for each card.  
Price, \$1.00 per package.



## CHRISTMAS POST CARDS

No. 856. A series of five designs of winter scenes lithographed in full colors. The sentiment on each card a wish and a verse of Scripture pertaining to the birth of Christ.  
Price, 15c a dozen; \$1.25 per 100.

## SPECIAL POST CARDS

A limited supply. First come, first served.  
No. 303. Good quality Post Cards. Each with Christmas Greeting but no Scripture. Printed in colors.  
100 for 85 cents.  
50 for 50 cents.

No. 315-S. Post Cards with Greetings and Scripture verse. Printed in colors.  
100 for 85 cents.  
50 for 50 cents.



## CHRISTMAS POST CARDS FOR CHILDREN

No. 923. A series of winter scenes with children at play. Christmas wish and a verse of Scripture.  
Price, \$1.25 per 100.



## CHRISTMAS CARDS

No. 802. Size  $3\frac{1}{2} \times 4\frac{1}{2}$  inches. Beautiful designs of winter landscapes with holly. Christmas greetings with Bible verses and suitable poetry. Each with strong envelope. Ten cards in package.  
Price, 30 cents a package.



## CHRISTMAS GREETING

No. 898. The scene is of the shepherds on the field of Bethlehem. A choice message for a pastor, a superintendent or a Christian worker, to send at the Christmas season. With envelopes.  
Price, \$2.50 per 100.



## CHRISTMAS CARDS

No. 806. Size  $4 \times 5\frac{1}{2}$  inches. A charming set of ten cards with Biblical designs. Most exquisite in design and color. The scenes all picture the events around the birth of the Christ-child. A Christmas wish and a choice Scripture verse is the message. Packed ten assorted in an envelope, with envelopes for each card.  
Price, 50 cents a package.



## CHRISTMAS FOLDERS

No. 292. Size  $2\frac{1}{4} \times 3\frac{3}{4}$  inches. A good assortment of designs with appropriate Christmas greeting. Very neat. Envelope for each folder.  
Price 25 cents a dozen.



## CHRISTMAS FOLDERS

No. 809. Size  $3\frac{1}{2} \times 4\frac{1}{2}$  inches. A series of interior scenes with appropriate greetings and selected verses of Scripture. Packed ten assorted in a package with envelopes for each.  
Price, 50 cents a package.

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2109 Troost Ave., Kansas City, Mo.

## DIRECTORIES

## GENERAL SUPERINTENDENTS

- H. F. REYNOLDS.....Kansas City, Mo.  
Residence, 2901 Troost Ave.  
Office, 2905 Troost Ave.  
Florida (Miami, Fla.).....November 14-18
- J. W. GOODWIN.....Pasadena, Cal.  
1850 N. Sierra Bonita Ave.  
Office, 2905 Troost Ave., Kansas City, Mo.  
Louisiana (Shreveport, La.).....November 14-18
- R. T. WILLIAMS.....Dallas, Texas  
208 North Rosemont Ave.  
Office, 2905 Troost Ave., Kansas City, Mo.

All Assemblies are to begin at 9 a. m. Wednesday, on the date given, and to be preceded with evangelistic service on Tuesday night at 7:30.

## Evangelists' Slates

- Aecian Quartet, 1754 Washington Blvd., Chicago, Ill.  
G. M. and Ina Lee Akin, Peniel, Texas:  
C. H. Alger, Bethany, Okla.:  
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.  
Eugene, Kansas ..... Nov. 7 to Dec. 2  
Sublette, Kansas ..... Dec. 4 to 23  
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.  
Willia F. Anderson, 472 Alsey Place, Pasadena, Calif.  
Jarette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.  
Cleveland, Ohio ..... November 1-18  
Chicago, Ill. (6342 Kimbark Ave.) ..... Nov. 19 to Dec. 2  
Marion, Ohio ..... Dec. 3 to 16  
S. B. Ball, 218 E. 4th St., Hutchinson, Kas.:  
Hoxie, Kansas ..... Nov. 16 to Dec. 2  
A. F. and Lenora T. Balseler, 1018 Filmore St., Topeka, Kas.:  
Lula E. Barnard, Song Evangelist, 477 Fifth St., Lowell, Mass.:  
T. E. Beebe, 333 Orange Ave., Long Beach, Cal.  
Fort Wayne, Ind. .... November 1 to 35  
Rev. C. E. Bate, 1308 Fourth St., Wichita Falls, Texas:  
F. H. Benjamin, Song Evangelist, Williams, Ind.:  
M. L. Bettezore, Millers, Ore., Box 0107:  
P. P. Below, Upland, Ind., Box 248:  
James M. Belt, 129 Third St., N. E., Washington, D. C.:  
W. G. Bennett, Billings, Mont.:  
M. E. Berders, 6349 Normal Blvd., Chicago, Ill.:  
H. T. and Lida Brandyberry, 1318 Congress Ave., Indianapolis, Ind.  
A. E. Brasher, Crestview, Fla.:  
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:  
Elmer L. Buck, 2219 1/2 East Ganson St., Jackson, Mich.:  
Mrs. Lois Wise Brenninger, 883 E. Center St., Marion, Ohio:  
P. C. Brown, 311 Front St., Portsmouth, Ohio (Text 35:00):  
Lyman Brough, Pettitville, Mich.:  
Van Hook, N. D. .... November 1 to 18  
Clarkfield, Minn. .... Nov. 22 to Dec. 9  
C. C. Burton, Delmer, Ky.:  
M. M. Bussey and Wife, 1298 Wealey Ave., Pasadena, Calif.:  
Florida Campaigns ..... Oct. 14 to April 1  
W. B. Cain, 616 South Vine St., Wichita, Kas.:  
Bicknell, Ind. .... Nov. 15-Dec. 2  
Muskegon, Michigan ..... Dec. 8 to 23  
M. O. Cagle, Buffalo Gap, Texas:  
James E. Campbell, 1535 S. Armstrong St., Kokomo, Ind.:  
Edmund T. Campbell, 521 Miller Ave., Portland, Ore.:  
Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:  
Roscoe C. Carroll, pianist, Cedar Hill, Texas:  
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.  
Lemmie Carrell, 628 West F. Ave., Oklahoma City, Okla.:  
Frank Catanesa, Hagerstown, Ind.:  
A. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:  
O. C. and Fiera Ruth Chatfield, 107 Grand Blvd., Hamilton, Ohio.  
Mrs. Mary T. Clink, 7731 12th Ave., N. W., Seattle, Wash.:  
J. A. Collier and wife and Collier Band, Pilot Point, Texas:  
J. H. Crawford, Elmer, Okla.:  
W. F. Croyner, Bethany, Okla.:  
Prof. C. O. Sonley, Song Leader, 284 East York St., Akron, Ohio  
Lebanon, Ohio ..... November 3 to 19  
E. M. Cornelius, Princeton, Ind.:  
Ernest Coryell, Wilmet, S. Dak.:  
P. W. Cox, Lebanon, Ohio, Box 441:  
Mary A. Currence and Annie S. Allen, Gorham, Me., R. F. D. 2,  
Earl E. Carth, 141 Dayton St., Lowell, N. Y.:  
Frank Daniel, 807 W. 41st St., Los Angeles, Cal.:  
A. F. Daniel, Chase, Kansas:  
Wilfred and Edith Davis, Singers, 931 E. Cherokee St., Enid, Okla.:  
Enid, Okla. (U. B. Church) ..... November 4 to 25  
William Deal, Ashland, Ky.:  
T. D. Dean, London, Tenn.:  
F. B. DeBoard, Davenport, Okla.:  
Marion and Dean Devoll, Diagonal, Iowa.  
Johnnie J. Douglass, 4204 Julius St., Dallas, Texas:  
Sylvia, Kansas ..... Nov. 27 to Dec. 18  
Charles Dye, 430 Jackson St., Paulding, Ohio:  
Grace Edwards, Thompsonville, Ill.:  
B. H. Edwards, 1024 E. St., Lincoln, Neb.:  
C. P. Ellis, Box 34, Montrose, Colo.:  
I. M. Ellis, Bethany, Okla.:  
W. E. Ellis, Box 453, Ada, Okla.:  
East Liverpool, Ohio ..... November 13 to Dec. 2  
Wister, Okla. .... December 7 to 23  
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:  
Thos. Elsner and wife, 214 Beach 145 St., Neponset, L. I., N. Y.:  
Rio Grande, N. J. .... Dec. 1 to 16  
Stockdale, Pa. .... Nov. 13-25  
Geo. W. Erskine, Millfield, Ohio:  
Henry C. Ethell, Springfield, Ore.:  
I. D. Farmer, Hugo, Okla.:  
Kirby Fields and Wife, Song Evangelists, 3819 Monroe St.,  
Anderson, Ind.:  
B. T. Flannery, R. F. D. No. 2, Clam Falls, Wis.:  
Bona Fleming, Ashland, Ky.:  
Pasadena, Cal. .... Nov. 4-18  
Pomona, Cal. .... Nov. 24 to Dec. 8  
Oakland, Calif. .... December 10 to 30  
John Fleming, Ashland, Ky.  
Pasadena, Cal. .... Nov. 4-18  
Cambridge, Md. .... Nov. 28 to Dec. 9  
Lexington, Ky. .... December 13 to 23  
J. E. Gaar, Olivet, Ill.:  
C. J. Garrett, 208 North Agate St., Paola, Kans.:  
W. R. Getty, Olivet, Ill.:  
Blanch, Mo. .... Nov. 8 to 25  
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:  
Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas:  
G. W. Gottlieb, 2528 W. Broad St., Philadelphia, Pa.:  
Raiph S. Griswold, Pennsboro, Mich.:  
J. Walter and Bessie Marie Hall, Bethany, Okla.  
Leo L. Hamric, Hamlin, Texas:  
Anna, Texas ..... November 2 to 18  
G. M. Hammond, Willmore, Ky.:  
W. W. Hanks and wife.  
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:  
A. O. Henricks, D. D., 1438 E. Washington St., Pasadena, Cal.:  
Montrose, Colo. .... November 7 to 25  
Grand Junction, Colo. .... Nov. 28 to Dec. 16  
Edna Wells Hoka, 417 Barr St., Carterville, Ill.:  
W. F. Herbig, Buffalo, N. Dak.:  
F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:  
A. R. Hodges, 3215 West Oak St., Louisville, Ky.  
R. T. Hodges, Bethany, Okla.:  
Ural Hollenback and wife, Mansfield, Ill.:  
Erlingham, Ill. .... November 4 to 25  
Nettie Hudson, 3304 Washington Ave., Racine, Wis.:  
J. E. Hughes, Kingswood, Ky.:  
A. Columbia Hudon, Grorerville Park, Beacon, N. Y.:  
Roy L. Hollenback, Clarence, Mo.:  
J. W. Hunt, No. 4, Nampa, Idaho:  
J. R. Hunter, 3919 5th St., Chico, Cal.:  
J. E. Hutcheson, 3006 Rockefeller Street, Everett, Wash.  
Tillamook, Oregon ..... November 1 to 18  
Arthur F. Ingler, 90 N. W. College, Nampa, Idaho:  
Alta Erick and Wife, Pilot Point, Texas:  
Rev. G. F. Jacobs, University Park, Iowa  
Bloomfield, Iowa ..... November 5 to December 2  
Roy J. Jacobs, Caney, Okla., Box 66:  
W. P. Jay, 301 Holley St., Nampa, Idaho:  
A. H. Johnston and Wife, Song Evangelist, 800 Princeton St.,  
Akron, Ohio:  
Springfield, Ill. .... November 25 to December 9  
Lum Jones, Ada, Okla.:  
Salem, Ore. .... Nov. 9 to 25  
Enterprise, Ore. .... Nov. 30 to Dec. 16  
E. R. Kelley, 726 Manzanita Ave., Pasadena, Cal.  
Robert J. Kennedy and wife, singers, Box 676, Celina, Texas:  
Bessie L. Kester, 230 S. Pershing, Liberal, Kansas:  
E. W. Kikham, Sylvia, Kas.:  
J. A. Kirkham, 681 East 46th St., Los Angeles, Cal.:  
R. J. Kirkland, Ellis, La.:  
Annabel Latimer, Song Evangelist, 806 E. 8th St., Tulsa, Okla.:  
M. R. Lea, 818 E. Bears St., Denison, Texas:  
D. B. Lea and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:  
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:  
M. R. Lewis, Holly St., Nampa, Idaho:  
M. P. Leonard, 1621 New Hampshire Ave., Lawrence, Kas.:  
Jack Linn and wife, Oregon, Wis.:  
V. W. and Marguerite Littell, 435 N. Summer St., Beatrice, Neb.:  
Winford, Kas. .... Nov. 15 to Dec. 2  
J. Warren Lowman, Bethany, Okla.:  
Chicago, Ill. .... Nov. 1 to 19  
M. M. Lowry, 1404 Lincoln St., Amarillo, Texas:  
Thos. and Minnie Ludwig, 712 North Euclid Ave., St. Louis, Mo.:  
Armed, Colo. .... Nov. 5-18  
Wray, Colo. .... Nov. 20 to Dec. 9  
Laird, Colo. .... December 10 to 23  
W. W. Lovelass, Leavenworth, Okla.:  
Mabel R. Manning, Song Evangelist, Napa, Mass.:  
John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.:  
Berkeley, Calif. .... November 11 to 18  
San Francisco, Calif. .... November 19 to 26  
Bakersfield, Calif. .... November 27 to December 2  
Thomas S. Warborn, R. D. No. 1, Box 27, Van Nuys, Calif.:  
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:  
J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.:  
Lynn, Mass. .... Nov. 1-18  
Washington, D. C. .... Nov. 20 to Dec. 9  
Arlington, Texas (Convention) ..... December 13 to 17  
Gracia McLemore, Gingham Evangelist, Olivet, Ill.:  
J. L. McLendon, Moultrie, Ga.:  
R. A. McCann, The Ardmore, Indianapolis, Ind.:  
W. T. Means, 1862 Park St., Keokuk, Iowa:  
I. B. Medlar and wife, Brewton, Ala.:  
C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.:  
James Miller, 1249 N. Holmes, Indianapolis, Ind.:  
Paulding, Ohio ..... Nov. 12 to Dec. 2  
Miss Lena Montgomery, 518 Santa Fe St., Alva, Okla.:  
George and Effie Moore, 1264 Corner Ave., Indianapolis, Ind.  
Crawfordsville, Indiana ..... November 18 to December 2  
John E. Moore, Song Evangelist, 4013 S. Western Ave., Los  
Angeles, Calif.:  
J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:  
Paul P. Moore, 1406 Hunter Ave., Columbus, Ohio:

- A. M. and Minnie Morris Moorehead, Paulding, Ohio:  
J. W. Montgomery, Plantersville, Miss.:  
F. R. Morgan, 712 West 9th St., Ada, Okla.:  
R. L. Morgan, 2208 Central Ave., Anderson, Ind.:  
Herschel Murphy, Jewett, Texas.  
Copeland Chapel (P. O. Jewett, Texas) ..... December 21 to 30  
Wm. O. Naase, Olivet, Ill.:  
B. F. Neely, Bethany, Okla.:  
Hutchinson, Kansas ..... November 10 to 25  
Sylvia, Kansas ..... November 27 to December 16  
H. T. Nybus, 1342 Brand St., St. Paul, Minn.:  
G. F. and Byrdie Owen, Nampa, Idaho:  
Yuma, Arizona ..... November 1 to 18  
John R. Patrick and Daughter as singer, Care of Layman Press,  
Jamestown, N. D.:  
L. M. Payne, Bethany, Okla.:  
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:  
C. R. Pearson, Box 23, Greensboro, Ind.:  
Anderson, Ind. .... October 20 to November 18  
South Bend, Ind. .... November 28 to Dec. 16  
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:  
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.  
A. A. Price, Denton, Md.  
F. E. Putney, 207 E. Millwood, Wichita, Kas.:  
P. C. Ramsey and wife, West Huntsville, Ala.:  
Lawrence Reed, Newell, W. Va.:  
C. A. Remy, 2 Roberts Ave., Danbury, Conn.:  
J. E. Redmon and wife, Brookville, Ind.:  
L. S. Redwine, 833 Baltimore Ave., Ft. Worth, Texas:  
S. B. Rhoads, Pasadena University, Pasadena, California:  
Oliver A. Rife and Nina Dean, Thomson, Ga.:  
C. C. Rineberger, Song Evangelist, New Albany, Ind.:  
O. F. Ring, 515 Ringgold St., Cincinnati, Ohio:  
C. E. Roberts, 2905 Troost Avenue, Kansas City, Mo.  
Bud Robiesan, 2100 Troost Ave., Kansas City, Mo.:  
Charles Robinson and Brown, Bethany, Okla.:  
J. A. Rodgers, 493 E. Fain St., East Palestine, Ohio.  
C. W. Roth, 1833 Newland Ave., Indianapolis, Ind.:  
New Castle, Pa. .... Nov. 14 to 25  
Minneapolis, Minn. .... Nov. 30 to Dec. 9  
B. A. Shuck and Wife, 191 North Ogden Ave., Columbus, Ohio  
Whittier, Cal. .... Nov. 4 to 18  
Pomona, Cal. .... Nov. 18 to Dec. 2  
Schurman-DeLong, 72 Main St., Wareham, Mass.:  
N. B. Shaze, Florida City, Fla.:  
E. E. Shellhamer, 5419 Isleta Drive, (Los Angeles, Cal.)  
W. E. Shepard, 1260 N. Sierra Bonita Ave., Pasadena, Cal.  
F. B. Smith and Family, 4434 View St., Oakland, Calif.:  
Guy V. Smith, Box 261, Logan, W. Va.:  
M. P. Smith and Wife, Calumet, Okla.:  
Bert Sparks, Song Evangelist, 425 East 8d St., Seymour, Ind.:  
Jos. N. Sprakes, 2320 Troost Ave., Kansas City, Mo.:  
C. K. Spall, Bethany, Okla.:  
Fred St. Clair:  
Vancouver, Wash. .... Nov. 4 to Dec. 16  
H. C. Stebbins, Waterville, Vt.:  
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.  
M. E. and Della B. Stretch, El Paso, Ill.:  
B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.:  
Cincinnati, Ohio ..... Nov. 4-18  
Detroit, Mich. .... Oct. 14-28  
Howard W. Swenson, Ashley, Ill.:  
Seymour, Indiana ..... November 22 to December 8  
Jerry City, Ohio ..... December 9 to 23  
F. V. Taylor, Delmer, Ky.:  
J. A. Tench, Virden, Man., Canada:  
Baxterville, Sask. .... Nov. 5 to 18  
Shackleton, Sask. .... Nov. 19 to 30  
W. A. Terry, Hamlin, Texas:  
J. D. Thompson, 149 West 6th St., East Liverpool, Ohio:  
M. E. Tyler, Belton, Texas, R. 5:  
C. E. Tenney, Peniel, Texas:  
E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.  
Elkart, Ind. .... Nov. 11-Dec. 2  
W. H. Twilley, R. D. 1, Box 651, Pasadena, Calif.:  
L. C. Turner, Wann, Okla.:  
Rev. Jesse Uhler, Clearwater, Kansas  
Clearwater, Kas. .... Nov. 1 to Dec. 1  
J. H. Vance, 1006 S. East St., Bloomington, Ill.:  
N. B. Vandall, Song Evangelist, Akron, Ohio, 624 Merton Ave.  
Rev. H. M. Vriedenberg, 1136 Hayes Ave., Racine, Wis.:  
Geo. Ward, 628 64th St., Los Angeles, Cal.  
J. S. Welles, Carterville, Ill.:  
R. M. and Watson, College Heights, Meriden, Conn.:  
Mrs. Delancey Wellens, 808 13th Ave., North Seattle, Wash.:  
Kenneth and Eunice Wells, 3116 Barth Ave., Indianapolis, Ind.  
San Antonio, Texas ..... Nov. 18 to Dec. 2  
Temple, Texas ..... December 4 to 23  
C. C. White, 4454 Conn. St., Gary, Indiana:  
Kendall S. White, 418 S. 4th, Bonham, Texas:  
Mark Whitner, Ada, Okla.:  
Ernest E. Whitten, 30, Laurel St., Richmond, Ind.:  
Auburn, Indiana ..... November 4 to 25  
J. E. Wighard, Berry Oak, Kas.:  
Earl P. White, Highlands, Calif.:  
Cleveland, Ohio ..... Nov. 1 to 18  
J. E. Whitten, Olivet, Ill.:  
Wayland, Mich. .... Nov. 1 to 25  
Hopkins, Mich. .... Nov. 26 to Dec. 16  
Olivet, Ill. .... December 20 to 30  
Mrs. Esther Williamson, University Park, Iowa:  
E. E. Wood, 1412 So. First St. Jackson, Mich.  
L. E. Wright, 1005 Mentor Ave., Wichita, Kansas:

## WANTS

WANTED—Second hand books in third and fourth years of Minister's Course of Study. Elsa Fischer, Litchfield, Neb.