

Herald Holiness

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An Apology for the Church of the Nazarene

THE multiplicity of denominations which exists in Protestantism is a cause of waste of both men and money, and we heartily agree with those who are laboring to unite such churches as can find a common basis in doctrine, polity and practice. And when organic union is impossible, we commend every feasible step toward affiliation and the elimination of duplication of effort that can be taken.

We are glad to see the Presbyterian, Methodist and Congregational Churches of Canada unite as one denomination. We shall be glad to see the union of the M. E. and M. E. Church South fully ratified. We are glad for any and every agreement for the proper occupation of Foreign Mission Fields which serves to save from setting up altar against altar. We are not optimistic enough to profess to see the time when Protestants will all unite in one denomination, but we do believe that the number of denominations can and should be greatly reduced.

Toleration is at least as religious as intolerance, and when there is agreement on the essentials of faith and practice, the rest can be adjusted on the basis of charity.

But I would not attempt to make a church which would be so broad that Unitarians and Trinitarians, Modernists and Fundamentalists, Higher Critics and believers in the full and proper inspiration of the Bible could all live together comfortably. If Unitarians, Modernists and Higher Critics insist upon their right to be called Christian, they ought to maintain separate denominational existence, for it will never be possible to reconcile their "liberal" views and lax discipline with the faith and practices of adherents of historic Christianity, and an attempt to find "ground of agreement" for these eternally variant parties will not be successful except by the compromise and ruin of those who contend for "the faith once delivered unto the saints." In the end either the Modernists or the Fundamentalists must prevail in every denomination, and the finale will reveal these two in separate camps.

And I would not attempt to make a church in which those who believe in baptismal regeneration and a program of social and educational service for the Church join glad hands with those who insist upon spiritual regeneration and a world wide program of pentecostal evangelism; for the differences between these two classes are too great to be ignored, and too great to permit of agreement without hurtful compromise.

Then I would not attempt to join together those who hold that there is no full remedy for sin while we are in this world and those who insist that there is such a remedy and that it must be applied to the hearts of men before they are prepared for heaven. "Holiness fighters" and holiness

promoters cannot be comfortable in the same denominational fold, unless the one fights listlessly or the other promotes indifferently. And whatever may be the result of listless fighting, indifferent promotion is ineffective and leads to the apostasy of the promoter. Those leaders in the holiness movement who have encouraged their people to assume a mere defensive attitude in order to live peaceably in their church have given the kind of advice that one should give who wants to see the doctrine and experience for which the holiness people have stood banished from the earth.

In a "get together" meeting, the man or the church on the lower plane always possesses an advantage; for his liberal views are unaffected by the toleration of those on a more exacting plane; while the man on the higher plane cannot come down without hurtful compromise. A Modernist church can safely tolerate the Fundamentalist, but the Fundamentalist church will be ruined if it tolerates the Modernists. The "Social Service" advocate can include the spiritual evangel in his program, but the spiritual evangel is swamped when he caters to the doctrines and efforts of the social reformer. The "holiness fighting" church is uninjured by its countenancing of teachers and professors of Christian perfection, but when the sanctified Christian attempts to fellowship the opposer of full salvation, he must needs brush aside tenets and practices that are essential to his life and work.

From these considerations, it is evident that there must be a holiness church, if the force of holiness teaching is to be felt, and if the vitality of the experience is to flow unhampered. And the history of religious movements bears us out in the conclusion that organization is necessary to permanence.

The Church of the Nazarene arose in a perfectly orderly and natural way, and is, in a sense, not to blame for its existence. Its founders were not ambitious to build up an ecclesiasticism, but they were zealous to promote Scriptural holiness. The church is liberal in its requirements on questions of church polity and ordinances. It is orthodox on all the doctrines of historic Christianity and is zealous in preaching and maintaining them. There is not a Modernist nor a Higher Critic in its membership. It stands for pentecostal evangelism and counts the whole world as its field. Its creed centers about the Wesleyan tenet of entire sanctification, and its activities look to the conversion of sinners, the entire sanctification of believers and the maintenance of a good experience of grace at all times of the year. It is committed to a standard of aggressiveness and many of its promoters have adopted the motto, "It can be done." Are there any Nazarenes in your community?

The Law of the Sabbath

ACCORDING to the precepts and example of our Lord, the Sabbath should be occupied in the spiritual worship of God and in deeds of mercy and works of necessity. Amidst the complications of modern life many problems will arise, but their settlement should always be in accordance with their principles.

One may worship God in prayer, by meditation, by reading the Bible and spiritual literature, and by attendance upon the public services of the house of God. These things are beyond question, and under normal conditions should occupy the major portion of the Lord's day.

Deeds of mercy like visiting the sick or bereaved, and contributing to the immediate needs of the poor are proper to be done on the Sabbath day.

Works of necessity like attending to the simple duties of the house-wife which arise as a daily routine, caring for one's children, and feeding his stock are permissible on the Sabbath. And when occasion arises, making even the most arduous labor actually necessary, such labor is lawful.

But passing over the wickedness of the wicked who have laid tribute to the Sabbath as a time for the ball game, the picture show, the outing and for pleasure and business generally, we appeal to the people of God, regardless of the license that their own lax consciences would allow, to abstain from everything that may justly reflect upon them or bring discredit to the Lord and His day.

I know an evangelist who has traveled widely and constantly for forty years. He is not a hobbyist. He has said all the time that in case of serious illness or death in his family he would ride on the train on Sunday, but in all these years no necessity has actually arisen. He has traveled 750,000 miles on the railroad and has never been on the train on Sunday yet. He believes that if one is sincere in avoiding Sunday travel the Lord will help him. No matter who does it, it is a mistake for ministers or Christian laymen to plan deliberately to travel on the Sabbath. A man's high standing in his church, far from justifying carelessness in this matter, because it increases the influence of his example, adds to his responsibility to be sure that no one may see occasion for stumbling in him and that an institution upon which the Church must very largely depend for its perpetuation is not nullified. Making full allowance for the demands of serious sickness and death and for the unusual, like wrecks, washouts, etc., I doubt whether the cause of God has ever been promoted by a Nazarene's riding on a Sunday train.

Here in Kansas City the price of the daily paper is the same whether you take the Sunday issue or not, but when we subscribed, we told the agent that the Sunday issue was not to be delivered at our house, and it never has been. I know some may enter a technical argument about when the work is done,

etc., but the fact is, that the Sunday newspaper is one of the ring which seeks to disregard or capitalize the Lord's day and I delight in expressing and proving my disregard for it.

And as to the purchase of groceries, cold drinks, ice, etc., on the Lord's day. Well I just refuse to believe that sincere Christian people do these things. I have heard that they do in some places, but it may be that this is just a slanderous report that someone has started for the purpose of reflecting upon the fair name of an innocent people.

At any rate, let us begin here and now to cultivate a high regard for the Sabbath. Let us give ourselves to the task of adjusting our complicated modern methods of living to "The law of the Sabbath."

Youth Is the Time of Opportunity

WE HAVE just received a copy of the "Official Proceedings" of the Second Annual Convention of the Nazarene Young People's Societies of the North Pacific District which was held at Centralia, Washington, the last days of August. In this little book are a few excerpts from a sermon by Shelby Corlett, our pastor at Yakima, Wash., and some of these are so unusual that they will certainly bear repeating.

Personally, I believe that many a life is practically wasted because the old foolish idea that one must take care not to begin anything too soon is so largely prevalent. I believe that the formal education of the child should begin much earlier than is the usual custom, and that school curricula should be so arranged as to make it possible for students to graduate from College at eighteen or twenty years of age. This would largely solve the problem of "holding" the young people in school. The plan of starting the child to school late, handicapping him through interference or neglect until he fails in his grades for a year or two, and allowing him to reach the "romantic" age with so long a course in school yet ahead of him is responsible for a large amount of "quitting" before the time for graduation.

Young people do not necessarily make more mistakes than old ones, they just make different ones. And the old saying, "a poor beginning makes a good ending" is false. A good start is half the battle. Give youth a chance.

And it would be much better and safer if

we would banish the notion of waiting "until he knows his own mind" in the matter of leading our children to Christ. The majority of children brought up in Christian homes could be saved at a much earlier age than we usually think. And just as in other matters, only that one is really saved from sin who is saved from it before he gets into it.

The man who begins late and gets saved and sticks on and builds a stable Christian character is deserving of all credit. The man who starts late may secure degrees and help himself a great deal, but only youth is the "time for education." The man who does not find and enter his life's calling until he is thirty or forty is indeed a wonder, if he really succeeds.

But here are some of the excerpts from Corlett's sermon:

Alexander the Great died at the age of 32, the conqueror of the world, regretting there were no more worlds to conquer.

Hannibal crossed the Alps when he was 28.

Lincoln, at the age of 18, in speaking of slavery, said if he ever had a chance to hit that thing, he'd hit it hard.

The Pilgrim Fathers are pictured as old men with flowing locks. These are the facts: Bradford, the first governor, was 31 when he sailed on the Mayflower, and Miles Standish was 26.

Martin Luther was 34 when he nailed his theses to the cathedral door in Wittenburg.

The leaders of the Holy Club and organizers of the Methodist Church were: John Wesley, aged 26; Charles Wesley, aged 21; and George Whitefield, aged 16 or 17.

William Carey, the first modern missionary in India, landed when he was 32.

Robert Morrison, who opened missionary work in China, was only 25 when he landed.

The list might have been extended to include educators, professional and business men and other leaders in the doings of men, for the great majority of them started early and a considerable number of them did their best work while still young.

Then there is another side to the proposition. For the majority of the worst criminals in this country are mere youths. The average age of dope addicts is 23. The old, hardened sinners who curse the land either never were in Sunday school or left it before they were 18. Never did the facts of life prove the necessity of proper, early, Christian training as they do today. A few are plucked as "brands from the burning" later on, but 95 per cent of church members come from Christian homes and the majority of those who remain unconverted at twenty die in their sins.

On the way to the kingdom of the glorified there is room for everything that religionists recommend: supernatural conversion, pentecostal sanctification, growth in grace, the maintenance of good works, education, culture of the manners and never ceasing perseverance. Let us not attempt to substitute one of these for the other and let us not risk leaving any of them off.

"The sentences of the book of providence are sometimes long and you must read a great way before you understand their meaning."
—MATTHEW HENRY.

Herald of Holiness

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A Study in Miraculous Gifts

By REV. W. G. BENNETT

John The Baptist

JOHN performed no miracles; John was a miracle. To begin with, his conception was miraculous. Then in addition to that, "He was filled with the Holy Ghost from his mother's womb." Just all that this implied is not quite clear. Some have taught that John was prenatally sanctified. This is purely an assumption, and contradictory to the teaching of the Bible on original sin. Jesus is the only man since the fall without inherent depravity born in Him. What is probably meant by the statement "filled with the Holy Ghost from his mother's womb" is, that he was precocious in his religious life from his infancy.

He was not trained under the teachers of his age. They doubtless would have spoiled him. I should hate to see a child of mine grow up in ignorance in these days of learning, but I would prefer that to putting him in schools where Modernism is taught. What his educational advantages were we have no way of knowing. He was doubtless thoroughly trained in the law and the prophets. The only hint given us in the Word of God is "And the child grew, and waxed strong in spirit, [which indicates mental development] and was in the deserts till the day of his shewing unto Israel."

John was a great man, great enough not to be affected by the spirit of the age, much less dominated by it. He was great in his independence. It was customary for the religious teachers to receive the hospitality of the people whom they taught, but John refused these courtesies. His meat was locusts and wild honey. He was great enough not to be affected by the patronage of the rich and influential. Herod showed him kindness, but when that haughty monarch, following the example of the religious teachers of his time, indulged in looseness in matrimonial relations John very readily and severely rebuked him. There was none of the chicanery and softness, so common in our day, used, as we say, to win our way with the people so we can touch them with our influence. The soldiers, the tax gatherers, the Scribes and Pharisees all fared alike under John's ministry. Evidently John did not preach almost anything that came to hand. He had a message, a serious, holy, thoughtful, Scriptural message. Jesus' estimate of him was that there had not been a greater, born of woman. He said, "What went ye out into the wilderness to see? A reed shaken with the wind?" That is, a man swayed by public opinion. A man cautious and fearful, who waited and watched public currents, tried to learn public sentiment and go the way the crowd was going, in order that he might be regarded as a leader in society; many leaders are only followers after all. This was not John. "But what went ye out for to see, a man clothed in soft raiment, [a man of luxuries, a man of ease, the patron of the rich and cultured] behold they that wear soft clothing are in kings' houses?" And men of John's type are a good deal more likely to land in kings' prisons. No, this was not the rude Baptist of the wilderness; he was a great commoner; no polish, no studied eloquence.

A man with a keen insight into human nature, a keen sense of the awful sin of the age in which he lived. Yet a man of deep sympathy, dauntless courage, clear vision, and unquestioning loyalty to God. The great common hordes gathered about him. "There went out to him Jerusalem, and all Judea and all the region round about Jordan; and were baptized of him in Jordan, confessing their sins."

We propose to stop now and ask the secret of this marvelous ministry lasting only about six months. John stirred a nation as no other man ever did in so brief a period of time. They listened to this mighty wilderness preacher and mused in their hearts whether he was the Christ or not. I have tried to study this term "filled with the Spirit," and I find it generally has to do with utterance, impassioned utterance. The case of the seven deacons might be an exception to this rule, but even here Stephen soon broke out in utterance that was irresistible. I find the following, "Elizabeth was filled with the Holy Ghost," and she broke out with spontaneous utterance, and she and Mary, the mother of Jesus, had a regular hallelujah prayermeeting. In the second chapter of Acts we have the record "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Not a lot of gibberish, not a lot of human manipulation, say it faster, say it faster, but the Holy Ghost utilized the vocal organs of these men, and they spoke intelligent messages that smote men with such conviction that they forgot their prejudice, forgot every earthly consideration, and creed, "Men and brethren what shall we do?" And then Peter stood forth and delivered that masterly, logical, Scriptural sermon that brought three thousand of

them to Christ, and the work was so thorough that the narrative says, "and they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." Then again in Acts 4:31, "And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the Word of God with boldness." Then in the sixth and seventh chapters of Acts we have the incident of the impassioned utterances of Stephen, and they were not able to resist the wisdom and the Spirit by which he spake.

Some seem to think that because it pleased God by the foolishness of preaching to save them that believe, that the Holy Ghost will use almost anything they happen to think of, good, bad, or indifferent, but it is not foolish preaching, but the foolishness of preaching that is conducive to salvation. The Holy Ghost is an intelligent person, and a man inspired and directed by Him will speak words of truth and soberness. A man who moves men to action must appeal to the emotions, but you can easily overdo the touching incident stunt. Holy Ghost preaching is not necessarily dry, inane, and uninteresting. But a jocular, light, silly, funny stunt preacher seldom, if ever, moves men to deep repentance and thorough reformation. There was wisdom, logic, and Scripture in Stephen's preaching, not the polish of the brilliant orator; too much polish on truth may attract to the polish, and not the truth. There was sane, logical, orderly, convincing, red-hot missiles of truth that went like arrows straight to the hearts and minds of the listeners; and yet the thing I am trying to say is, it was not the contents of the message or the manner of delivery, it was speaking in the power of the Spirit. Paul said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." It was a crime under Old Testament Law to substitute anything else for the holy anointing oil. Let him who substitutes eloquence, logic, vehemence, human personality, jocularly, pathos, or brilliancy for the anointing of the Spirit, prepare to render up his account when the judgment day reveals his folly. John was filled with the Holy Ghost, "And he shall go before him in the Spirit and power of Elias." "Let a double portion of thy Spirit be upon me," was the passionate cry of Elisha. This was pre-pentecostal, but pre-eminently Pentecostal. In fact, next to heart purity, this was pre-eminent, *Spirit filled, impassioned utterance*. Think of the Apostles advertising a healing meeting to get a crowd. True they had much more of it than we have, but that was only incidental. Think of their having a special room for the purpose of seeking tongues. "They went everywhere preaching the gospel." Tongues of fire were symbolical of Pentecost. This was what was upon Paul when he almost shook Felix from his judgment throne. This is what was upon Wesley when among the little companies that gathered to listen to the forceful, but calm, putting of the truth, some would fall like dead men, and others would wallow foaming at the mouth. There is nothing so great in the written sermons of Whitefield, but those

ISN'T IT GRAND!

By REV. D. RAND PIERCE

*Isn't it grand, when you feel weak,
To know God's might?
Or, when you're pressed, know where to seek
Help in the fight?
Isn't it grand to have a friend that you
Can always trust to bring you safely through?*

*Isn't it grand, when all seems wrong,
To feel God knows?
And, trusting Him, just sing your song
In sweet repose?
Isn't it grand that He can look way down
Your heart of hearts and smile while others frown?*

*Isn't it grand, when you are lone,
To feel God near?
When sorrows come you ne'er have known
To share His cheer?
Isn't it grand that still there is a breast
Where every aching heart can find sweet rest?*

*Isn't it grand, in pain and such,
To know God's care?
To feel His tender, healing touch
In answered prayer?
Isn't it grand He knows each heart's distress,
And waits with outstretched arms to soothe and bless?*

CANBY, OREGON.

lips were touched with this holy flame, and the crowds would throng about him, and when the sermon was closed the ground would be covered with prostrate forms like men slain in battle. This was upon Charles G. Finney until he was compelled to modulate his voice, otherwise his audiences would be smitten before him like dead men. "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy," was the Apostolic injunction, and there is nothing

that surpasses this in the line of divine gifts. Numerous questions will be raised here. Was this a pre-eminent gift or endowment? Will it always secure an audience for the speaker? What are its marks, etc.? All this we will have to discuss in another article. Remember, I am not writing to say the final word or give technical instruction. I am writing to provoke thought and study on this very important theme.

BILLINGS, MONTANA.

The Slave Who Became Mayor

By PROFESSOR A. S. LONDON

JEAN VALJEAN, the hero of Victor Hugo's greatest classic, was a slave for almost a score of years. He finally escaped and lived an honest life. He was elected mayor of his town. He was at his height of popularity when he read that another man had been arrested as the escaped convict, Jean Valjean, and was about to be sentenced. Now the question came, should he remain as a noted citizen and let an innocent man suffer and take his punishment? He spent one whole night in a battle. His will power was tested. Finally he won. Manhood was saved. Conscience lived.

The human will is the greatest factor of one's being in determining character. The greatest test of the will is in exercising it in a positive way in doing right. It is limited to some extent by a large stock of inherited tendencies and has its setting in the midst of a material and social environment. But out of these conditions the will receives its true development. Through the action of these factors man is to work out his own destiny.

It is said that the fundamental fact in all ranges of life is activity. Man needs some special power of control over his acts—he requires a will. Strength of will is always praised as a mark of character. It has both the negative and positive functions to fill. It is used as a check to keep us from doing certain things. But this is not its highest mission. The power to say "no" is great. But the greatest function of the will is that which enables us to do, to say "I can" or "I will."

Our young people need the kind of training which develops the emotions and the will. We must be led to exert our will power in the path of right regardless of the cost. We need the power of effort and self compulsion to hold us to a high standard of holy living and stern endeavor necessary to save us from inferiority or mediocrity. High ideals should be attached to a strong will power and a purpose in life that will help us to accomplish something worth while.

Christian, the immortal character of Bunyan's Pilgrims Progress was traveling toward the castle. He saw the lions along the path. He heard the roaring. But he obeyed the porter and traveled on. He soon saw that the lions were tied. His difficulties vanished. Every young person should make difficulties stepping stones and exert his will and climb to the highest place in life that God has designed.

George Stewart, one of the greatest preachers in Southern Methodism, started out in life with very poor qualities for making an orator. He had a desire to speak. His soul

burned within him, while listening to declamations given in the literary societies back in the country school. Finally he was placed on the program. He memorized one of the old Roman declamations that started off with the sentence "I come not here to talk." His enthusiasm ran high while practicing to himself. But alas, when he came to the platform he could think of nothing more than the first sentence, "I come not here to talk." He had to sit down. But he was not conquered. He had a desire to make an orator. His will kept saying, "I can and I will." He knew no defeat. He has lived to see the day when an offer of twenty thousand dollars was made him for two hundred nights of lecture work. Will power with high and noble aspirations will not be conquered with temporary defeat, and herein lies the power of achieving success.

One of the early governors of an eastern state ran for the office sixteen times before he was elected. His opponent voted for him for sympathy's sake and the governor won his office by one vote. "No royal road to success."

Henry Ward Beecher was the sixty-first one in his graduating class in college, but by hard work and determination he became one of America's greatest preachers. The man who held first place in the graduating class passed his life as a barber in the city of Atlanta, Georgia.

Daniel Webster received a diploma at the close of four years' work. The president told him that he did not deserve it. Webster tore the parchment into bits and told the president he would take all of his work over and show him at the close of another four years that he did deserve it. He became one of America's greatest statesmen.

Adam Clarke, the great Methodist commentator was considered a dunce in school. For weeks at a time he would sit in the school-room with a dunce cap on his head. But he shook himself. He became awakened. And the world knows of Adam Clarke.

Abraham Lincoln probably knew more defeats than any other man in America. But he never gave up. He ran for Congress and was defeated. He ran for the Vice Presidency of the United States and was badly beaten. He got into a debate with Stephen A. Douglas and lost. He went into business and his partner left him involved financially. It took him seventeen years to pay up his loss. From this incident he received the name "Honest Abe." He fell in love with a young woman and she took sick and died. He later married, but his married life was not a success. In all of his defeats he was

never whipped. He was a man. He went from a poverty stricken home to the Presidency of the United States.

A preacher friend walked into the president's office of a Southern Methodist college. He asked for the privilege of registering. He wanted the discount offered to ministers. The president told the young man he did not believe he would be eligible to this, as he had so few qualities for the making of a preacher. The boy looked at the college president and with a very firm voice said, "I will some day be pastor of a larger church than you will ever be a member of." I was with this preacher friend a few years ago. He was at that time serving the second largest church in that state in his denomination, with a membership of fourteen hundred. The college president was at that time a member of a church with eleven hundred membership.

A young lad was asked by a Methodist Bishop what he intended to do in life. The boy replied, "I am going to do three things. First, I am going to graduate from one of the leading universities of my church. Second, I am going to marry your daughter. Third, I am going to be elected Bishop of the Methodist Church." He lived to see all three of his ideals realized.

A very homely boy knocked at the registrar's office and asked to be admitted in the department of oratory. His face was drawn, his eyes were crossed. The registrar made fun of him for wanting to study oratory, but he was admitted to this department. In seven years he won the medal in an oratorical contest with nine colleges represented.

It is the privilege of every boy and girl in our church to strive to reach the highest pinnacle of success as God counts success. Be not discouraged! You are the designer of your own character! Strive for the best!

*"Never mind ye the crowd, my boy,
Or think that life won't tell;
The work is the work for aye that,
To him that doeth it well.*

*Fancy the world as a hill my boy,
And look where the millions stop;
You'll find the crowd at the base my boy,
But there's always room at the top."*

HUTCHINSON, KANSAS.

Preachers and Their Leadership

By MISSIONARY SUPERINTENDENT SHARPE

WHEN a child is born into a family, tremendous responsibilities are placed upon and assumed by the parents. The problem of that child's future is in their hands, and success or failure result largely from their teachings and examples. These constitute their leadership. The gospel preached by preachers that brings into the kingdom "born again" souls places upon these preachers the status of leadership. This is embodied in the words of Paul in Corinthians where he says, "Be ye followers of me, even as I also am of Christ." The greatest problem of the preacher is not in getting his hearers to the cross, but in having them continue to the end. Taking them by the route that will bring them to the desired place, and doing this with certainty through every phase of life.

There is a tremendous loss within the Church due, we believe, to this one fact, leadership that lacks the hall-mark of reality, spirituality and Christ-likeness. No use of booming revivals if the preacher lives thereafter to exploit personal power and win the applause of men. The lambs will surely perish under such hirelings because they cannot grow on the self-praise of the preacher. They need the tender grass and the still waters, they need the milk of the Word. Many preachers of this class are self-appointed and can never successfully lead the flock of God.

Another danger with reference to leadership lies in the over-emphasis of the shibboleths of men. "I am of Paul," or "I am of Apollos" still finds a place with many. You cannot lead people with certainty when you are acclaiming your knowledge of men, no matter how good these men may have been, or are at the present time. We fear certain expressions heard at Assemblies and other religious gatherings where leaders' names are bandied about either with favor or disfavor, with the result that many are known as followers of this or that man and speak their shibboleths with more authority than they do the message of salvation. Is it not time to get through with man worship and their creations of religious shibboleths and get into the very heart of the Word of God where Jesus only is seen as the true pattern of holiness, and the true example of the life we ought to live? Unless we do, we fear our leadership will be in error and our followers will miss the certainty of faith that saves the soul through to the end.

Long, long ago we heard an evangelist exclaim in the midst of a diatribe against the ministry that failed to lead the people into the promised land that "a preacher's hell would be the most awful experience of eternity." It is certain that their trust is the greatest known. Their responsibility in leading souls through to the glory far exceeds any other, and to deceive is to verify the words of Jesus when He speaks of the blind leading the blind and both falling into the ditch.

The preacher who is a true leader and whom it is safe to follow is appointed of God. His chief thought in life is to live in the divine plan which to him is not a yoke of service, and contains no germ of personal ambition. He always faces the flock with the appeal of faith, and by his example leads the way. Indeed in all things he follows Christ. That is he himself is a follower. A follower of the lowly Nazarene. With Him it is safety, certainty and assurance. Where is he going? Going into battle against sin of all descriptions and to win nothing but victories. Going to trust and obey God in every circumstance and condition without fear as to the result. Going to follow Him through the unbelief of the age, through the indifference of all classes, and through crucifixion to the resurrection glory with never a doubt about the ultimate end of the way. It is safe to follow such a leader. Safe because he himself is in the right way since he follows the supreme Head of the Kingdom. The leader with perfect faith will have followers with perfect faith. If he adorns his life with perfect love that will be manifested in his flock, his people. Where perfection is taught perfection is believed. It is only then that a preacher can

say, "Be ye followers of me, even as I also am of Christ."

When a people elect a leader, they should examine his faith as follows; Has his ministry quenched doubt and renewed faith? Has his ministry vanquished sin in the sense that pardon and purity have been experienced by those who attended his ministry and consequently righteousness has become the normal result in their lives? Have hearts been so changed and lives made so beautiful in holiness that on earth the Devil has been defeated and God has been glorified? All this without inquiring as to his educational qualifications, his gifts of oratory, and the value of his personality. Yes, why not? These may be gifted through physical generation or through personal work or purpose but, a leader with perfect faith, and perfect love, and perfect service is the product of the Holy Ghost. Elect such a preacher as your leader for with him the problem of eternal life is solved.

God Calls to Holiness

By EVANGELIST C. K. SPELL

"God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth [rejecteth] despiseth not man, but God" (1 Thess. 4:7, 8).

UNCLEANNESS and holiness are antitheses, i. e., they are opposites. They represent conditions the farthest removed from each other. Uncleanness stands for moral filth, moral corruption and pollution. Holiness stands for cleanness, purity of heart and life. God's call is away from the one unto the other, away from uncleanness unto holiness.

To be more explicit, and to bring the sub-

ject into easier comprehension, we divide it into its various phases and discuss them separately.

First: The subject has to do with our conversation. The call is away from obscenity, to chastity. Paul said, "Let no corrupt communication proceed out of your mouth." Peter said, "As he which hath called you is holy, so be ye holy in all manner of conversation." David said, "Let the words of my mouth . . . be acceptable in thy sight, O, Lord, my strength and my Redeemer." "But now ye also put off all these," says the Apostle, "anger, wrath, malice, blasphemy, filthy communication out of your mouth." Filthy speech is so obnoxious, so disgusting and nauseating to God and decent people, that we cannot hope to maintain fellowship with either if we indulge. "God hath not called us to uncleanness, but unto holiness."

Second: The subject has to do with our thought life. The thought is away from unholy thinking. "Finally brethren," says the Apostle, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The mind to be healthy and pure, must not feed upon intellectual carrion, but must, like the butterfly, feed upon flowers. The world about is full of things that are pure and lovely, and wholesome for our intellectual life. Let us be careful and discriminating in the choice of subject-matter for our thinking. As you would refuse to feed the body food that is putrid and unwholesome, so refuse any subject for reflection that would not strengthen and elevate the mind. "Keep thyself pure." "For God hath not called us unto uncleanness but unto holiness."

WITH THE GREEK NEW TESTAMENT

By PROF. E. WAYNE STAHL

Circumspection as a Christian Grace

IN THE twenty-fifth verse of the second chapter of Luke Simeon is described as a "devout" man. The word for this adjective is *eulabes*; its first meaning is "cautious." It comes from two Greek words, *eu*, well, and *labano*, to take hold of.

The original idea underlying the word is that of a person taking cautious hold of a delicate vessel or receptacle which, with ruder handling, would be broken to pieces. Originally a person who was *eulabes* showed himself cautious or circumspect. He took hold of things carefully. He was not rash or impulsive, rushing in where angels would fear to tread.

The word is used by Luke only; in the verse mentioned above; in Acts 2:5; and in Acts 8:2. It is "peculiarly expressive of Old Testament piety, with its minute attention to precept and ceremony." And it is interesting to note that on the three occasions when Luke uses it, he applies it to men of the Mosaic dispensation; to Simeon, as indicated before; to "devout" men who had come up to Jerusalem from every nation under heaven to observe the Jewish feast of weeks [or Pentecost]; and to "devout" men who buried Stephen, and who mourned him. These latter, reliable commentators assure us, were in all probability, Jews of the old dispensation, who thus showed their abhorrence of Stephen's murder by their countrymen.

We are told of Zacharias and Elizabeth that they "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." And Jesus said "Till heaven and earth pass away, one jot or tittle shall in no

wise pass away from the law, till all things be accomplished."

If, before the coming of the Holy Ghost, men and women were able to live "devout" lives, under the iron regime of the Old Testament, how much more in these golden ages of the Spirit, with His energizing, liberating influence should they be able perfectly to do the will of God?

Under the law, fear was one of the chief emotions that constrained to obedience. Though, to a certain extent, with many of the Old Testament saints love was present. Under the gospel, love is the mighty energy that makes for victorious Christian living. At the same time it is well for us to "rejoice with trembling." It might be well for us to use more frequently that good, old-fashioned term, "God-fearing," seeking to be worthy to have the word applied to ourselves.

Certainly "perfect love casteth out fear." God of a truth is our Father and our Friend. Nevertheless, it is my opinion that we sometimes need to be watchful in our attitude toward "the high and mighty One that inhabiteth eternity," lest we forget the "celestial courtesies," and fail to give Him that reverence that is His due. God is the Royal One, and as He sits on His kingly throne, we should remember that we are on the earth. And I am by no means pleading for legalism or constraint in worship.

"How careful then ought I to live,

With what religious fear,

Who such a strict account must give
For my behavior here."

OLIVET COLLEGE, OLIVET, ILL.

Third: The subject has to do with our desires. We are called from all unholy desires and sinful cravings. The dominant, controlling passion of the soul should be to have God and only such things as contribute to His glory. David seems to have reached this state and to have expressed it in the words, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

Isaiah gives expression to a similar state of mind; "With my soul have I desired thee in the night; yea with my spirit within me will I seek thee early." When desire for God and His glory has gained complete mastery of our souls, then all contrary and unworthy desires are banished and all our desires are holy.

Fourth: The subject has to do with our habits. We are called from all unclean habits to a life of cleanliness. The Christian should be an example in purity. The use of tobacco in any of its forms is incompatible with our sacred calling. We should be able to say with Paul, "Follow me as I also follow Christ."

Thus we are called to be holy in conversation, in thought, in desire, in habit, in all manner of life. But to successfully deal with these various phases of life, we must go farther back and deeper down. To stop here

would be like a doctor's going no farther in the treatment of a case than to give a dose of fever powder. Filthy conversation, filthy thoughts, filthy habits, filthy desires, etc., are simply the symptoms of a deep seated malady of the soul. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

If the trouble is within, then we must give attention to the heart life, or heart condition. A call to holiness in conduct is of necessity a call to seek holiness of heart. The tree must be good if the fruit is to be good. If the stream is pure, the source must be pure. It is futile to try to live right without being made right. In its final analysis, the text is a call to holiness of heart.

Let us notice in closing: (1) The call is from God, the source of highest authority in the entire universe. (2) To reject the call is to reject God. "He therefore that rejecteth, rejecteth not man but God." The preacher is simply God's messenger. When you reject the messenger, you are rejecting the one who sent the messenger.

BETHANY, OKLAHOMA.

The Love of God and Winning Souls

By EVANGELIST W. R. CAIN

A FORMER article by the writer was entitled, "Winning Souls." Also, a second bore the caption, "The Love of God." The subject this time is the combination. But to the point—the divine embodiment of incarnate love swung the red-light concerning the wide gate, broad way, and swollen statistics which led to destruction. At the same time He pointed to the strait gate and narrow way leading unto life. Then came the startling statement which almost took their breath, *viz.*, "Few there be that find it." Such are not the words of a ranter nor a pessimist. Neither are they enshrouded in mystery. The word *few* means from a comparative standpoint and it is in spite of all Jesus and all the rest of us can do to prevent the loss of a soul. Hence, we are face to face with the word "remnant," recorded so often in the Word of God. It means a comparatively small per cent out of each dispensation, especially toward the close. But it is always quality. A close and unbiased study of the ministry of Christ reveals, pre-eminently, one thing, namely; He did not only not coax anyone to follow Him, but actually made it as hard as He could for them to do so. Proof is seen in such examples as that of the scribe, who said, "Master: I will follow thee whithersoever thou goest." Jesus replied, "The foxes have holes, and the birds of the air have nests: but the Son of man hath not where to lay His head." The scribe said, "Good bye, Lord," and Jesus said, "Good bye, sir." Again, one of His disciples said unto Him, "Lord, suffer me first to go bury my father." But Jesus said, "Follow me: and let the dead bury the dead." That is the last we ever hear of that disciple. Christ said to the rich young ruler, "Go, sell all thou hast, give to the poor, and come, take up thy cross, and follow me." He said, "Good bye," and Jesus said, "Good bye." What sad fare-

wells are these. Again Jesus said, "Except a man forsake father, mother, sister, brother, houses, lands, and all that he hath, he cannot be my disciple." Note: "Every branch in me that beareth not fruit he taketh away"—the words of Christ, and of course, spoken in love. (Please read Luke 14:25-33). The words, "Counteth the cost" and "Consulteth whether he be able," are the key to the situation. Besides, we can easily understand what Jesus means in the words, "He hid himself"—"He conveyed himself away"—"He did not commit himself"—"He escaped out of their midst," etc.

One question naturally arises, *viz.*, what has become of the "counting process"? One thing we know, that is that Satan cares nothing for numbers. He advocates dress-parade and sham battle—cob-house and paste-board religion. He chuckles over the modern sawdust-doll-baby-pop-gun-paper-wad-saffron-tea-propaganda, especially if it is well camouflaged with sensationalism concerning divine healing, for it is a tragic fact that multitudes will sacrifice to get across the country to a divine healing meeting and yet they refuse to walk across the street to be regenerated or sanctified wholly. Does God behold such anti-Christ business? The average evangelist, (Mrs. McPherson included) has about as much of the gift of divine healing as a blacksmith has ability to remove a cataract from the eye. Jesus went into the Temple and abruptly played havoc with their rummage sale and pink-tea social. He drove them out, which means they did not want to go, but He insisted and they went. That event alone precipitated their cruel hatred and hastened His crucifixion. According to modern exegeses such action was too drastic and altogether premature, for it drove all the people away.

Our "liberal friends" would substitute a

de-odorized-dead-goose-theory as follows:—Be sure the goose is dead, then well-scalded, and the feathers (pin-feathers and all) will drop off of their own accord. Or the parallel argument, thus:—Get people saved and sanctified first, then various things (togs, plus) will fall off of their own accord, like the falling of the leaves from the trees late in the fall after two or three heavy frosts. But what a rank departure from the attitude of the Master! How radically different from the way the schools of the prophets and the prophet Elijah acted concerning Elisha.

But what advantage in making the gospel terms so drastic? Why throw up unsurmountable barriers in the way of the very people we want to win for God; holiness, and heaven? Some would say why be so premature? So far as Jesus and the apostles were concerned, statistics never had any consideration. They were after quality, which meant the demarcation line would be more distinct, stumbling-blocks would be more difficult to find because of their scarcity, Christian endurance would be more general, victories over the world, the flesh, and the Devil not only more common, but more glorious, unnecessary reproach (or at least, most of it) would be averted, deception and hypocrisy reduced to a minimum, and final apostasy stayed, thus God's professed followers would be the invincible vindication of what is written, "One shall chase a thousand and two put ten thousand to flight," and "The people that do know their God shall be strong, and do exploits," etc., etc.

The Bible always puts the emphasis on quality. What an obnoxious thing is padded statistics. Quality is crucified to the world. Quality is dead indeed unto sin. Quality cares nothing for tags, mere noise, palaver, or programs. Quality practices non-conformity to the modern fads and fashions, and at the same time they "Keep themselves in the love of God," and would rather die than recant. Their faces are set as flint toward the City whose Builder and Maker is God. They are "strangers in a strange country," and their attitude, negatively and positively, privately and publicly, prove God's unmistakable stigma, thus no one is obliged to look twice to see whose they are and whom they serve. And, we unhesitatingly say, God give us this kind. But we cannot get them with slipshod methods. Divine love is patient and grants as wide marginal allowance as possible, but keeps up all the bars. In this sense, "Love never faileth." In the meantime the required number of souls completing the Bride of Christ will have been selected from all the generations. God alone knows the exact number, but not one will be missing.

WICHITA, KANSAS.

"PRAYER CHANGES THINGS"

By W. KING

"Yet now, if thou wilt forgive their sin—; and if not, blot me I pray thee out of thy book which thou hast written" (Exodus 32:32).

Here we have an account of a man who was the meekest and yet the mightiest man. Many times he was surrounded with environments which were uncongenial to noble character. He was not beyond error in judgment or fault in character, but he placed himself before a holy God against whom a

nation had sinned and prayed until that nation was spared.

Moses refused one of the greatest offers that God ever made to mortal man in order that God's great name might be vindicated in the eyes of the heathen which were around him. Here is the essence of sacrifice, the key to permanent success.

Think of Jacob who, during a crucial test, laid hold upon God and wrestled on until God said, "Let me go, for the day breaketh." But back from lips of clay came the cry, "I will not let thee go, except thou bless me." Men may think that the key to spiritual power lies in education, talent, personality or diplomatic tact. These are all good, and in a sense imperative; but the greatest power that lies within the empire of the soul of man is in old-fashioned, heart rending, agonizing, prevailing prayer. When we lay hold upon the horns of the altar and wrestle on until the fountains of our cold nature are broken up, and the well springs of the love of God burst forth. It is at such times that brassy gates are unlocked and mountains of difficulty crumble to dust and ashes and we realize that we are victors through the prevailing name of Jesus.

RIMBY, ALTA., CANADA.

Holy Ground

By REV. HARRY HUMBLE

The place whereon thou standest is holy ground (Exodus 3:5).

M OSES the exiled shepherd, who had been accustomed to think of Jehovah as a tribal deity, and to regard God as one to be worshiped in temples and approached through priestly ritual, was away from all his religious associations, following the dull routine of daily duty, when suddenly God broke in upon him and made him feel that the place where he was was holy ground and that became the dominating thought in all his future career. Wherever he went, God went too, as symbolized by the pillar of cloud and fire; whatever he said to the people, he spoke in the name of God; and even when his heart was darkened by unfaithfulness and confronted by the shadow of death, he knew it was God with whom he had to do.

Christ was a prophet like Moses in this respect, He was never alone; but in the presence of the Father did all things that were pleasing to Him.

All roads to Him were the way of holiness along which He was led by the will of God.

And it would transform the whole life of the Church and bring new power into all our work, if we were to realize that nowhere can we find larger opportunities for service and greater possibilities of blessing than in the place the loving will of God has brought us; and that from no point of view other than the one where we now stand could we get a clearer vision of the glories of the heavenly Kingdom.

STETTLER, ALBERTA.

"The weakest spot in every man is where he thinks himself to be the wisest."—EMMONS.

TEACHER TRAINING

By E. P. ELLYSON, D. D.
Editor Sunday School Publications

III.

FOR the entire Teacher Training course as outlined, forty-four small books of ten lessons each are required. No one student of course takes all of them as the third year is made up of electives. At least twelve are required for graduation, but one may take as many as desired. These books are sold at an average of 25c each, in paper binding.

For the writing of these the committee arranged with outstanding Sunday school workers and educators from different denominations to prepare the lessons. Then certain of the larger co-operating denominations arranged with their publishing houses to put them out, some by one house and some by another. By this means they have now all been issued. They are of an interdenominational nature and are being used by many unchanged.

We do not want to be unduly critical or fail in a proper fellowship and co-operation with our sister churches in this or any other matter, and we will go as far as we can with safety. But we are not ready to yield to a liberalism which surrenders things believed to be essential in order to open the door for fellowship to all. We stand for some things we hold sacred, some doctrines we believe essential and we believe it is our duty to both propagate these and protect ourselves against any infidel attacks or derogatory teaching relative to these. We are convinced that many churches are becoming too soft, too free in the use of the soft pedal, relative to orthodoxy. They call it liberalism, but it seems to us to be compromise, and at times infidelity.

As a church we are uncompromisingly Fundamentalists and we cannot tolerate anything that will lead our teachers or officers in the direction of that which is known as Destructive Higher Criticism, the so-called Liberalism of our day. We hold rigidly to the Virgin birth, the deity of Christ, the blood atonement and the full inspiration and authority of the Bible. We believe in the heavenliness as well as the earthiness of the kingdom of God, the family in heaven and earth; that the kingdom has to do with personal individual experience and preparation for heaven as well as ideal social relations on earth. We probably have been a bit slow in appreciation and neglectful in service relative to the latter but we cannot afford to be swung to the other extreme where we emphasize a social service that slackens our affections for things above. Earth conditions can only be perfected by the coming of Christ. We believe that men are all by nature fallen, that children have an evil nature from birth. Because of their ignorance children are innocent and are safe under the sovereign provision of the atonement for such, but with the coming of responsible knowledge there comes the absolute necessity of the crisis of conversion for salvation, and that there is a second crisis of sanctification. There is a great work of religious education necessary but under no circumstances can it bridge over or make unnecessary the crisis of salvation.

Believing as we do, we must approach these books in the light of this faith. To do otherwise would be to undermine that faith and retrograde. We refuse to be deceived by the talk about advanced talk and intellectual progress that ignores the Holy Spirit and the contending for the faith once delivered unto the saints. From this standpoint these books divide into three classes (1) Some that we can use with much satisfaction, (2) some we can use temporarily until we can arrange for such as will suit our purpose better, and (3) a few we cannot use at all. Usually the trouble is not so much that which is said as it is that which is not said, and occasionally that which is inferred.

It is not our purpose to arrange a new course. The International Committee has given us an excellent outline which we are pleased to follow, as we desire to co-operate as far as possible. But we will modify the course as to subject-matter to meet our need in giving no uncertain sound relative to our essential doctrines and polity. This means we will need to write certain of the books to avoid some teaching absolutely contrary to our faith and it will be desirable that we should write others that our faith may be clearly stated therein. Others of these books we can use without change. We will also add certain studies in Bible doctrine and history. This will in no way interfere with the plan

(Continued on page nine)

Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. Since the members of the local church pay the bills, should not an itemized statement of receipts and expenditures be rendered at the annual meeting of the local church?

A. There certainly should. And in every properly organized and well conducted church this is done.

Q. When a soul falls from the sanctified state into a life of sin, does God forgive and sanctify in one act, upon his return, or must the backslider come to God as the sinner did and regain his standing with God in two works of grace?

A. The same limitation confronts the backslider that confronted the sinner. In the first place he is spiritually unable to meet the conditions for entire sanctification, since those conditions require a full consecration of one's Christian self and the exercise of faith for cleansing from all sin. Like the sinner who comes to God for the first time, the backslider is burdened with his guilt and must sue for mercy and pardon. The conditions for such pardon are genuine repentance, which includes confession of sin, restitution to the full measure of one's ability, and a complete forsaking of all known sin, and the exercise of faith to believe that Jesus does now receive and pardon all the past. The restored soul is now in position to make full consecration of his Christian self to God and to believe that the Holy Ghost does now come in and cleanse him from the "least and last remains of sin." Because he possesses a greater abundance of light, the one restored from backsliding should be able sooner to push on into entire sanctification and he will be taking great chances of backsliding again unless he does immediately press on. So his sanctification should ideally take place within a few hours, at most, after his restoration to the pardoning favor of God.

Q. In Romans 6:3 it says we are baptized into Jesus Christ and in verse four it says we are buried with Him by baptism into death. Does this mean water baptism or Holy Ghost baptism? Then in 1 Thess. 1:1 it says this church was in Jesus Christ, and yet, according to later teaching in the same epistle, the members of this church were not sanctified as a second work of grace. Now if we get into Christ by water baptism, it would seem that the "Christian Church" has the correct theology, and if Romans 6 means Holy Ghost baptism it seems that we get sanctified after we are baptized with the Holy Ghost. How do you harmonize all this?

A. The subject in Romans 6 is not now how we get into Jesus Christ, but the duty and privilege of getting rid of inbred sin and living above sin in this world. The baptism referred to is water baptism, and everyone who had received it as an outward sign of the inward work in his heart had been baptized into Christ's death according to the meaning and vows of baptism and into death to sin. The Apostle uses this as an argument in favor of their present duty to have the old carnal mind crucified and to live lives of practical separation from the world and from sin. The Thessalonians were converted and were in the same state of grace as were those to whom Paul wrote in Romans 6, both needed to be sanctified wholly and this is accomplished in the hearts of believers by the baptism with the Holy Ghost. Water baptism is not the actual means of getting into Christ, this is accomplished by the work of regeneration by the Holy Spirit; but water baptism is the outward sign of regeneration and in a number of instances, in the New Testament, the sign is mentioned when the deeper and real meaning is clearly implied. 1 Cor. 12:13 does say, "For by one Spirit are we all baptized into one body," but here again the subject is not "How do sinners get into Christ?" but "The Unity of the Church." In this case attention is simply called to the fact that as the natural human spirit makes the members of the body one, so the indwelling of the Spirit of God makes the Church one.

Q. Please explain John 1:9, "That was the true Light, which lighteth every man that cometh into the world."

A. Jesus is that true Light and all knowledge of right and wrong and of spiritual facts is from Him. But for His grace and mercy no one would even be convicted of sin, let alone be saved from it.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

SALVATION

By H. O. FANNING

SALVATION is expedient, but it is more than a matter of expediency. It is a matter of necessity if we are to escape everlasting burnings. It is a convenience, but it is more than a matter of convenience. God has a purpose He designs to work out through our salvation. It is salvation now, that the purposes of God may be accomplished in and through us. A prompt response to the pleadings of the Spirit may mean the salvation of other souls as precious in God's sight as your own, of the souls nearest and dearest to you.

The only kind of salvation that satisfies the soul, blesses the world, and pleases God, is the uncompromising, out and out kind. The kind that engages all of our powers in the service of God for the salvation of the lost of earth. The kind that saves us from all sin, and to all the privileges of divine grace. That makes us a blessing in our day and to our generation.

God has given to every sanctified person a heart to beat in harmony with His heart, a mind to think His thoughts, a life to be yoked with His life, energies to be developed and used in His service. "There is no immorality like the immorality of a wasted life." There is immorality only where there is a willingness to waste life and the life forces. A purpose to conserve life, and use its forces for the glory of God and the good of our fellow men tends to the highest type of spirituality, and the enjoyment of the richest blessings of saving grace. Such salvation means the best of earth, and the best of heaven. Usefulness here, and usefulness hereafter. It means the Master's, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord"

DRUMHELLER, ALBERTA, CANADA.

DIFFICULTIES AND DUTY

THE FACT that we encounter difficulties or adverse circumstances is no evidence that we are not doing the right thing. Yet we often hear people say, "I thought I was making the right choice, but I have had so many hindrances that I must have been mistaken." Let us remember how Jesus, teaching the people one day on the shore of the Sea of Galilee, said to His disciples, "Let us pass over to the other side." And they went at His command, "and there arose a great storm of wind, and the waves beat into the ship."

The disciples did not say, "Oh, we must have made a mistake. We should surely never have started." But they remembered that they were acting in obedience to the Master's command when they undertook the voyage and they felt sure He would not desert them in their great hour of need. Nor did He. In response to their cry of distress He arose "and rebuked the wind and the sea, and there was a great calm." So, even though they encountered storm that seemed for a time to threaten their lives, they came safely at last to their desired haven.

Before we launch out on any enterprise whatever, we should be very sure that we have the Master aboard. That makes all the difference. When this is true even though difficulties arise that seem for a time fearful in their proportions we may be sure He will "arise" and help us in our hour of need, and that we shall not ultimately fail of the goal we have, with His approval, set for ourselves.

What we should be afraid of is to go without His approval and directing care. Such ventures are full of peril. The sun may shine brightly and the breeze blow softly at the outset, but danger lurks ahead.

We have good cause to fear the storm that descends upon us when we are voyaging impelled only by our own desires and guided only by our own wisdom. But the enterprise, whether it be great or small, that is undertaken at Jesus' behest, and in which we can rely upon Him for guidance and deliverance, can never end in disaster, nor in failure in the real sense of that word.—MARY AUGSBURY in *Light and Life Evangel*.

DISCUSSION OF N. Y. P. S. TOPIC FOR NOVEMBER 16TH

By REV. DONNELL J. SMITH

Jesus, Son of God.

Luke 1:35; 2:8-20.

The most comprehensive title used to designate our Lord and Savior was that of "Son of God." Generally it occurs with the definite article, "The Son of God," but not always. In the Synoptic Gospels, or Matthew, Mark and Luke, Jesus does not use it in referring to Himself. He, however, adopts it, permits others to so address Him, and speaks of Himself as Son, and God as His Father. It would seem that He preferred the humbler title. Meek and lowly of heart, He turned instinctively from that which would appear to make for show or pomp or heraldry.

This title comprehends three aspects of His person and work. First, it is a Messianic title. As the anointed of God, the Coming One, the King and governor He is called the Son of God. This title is applied to certain characters of the Old Testament, but in its full import could be applied to no one other than the Christ of God. Second, this title sets forth the qualities or attributes of His person. Such as: source of life, immutability, truth, love, holiness, eternity, omnipresence, omnipotence, and omniscience. And last, it marks the relationship which He bears to God, whose Son He is.

1. His birth was supernatural and was attended by supernatural happenings (Luke 1:35; 2:8-20; Matt. 2:1, 2).
2. He is recognized by the Father, by angels, by demons, by sinners as "The Son of God" (Matt. 3:17; Matt. 8:29; Mark 15:39; Luke 1:35). John the Baptist proclaims Him as the Son of God (John 1:34) and the disciples confess Him as such (Matt. 16:18).
3. His advent into this world is a laying aside of eternal glory, (John 17:5) a voluntary condescension (Phil. 2:6-8).
4. Being the very Son of God He
 - (a) Bridges the gulf that separates man from God Eph. 2:13-18.
 - (b) He is able to save to the uttermost Heb. 7:24-26.
 - (c) He is able to keep from falling Jude 24, 25.

EASTERN OKLAHOMA N. Y. P. S. CONVENTION

The Eastern Oklahoma N. Y. P. S. met in its first annual convention at Collinsville, Okla., on Oct. 7th, opening promptly at 9:00 a.m. with President Morris in the chair. The devotional service was led by Brother M. M. Snyder, President of the Western Oklahoma District. The first paper, "The Possibilities of the N. Y. P. S. on the Eastern Oklahoma District" by Mr. Stella was short, but enjoyed by all and several made responses. The next paper, "How to Keep the N. Y. P. S. Spiritual" read by President Morris, stressed the great need of spirituality in our local meetings. "The first great need," says President Morris, "is a spiritual leader, one who has a broad vision of life and carries a burden for the lost of his local members on his heart." Second, is the need of prayer. He said it would be a great help if we as members would talk to God about the leader more, and less to each other. Third, he advocated the idea of giving each member something to do, and to see that they do it, not in a spirit of nagging, but in that of love and of interest in them.

The third paper, "The Attitude the Pastor should hold toward the N. Y. P. S." was read by Pastor W. B. Walker of Sapulpa. Brother Walker said he believes that every pastor should, as he put it, "be there" to push, or pull or assist in anyway possible. He also said that a pastor should not always be saying, "Don't, don't, don't," but should be able to tell the young people what to "do." In other words, to direct in the proper channels the life activities of his young people.

Brother Seaton of Bethany gave us a short talk

on "The Attitude the N. Y. P. S. should have toward the Pastor" which was helpful and very much needed, after which we all joined in singing, "If your Heart Keeps Right."

Another one of the excellent papers, "The Future Responsibilities of the N. Y. P. S." read by Brother R. E. Gray of Yale, Okla., certainly bespoke of a well studied paper and one of much consideration. His paper was divided into three main divisions, "The Future Home, Church and Government." At the close of the reading of this paper, Prof. Douglas spoke a few very fitting remarks on this one great subject, stressing the great need of deeper spirituality and that we need to be better trained in spiritual things in order to become a greater asset to the church in the future, seeing that from our N. Y. P. S. will come our future pastors, evangelists, District Superintendents and general leaders.

Miss Ruth Holliday sang a very beautiful solo, "The Highway Home" which the entire convention enjoyed. The afternoon session was called to order with President Morris in the chair at which time Brother Walker led the singing. Brother Barlow and Mrs. Anna Brannon sang a duet, "God is still on the Throne," while the people shouted and praised God.

The first paper for the afternoon was "The Duties of the President of the Local Society" which was voted to be sent to the HERALD of HOLINESS for publication. Several made worthy responses, among whom were Brother Snyder, Brother Savage and District Superintendent Owens.

We are glad to report that President Herman Morris of Wann, was re-elected President and Mrs. Sallie Kerr of Henryetta Vice-President, and Miss Pearl Jackson of Sapulpa, Secretary-Treasurer.

Truly this our first convention was a feast of good things and we all go to our respective places of labor with renewed strength.

Our next convention is left in the hands of the District committee for future arrangement.

ROSCOE C. CARRELL, Reporter.

WHAT SHE WAS SAVED FROM

Once in a testimony meeting the worshipers present were expressing their thanks for what God had done for them. One had been saved from the gutter of drink. Another had been saved from the den of gambling. A third had been saved from the haunt of vice. Still another had been saved from the garden of worldly pleasure. At last a sweet, refined girl, whose life had been above reproach and whose habits had always been absolutely correct, arose and said: "Christ gave me a bigger salvation than any of you. He has saved me from an easy armchair!"

It takes a great Savior to save any of us. But who will not say that it takes as much blood to wash white the soul of the elder brother as it does the soul of the prodigal? Certainly, as an English exchange says, in telling the story: "It takes a big Christ to save us from ease and make us willing to toil and suffer."—*Kind Words*.

DAILY THOUGHTS FROM OLIVET COLLEGE BULLETIN BOARD

MONDAY

"Great peace have they that love thy law."

TUESDAY

"The Devil isn't worrying any over those folks who are satisfied with themselves."

WEDNESDAY

"No man is a failure merely because he has failed. The failures are those who quit trying."

THURSDAY

"The real tragedy of life is not being limited to one talent, but the failure to use the one talent."

FRIDAY

"Always give your best."

SATURDAY

"There is One whose appreciation never faileth; work for Him."

NOTICE: CHICAGO CENTRAL DISTRICT N. Y. P. S.

The District Convention will be held December 3 to 5 at the West Side church, Decatur, Ill. Each Society is entitled to be represented by the pastor, N. Y. P. S. president and two lay delegates for every twenty-five members or major fraction thereof. Churches without organized societies entitled and urged to send one delegate beside the pastor. Entertainment free.—Laurence H. Howe, District Secretary.

TEACHER TRAINING

(Continued from page seven)

of the International Committee nor jeopardize our standing with them. Being an interdenominational organization they allow just such liberty.

We are already at work on this course. The writer has one unit of the first year, "The Church School, its Organization and Administration," about ready for the press. President Bracken of Bethany-Peniel College, is working on two units, "The Pupil" and "The Teacher." Dr. J. B. Chapman, Editor of the HERALD of HOLINESS, is working on two, "A Brief History of the Church of the Nazarene," and "Foreign Missions and the Church of the Nazarene." Other units will be arranged for later.

Now this is not to be just a shallow reading course, but a real study course. For grades and graduation the assigned work must be carefully and thoroughly done. This work is too important for us to be slipshod in our requirements. The course is not particularly hard. Any person with average intelligence can successfully complete it by proper application. And we insist that the course be really passed before a certificate is issued.

"WHEN?"—NOW"

By A. W. ORWIG

ONE morning, as I awoke quite early, my mind reverted to a precious and old-time hymn, beginning,

*"Oh love divine, how sweet thou art,
When shall I find my willing heart
All taken up by Thee?"*

And I began to muse, "Lord, is not my heart 'all taken up by Thee?' Surely I want it to be if it is not." And I asked myself, "Do I really know what it means to be fully absorbed with God?" Some of us may think we are "all taken up" with Him, and yet come considerably short of it. Shall we ever really get beyond the necessity of devoutly praying, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me"? Ah, who does not know that the petition simply means that God will show us the deeply-hidden and subtle workings of our own hearts? How rarely is the heart free from all improper musings and motives! And how vital the question, "Who can understand his errors?" And how weighty the prayer, "Cleanse thou me from secret faults!"

But I started out more particularly to ask *when* shall we be "all taken up" by the Lord, that is, love Him supremely and engage in his service with inexpressible joy? If not already obtained, *when* shall we, whole-heartedly and by faith, seek a thoroughly clean heart and a right spirit?

We read in the Old Testament that God, in speaking to the unsanctified Jews, asks the question, "Wilt thou not be made clean? *When* shall it once be?" As much as to solicitously inquire, "*When* will you renounce all evil, and be 'all taken up by Me'?" And thus God is asking many today. But not a few seem unwilling. Oh the blessedness they miss and the fearful responsibility they assume!

But to the question, *When* may I be free from all sin and have a really holy heart? God's answer is, "*Now*." He never says "Tomorrow" for any present need. And, certainly, he desires and requires heart purity for all men. "*Now* is the accepted time" applies to the sinner seeking pardon and peace, and to the believer seeking the degree of entire purity subsequent to regeneration. To such Christians as know their duty, privilege and need, and yet wilfully disobey the command, "Be ye holy," how long do they expect to be God's real children at all?

LOS ANGELES, CALIF.

"BRINGING UP FATHER AND MOTHER"

By H. G. COWAN

NEVER could pose as an authority on the rearing of children, and would give advice on the subject with great reluctance, because before I had any of my own I could not speak from experience, and since I have made the experiment I am not sure that my success entitles me to notice.

The above topic seems to be popular, however, and presents a phase of family discipline with which I have much empathy. I am convinced that there would be less occasion for complaint concerning the waywardness of children if fathers and mothers were more careful about their own conduct. This

is, however, a delicate subject, and must have the utmost care and circumspection in its treatment. Parents like children resent being told that they are naughty, and don't like being spanked, even in the gentle tones of an article like this. But the present tendency of parents to forget their obligations to their offspring, and the wide publicity which is being given this subject in the press and on the platform, as well as certain precepts of the Word of God, makes me willing to venture a few suggestions which I hope may be helpful.

Even in the homes of Nazarenes and professors of holiness there is need for words of counsel along this line. The experience of entire sanctification does not give men and women perfect minds and all the wisdom needed for the rearing of children. Christian parents should, therefore, perfect themselves in the knowledge, judgment and self control required for the proper training of childhood. "Why," asks the *Minneapolis Journal*, "should parents not train themselves for their high tasks? Teachers have to meet certain tests before they are allowed to teach. Police guardians, judges of juvenile courts and detention officers have to show their fitness. But it is assumed that anybody, without training and thought, can fulfill the parental office. Parents, children and society pay dearly for this assumption."

This is not intended to be a cyclopedia of parental training, where all things connected with this important subject are made plain, but only a few pertinent thoughts are here presented.

The love of parents for their children should not lead them to permit over indulgence of the children in things which are manifestly harmful. The distribution of pennies for candy and chewing gum should be limited, and no child should be allowed to think that his demands on the family purse should all be honored. While father and mother should provide the children with such things as are needful for their welfare, yet parents should be the judges of what is needful, and not suffer the children to develop a spirit of selfishness by granting all their whims and desires in regard to spending money. The time may come when their demands will be too large for the parental pocket-book.

Parents should not develop a spirit of nagging concerning their children's faults, and tell them to outsiders in the presence of the children. The natural result of this will be to make the children think their parents have no confidence in them. Father and mother should talk with the children in private concerning their wrong doings, and never make such topics public. A constant tone of fault finding and censure on the part of parents is a great discouragement to the children.

Parents should exercise supervision over their children's reading, and direct their minds towards something better than the comic sections of the daily papers and the unreal stories of love and adventure found in popular magazines. Let father and mother read the Sunday school papers, or the children's page in the church paper, and be able to talk with the little ones about the stories and truths learned therein, and thus win their confidence and have the children look to them for instruction in higher and better things when they grow older.

MINOT, N. D.

FATE OF THE APOSTLES

By EVANGELIST J. E. BRASHER

The following brief history of the fate of the Apostles may be of interest to some.

Matthew is supposed to have been slain with the sword in a city of Ethiopia.

Mark was dragged through the streets of Alexandria in Egypt until he expired.

Luke was hanged upon an olive tree in Greece.

After escaping from a caldron of boiling oil, John died a natural death at Ephesus in Asia.

James the Great was beheaded at Jerusalem.

Peter was crucified head downward at Rome.

James the Less was thrown from a pinnacle of the temple and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

Bartholomew was flayed alive by command of a barbarous king.

Andrew was bound to a cross, whence he preached to the people until he expired.

Thomas was run through the body with a spear in Coromandel, in India.

Jude was shot to death with arrows.

Simon the Zealot was crucified in Persia.

Matthias was first stoned and then beheaded.

Barnabas was stoned to death by the Jews at Salamis.

Paul was beheaded by the tyrant Nero at Rome.

CRESTVIEW, FLORIDA.

(Traditions vary in some instances as to the "Fate of the Apostles," but the above accounts have been accepted by many. As a matter of fact, Mark, Luke and Barnabas were not apostles, and neither Matthias nor Paul were of the original twelve.—Editor.)

THRILLS AND SPECTACULAR ANNOUNCEMENTS

By REV. D. S. REED.

A refined, educated gentleman, met me on the street and made the following comment: Brother Reed do you not think we have had quite enough convict preachers and bartenders and gamblers for evangelists? Do you not think the people will have a bad impression of the church in general?"

This question made me stop and think what we had been advertising. First there was the converted bartender and saloon keeper; then the converted drunkard; thirdly, the converted convict and hold up man; then a Southern Cyclone; now the converted gambler appears. A glaring headline says, "Come and hear how one man single handed held up a train and threw an armed man through the window!"

Five of these illustrious characters were from the Church of the Nazarene. Two of them did the church great harm. Was not my friend right when he was grieved and felt that the church by such advertising was setting a bad example? Would it not be better to say as could have been well done in these cases, that Rev. So and So is from a certain good school, is a real gentleman, well versed in the Bible and would do the whole family good if they could hear him; for he is a Christian as well as an evangelist?

A word to the wise is sufficient, but fools pass on and are punished.

OAKDALE, CALIF.

LOUISIANA DISTRICT ASSEMBLY

When the last song had been sung, the last prayer had been prayed, and after the reading of the appointments for the preachers for the coming year by General Superintendent, Rev. J. W. Goodwin, it was the consensus of opinion that the thirteenth annual Assembly of the Louisiana District of the Church of the Nazarene was second to none from every standpoint.

The preliminary service on Tuesday night of the fourteenth was a harbinger of what we were to expect during the coming official days of the Assembly. Wednesday morning came, the day of first business session, and it developed that quite a good showing of delegates, and members of the Assembly were present for roll call despite the fact that an unprecedented drought for Louisiana had made it difficult for delegates and members to attend this year.

With his customary fervor and directness, General Superintendent Goodwin in charge of proceedings, directed the affairs of the Assembly each day. He insisted on two things especially as being very essential for the success of the work in Louisiana, viz., concern and passion for souls, and that each member feel that the Church of the Nazarene is the greatest organization of its kind in all the world, giving same unstinted support with tithes and offerings as instructed in God's Word.

From other districts of our church visitors came to get blessed and be a blessing. Rev. Frazier and wife from Beaumont came, also Rev. J. T. Upchurch, from Arlington, Texas, and Rev. B. F. Neely, of Oklahoma, Field Representative from Bethany-Peniel College, were in attendance. On Friday afternoon Brother Upchurch was requested to speak by the presiding officer immediately following the reading of report by the committee on Social Welfare work. Not only was everyone melted to tears by his vehement appeal, but our hearts were stirred within us on being made to see the great opportunity of the church in behalf of unfortunate girls. Brother Upchurch also visited and spoke in the "Southwestern Training Home" after his address before the Assembly.

Rev. G. M. Akin, District Superintendent of the Louisiana District for the past year was re-elected to fill this position during the coming year. Pastors, evangelists, and delegates left after close of the Assembly encouraged to make a strong effort to accomplish more for the cause of full salvation than ever before. The dedication of the Lake Charles church was a very impressive ceremony, and a great time of rejoicing.

W. EVANS BURNETT, Assembly Reporter.

The Sunday School Lesson, November 16

By M. EMILY ELLYSON

LESSON SUBJECT: Peter's Confession.

LESSON TEXT: Matthew 16:13-20.

GOLDEN TEXT: "Thou art the Christ, the Son of the living God" (Matt. 16:16).

WE HAVE here a private conference which Christ had with His disciples relative to Himself. The "coasts of Caesarea Philippi" form the northern borders of the land of Canaan, a very remote corner but doubtless better suited for this conference, for there would be less flocking to Him than in other places, and He would have more leisure to devote to His disciples here. This conference takes on a catechetical style which seems to be best suited to the object Jesus has in view which was to draw them out and on to that great confession which has been and still is a subject of much controversy.

His first inquiry is what the people's sentiments are concerning Him and in this inquiry He terms Himself the "Son of man." In Daniel 7:13 He is made known as "the Son of Man" and while justly He was called the "Son of God" yet He was really and truly the "Son of man" made of a woman. He having emptied Himself, though He was the "Son of God" shows His humility by the title "Son of Man." We note further that this inquiry might read: "Who do men say that I am? The 'Son of Man'? Do they own me for the Messiah?" We do not think He asked this of the Scribes and Pharisees. He knew they believed Him to be a deceiver and in league with Satan, but the men referred to here are the common people who were despised by the Pharisees but greatly loved by the Master, who was ever solicitous of their best welfare. The disciples had much familiar converse with these and since Jesus had not plainly stated who He was, but had left the people to infer it from His works, John 10:24, 25, He would know what inferences the people drew from them, and also from the miracles wrought by His disciples in His name.

In the fourteenth verse of our lesson we have the reply to the above question and we observe in the reply how men differ in their opinions concerning truth, and in these various opinions they vary from one another. Being so noted a Person everyone was ready to pass his opinion upon Him, those who were willing to own Him to be the Christ wandered in endless mazes of uncertainty and wild hypotheses. However each opinion mentioned shows the respect they had for Him and the honor in which He was held, and let us remember that these were not the sentiments of His foes but the sober judgments of a people who followed Him with love and wonder. Thus we see that it is possible for men to have good opinions of Christ and yet not right ones, a high opinion of Him and yet fall below the mark, and anything less than "Thou art the Christ, the Son of the living God" is a false opinion.

He next inquires of their own thoughts concerning Himself. "But whom say ye that I am?" They were ready to say what others had said of Him, but now they are confronted with a personal question which must be answered. They had been in closer fellowship and has enjoyed an intimacy with Christ that others had not, hence their knowledge was greater and their insight into His character should be clearer and more distinct. He had a right to expect an unqualified answer from them and truer statements relative to His identity than others could give. Those who have more acquaintance with Christ than others should have truer statements concerning Him and give a better account of Him than others. Again these disciples were trained up to teach others and it was highly requisite that they should understand the truth themselves. You that claim to be called to preach the gospel of the "Son of God" what are your opinions of Him that sent you? How can they be ministers of Christ who are ignorant or in error concerning His character and mission to the world? It is well for us to frequently examine ourselves regarding our belief and relationship to the Master, for it is well or ill with us according as our opinions are right or wrong regarding Him.

We have in Peter's short answer a full confession of the Christian faith. Jesus had called Himself the "Son of man," they owned Him the "Son of God." The people said He was some dead man's ghost, but they know Him and believe Him to be "the Son of the living God," with life in Himself and this life to be the Life of the world. Though His divine nature was for the time being veiled with the cloud of flesh, yet there were those who saw through it, and saw the glory of the only begotten Son of the Father, full of grace and truth. Jesus reminds Peter that he did not get this revelation in any ordinary way through natural resources, such as reason and education, these did not lead him to this conclusion but "My Father who is in heaven." Saving faith is the gift of God and they are blessed indeed who have received it. This divine revelation is made to the inner spirit of man, and carries with it greater conviction than all the arguments of all the philosophers put together. Thank God there is in Christianity this self-evidencing power and when once realized may not be shaken by any storm or trial, and gainsayers may hurl against this fortification their fine theories and arguments to no avail, for the witness is within and it is real.

This is what puts the rock material into the Simons, qualifying them to become pillars in the church of the living God, for the church is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; . . . in whom ye also are builded together for an habitation of God through the Spirit (Eph. 2:20-22).

GEORGIA DISTRICT ASSEMBLY

The Georgia District Assembly was in session from Oct. 15 to 19 in Dublin and was one which the writer believes will mean much to this district. General Superintendent Williams presided and surely knew how to steer the ship to a safe landing. His messages each morning to the Christian Workers were such, that if put into practice, the Georgia District would be assured of success.

Rev. A. B. Anderson was re-elected District Superintendent for which we are thankful. Brother Anderson is a young and capable man and we feel that he is God's choice for us. We believe he has the co-operation of every Nazarene in the district; so we are trusting God for the best year Georgia has ever known.

The Assembly closed with a wave of glory. General Superintendent Williams preached on "A Living Sacrifice" at the 11 o'clock service Sunday. In the afternoon Miss Opal G. Rife and Miss Aurelia Moore were ordained. This was a very beautiful service and we believe heaven was interested. Rev. M. S. Cooper, who leaves to go to the church in Washington, D. C., preached at the closing service and God was there in convicting power. The Assembly was the best we were ever privileged to attend.

FRED FLOYD, Reporter.

AMONG THE BUTTES AND ALONG THE YELLOWSTONE

Last Assembly there were two new churches reported from the far western slope of North Dakota, from the famous Yellowstone river region, where it leaves the Montana country, and makes a bold strike northward in order to plunge its yellow waters into the turbid bosom of the Missouri.

Into that land of buttes and bold headlands, the hardy settlers have moved, and among them went a young man, who had spent many years in sin and wanton wildness. Three years ago he found the Lord, by crying for mercy (in his shack on a farm) and reading the wonderful promises found in the great Book of God. This man's name was George Rider, and as soon as he was saved he began in an earnest way to lead others to the Lord. Quite a group responded, and last summer they were organized into a couple of little churches.

Recently we set out to visit them. Out along the Great Northern railroad we sped—up through Minnesota all the night, till we breakfasted at Fargo, the "gateway" city to the land of North Dakota. On to a dinner at Minot, a big little city nestled in a bend of the Mouse river, and at four o'clock in the afternoon, landed at Williston, N. D., "where the west begins." Every town we passed

through, where there is not a Nazarene church, we put up a great prayer, and claimed by faith, at least forty cities and big towns for the fire-baptized followers of Him who was "called a Nazarene!"

George was waiting, with his "flivver" a panting to be gone. Up high hills, down deep dales, past log-hutted farmsteads, we flew. Hundreds of acres of unthreshed grain flitted by, the farmers having such wondrous crops that they cannot get them threshed in time. Across the Missouri on a ferry we hied, up the steep cliff on the thither side, where "Henry" had to have a little dextrous pushing from behind to assist him in negotiating the hill, on, on twisting, winding, bouncing, bumping, till darkness lowered, and the stars came out.

Seven o'clock found us hungry as bears, approaching a log house, where George hailed a Brother So-and-so, who welcomed us in the "language of Canaan." The wife soon fried several slabs of the finest steak we have eaten in months, and with a huge pile of bread, butter, and native sauce, we regaled ourselves. At the schoolhouse we found a gracious company, and to them we preached the Word. The responses showed some blessed saints there. Three local preachers were in evidence, and one of them invited us home and we spent the night.

Mounted again on the hurricane deck of George's flivver, we sped on the next day to the Yellowstone river region. Here in the home of George's own brother we held the service. He, too, has been called to preach, as well as another elect young man in that little East Fairview church. This makes five local preachers on this territory, all of them young men, and each panting with a hungry desire to spread the blessed gospel that has reached his own heart with burning fullness. With George to captain them, we shall constantly scan the skies to the westward to see the reflection of the revival fires that are bound to burn out there this fall and winter.

Praise God, the Nazarene movement has found the regions of the great slope country of North Dakota. Its hardy population, and tireless workers will make the choicest Nazarenes that can be found anywhere. Look for reports from the western portions of the great state where Gen. Custer learned to fight Indians and the immortal Roosevelt ranched when he was a stripling.

J. G. MORRISON, District Superintendent.

REVIVAL AND CHURCH NEWS

EVANGELIST P. A. DEAN writes, "Glad to report that we are pushing the boundary lines farther north in Wisconsin. Just closed a very successful meeting at Clam Falls, Wis. The battle was hard, the Devil held on long, but our God is mighty and gave us the victory. One of the great victories was a man seventy-three years of age who had spent his life mostly in a saloon. He was wonderfully saved. Others were sanctified. The morning service on the last Sunday was a most beautiful one. We administered the Lord's Supper. Some knelt for the first time and took of the bread and wine. The last service closed with shouts of joy. We organized a Church of the Nazarene with twelve members, and placed a local preacher from the St. Croix church in this place to be pastor."

"THE REVIVAL AT WEST NASHVILLE, TENN. church closed with good victory. Many sought and found God in pardon, reclamation and holiness. The church seemed to get a wonderful uplift. There was a nice class to come into the church and God blessed in a remarkable way as the folks came forward to unite with the church. An old-time campmeeting shout broke out among the people until the pastor, Rev. T. C. Leckie, could hardly find time to receive them. Several subscriptions were taken for the HERALD of HOLINESS."—I. M. Ellis, Evangelist.

"AT ATLANTA, NEB., the Lord gave us a gracious revival Oct. 1 to 19th. Rev. Q. A. Deck, pastor at Kearney, was our evangelist. The preaching was deep and searching under the anointing of the Holy Ghost. The shed blood was exalted and Holy Ghost leadership welcomed and sought. Some souls were regenerated and several were sanctified wholly. Prayer was emphasized in all the afternoon services. The church was deepened and edified. Some revivals are so broad they are also shallow, but not so this one. What is seen is little of what is experienced. The outlook is encouraging. 'Thanks be to to God who giveth us the victory through our Lord Jesus Christ'."—Mabel Dickinson.

"THE CHURCH AT WATONGA, OKLA., is still on the map and enjoying the blessings of God. We had a two weeks' meeting in September with Brother A.

M. Sprague as evangelist and Brother W. Trueblood as pastor. Several were reclaimed and the members much encouraged. God blessed the services. Since the Assembly Brother Huffman has come to be pastor for the coming year. Both Sunday services have been blessed on the account of the presence of the Lord. Many are looking our way and hands have been lifted for prayer. We expect to begin a revival Nov. 2nd with the pastor as evangelist. We have a nice little church with piano and other furnishings. Our membership is small. We are a tithing people and believe God answers prayer. We have one cottage prayermeeting each week, also Thursday evening regular prayermeeting. We are looking up and expecting a wonderful outpouring of God's love upon us in our coming revival. Remember us in your prayers."—Mrs. N. S. Wolverton, Secretary.

EVANGELISTS R. A. SHANK AND WIFE write, "As we take a retrospect of the campmeeting season that has just passed into history, we are made to feel a spirit of praise and thanksgiving to God for the way He has walked in our midst. Many times He met with us pouring out His Spirit upon us until we felt like saying with David of old, 'He anointeth my head with oil, my cup runneth over.' We witnessed many altar scenes of old-time repentance and dying out to self and sin, to God be all the glory. We thank God for a place in His vineyard to labor with Him. As we look upon the great harvest field 'that is white already to harvest,' we are made to cry out, 'O God, give us a greater burden for a lost world.' We want to do our best for Him. We are looking forward to great refreshings in our meetings this winter. Pray for us."

PASTOR L. O. GREEN, Elwood, Ind., says, "In our last report we made mention of selling our old tabernacle and buying a nice church property and in the transaction unloaded a two thousand dollar debt that had been on the people for a long time. We are now located in the new building and everything is moving along nicely. We have had a steady increase in attendance and everything bids fair for a great year. We are now in the midst of a revival with Steven C. Johnson of Indianapolis as evangelist and Burl Sparks as our song leader. Pray for us that God will give us a great meeting, and many souls for the Kingdom."

PASTOR CHAS. A. BROWN, Pittsburgh, Pa., writes, "Thank the Lord, the blessing still holds, and Jesus abides. We are still pushing the battle, praying and believing God for victory in this wicked city. Our regular and cottage prayermeetings are specially owned of the Lord, and our all day holiness meetings are times of refreshing. On last Sunday evening, Oct. 12th, three souls were at the altar and two of them claimed victory. Then on Monday and Tuesday we had with us our dear Uncle Buddie, who spoke both evenings to no less than four hundred people and to a goodly number at the two-day services. The striking thing about it was that we did not know of his coming until on Friday evening before, and no way to advertise, except through the churches, but the crowds came and packed our main auditorium, and we had to place no less than seventy chairs to accommodate the people. Our District Missionary Convention of the Woman's Missionary Auxiliary will meet with us on Oct. 31st and Nov. 1st and 2nd, at which time we are praying the Lord to give us a push toward heaven. I had the honor of attending the Home Coming of the Evansville, Ind. church for six days the latter part of September. It was our happy lot to be their first pastor during 1911-1914 where the good Lord blessed our labors with this loyal and true hearted band of saints, letting us see the church grow, from twenty-two members to seventy-eight. This Home Coming was certainly a unique affair, and truly owned of the Lord. We never had a better time preaching, and to enjoy the holy fervor of the sitting together with the saints in heavenly places gave our soul a much needed uplift, and best of all the witnessing of more than a score and a half of souls finding God. Praise the Lord. Pray for us."

CHAMPAIGN, ILL., CHURCH is just a little over a year old. When it was organized it was a baby of only ten members, worshipping under a tent, and we took charge of the little band while they were still under the brown tent with cold weather coming and no where to go. We now have property worth about ten thousand dollars, with an indebtedness

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you in my last letter just as I had arrived at the home of Brother C. C. Valade. Well, after a good night's rest, we were up and had a fine breakfast and had a fine season of family prayers and were soon off for Lake Erie. But we had to cross the Detroit River, and that takes us back into Ontario, Canada. We drove out some thirty miles to Kingsville and then on the way to the Lake, where we were to fish for the big Black Bass. We turned aside to visit the home of Brother Jack Miner, the man who has done so much to feed and tame the birds and wild ducks and geese and swans. I suppose that Brother Jack Miner's home is the most wonderful home of its kind in North America, if not in the world. I think he was born in the United States and moved to Kingsville, Ontario, when he was a bare-foot boy. He helped his father to clear up the farm on which he has built his home and bird farm, and duck and geese and swan ponds. Here he feeds and catches wild geese and puts tags on their legs, with a small metal plate around the leg, and he has his address and a verse of Scripture on the plate. And he asks anyone who kills one of his geese to please write and let him know where the goose was killed. And the most of the letters that he receives from the south are from the eastern coast of North Carolina and the southern states along the Gulf Coast. And then going back north, it is from fifteen hundred to two thousand miles north of him where the others that have his tags on them are killed. In this way he finds out where the geese go when they go south and also where they go when they come back in the spring and go north. In this way he finds out a great deal about the birds. When they start south in the fall, they stop over at his ranch and rest up for a few days and are fed. And in the spring as they go back north they stop at his home and rest up several days and are fed all they can eat. Then they take their journey to their northern home. He was several years in getting them to know him and to know that he was their friend. At first

he could interest only a few, but as time went on, those that were fed and treated well broke the news to others and now they stop on their way south by the thousands, and in the spring they make their first flight all the way from the Southland to Jack Miner's home and are tired and worn with their several thousand miles of flying. They stop with Jack Miner, have all they can eat, and when they are well rested, they make their journey on up north. Last winter he fed them 2,900 bushels of corn on the cob, and three hundred bushels of shelled corn. His home is so beautiful that I do not blame the birds and other fowls for wanting to stop with him. And yet his place is not costly. For several years he saved up all the fine White Oaks from his farm, had them sawed and put away. Then he built a fine brick kiln and tiling mill on his own land, and then when the time came to build his home, he had his own fine hard wood lumber all ready, and he and his sons made their own brick. They are fine cement workers, and they did all their own work, and made the great holes where they got the clay for their brick into his wild goose ponds. He has set out all kinds of flowers and trees on the old farm that he helped his father clear out, forty years ago. He secured his own trees, and with the help of a young man that he hired, he set out several thousand trees a day. He said that this cost him very little. He has put in large letters in the cement sidewalk up to his house, "Thank God for our home." People from all over Canada and the United States visit his home. He has had as many as four thousand in a single day. He now travels and lectures in all parts of the country on birds and geese and ducks and swans. They are just old-fashioned, plain, well saved, Christian people and belong to the Methodist Church in Kingsville, Ontario, where Brother and Sister Wells have led the singing in a meeting in which Dr. Nixon of Detroit was the preacher.

But after our fine visit and long talk with Brother Jack Miner, we are off to the Great Lakes, arriving at twelve o'clock, noon, and stop at the home of Brother Victor Valade—More later.

UNCLE BUDDIE.

of about \$4,000. We have over a hundred members, a strong growing Sunday school of over 200 enrolled, besides about fifty in the Cradle Roll department. Have a N. Y. P. S. of over fifty members doing splendid work. A grand total of over \$6,000 for all purposes passed through our treasury last year. It is truly wonderful what the Lord has done. During the one year between 400 and 500 seekers bowed at the altar to seek the Lord for either pardon or purity, some of the fish we were able to string, but hundreds have gone out to bless other churches. There has been a spirit of revival on continually. The crowds are good and the interest running high in every service. We find it easy to preach with the shout of victory, and the spirit of harmony and fellowship which rests upon our faithful band. How true it is that "A church can make or break a pastor." From August 3 to 10 we held a short meeting with Rev. I. G. Martin as evangelist, with most satisfactory results. Quite a number were at the altar, and a few joined the church. During the months of July and August our church put on Home Missionary campaigns under tents in Tolono, Ill., and also in Rantoul, Ill. Splendid results were seen in both places. At Tolono, Rev. E. E. Robinson, the pastor at Mansfield, Ill., did the preaching, followed by the boy preacher, Fred Thomas and his mother. Robinson did some great preaching there. Ten members were taken into the church from Tolono. The meeting at Rantoul was held by Rev. R. L. Morgan, evangelist from Anderson, Ind. Morgan did a substantial work at Rantoul, and at the close a church was organized with eighteen members. A lot was purchased and a tabernacle was built with all expense paid or pledged. The workers were well paid and that too without any help from the District. The writer organized this little band on August 24, at which time they called Rev. John Drake of Indiana District as pastor. The work is moving on there with

a wonderful spirit of revival on them. The Lord is wonderfully blessing both pastor and people. I can conscientiously say of Evangelist Morgan, that I would not know where to go to find a more efficient Home Missionary evangelist. He is now engaged in a meeting at Tolono, and we will soon be ready to organize and build a tabernacle there. A lot has already been donated. How good the Lord has been to Champaign that we have been able to make a membership growth of about 100 and dig out two other churches in a little over a year. A short time ago we held a five-day Evangelistic Convention under the auspices of the N. Y. P. S. of our church. The boy preacher of Bloomington, Ill., was the evangelist. Our large tabernacle was unable to hold the crowds. On the last night a great number were turned away with people standing around the tabernacle for some distance. Thirteen were at the altar the last night, and four members were taken into the church. The revival spirit is still on, two were at the altar and prayed through at prayermeeting last night. On with the fight—"Forward" is our watchword. Pray for us.—H. B. Garvin and wife, Pastor and Deaconess.

PASTOR W. P. OLIN, Grand Junction, Colo., writes, "The revival spirit is on the church here; a number have prayed through this year. Last Sunday morning after preaching on Pentecost, we invited the church to come around the altar for prayer, and as we prayed the fire fell. A number shouted the victory others cried and some laughed. Two young men were sanctified. Then at night eleven bowed at the altar, ten of them praying through; some were saved and some sanctified. We have taken fifteen into the church. Our revival meeting commences next Thursday, the 23rd, with District Superintendent Grattan as evangelist. Pray for us. We are feeling fine in our soul, and getting stronger physically. Praise the Lord."

PASTOR J. W. HENRY, Dayton, Ohio, writes, "We have just closed a hard fought battle with our church and pastor at Newark, Ohio. This was a hard battle but a glorious victory. Sister Lula Barnard of Lowell, Mass., had charge of the music and singing, and proved to be one of the best all around workers I have ever labored with; she carries a burden for a lost world and knows how to sing and pray and deal with souls. Our pastor, Rev. Landgrave and wife are also among some of the best pastors I have ever met. They have toiled hard and long here in this wicked city and have a little church but among the cleanest and best people that I have ever met. They are true Nazarenes and united and know how to pray and lift a preacher. We were here two weeks and during that time God gave us some seekers that were brand new and we are trusting that the church will increase her number through this meeting. Rev. Fogg, of Columbus, had been there a week before us and laid a fine foundation for us to go ahead on. He is a real old-time war horse, and one that has been tested and tried and found true. Thank God for such men of God. We are expecting great things from this place. We are now home with our church and in a battle with Evangelist W. R. Cain, and B. D. Sutton and wife, and they are at their best. We are having large crowds and good conviction and we expect a great meeting in the name of our Lord."

"THE ZION CHURCH of the NAZARENE, 2011 N. Broadway, St. Louis, Mo., has been making great progress since the Assembly. We have just closed the most successful revival the church has had up to this time. The Young People of the Flower Memorial Church were in charge and the Lord came in a mighty way in answer to prayer and did exceedingly more than what we could ask or think. Sixty souls prayed through to victory in the old-fashioned way. A class of thirteen has been taken into the church and six more are expected to join later. The finances came nicely, about \$115 being taken in, including a love offering for the pastor. The church has a fine Young People's Society of twenty-five members who have caught the vision and are making plans to establish Sunday schools in other parts of the city. The Sunday school has grown to an average attendance of sixty-five. We feel that a great advancement was made in God's work here and a foundation laid for better days. Our Pastor, Mr. C. F. Transue, and wife are loved by all. They have the burden for lost souls and God is blessing in every way."—Reporter.

PASTOR M. F. GROSE, Decatur, Ill., writes, "We preached our first sermon last Sunday night at First Church. A congregation of five hundred people greeted us at the first service and at the conclusion twelve hands were lifted for prayer and we hurried to the altar. The following Wednesday night prayer service was attended by about three hundred. Four came to the altar and three prayed through to clear victory. At the unanimous call of this church we resigned our pastorate and

Bible College work at Olivet and accepted here. Perfect harmony and good spirit prevails at Olivet. We enjoyed a splendid fellowship with President Sanford and other members of the faculty, with the entire student body and all the community folk. It was hard to give up our classes and the work with the school and community but we felt that the Lord was leading us out into a larger field of service and we must go. Brother Milby, our predecessor here at Decatur had been here for nine years and has brought this church up to a membership of over 200. These people sing and shout, pray and get blessed, sit on the front seats and work for souls as few churches are doing in this day. We like this atmosphere and expect to have a great time here."

EVANGELIST LUM JONES writing from Marsing, Idaho, says, "We are still on the field. Since last reporting God has given us some good meetings with many in the fountain. Our meeting at Main Springs Camp, Ark., was great in many ways. We had great crowds, great praying, and a great salvation time. Rev. Gussie Morris, (Gill) was our co-laborer, and she did some great preaching. Our next meeting was with the Beech Grove, Ark. church, where Rev. J. D. Hoffman was the good pastor. At this place God gave us some beautiful cases of salvation. Brother Hoffman has wrought a good work with his good people. Our next stop was with Rev. Mark Whitney, our pastor at Collinsville, Okla. At this place the Lord surely did help us in a wonderful way. We met the Devil but the Lord gave victory. This meeting ran into our District Assembly and as far as I can tell this was the greatest Assembly in the history of our District. We haven't forgotten the good old HERALD of HOLINESS; it has been presented in all of our meetings. At this writing we are in the beginning of a revival in Marsing, Idaho, with pastor Hart, at the second service we had quite a number in the altar and several prayed through. We are looking for a great revival before closing."

"AT DUBLIN, GA., just prior to the District Assembly, a two weeks' revival meeting was held at the Nazarene Tabernacle. Rev. M. S. Cooper of Detroit, Mich., had charge of these services and they proved a blessing, not only to the members of the local church, but also to the town at large. His messages from time to time were not only inspiring, but enlightening, causing people to get new light on holiness. The music was in charge of the pastor, Rev. Opal Glenn Rife and District Superintendent A. B. Anderson. There were a number of seekers at the services and some prayed through to victory; others received a spiritual uplift."—Mrs. F. L. Shepard.

PASTOR C. E. HAWORTH, Mooresville, Ind., writes, "Last Sunday night was the closing service of a sixteen-day revival at this place in which a few found definite help in the Lord and the saints were edified by the full gospel preaching. The evangelist in charge was Rev. Fred Bouse of Alexandria, Ind., who recently came to us from the Friends Church. He is a strong preacher of the gospel on full salvation lines. Regardless of some difficulties, we are pushing ahead at this place."

"AM AT BREA, CALIF., holding a revival for B. W. Corlett. We began Sunday morning with a large crowd. We had seekers in both Sunday services, and are looking forward for a great revival."—W. P. Jay.

EVANGELIST OSCAR HUDSON just closed a very successful revival at the Iola, Kansas church. This was said by many to have been the best revival ever held by the local church. Seekers filled the altar every night for three weeks. A goodly number found victory and a fine class was taken into the church. Hudson is a great revivalist and a booster for the local church and pastor and knows how to put a church on its feet."—W. H. Hardin, Pastor.

"GOD IS STILL WITH US AT ARCANA, IND. Sunday, October 19th we had fifty-eight in Sunday school in the little schoolhouse and after service one was anointed for healing and how God did bless our hearts. Our church is well on the way to completion and we expect to begin a revival in it on Sunday, Nov. 9th. We covet earnestly the prayers of God's people."—Grant M. Barton, Pastor.

EVANGELIST W. F. CLEGHORN writes, "We are glad to report victory through the blood. We just closed a good meeting with Rev. B. S. Wooten, pastor of the M. E. church at Bridgeport, Okla. Four were sanctified and a goodly number saved. God was wonderfully good to us and helped us to preach His Word. We are now in a meeting with the Church of the Nazarene at Pawnee, Okla., and the start is fine. Pray for us."

PASTOR J. W. FRAZIER, Bellingham, Wash., writes, "Just closed a good revival meeting with Evangelist

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E. Arthur Lewis of Chicago. A goodly number knelt at the altar and prayed through to pardon and purity. Over \$137 offering for evangelist, good offering for pastor. Arrangements made for pastor, who has been doing some carpenter work, to give full time to the church. A number are coming into the church next Sunday. Bellingham is moving upward. Praise the Lord."

"AT BAKERSFIELD, CALIF., we just closed a great week's meeting with Rev. W. D. McGraw preaching on prophecy. Every service was a spiritual feast, with twenty seekers and finders for the week, many bright cases, mostly young people. District Superintendent Smith with us on closing Sunday. Closed with great altar service and shouts of victory. Bakersfield forging ahead."—M. R. Dutton, Pastor.

"AT TILDEN, ILLINOIS we began a tent meeting October 7th with Brother J. S. Wallace of Carterville, Ill., as evangelist and his daughter Esther as pianist. It was rather late for a tent but we thank God for the warm weather that we enjoyed during the two weeks of the meeting. Brother Wallace laid down the truth as it is. Those who would not walk in the light began to use their influence to hinder God's cause, and held on to their profession. Some accepted the truth, walked in the light and a few were saved and sanctified. A Church of the Nazarene was organized with ten members and the writer called as pastor. Brother Wallace is a fearless preacher, a man of prayer and believes in definite work, both in pardon and entire sanctification. He and his daughter sang special songs which were enjoyed by all. They proved a real blessing to God's kingdom here. We are expecting others to join with us in the near future, and help push the battle for holiness. We are trusting God for victory and expecting to see souls saved and sanctified in our regular services."—Archie Wilson, Pastor.

PASTOR MAGGIE CRAWFORD, Hooker, Okla., writes, "With stronger faith and renewed determination to do our best, we enter our fifth year as pastor of this church. We have not been going by leaps and bounds, but have endeavored to at least make steady progress and we have. Previous to this year we had two years of almost complete crop failures, which made it hard to meet our financial obligations. We now own five good lots, a four-room parsonage and basement of our proposed new church with only little more than \$200 of indebtedness. If love is measured by sacrifice, our people have proved their love for the cause they represent. For in spite of these hard years, this church with less than forty members has raised \$13,407.87. We are missionary in spirit and the church is planning as soon as possible to support a missionary of our own. God has blessed us spiritually, giving us more than two hundred professions. Evangelist J. E. L. Moore recently held a good revival with eight new additions to the church. We thank God for the privilege of having a little part in this great Nazarene movement."

"AT KING-B, KY., we just closed one of the most wonderful meetings in the history of this part of the country. The Lord met with us in a wonderful way and gave great victory. 105 seekers at the altar with fifty-three happy finders of either justification or sanctification. Brother Elwood Taylor of Science Hill, Ky., did the preaching. The Lord blessed him beyond measure in delivering his messages. We organized a splendid class of sixteen charter members and others are coming, for which we are praising God and giving Him all the glory."—E. N. Waters, Pastor.

"CHERRY VALLEY, OHIO, Church of the Nazarene has just had a heaven sent revival. Rev. R. J. Kiefer, evangelist of Columbus, Ohio, and Rev. Raymond C. Lewis, song evangelist of Van Brunt, Ohio, manifested beautiful, godly lives, preached and sang under the special anointing of the Holy Spirit. Sixty-six different seekers came to the altar in the two weeks' meeting and six new members joined with us. Others are coming in the near future. Our people have been strengthened. Deep conviction is still on and a burden for the lost. Besides finances for the evangelists, funds were raised for improvements on the church property."—Howard Smith, Pastor.

PASTOR PAUL DODDS, Brush, Colo., writes, "Just closed a successful revival here. Eight souls prayed through to victory. At the close of the revival we raised \$52 for the evangelist. Brother F. L. Spindler of Longmont, Colo., our evangelist, is a Holy Ghost preacher and a prevailer in prayer."

"HERE AT AKRON, OHIO, in my home town in a gracious, Holy Ghost revival, in our First Church of the Nazarene, Rev. Theo. Elsner and wife, evangelists and Rev. Macrory, pastor. Souls are praying through to be either saved or sanctified."—Prof. C. C. Conley, Soloist and Chorus Director.

EVANGELIST F. W. COX, writing from Kenesaw, Neb., says, "We closed a blessed holiness revival here last night. We were to close it three days ago, but we extended the time three days more on account of the interests of the work. On the first night of the extension the three brothers of our pastor, Rev. C. B. Johnson, came to the altar and were gloriously sanctified. It was a blessed service. We secured eight subscriptions for the HERALD OF HOLINESS. The meeting has given our church here a good swing up the road, and the people are thankful. The pastor and people say that this meeting has been the best attended by the townsfolk that they have ever had. The interest and respect was of a good order. The number who sought God was not as large as we expected, but the work done was of the very highest order. One of the bankers of the town attended the meeting quite a number of times, seemed interested and gave \$15 on the offering for the evangelist. We went to the home of the pastor's father ten miles into the country and helped to celebrate the birthday of his father and brother which came on the same date. Several ministers from different places attended. Two of the ministers, Rev. C. B. and Rev. A. W. Johnson were sons of the family. Rev. Thaanum, a minister of the Danish church, and a number of his people attended. We had Bible reading and prayer. I closed this blessed revival with a building-up message on 'How to Keep Sanctified' from Jeremiah 50:6. Our next meeting is at Kearney, Neb., Oct. 2 to Nov. 16th."

REQUESTS FOR PRAYER

"Pray that the Lord will touch and heal the body of Miss Agnes N. Durham of Denver, Colo."—D. A. L., Okla.

Pray for a husband in Ohio that he may be delivered completely from sin and the power of Satan.

"Pray for my seven children that they may be saved and for me that I may have a pure heart."—Mrs. V. M., Okla.

"Please pray that Cedarvale, Kans. may have a revival of the old-time power."—Mrs. R.

Pray for a man in Virginia who desires to get back to God.

"Pray for my healing. I had a serious operation three years ago and have been a sufferer ever since. It is necessary to have another operation this fall."

"Please pray for my mother who has been afflicted with stomach trouble for years."—A Louisiana reader.

"Please pray, earnestly, for a young woman, mother of three children, who is in a critical condition, that she may be completely restored to health."

"I request your earnest prayers for the healing of my husband, Rev. Amon S. Clark, who has heart trouble."—Mrs. A. S. C., Kans.

A sister from Ohio requests prayer for her husband who is blind and unsaved.

"Pray that I may be healed without operation."—Mrs. W. J. L., Canada.

A brother in Ohio requests prayer for the healing of his body, and for his family.

"Pray that I may be wholly sanctified and the health of myself and wife restored."—J. R. C., Ga.

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By Rev. W. M. Canright. This book takes up "Adventism's" origin, history and numerous mistakes and Mrs. White's (the founder) pretended revelations, but dwells especially on their arguments for the Jewish Sabbath. Ministers of all denominations have found in this book just the material they needed to post themselves on that error and furnish them with facts to refute it.

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TELEGRAMS

BONHAM, TEXAS.

Dallas District Assembly closed here Sunday night with shouts of victory. Greatest Assembly ever held in this District. General Superintendent Reynolds in the chair. J. W. Bost re-elected District Superintendent. All encouraged.—W. A. Carter, Pastor.

NEW CASTLE, IND.

Meeting closed last night with the Redmons as evangelists. Crowded house, hundreds turned away. Great altar services. About 125 seekers. Evangelists paid well, pounding for pastor. Nearly four hundred in Sunday school. Church in fine condition. A large class taken into the church.—L. E. Robinson.

FT. WAYNE, IND.

Closed blessed meeting, Geo. and Effie Moore evangelists singing and preaching at their best. They carry burden for souls. Several found victory. We now have large basement auditorium in brick veneer valued nearly five thousand, upon which over three thousand is paid. On with the battle.—Robert S. Bradley, Pastor, Churubusco, Ind.

MIAMI, FLA.

Great closing of District Assembly, General Superintendent Williams, Miss Carpenter, District Superintendent Bussey. Alabaster breaking day, easy offerings. Delegates and visitors delighted, great altar services. A blessed closing of my three years with First Church. With the sainted Bresee we are out under the stars for God and souls again.—J. L. Roby.

CINCINNATI, OHIO.

District Superintendent Montgomery came to preach one night. Power of God so came on people with full altar that he was afraid to not continue the meeting day or two. Power of God increased, he stayed ten nights. Wonderful displays of divine power until many old-timers said they had never seen it on that fashion. Had 162 seekers, forty-four subscriptions to HERALD. Received fourteen new members, making a total of 104 members received in eight months. Seekers every Sunday during the eight months of our pastorate here. Doubled the Sunday school.—Rev. C. E. Green, Pastor.

NAMPA, IDAHO.

Rev. E. G. Anderson, Kansas City, Mo.
Rev. E. Rademacher passed away in triumph of the faith this morning. Funeral Sunday afternoon.—R. J. Plumb.

ANNOUNCEMENTS

NOTICE—As I received from the Arkansas Assembly evangelistic commission, I am now ready for calls to go anywhere for a meeting. I have spent most of ten years in the evangelistic work. Will expect free-will offerings.—W. W. Lusk, Vilonia, Ark.

NOTICE—There will be a great opening day Holiness Rally at Clinton, Kansas, Nov. 9th, all day. Have just bought Methodist church, six-room parsonage and three acres of ground. Rev. J. B. Clauson, President of Wisconsin Wesleyan Methodist conference and Rev. Jennie Reid Clauson will continue revival meeting. B. R. Quay, song leader with orchestra. Clinton is four miles south, eight miles west of Lawrence. You will miss something great if you are not in Clinton Nov. 9th. Have not seen such victory in years as the one at Clinton right now.—Estelle Reid Lienard, Pastor.

NOTICE—Ohio District: Remember the Union Ministerial Convention to be held in the Church of the Nazarene, Columbus, Ohio, Nov. 17 to 21. General Superintendent Williams and Rev. M. G. Standley are to be the speakers. We will expect a visit from Rev. J. W. Short, Rev. E. O. Chalfant, Rev. J. W. Montgomery, Rev. Preston Roberts and Rev. J. Howard Sloan and wife at this time. Please let all pastors, evangelists and Christian workers on the Ohio District plan to be present. Drop Rev. L. N. Fogg, 46 King Ave., the pastor, a card that you are coming.—N. B. Herrell, District Superintendent.

RECOMMENDATION—Rev. Howard Welsh has just closed a good meeting at Jamestown, Ohio. He is an able evangelist, and is slating meetings for the fall and winter. Anyone desiring his services may address him at Xenia, Ohio. He has had years of experience as a pastor and understands the problems that our pastors face. He can furnish a good song leader if desired.—N. B. Herrell.

WARNING—Kansas District: We desire to warn our people against a man from Ottawa, Kansas, named Frank Bechtle, who solicits money in various parts of Kansas for an Old Folks' Home located in

Lawrence, Kansas. We understand that this man represents himself to be a Nazarene and that upon such representation solicits funds among our people. We desire to state that neither Mr. Bechtle nor the institution he represents has any connection whatsoever with the Church of the Nazarene. We urge our people to withhold all financial aid and encouragement from him until they have thoroughly investigated the matter.—Kansas District Advisory Board, A. L. Hipple, Chairman, W. S. Ball, Secretary.

NOTICE—It has been recently announced that we would begin special campaigns in Atlanta, Ga. These plans have been changed after much prayer, and we have accepted a unanimous call to the pastorate of our representative church at Washington, D. C. Our first special evangelistic campaign will begin with the Aycocks November the 16th. We would be glad to get the names and addresses of any Nazarenes or friends who live in the city. Address us care of First Church of the Nazarene, Cor. A and 7th St., N. E., Washington, D. C.—Marvin S. Cooper, Pastor.

WANTS

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Mack Anderson and wife, 510 E. 8th St., Hutchinson, Kansas.

H. W. Anderson and wife, singers, 904 E. 4th St., Pittsburg, Kansas.

William F. Anderson, 472 Alvey Place, Pasadena, Calif.

Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.

Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.

Laurel, Pa. Oct. 29 to Nov. 7

Washington, D. C. Nov. 16 to 30

Seymour, Ind. Dec. 7 to 21

G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.

A. F. and Leonora T. Balsmeier, 512 Taylor St., Topeka, Kans.

Lindsay, Calif. Nov. 2 to 23

Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.

M. L. Baltzore, Box 0107, Milton, Ore.

Henry Bell, Denison, Ia.

James M. Bell, 3316 New Hampshire Ave., Washington, D. C.

F. H. Benjamin, Song Evangelist, 228 S. 8th St. Vincennes, Ind.

St. Francisville, Ill. Oct. 23 to Nov. 26

J. E. Brasher, Crestview, Fla.

Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.

J. A. Broomfield, Bokhoma, Okla.

Mrs. Lois Wise Brenninger, 833 E. Center St., Marion Ohio.

F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x00).

Lyman Brough, Pottersville, Mich.

Valley City, N. D. Nov. 9 to 23

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Harry B. Burks, Barboursville, W. Va.

Lawson and Irene Brown, Bethany, Okla.

W. Evans Burnett and wife, Lake Charles, La.

W. R. Cain, 515 South Vine St., Wichita, Kansas.

Fr. Scott, Kans. Nov. 9 to 23

Plainville, Kans. Nov. 30 to Dec. 14

H. C. Cagle, Buffalo Gap, Texas.

Edmund T. Campbell, The Dalles, Oregon.

James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.

Roscoe C. Carroll, Pianist, Cedar Hill, Texas.

M. B. Case, 1708 Grove St., San Diego, Calif.

F. P. Cassidy, 433 E. 4th St., Lexington, Ky.

C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio.

Marshall, Mich. Nov. 9 to 30

West Liberty, Ohio Dec. 2 to 21

D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.

C. C. Childers, 622 W. Central Ave., Ashland, Ky.

Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.

J. A. Collier and wife and Collier Band, Pilot Point, Texas.

Marvin S. Cooper, Maybury Grand and Hudson Ave., Detroit, Mich.

Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio.

Philadelphia, Pa. (Gen. Tel.) Nov. 8 to 30

E. M. Cornelius, 1713 W. 13th St., Bedford, Ind.

J. H. Crawford, Hooker, Okla.

W. H. Crawford, 318 Elberta Ave., Nashville, Tenn.

W. F. Cleghorn, Bethany, Okla.

Ernest Corryell, Box 105, Ogilvie, Minn.

F. W. Cox, Box 441, Lisbon, Ohio.

Earl E. Curtis, 141 Dayan St., Louisville, N. Y.

Willard and Edith Davis, Singers, Box 203, Enid, Okla.

Ingersoll, Okla. Nov. 9 to 23

Osage, Okla. Nov. 28 to Dec. 14

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P. A. Dean, St. Croix Falls, Wisconsin

T. B. Dean, London, Tenn.

Marion DeVoll, Diagonal, Iowa.

Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Tex.

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Charles Dye, 427 Count St., Troy, Ohio.

Terrace, Pa. Nov. 2 to 16

Gautsville, Ind. Nov. 23 to Dec. 7

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Edwards Evangelistic Party, 3117 Magnolia Ave., St. Louis, Mo.

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Connersville, Ind. Nov. 21 to Dec. 7

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Ashtabula, Ohio Nov. 2 to 16

Darby, Pa. Nov. 30 to Dec. 14

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W. R. Gilley, Olivet, Ill.

Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas

Arthur W. Gould, 107 Larch St., Providence, R. I.

Camden, N. J. Nov. 4 to 9

Watervliet, N. Y. Nov. 11 to 15

Pawtucket, R. I. Nov. 18 to 23

Washington, D. C. Nov. 25 to 30

Bradford, Pa. Dec. 2 to 7

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Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.

Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.

Lee L. Hamric, Hamlin, Texas.

G. M. Hammond, Wilmore, Ky.

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Centralia, Wash. Oct. 27 to Nov. 9

Holtville, Calif. Nov. 16 to 30

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A. R. Hodges, 628 W. Broadway, Louisville, Ky.

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Edna Wells Hoke, 617 Barr St., Carterville, Ill.

J. D. Hoffman, Box 47, Beech Grove, Ark.

Roy Hollenback, Mansfield, Ill.

Bluffton, Ind. Nov. 13 to 30

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Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.

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

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

C. K. Spell, Bethany, Okla.

Otis M. Spinks, Song Evangelist, Box 506, Shreveport, La.

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M. E. and Della B. Stretch, El Paso, Ill.

B. D. Sutton, 2109 Troost Ave., Kansas City, Mo.

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Carterville, Ill. Nov. 20 to Dec. 7

Howard W. Sweeten, Ashley, Ill.

Ironton, Ohio Oct. 28 to Nov. 17

Science Hill, Ky. Nov. 22 to Dec. 7

E. C. Tarvin, California, Ky.

John Thomas, Wilmore, Ky.

Exeter, Mass. Nov. 2 to 16

Cliftondale, Mass. Nov. 18 to 30

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

J. E. Threadgill, 300 Doucette St., Beaumont, Texas.

Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.

N. E. Tyler, Route 1, Rogers, Texas.

W. H. Tullis, Route 1, Box 651, Pasadena, Calif.

D. C. W. Tetric and Mrs. Annie Tetric, Shawnee, Okla.

Rev. Jesse Uhler, Clearwater, Kansas.

Garden City, Kans. Nov. 1 to Dec. 1

Wm. C. Urschel, Artesia, Calif.

N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio.

Caro, Mich. Nov. 5 to 23

Ashland, Ohio Nov. 26 to Dec. 11

D. I. Vanderpool, Joes, Colo.

Rev. H. M. Vriedenburg, 1136 Hays Ave., Racine, Wis.

Geo. Ward, 526 54th St., Los Angeles, Calif.

J. A. Ward, 2657 Bedford Ave., Brooklyn, N. Y.

J. C. Walker, 1330 W. 3rd St., Hastings, Nebr.

Providence, R. I. Oct. 19 to Nov. 9

Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.

The Dalles, Oregon Oct. 19 to Nov. 9

Hoquiam, Wash. Nov. 12 to 30

Mrs. Lena Montgomery Wallace, 702 N. Union, Shawnee, Okla.

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

Wingham, Ontario Oct. 27 to Nov. 9

Chesertown, Md. Nov. 11 to 23

Washington, Pa. Nov. 26 to Dec. 14

Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena, Calif.

Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.

Galesburg, Ill. Nov. 9 to 30

C. C. White, 4454 Conn. St., Gary, Ind.

Kendall S. White, 418 S. 4th, Bonham, Texas.

Charles Whitley and wife, Electra, Texas.

J. E. Wigfield, Burr Oak, Kansas.

Earle F. Wilde, Highland, Calif.

San Bernardino, Calif. November

J. E. Williams, Olivet, Ill.

Ilorc, Mich. Nov. 1 to 23

Hopkins, Mich. Nov. 24 to Dec. 14

Mrs. Bessie Williams, 1816 So. Main St., Ft. Worth, Texas.

Mrs. Esther Williamson, Singer, University Park, Iowa.

E. E. Wood, 1113 Michigan Ave., E. Jackson, Michigan.

L. E. Wright, 1005 Mentor Ave., Wichita, Kans.

S. B. Walls, 723 North P St., Bedford, Ind.

E. H. Wreede and Chas. Regal, singer and pianist, Clarendale, O.

Terrace, Pa. Nov. 2 to 16