

Herald Holiness

Official Paper, Church of the Nazarene

VOL. XIII, NO. 34

KANSAS CITY, MO., NOVEMBER 19, 1924

WHOLE NO. 658

The Truth, the Whole Truth, and Nothing But the Truth

HERE is an analogy between the preacher in the pulpit and the witness on the stand which is so close as to amount almost to identity. The witness is under oath to tell "The truth, the whole truth and nothing but the truth," and the preacher from the time of his ordination is under solemn vow to combat error and preach positive, saving truth; he may not even keep quiet if his silence is likely to be interpreted as approval of error or as a denial of the truth.

The country is suffering more from the dire effects of false witnesses than from all the official acts of judges, lawyers and juries. Perjury is a common crime among those who are called to the witness stand in our courts today. Preachers, perhaps, should not be so much charged with preaching lies as of preaching partial truths.

Some preach that God is good, but leave off to tell the people that He is also just and that sin and impenitent sinners will be punished impartially. They preach the necessity of present punishment for crime, but cover the fact that there is also, a present and future retribution for sin. They seek to reform society, but are not zealous for the regeneration of individuals, without which reform is shallow and passing. They preach "peace on earth" as a national and international ideal, but place but slight emphasis upon personal peace with God.

Some preach that one may obtain forgiveness for sins committed, but withhold the fact that there is grace to enable men to live above the sin line in practical Christian life. They preach holiness as a duty, but leave off the fact that only through the grace of God can we obtain purity of heart which alone will make possible holiness of conduct.

Some preach the ideal possibility of heart holiness, but fail to set forth the terms upon which this grace may be obtained. They urge repentance, but ignore consecration. They enjoin faith, but do not differentiate appropriating, sanctifying faith. They set up the standard of holiness, but omit urging that it is promised and may be possessed now.

A certain condemnation of "popular sins" is itself popular; so that many a preacher who rants vehemently against the dance, the card party and drunkenness "is too morally modest" to preach that men must be born again and sanctified wholly by the baptism with the Holy Ghost and fire in order to see God and be happy in His presence.

Some preach something which sounds like the wholesome Biblical and Wesleyan doctrine that men cannot be saved without holiness and that men are sanctified after they are justified, but they camouflage their tests and altar calls so that people are not brought face to face with the issue of getting sanctified wholly as a second work of grace, by faith.

Some time ago the editor of a church paper criticised the term "Full salvation," saying it is but the shibboleth of a cult and has no well defined meaning. Without stopping to debate this question, I think no one can deny that many preachers do preach incomplete doctrines and give exhortations which do not reach far enough. They preach the truth, it may be that they preach "nothing but the truth," but they do not preach "The whole truth;" and the fruit of their ministry will be wanting in both quality and quantity in both time and eternity.

The needs of the Church and of the world today can be met only by "The whole truth" of the gospel message. Every preacher should be able to testify, as Paul did, to his assurance of having obtained "The fulness of the blessing of the gospel of Christ." And he should be able to prove his profession of a conscience void of offense, as Paul did, by confession in the presence of his hearers that he has not failed "To declare unto you the whole counsel of God."

Keeping Ahead of the Opposers

Attempting to preach holiness in a church that is unfriendly to the doctrine, the preacher himself being a member and minister in such a church, must be a difficult thing to do. In a church that stands for holiness and in a meeting or convention committed to the doctrine of holiness, and announced as such, there may be some opposers, but they will have no semblance of a moral or legal right to make their opposition prominent. But the case of a holiness preacher in a meeting which is under the auspices of a holiness fighting church is entirely different, and is many times more trying.

But we never gain anything by placing all the blame for our poor success in the propagation of holiness upon those who oppose us. If there is any fault in us, it would be better to acknowledge it and amend our ways.

Sometime ago the conference of a church not favorable to "second blessing" holiness, sent a minister whose heart was fixed on the promotion of this great truth to a church which was locally largely composed of opposers. The preacher preached along general lines for six months, saying nothing, except passing and general things, about holiness. One day he came out with a great array of Bible and Wesleyan authority and asserted that this truth is the criterion of a rising or falling church and that people with opportunity to hear and receive the truth would backslide if they refused. The sermon was all right, except that it was without a preface. The result was, the preacher lost his grip on the people and limped out to the end of the year and went some where else the next year.

Of course he took credit for being ousted because he preached holiness, and there was some truth in that too. Still if he had gone at the task earlier and used the method suggested by our Savior when He said "Feed my lambs," or the one suggested by Paul when he spoke of using "milk," he might have won out. The most successful preachers of full salvation are not those who preach their "annual sermon on holiness," but rather they are those who preach that the standard of God's Word is holiness and the provisions of the Atonement supply the necessary grace to meet this standard as a matter of course in their year around ministry. No man will preach holiness with much effect whose conscience will permit him to be silent on the subject for any great length of time, and the man who preaches it continually will get his opposition in such scattered doses that it will have but little effect. Unless holiness is so fundamental in the thinking and in the faith of the preacher that he cannot detach it from his preaching on other vital themes, he is no real holiness preacher anyway. If it is thus related to his faith and thinking, his preaching of it will not be strained, antagonistic or apologetic. It will be natural, positivistic and characterized by tender assurance, and preaching like that is pretty hard to resist. Holiness preaching does better as a regular diet than simply as an anniversary gorge.

The Pastor's Friend

WHEN the layman's friendship for his pastor becomes too strong it presents about as great a problem as the dislike of other members do; for when the pastor shows an inclination to give more attention to one member than to others, as he is quite likely to do if this friendship is strong and personal, he weakens his own influence and prepares the way for the rest of the church to desire "a change of pastors." Then the problem is not solved, for usually the "friend" or friends will insist on keeping the pastor even to the point of threatening the church with disruption. And when he does finally have to go, these friends cling to him in such a way as to fairly discourage the succeeding pastor.

Just the other day, a wise pastor who has been on his charge but a few weeks, said to me, "One of my great problems is that a number of my people are so wrapped up in their former pastor that they give me but slight recognition and are not responsive to my ministry. However, I calculate that people who will love their former pastor and stand by him so faithfully, would stand by me. So I am praying and laboring hard to win them."

While mentally commending the wisdom of this pastor, I thought of the people for whom he was interested and just hoped that they might have the wisdom of Herod, who was the ally of Anthony until Anthony was defeated by Octavius; then he hastened at once to Octavius and argued to him that he would be a useful and constant ally and proved his statements by reference to his

fidelity to Anthony, Octavius' recent foe. Why could not a layman go to his new pastor and say, "I loved our former pastor and hated to see him leave. He was a good and useful man. But now you are our pastor and I am going to stick to you as I did to him"? This would be a religious thing to do and it might encourage the new pastor and help him to get hold. Don't you think so?

Closing the Fiscal Year

THE General Board has arranged the fiscal year for our General Interests so that it agrees with the calendar year. Hence it is but a few weeks now until we shall have our first report for a year of receipts and disbursements since the Budget Plan became operative. It really has not been operative in all the districts for the whole year this time, but it has gone far enough for us to be able to claim something of a demonstration for the plan.

It was necessary for the General Board to make an estimate of the necessary expenditures for the various interests for the year, and since a very large per cent of the whole budget was for Foreign Missions which had to be conducted according to plans whether the money was in the treasury or not, the estimated budget of expenditures, amounting to \$175,000, will be carried out pretty exactly during the year. And all through the year, our preachers and people have agreed that the budget is reasonable and that we should be able to raise it. Some have thought that one way is the way to raise it, some have favored another. Now the time has come when questions of method should be forgotten and a last final, desperate effort should be made to entirely clear the amount required for the year's operation.

During some previous years, the treasurer's books have been kept open beyond December 31, but we understand that this is not to be done any more. And undoubtedly this is a wise decision, for it has given rise to misunderstandings regarding remittances in the past. But the truth stares us in the face that if we do not send in the amount required by December 31, our General Board will close the books with a deficit and we will begin the new year with a handicap. If the seriousness of this situation gets a proper hold upon our pastors and people, we will put a sufficient extra effort into the raising of the money required by the General Board within the next few weeks to enable them to close without a dollar's deficit. Is

your church "paid up"? If not, go to work to get it to pay up in full at once. And doubtless there will be some churches and some sections that on account of economical conditions will not be able to meet the asking of the General Board, and in order to make up for these losses, it will be necessary for some individuals and some churches to give thank offerings beyond their budget. Shall we not do this right away and make sure that the money is in on time?

Many churches are bewailing enormous shortages in their denominational program for world evangelization, let the Church of the Nazarene be one that is not forced to join in this discouraging chorus. Remember that the time is short and that what we do must be done quickly.

Someone asks what will happen if we do not raise the full amount. The answer is that the deficit will have to be added to next year's askings, for surely no one among us would vote for a smaller budget for our general program. But suppose we pay it or over pay it, won't that mean that our General Board will take this as an indication that the program should be greatly enlarged next year? The answer is that the General Board plans to operate on a conservative basis. Of course, we all want to do all we can do, but it is no part of the plan of the General Board to take chances on a program that will over weight and discourage our people. Let us go forward in true faith and full brotherly confidence and see this important task accomplished.

Titles for Our Chief Pastors

A FEW months ago the HERALD OF HOLINESS adopted the plan of using only the title "General Superintendent" for our chief pastors. Of course we are glad for our General Superintendents to have all the honorary degrees that the schools may desire to bestow upon them. But no one can bestow so honorable a degree as the church has bestowed upon these, our leaders, and the use of this high title makes the others unnecessary.

Then since we do not have two General Superintendents with the same family name, identification does not require the use of Christian names or initials. General Superintendent Reynolds, General Superintendent Goodwin and General Superintendent Williams is quite sufficient in every case.

We think this practice will commend itself to readers of the HERALD OF HOLINESS, and we believe editors of District Assembly minutes, convention program committees, and others who have occasion to speak or write the names of our General Superintendents will find our example quite practical and acceptable, and we shall be glad to have them join us in making this style uniform among Nazarenes everywhere.

"Holiness is the architectural plan upon which God buildeth up his temple."—C. H. SPURGEON.

Herald of Holiness

Official paper, Church of the Nazarene
Published every Wednesday by the Nazarene Publishing
House, 2109 Troost Ave., Kansas City, Mo.
J. B. CHAPMAN, D. D., Editor

Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

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

A Study in Miraculous Gifts

By REV. W. G. BENNETT

Jesus

IN MEASURING men, we must first find a standard of comparison. But there is no standard by which to measure Jesus. While there is sufficient in common with the human race to constitute Him a merciful and faithful High Priest, yet He stands unique; a class by Himself.

Jesus had a perfect body, free from deformity and disease. Jesus had a perfect mind, He never made a mistake; He was not trained in the schools, but stood abreast of the scholars of His time. They were struck with amazement, at the wisdom of the Galilean carpenter, and said, "How knoweth this man letters never having learned?" The philosophical learning of the ages has never convicted Jesus of one blunder. A few years ago a noted theological professor wrote an article on the shortcomings of Jesus, but the article was so disgusting, even to the Higher Critics, that while all of them assume the same position, so far as I know, none of them have made the attempt to state it boldly as he did. Jesus did not inherit sin or any of the defects that were the results of sin. In all that pertained to essential human nature He was made like unto His brethren, accepted human conditions and wrought in the same power that is available for us—the power of the Holy Ghost (See Acts 1; 2).

At His baptism, when He was initiated into the office of teacher, the heavens were opened and the Spirit descended upon Him like a dove (Mark 1:9-10). So far as I have been able to find, there is no other place where the dove symbol is used of the Spirit, except in the account given by the other evangelists. This stands alone, symbolizing both innocence and purity. Jesus was not baptized with the Holy Ghost. He did not need purification, He was pure. Read very carefully the first four chapters of Luke, and get the connected account. The first verse of the fourth chapter shows that Jesus was not qualified to meet the tempter in that awful combat that decided forever His ability to succor them that are tempted, until He was filled with the Holy Ghost. The fourteenth verse says, "And Jesus returned in the power of the Spirit." What amazement now. None but gracious words ever came from the lips of Mary's son, but now His teaching causes a strange wonderment. He reads for them the explanation in the eighteenth and nineteenth verses.

A great revival did not break out immediately. They were filled with wrath. His town people, and doubtless many of His relatives sought His destruction. He came to Capernaum, "And they were astonished at His doctrine, for His word was with power." If Jesus, with a perfect body and mind was not qualified for His office and ministry until anointed with the Holy Ghost (Acts 10:38), what folly for us to assume this sacred trust of exponents of the word without such anointing!

There is a difference in the general use of the term "baptism" and "anointing." The former has to do with cleansing, purification; the latter, with induction into office, and empowering. You may attempt to refute this by referring to the anointing of the priests,

to sanctify them, but a careful study will show that this was purely official sanctification. The sons of Eli were sanctified in this sense, but in their hearts and lives they were sons of Belial.

Gifts and divine callings are not an assurance of holy character. And holy character is not an evidence that we have the anointing. Right here many are making a sad mistake; they assume that because they have been baptized with the Holy Ghost, they need no further or future qualification; neglect fasting and prayer and, while it would be unfair to charge them with backsliding, they lose the glory, and their ministry becomes almost fruitless.

And here many who have taught a third blessing have made a grievous mistake. And now we will attempt to answer the question, is this an abiding gift?

Jesus was a great toiler, His body and nerves became tired just as ours do. Would He have left the multitudes with His heart breaking over their sins and sorrows for whole nights of prayer on the lone mountain sides? Would He have arisen a great while before day for seasons of solitude and prayer if prayer were not necessary to keep that freshness, that glow, that strength and courage that were necessary to His ministry? Would He not have preferred that time to rest His nerves and body? Oh brethren, if Jesus needed long seasons of prayer to keep that perfect adjustment to the source of power, how comes it that we can get along with so little? The lives of John Wesley and Charles G. Finney and others who kept this constant glow will reveal the fact that they did so only by frequent and long protracted seasons of heart searching and prayer. No, it is not an abiding gift, but thank God it can be retained.

Does this gift always secure an audience?

It did not for Jesus. He preached to a lone woman. They drove him from Nazareth. Many of His followers turned away when the conditions of true discipleship were made plain. He told His Apostles that there were some places where they must needs wipe the dust from their feet and pass on.

What are the marks of this gift? First unctuous utterance; not necessarily fluent, vehement, or brilliant utterance. The speaker may be slow, almost tedious, may murder the English language, and yet be unctuous; that is, His message may carry to the hearers the conviction that God is in the man and the message. The message may be logical, show evidences of the study; the personality and animal magnetism of the speaker may be strong, his speech fluent, and his thought and manner charming; crowds may throng to hear him, people may flatter and praise, but God is not there, he lacks unction.

The second mark of this gift, is conviction for sin. The man may be unpopular, may preach to small crowds, may be little thought of, even persecuted, his slate may not fill up years ahead, people may be pleased or displeased, but one thing will be inevitable, under his ministry men will beat their breasts, and cry, men and brethren what shall we do?"

We are living in awful times. To all appearances the world in its indifference is nearing the vortex, almost ready for the last awful plunge. But we can break the slumber, and arouse from this awful spell that is upon the Church and world. Is this message to the ministry only? No, by no means. The efficiency and unction of the present ministry can be wonderfully increased, unique and startling agencies can be raised up. The tide can be turned, mighty outpourings of the Spirit can be secured, restlessness and trouble can come to communities and individuals, victories can be won in unheard-of ways, money can be secured to finance the interests of the kingdom, in answer to persistent, determined, importunate prayer.

BILLINGS, MONTANA.

Wayside Gleanings

By GENERAL SUPERINTENDENT GOODWIN

OUR needs are very many. This great movement was born of necessity. No one person could look into the future and plan its coming needs, but step by step God led the founders along. This movement has pioneered its way along weary marches, often beset with swamps of difficulties and forced to climb hills of great undertakings, sometimes hindered with the under brush of its own mistakes, while carrying heavy burdens to supply the needs of its own existence. No wonder that the onlooker has feared our defeat at times as we have been compelled to stop before Red Seas which have obstructed our forward march. However past history has proven that every feared defeat was only a short pause while waiting to see the salvation of our God, who with His unseen hand has parted every river and made a way through the seas.

I started to speak of our needs: How they have multiplied with the coming years! Could we have seen all before we made the start doubtless we would never have under-

taken this great job. The financial needs have been a very great problem all along the way. "The poor ye have with you always." Poverty is no new thing, so we should not be overburdened with anxiety at this point. Our burdens have been those of the pioneer. We have been obliged to forge ahead, plow the land, not having the most modern implements, build houses, while trying to raise a crop, and do a hundred other things which only the first settlers know about. As Dr. Bresee used to say, "It is hard indeed to build the wagon while carrying the load." And thus the needs have increased with the growth of the movement. It would doubtless require millions to properly finance our movements in all the various departments. Here are the schools, Church Extension, Local Church Buildings, Rescue Homes, Missions both Home and Foreign, together with the support of the ministry. Yes, indeed, the financial needs are very great, but this is not the greatest need after all.

While riding in his buggy one afternoon,

Dr. Bresee observed the large improvements going on in the city, new streets, new buildings, new homes with large expenditures of money on every hand. This was in the very beginning of his work in Los Angeles, and he had not been able to get his feet down in any permanent location. No church building—compelled as yet to worship in a rented hall. Money seemed very hard indeed to obtain. As he walked into his study, on his return home that afternoon, he threw himself down on his knees before the Lord and cried in the burden of his soul. As he prayed, he said, "O Lord there is plenty of money in this city for everything else but there seems to be no money for the Church of the Nazarene." Then the Lord seemed to say so gently, "I have given myself unto thee." Quickly he replied, "Lord Thou art all I want." And so it has ever been, and so it must always be in our history. Our material needs will always be very great, and the demands will increase with the growth of the movement, but if we have God with us we shall have enough with which to gloriously succeed.

"If God be for us who can be against us." Our God shall supply all our needs according to his riches in glory by Christ Jesus. He knows how to make a path through every sea and divide every river, still every storm and quiet every rolling wave which would hinder the onward march of progress. He knows how to feed the multitudes with a few broken cakes and little fishes, increase a small cruse of oil until the proceeds from its sale will pay off mortgages and leave a surplus for living expenses, multiply the widow's handful of meal which enabled her to start a Boarding House at once. All this seems visionary to some but very real to those who know how to trust this mighty God of history. This God was manifest in the flesh in the person of Jesus Christ. This man of Nazareth had no place to lay His head, and yet wore an expensive robe, for it was seamless. He came to endure hardships, yet chose a pillow on which to lay His head while riding over the storm tossed waves. He had no beast of His own, yet rode into Jerusalem in mighty triumph. He was the noted poor man, and yet was buried with the rich in His death. With no income and often out of money and compelled to borrow even one penny with which to make an illustration, yet when needs were pressing found sufficient resources in the mouth of a fish with which to pay the taxes of himself and Peter. Of course, Peter had to catch the fish and right here is the secret. But remember if this mighty God be with us we shall find infinite resources to meet the demands of every occasion.

The one great need which consumes every other need is the mighty presence of the God of revival fire and glory. Our needs present and future must be supplied by the success of catching men. It would seem that our Lord wanted to give Peter an object lesson in church life and discover to him the divine plan of successfully financing the movement. He was sending Peter out as a fisher of men. The idea seemed to be, when material demands became more pressing, go catch fish and there you will find the supply for your

needs. Hence revivals, the salvation of the people must ever be the one great object of our undertaking. Should we lose sight of the one great object of our God given call and begin to look at the waves and rolling difficulties at our feet, like Peter of old, we must fall beneath the tides of sure defeat. The Church must find a better way than forever cry money to carry on its work. The financial needs are truly great but the real source of income must first be found. The real source of liberality is in the mighty presence of the Holy Ghost in glorious revival power and glory. If we shall lose this vision and our attention be fixed upon finances and our own needs in obtaining money, the gloom of midnight failure will soon overtake us; but if we keep our eye single to this one all consuming passion the salvation of the people, the whole church will be filled with the beautiful light of financial success.

In obtaining a good financial system, which is very desirable and I fully believe we are on the right line just at this time—, there must be this caution that we do not go to seed in talking mere finances. The one great battle cry everywhere and all the time must ever be more revivals—greater revivals. More gracious manifestation of holy fire and passion for the lost. Revival campaigns in all the churches must be more carefully planned and the entire movement given over to this all important effort, the salvation of the people. We must settle down into church work, but while settling down we must not forget the *work*. We must be established in church building, but our establishment must be on the type of the Psalmist who said "Thou hast established my corners. Our establishment

must be in everlasting goings, and our settling down in constant toil for revivals.

Never in all our history has this one great need been pressing in upon us as at present. Necessity is now laid upon every Nazarene pastor. A universal tide of mightier revival fire must sweep the entire movement. God has been with us, as is clearly evident by past history. The growth of the movement is most marked. But the growth of the past only indicates what can be done with a mighty tide of revival fire and glory on the whole church. There should be mighty prayer in every church for a new and mightier outpouring of the Holy Ghost. Prayer will change things. Prayer will awaken interest, enlarge the vision and increase the passion for revivals. How pleasing it would be if every Nazarene pastor would begin at once to organize prayer bands among the men, and prayer bands among the women. Start such prayer bands among the young people and in the Sunday school. Several such prayer bands in our churches will soon bring on such pressure of holy power as to awaken conviction among the unsaved and unsanctified. The one great need among us is a new tide of revival fire and glory which shall blaze and burn with such holy intensity, as to sweep this fair land of ours with such manifest salvation of the people, as will attract attention to the glory of our most gracious and God given message—deliverance from all sin. On! Right on with this great revival. Men! Let us never cease preaching and praying like blazing fire, until this vision is fully realized. This is the one great need above all others. God will solve our problems if we will push for the revival.

The Two Necessities

By A. M. HILLS, D. D.

Except a man be born from above he cannot see the kingdom of God (John 3:3).

The sanctification, without which no man shall see the Lord (Heb. 12:14) R. V.

THE first text tells us the blessing we must have to see the kingdom. The second tells us what we must have to see the king. My soul cries out, "I must be a part of the kingdom, and I must see the King in His beauty, and be forever like Him."

Nicodemus had no doubt heard much about Jesus, and might have seen some of His miracles. But he is a man of great prominence in the nation—a member of the ruling senate, and a theological teacher besides. Such exalted places usually make a man conservative. He has too much to risk all on an uncertainty. He seeks a night interview with Jesus, when the crowd is not around, to make sure about Christ.

He salutes the Master with great dignity and respect: "Rabbi, we know that thou art a teacher come from God; for no man can do the miracles which thou doest, except God be with him." The first sentence with which Jesus broke the midnight stillness, astounded him: "Verily, verily I say unto thee, Except a man be born anew [from above] he cannot see the kingdom of God."

If Jesus had said that only of a dog of a

Samaritan, or that a heathen needed to have some remarkable change wrought in him, which by a strained figure of speech might be called a new birth, he might have assented to that. But to say that he, a child of Abraham, a Pharisee, a member of the Sanhedrim, a wealthy, cultured, moral man, or any other man, needed to be born again, simply amazed him. He threw up his hands and exclaimed, "How can these things be?"

People are reluctant to accept this truth yet. A banker's wife said to me; "I can see nothing in it." Professor George Foster of Chicago University wrote years ago; "Modern teaching, under the influence of the family, the school and society must take the place of regeneration and sanctification!" This plain, startling, uncompromising, universal statement of God cuts up all human pride of birth, sets at naught all self-righteousness, and shows the utter insufficiency of all morality to fit a person for heaven. But where one denies the need of the new birth, probably a hundred reject the doctrine of the necessity of sanctification. Yet here are God's plain statements: "Except a man be born again, he cannot see the kingdom of God," and, "Without the sanctification no man shall see the Lord." I was never called of God to make a Bible, but to preach the one already made.

I. WE ASK WHAT DO REGENERATION AND SANCTIFICATION MEAN?

1. Regeneration is that moral change wrought in man, by man and God co-operating, by which man resolutely turns from a life of self-gratification, and makes the supreme choice to live for the glory of God and the good of being; having been incited thereunto by the convicting and enlightening Holy Spirit who graciously inclined him to the love of God and holiness.

2. Sanctification is the act of God cleansing the nature of one already justified and regenerated from the corruption of depravity, and filling it with perfect love and the Holy Spirit. This is accomplished by the baptism with the Holy Ghost. These are the two changes which God declares must be wrought in us to fit us for heaven.

II. THE ANALOGY OF THE NATURAL WORLD CONFIRMS THE TEACHING OF JESUS.

There is no such thing as spontaneous generation. No change of chemistry, electricity or evolution can endow any atom of the mineral world with life. "Only as the living plant reaches down to the dead material world beneath it and touches its minerals and gases with the mystery of life, and brings them up, ennobled and transformed to the living sphere can matter have life. There is a gulf between the dead and the living realm which is sealed to the material side." So the Spirit of God must touch souls, dead in sin, with His mystery of spiritual life, before they can live.

III. NOTICE THE MORAL CONSIDERATIONS WHICH PROVE JESUS' WORDS:

1. We must be regenerated and sanctified because of what man is. Man is a fallen being, now by nature unlike God. He has within him an innate, inborn opposition to God's will and a dislike for His character. Men do not like God's Word. The Bible has been the most malignantly opposed and hated book of the ages. Yet it is of more value to humanity than all the other books ever written. By nature men do not like God's cause. They oppose openly and secretly the spread of Christian morality and the Christian religion among men. They have opposed and hated and persecuted and killed Christian missionaries, who were the most faithful servants of God. In short, the wicked naturally hate God and would put Him out of His universe, if they could. And God gives the reason for it: "The carnal [depraved] mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7, 8). Such a being must be born again to enjoy God.

2. These changes must be wrought in us because of what the kingdom is. If the kingdom were "meat and drink," a savage glutton would be just fitted for it. If it were a business realm, a training in London or New York or Chicago Stock Exchange would be a preparation for it. If it were a realm of science, a training under Darwin, and Tyn-dall, and Huxley, and Milliken would fit a man for it. If it were a realm of philosophy, Plato and Aristotle and Sir William Hamilton might fit a man for it. But, as St. Paul tells us, "It is not meat and drink" or any of these things; "It is righteousness and peace and joy in the Holy Ghost." And

just because it is such a spiritual kingdom, an ungodly, unclean, immoral, wicked man could not enter it or become a part of it.

What would a drunkard's heaven be like? It would be a disgusting, degrading, brutalizing saloon, and debauchery without end. What would a gambler's heaven be like? A gambler's hell, where he could play with marked cards and loaded dice, and gratify his gaining passion forever. What would a licentious man's heaven be, but a loathsome, oriental harem, infinitely prolonged. But because heaven is a holy place for a prepared people, man must be prepared to enter it.

3. We must have these changes because of what God is. The meeting with loved ones is not the chief attraction of the glory world. It is God, whose character is holiness, and whose hatred of sin burns to the deepest hell.

There was a motto on the wall in the chamber where I slept in George Sharpe's home in Glasgow, Scotland, with these words:

"JESUS ONLY

*The light of heaven is the face of Jesus.
The joy of heaven is the presence of Jesus.
The melody of heaven is the name of Jesus.
The harmony of heaven is the praise of Jesus.
The theme of heaven is the work of Jesus.
The employment of heaven is the service of Jesus.*

The fulness of heaven is Jesus himself!"

O soul, would that be heaven for you? If not, get ready! Be born from above, and get sanctified. Then the joy of the heavenly hosts may be yours.

IV. NOTICE HOW RADICAL THE CHANGE IS.

Birth is the starting point. We started wrong, "born of flesh," fallen human nature, and we must be born anew from above. Self reformation and self-culture, are not enough. Natural training or evolution is not enough. University training is not enough. There are seven thousand University graduates in the prisons of the United States, and prob-

ably as many more who ought to be in prisons. Nothing saves from the blight and curse of sin but divine grace.

A baby boa constrictor seven inches long, was petted and fed until it was a monster of its species, over thirty feet long. It performed in the theater night after night, coiling its hideous length about its trainer, and lifting its head above his. But on one eventful night, it just tightened its coil, and crushed its trainer to death before the appalled audience. The beast was master at last. So we may pet and train inbred sin all we please; but unless God removes it from us, it will crush out every likeness of God, and every hope of heaven. We must be sanctified.

V. BLESS GOD, WE NOT ONLY MUST BE BORN AGAIN, AND BE SANCTIFIED, BUT WE MAY BE.

God will complete the good work, if we will but let Him. Jesus said to Nicodemus, "Ye must be born again from above." and a few verses later, "Whosoever believeth in him should not perish but have everlasting life." And it will not take long if one really wants to be saved. A friend of the writer preached a sermon in Minneapolis, and then sat before the instrument to sing a Gospel song. As he began to sing, the door opened, and a stranger who had not heard a word of the sermon, stood, listened, went forward, knelt at the altar, and was saved before the song was finished.

And it need not take long to be sanctified. The writer preached a sermon at Camp Sychar, Mt. Vernon, Ohio. A man came to the altar at noon and was saved. At the afternoon service he was sanctified, and he took a 5 p. m. train to go home and tell his family what the Lord had done for him. Once at a campmeeting in Bloomington, Nebraska, we saw a man get converted, and then seek and obtain sanctification at the same service. Jesus is mighty to save, sanctify, and keep all willing, surrendered, and believing hearts.

PASADENA COLLEGE, PASADENA, CALIF.

WITH THE GREEK NEW TESTAMENT

By Prof. E. WAYNE STAHL

The Holy Ones

"I both shut up many of the saints in prisons . . . and when they were put to death I gave my vote against them" (Acts 26:10).

"Paul, an apostle of Christ Jesus through the will of God, to the saints that are at Ephesus" (Eph. 1:1).

In the first of these verses we see Paul the persecutor and murderer. In the other we see Paul the minister and letter writer. At one time he appears, as it were, with a sword in his hand; at another time with a pen. And his pen is mightier than his sword.

In former days he received "letters from the chief priest" giving him authority to seize the people of God; after he became an apostle he writes letters to the saints, to build them up in the faith of Jesus. "What hath God wrought," transmuting the iron cruelty of persecution into the golden tenderness of pastoral care. Here is celestial alchemy.

A literal translation of "saints," to whom Paul, the diligent letter-writer wrote so many epistles, would be "holy ones." Its nominative, singular form is *Hagios*, and it occurs over two hundred times in the New Testament. "It is to be noted how the writers of the Greek scriptures, both in the New Testament and, what is more remarkable, in the Septuagint [the Greek Old Testament] bring it out from the background in which it was left by classical writers, and give preference to it over words which, in pagan usage, represented conceptions of mere externality in religion."

Related to *Hagios* is *Hagiosmos*, the New Testament word for sanctification. The verb is *Hagiaszo*, to sanctify or make holy. This verb comes from two Greek words that give the idea of taking the earth out of one.

A *Hagios* is one who has been de-earthed. He has not been taken out of the world, but the world has been taken out of him. "The saints" are answers to Jesus' prayer, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

Paul wrote to certain ones that they were "called to be saints." Peter wrote, "As He which hath called you is holy, so be ye holy." Let us rejoice and be glad for this glorious and victorious vocation. Oh, what privilege and honor is ours that we may become partakers of the divine nature, partakers of His holiness. "Such honor have all his saints."

In the Roman Catholic church there is an elaborate and superstitious ceremony, called "canonization," by which some distinguished member is made a "saint." Thank God, we are not dependent on a pope for our "sainting." We have learned the truth as it is in Jesus, who was "holy, harmless, undefiled"; we know for ourselves and not for another the unutterable glory of the experience described by Paul, "Being sanctified by the Holy Ghost." Not the pope, but the Paraclete, is the true Saint Maker. Hallelujah!

OLIVET COLLEGE, OLIVET, ILL.

CONSECRATION AND FAITH

By H. H. B. CIPRICO

Sanctification, as well as justification, is received upon the one and only condition of faith. But it is one thing to exercise faith in the Savior for the pardon of past sins, and another thing to believe for the purification of our hearts. A justified man may endure chastening as a son, but only a sanctified man will "glory in tribulation."

And just as it is necessary for the sinner to lay the foundation for faith for justification in true repentance, so it is necessary, likewise, for the believer to lay the foundation for faith for the baptism with the Holy Ghost for purification by proper consecration.

Consecration may be said to be an entire devotion to God of everything we have for time and eternity. It is presenting ourselves a living, holy and acceptable sacrifice unto God for this world and the next. Only a justified soul can make such a devotement.

Consecration is the act of the believer who, being divinely convicted of his need and being aroused to a sense of obligation, voluntarily relinquishes to his Savior all his redeemed rights, privileges, enjoyments and powers. It is not a question of whether there is any harm in this or that action, but it is a question as to whether he shall keep any of the legitimate gifts and graces received from a merciful heavenly Father for himself, or shall he devote them solely to the glory of God? It is this presenting of one's redeemed self upon the altar of God for sacrifice or service that counts so much in the exercising of a genuine faith for entire sanctification.

A spurious consecration means a spurious sanctification. A complete dying out to self will result in the crucifixion of the old man and the destruction of the body of sin by the baptism with the Holy Ghost and fire.

Perfect consecration, therefore, is essential to perfect faith for entire sanctification, just as true repentance is necessary to genuine justifying faith.

SAN FRANCISCO, CALIF.

A NEW PLAN SUCCESSFULLY TRIED

By DISTRICT SUPERINTENDENT MORRISON

ALL WILL agree that home missions, *i. e.*, the spreading of the gospel of full salvation in the home land, is the paramount proposition before the Church of the Nazarene for in the last analysis, foreign missions depend on the success of the church at home. Various plans have been tried; some fairly successful, and others not. One plan was, that the general church should take up the matter of reaching the unreached regions, and finance the effort from Kansas City; but this failed to secure the full approval of the church. Another plan was, for the district to raise home mission money and expend the same hiring evangelists to come into the territory of that district, and put on campaigns. The objection to this, seems to be that only a few campaigns can be financed within a given year, and that then many of them fail to reach the far-flung regions that lie all about us. The question of how to reach the villages and little and big towns on every side is still the burning one.

Herewith we outline a plan that is now being successfully operated on the Minneapolis District. It will operate anywhere, and needs comparatively few people behind it to make it go:

Organize a sub-district evangelistic association with president, vice-president, secretary and treasurer. The president and the treasurer are the key men to the success of the movement, next to the evangelist that they secure.

The association then proceeds to secure pledges, usually of a dollar a month, with the plan of putting an evangelist onto that sub-district territory,

and keeping him there. He is to evangelize in one vicinity until he has enough generated to form a church. While he is doing this, the president has secured another field, and directs him to that, and so on for the year. The treasurer receives all pledges, and collects them, and pays to the evangelist a stipulated salary each month. At the close of each campaign one of the officers (or other interested person) visits the scene of the campaign, and takes up an offering of cash and pledges for furthering the work of evangelism on that sub-district. All of this is handed over to the treasurer, and the evangelist does not handle the money at all, unless, as sometimes happens, no officer can be present, and then the evangelist himself takes up the offering in the name of the association, and forwards it to the treasurer.

This plan permits an evangelist to reach the unreached, and out-of-the-way regions, where as a rule no evangelist can go, because of lack of support. It also appeals to many who desire a campaign in their neighborhood, but who feel that they cannot afford it. When they know that all the local place has to do is to entertain the evangelist, secure a hall, church, or empty store for the meeting, and then allow the association to gather up whatever it can in the way of cash and pledges when the campaign closes, and they will eagerly ask for a meeting in their town. By campaigning in two or three places near to each other, the way is opened for organizing a circuit, and thereby sustaining a pastor.

It also has the advantage of offering employment to the hundreds of evangelists of mediocre ability. Many of them are the best men in the world to push the revival battle in out-of-the-way places, and yet cannot do so, because there is not support, while they are not of sufficient calibre to evangelize the bigger places where churches already exist. Were this plan put on throughout the church, there are five thousand "brush" evangelists who would eagerly take the field, knowing that their families would have a guaranteed salary on which to live, and there would be a thousand new churches added to the denomination each year.

This is not an untried dream, but is already successfully working on the Minneapolis District. Around Dickinson, N. D., we have an evangelistic sub-district, with F. E. Deiters, a prominent layman, of that place, as president. Any one desiring information as to the success of the plan, can write him. Another sub-district has been formed around Mitchell, S. D., with Rev. Ira E. Hammer, the pastor at Mitchell, as president. A letter to him will advise any interested party as to the feasibility of the proposition. Another sub-district is just organized around Jamestown, N. D., with Dr. W. C. Nolte, one of the leading physicians of that city, as president. It has not been going long enough for them to be able to testify as to its success, but they are convinced that it is a wonderful means of spreading the cause of holiness. On Saturday, October 18, another sub-district was organized around Minneapolis and St. Paul, Minn., and E. J. Gammage, one of the prominent young laymen of the Minneapolis church, is the president. It is proposed to organize another in the very near future around Fergus Falls, Minn.

Our laymen are in this way getting their hearts and shoulders under the great matter of home missions. They are not merely raising money and letting someone else spend it, but they are engaging the evangelists, paying their salaries, securing the places for the campaigns, and holding special prayer-meetings for the success of the cause. Last year through these same plans there were started sixteen new organizations on the Minneapolis district. It is hoped with the more complete arrangements that we have made this year, to increase that number. Where there is a will, there are twenty ways!

MITCHELL, S. D.

Questions Answered

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

Q. When did the law and the prophets cease, and in what respect was Christ "Made under the law"?

A. In Matt. 5:17 Jesus says He came to fulfill the law. This He did by Himself becoming the sacrifice which its shadows foretold, and without which the law was powerless to satisfy God or sanctify man; and by giving men the love and grace which

the law required. He Himself said that to love God with all the heart and one's neighbor as himself is all the law and the prophets, and John said, "The law was given by Moses, but grace and truth [the answer to its demands] came by Jesus Christ." The law and the prophets have ceased only in that the demands of the law have been met in Christ and in those who receive Him, and the prophets' words have been fulfilled in the bestowments of divine grace in the New Dispensation. To those who do not receive Christ, the hard, harsh, judgment freighted demands of the law still hold. Christ is the end of the law for righteousness only in them that believe. Christ was "made under the law" (Gal. 4:4) in the sense that He was in subjection to it and its designs were fulfilled in Him.

Q. What does the word *catholic* mean and was the early Church called catholic?

A. The word *catholic* means universal or general. The early, undivided Church has been called catholic by writers of later periods, and was sometimes used as a general adjective by writers of the early period, but it was never any part of the proper name of The Church. When the Eastern and Western branches of The Church separated, the Eastern assumed the name Orthodox, while the Western appropriated the title "Catholic," and since the Reformation has asserted its right to the exclusive use of the title. We may concede to the Roman Catholic Church the right to use the word catholic as a title, just as we allow Protestant Churches to call themselves, "Church of God," "Church of Christ," or "Church of the Nazarene." But no one denomination is either inclusively or exclusively the Church of God, Church of Christ or Church of the Nazarene, for these names are interchangeable and are property of all Christians who elect to use them. In like manner no hierarchy on earth is or ever has been, either inclusively or exclusively, the "Catholic Church"; for the Universal Church is composed of all true believers in Christ, that is of all truly regenerated believers, whether they are in one denomination or another or in no denomination at all. In speaking of the Church of Rome, a good mixture of Christian charity and Protestant fidelity would encourage the use of the name "The Roman Catholic Church."

Q. Please explain all the evils of the Picture Show.

A. I could not do this, for in the first place, I have never attended one and am not well informed on the subject. My interests have been so completely identified with the Kingdom of God ever since the advent of the picture show that I have been entirely grieved from such evils as it may possess. And I think this is the best way. If both we and our children will get regenerated and sanctified early in life and get such a vision of a lost world and of dying souls that our hearts and hands will be filled with prayer and service for God and men, the picture show, the theater, the dance, the circus, the card party and all such affairs will hold no charms for us, for we will be completely charmed by Jesus Christ and fully satisfied in Him. "Give me Jesus, and you may have all the world."

Q. Do Nazarenes believe that when saints die they go right to heaven immediately, and that when the wicked die they go immediately to hell? If so where does the resurrection come in?

A. Our Manual says, on the subject of "Destiny," page 26, "Concerning all who savingly believe in and obediently follow Jesus Christ our Lord, everlasting and glorious life, with rewards of grace in heaven, are assured. The fuller rewards and the greater glories are reserved until the resurrection of the saints and the day of judgment. It is equally certain that persistence in sin and the rejection of Christ and salvation will involve everlasting punishment and misery for the finally impenitent sinner." While not exact and explicit on the point on which you inquire, I think the meaning is reasonably clear. I am not authorized to speak for all Nazarenes on this point, for in such a matter there must of necessity be much latitude allowed, still I think the preponderance of belief in our church is that saints go immediately to heaven when they die and that impenitent sinners go immediately to hell. The resurrection will add to the joys of the redeemed and to the sorrows of the impenitent.

The best and noblest lives are those which are set toward high ideals. And the highest and noblest ideal that any man can have is Jesus of Nazareth.—ALMERON.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DISCUSSION OF MISSIONARY TOPIC FOR NOVEMBER 30

By STEPHEN S. WHITE

A Missionary Episode
Acts 17:10-14

I. A TYPICAL SERIES OF EXPERIENCES.

We are now to study a rather insignificant and yet exciting episode in the life of the Apostle Paul, the greatest of all Christian missionaries. In it we have a series of experiences which were typical of Paul's sojourn on earth. He tells us in 2 Cor. 11:26 that he was in journeyings often and in perils through many and varied causes. The order of events in our present lesson was preaching, success, persecution, and deliverance. He who goes forth to be an ambassador to climes beyond the sea today will likely have a similar history.

II. THE SERIES OF EXPERIENCES DISCUSSED.

1. **Preaching.** Paul and Silas on arriving at Berea went into the synagogue and preached. This was their manner or custom wherever they went (Acts 17:2). The theme of Paul's preaching was Jesus. He taught that He was the Christ, the Anointed One, and emphasized His death and resurrection (Acts 17:3). This Pauline gospel is still as important and necessary today as it was then. The missionary as well as the prophet at home must make this message the central thought in his preaching. New-fangled ideas will not meet the dire need of those who languish in heathen darkness. At home and abroad we must live in harmony with Paul's great declaration: "For I determined not to know anything among you, save Jesus Christ, and him crucified."

2. **Success.** Paul's efforts in Berea were attended with success. The people there were more open-minded and receptive, more willing to give Paul and his companions an unprejudiced and respectful hearing. They searched the Scriptures daily in order to discover whether those things to which they were listening were true. They were honestly seeking for the truth and they found it. Many believed. Some were among the higher classes. Paul's education made it possible for him to appeal to them as well as to the lower classes. The missionary who would succeed to the largest extent must be especially trained for his great work.

3. **Persecution.** When the Jews of Thessalonica heard that the word of God was being preached at Berea, they went hither and aroused the people against Paul and his co-laborers. They were Paul's enemies. They had been moved against him at Thessalonica because of envy (Acts 17:5). Let an individual or a movement begin to succeed and the jealous-hearted will always appear on the scene. Christians and Christian workers are especially subject to such inconveniences. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." The missionary often falls heir to a double portion of persecution (Matt. 10:16-39).

4. **Deliverance.** Paul was immediately conducted to Athens. A way of escape was provided. He had to leave Berea even as he had left Thessalonica. Many times during Paul's busy life God had to open a way out for him. On one occasion he had to be let down the wall of the city in a basket (Acts 9:25). God will stand by us in our difficulties and deliver us (Psa. 46:1).

III. ILLUSTRATIONS.

This story is told of an isolated Christian in Santa Anna (Madeira Islands). His hostile neighbors led by the priest cast him out and forced him to live in a straw roofed hut. Still, Maciel remained true. He grew old and deaf and finally the severe persecution affected his mind. When normal, however, he still worked for Christ. After years of trial and tribulation, while in a mentally deranged condition, he either threw himself over or fell over the cliffs by the seashore. "He was given the burial of a dog." But no doubt he was immediately carried by an angel to Abraham's bosom.

A converted Brahmin gives the following testimony: "When I became a Christian, I lost my position, my wife, my child, my property." His loved ones and friends tried by every possible means to get him to give up Christ, but to no avail. Finally, ill in body and distressed in soul he said: "My friends are no longer friends; even my wife has deceived me; but the love of Christ satisfies, and His presence is so real that at times I have to sing for joy."

OKLAHOMA CITY FIRST CHURCH N. Y. P. S.

We have come to the end of another assembly year and what a blessed year it has been for us! The president of the society who has served us so faithfully for the past two years has again been elected and we feel that with such an experienced man as Brother W. J. Collins as president we will forge ahead this year by leaps and bounds.

One of the main blessings of our society are the numerous prayermeetings which we have. On Tuesday night all the young ladies meet in the home of some member of the Girl's Prayer Band, the girls tell their troubles and trials, as well as blessings, and discuss things which are very beneficial and this keeps the girls interested. Our usual attendance is from fifteen to twenty at every meeting. The girls always get blessed and some have been sanctified in these meetings.

The Boy's Prayer Band also meets on Tuesday night in the church and have been known to stay until twelve, one and two o'clock at night praying. About two weeks ago a young man was saved in their prayermeeting and several others have either been saved or sanctified. People have faith in our prayers and send in requests to both the bands each week.

On Friday night of every week, all the young people meet together for the Young People's prayer-meeting. The average attendance is forty-five to fifty with as large a number as sixty-five sometimes. There have been three people saved in these meetings during the last year. Each of these meetings is conducted by a young person and they surely are helpful both to the leader and the young people who attend.

Besides these prayermeetings, the regular Wednesday night prayermeeting is attended by quite a number of the young people.

During the past year there have been at least forty young people saved in our church and twenty-five of them have united with the church. Last year the church was struggling under a heavy debt and the young people paid \$250.00 of this debt. The total amount of money raised last year by our Y. P. S. was approximately \$550.00.

We now have sixty members in our society, but with God's help we expect to have a total of at least one hundred members by the new year.

Two of the young people are sent to hold services in the jail every Sunday and every third Sunday of the month about six of the young folks go to the Poor Farm and hold a service. God has greatly blessed us in our work and we intend to continue on and work harder than ever because we realize that the fight has just begun and we must do our best in the Master's vineyard.

We feel that the progress made in the past year was through God's great goodness to us and we mean to keep His smile of approval on our lives and work during the coming year and are expecting to make a better report at the end of next year.

We expect to put our N. Y. P. S. on the map of the Church of the Nazarene. Pray for us that we will always be found at the battle-front.

EMILY LASATER, Reporter.

NOTICE TO KANSAS N. Y. P. S.

The District Convention of N. Y. P. S. of Kansas will meet with First Church in Hutchinson, November 28-30. Please send all money for the convention to Mrs. W. I. Cobb, 1229 S. Hydraulic St., Wichita, Kans. Elect your delegates and be sure

that your society is represented. Our slogan is "100 Per Cent Attendance." We want to see a live society in every church on the Kansas District. Plan to be here, and pray for God's blessings upon us.—Emerson Pickens, District Vice President.

BRESEE COLLEGE

Current Events Given at Public Program
November 1st

1. Dr. London has given us some splendid lessons on character building drawn from the life of Joseph.

2. Students are rejoicing over the fact of not being bored by announcements in chapel.

3. We are sure that we voice the sentiment of the school to say that we are enjoying and being helped by the wonderful sermons from our pastor, Rev. Bugh.

4. The Sunday school is growing, while Dr. London is boosting.

5. The Co-workers' Band of Bresee College has been very busy the last few weeks. Every member is an active Christian. Practically everyone has something to do. We are doing our best to spread the gospel of full salvation to the hungry thousands in and around our beautiful city.

6. The Young People's Society has been hearing some excellent talks along the line of service, from different members. We are looking forward to a great time at the State Convention, Nov. 27, 28, 29.

Sayings In and About the School

1. Activity brings opportunity—Adeline Kirk.
2. Stagnation is the unpardonable sin in nature—Mr. Sheeks.

3. You can determine a person's character by what he does when he has nothing to do—A. S. London.

4. Blessed is the boy or girl who finds his place in life and then fills it—R. A. Dunham.

5. A person is known by the quality of his friends—A. S. London.

THE OUTLOOK AT OLIVET COLLEGE

We are now well into the first semester of the new school year, and I think we have one of the finest student bodies that I have ever seen at this place—around 200 in College and Academy. There is the most beautiful harmony in the community of Olivet. I don't think I ever saw our church in a better spirit and this is equally so with regard to the spirituality of our school. God is here and His presence is manifest in all we are trying to do.

We have just closed a most blessed ten-day convention with Rev. Joseph H. Smith, of Redlands, California. I don't think I ever heard greater or better preaching and never saw a more receptive spirit to anyone's ministry than that given to Brother Smith. Every boy in the dormitory is saved and every girl in the girl's dormitory, except one, is saved. At the closing service last night, which lasted until after midnight, we had a great crowd of seekers and a great breaking-up time.

President Sanford is laboring most faithfully and sacrificially to keep our school in a good condition, spiritually, educationally, and financially. I am close enough to this dear man to know his heart. He is exercising most painstaking care. I never saw a cleaner crowd of young folks and fewer disturbances any place than is at this school at this time. Our town is exceptional. We have no tobacco, no lodges, and seldom do you hear one swear, in fact, I have never heard anyone swear in ten years in this place.

Brother Willingham is now starting on the second lap of our debt. We are hoping to get rid of about fifty or sixty thousand dollars between now and the first of next September. He has been covering the southern and western part of Illinois, and Brother N. B. Herrell has been working in southern Indiana in the interest of the school. It is the intention of Brother Willingham, with the help and aid of others to cover our entire educational zone between now and early spring. This dear good brother needs our prayers and most hearty co-operation.

E. O. CHALFANT.

BETHANY-PENIEL COLLEGE FORGES AHEAD

The last twelve months have seen some of the most satisfactory progress in the history of Bethany-Peniel College. From the very earliest of its history the school has had a gradual growth. It has enjoyed the confidence and respect of the constituency from the standpoint of the educational and religious work it has done. Like all of our schools, it had its period of depressing debt. A little less than a year ago it was possible for the school to pay the last penny of its indebtedness. Since then, we have closed a very satisfactory school year. The graduating class of 1924 was the largest in the history of the school. There was a total of ninety-three graduates from all departments.

One very gratifying feature of our work has been the activity of our ministerial students. The terri-

The Sunday School Lesson, November 30

By M. EMILY ELLYSON

LESSON SUBJECT: The Good Samaritan.

LESSON TEXT: Luke 10:25-37.

GOLDEN TEXT: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.* Luke 10:27.

FROM the title of our lesson, "The Good Samaritan" we infer that there must have been among the Samaritans some who were not distinguished for their piety, but this one surpasses some of the dignitaries of Israel in points of real genuine goodness. We would mention some of the lessons which may be drawn from this parable.

First, we look at the occasion of this parable and we find it is connected with a question addressed to our Lord by a lawyer. He was not a Jerusalem scribe or teacher, but was an expert in Jewish Canon Law. He probably made it more or less of a profession in the district where he lived. It is thought by some that he belonged to a party of Rabbinites who, in theory at least, attached greater value to good works than to study. At the foundation of this question, lay the notion, that eternal life was the reward of merit received for good works, the only question was what these works were to be. There seems to be no thought of guilt in the man's mind, he has no conception of sin within. This man propounded a question which was only of theoretic interest. It was not a matter of deep personal concern as in the case of the rich young ruler, who, not long afterward addressed a similar inquiry to our Lord, and we note how differently Jesus deals with the two men.

This difference was caused not by the questions, which were practically the same, but by the motive which prompted the asking of them. We discover in the question of the lawyer, that spirit of self-righteousness which was so common to Judaism, and which was the ultimate ground of the rejection and crucifixion of our Lord. Jesus looking into the heart of the man and knowing what was there meets him on his own ground. He was a legalist, he talked about "inheriting eternal life" so the Master resorts to the use of a common Rabbinic expression, and drives him to the Sinaitic Covenant by asking "What readest thou?" In the remarkable answer of the lawyer we find he makes use of two Old Testament Scriptures, Deut. 6:5 and Lev. 19:18, and since this answer was virtually the same as that given by Jesus on two occasions when similar inquiry was made of Him, we judge that his question was occasioned by some teaching of Christ to which they had just listened, and the reply of the lawyer may have been

prompted by what Jesus had taught concerning the law.

However that may be, or what complexity of motives there may have been, he had started something by his question—a sort of Rabbinic contest—that would tax his legal skill and knowledge to vindicate his original question. Jesus approves of the lawyer's reply and adds "this do and thou shalt live."

Had he been doing this? Evidently not, but he gets deeper in when he tries to justify himself, he asks "Who is my neighbor?" Then follows the parable of our lesson. A more complete rebuke of Judaistic narrowness could not be imagined than this parable teaches, and the lawyer himself is made to enunciate its truth though unwilling to utter the hated name of Samaritan as connected with so noble and pious an act.

The parable implies a complete change of Jewish ideas. Matters are placed on an entirely different basis, duty is changed into love. The question is not "Who is my neighbor?" but "Whose neighbor am I?" This parable not only abolished man's enmity, but bridged over man's separation, and when Jesus asked the question, "Which of these three do you think was neighbor unto him that fell among thieves?" the lawyer had to admit "He that shewed mercy on him." Very well, you have said it, "go and do likewise," that is, follow the example of this "good Samaritan." This was a bitter dose for a Jew to take but may it not be that Jesus shewed to that Jewish lawyer that day his own short-comings, and awakened within him a sense of his great need.

To "go and do likewise" for us, means, that we shall be actuated in all our service by the same principle of love as moved the heart of Him, who looked upon us in our great need, and became neighbor to us, even at the cost of all He had, for.

*"He left His throne and His kingly crown
When He came to earth for me."*

So in like manner do we become neighbors to all by the utmost service we can do them in their need. The question is not, who is the man, but, what is the man's need. Let us remember that as far as we are concerned Christianity in its application stands for more than a personal experience, it also means service for others. And reaches to the uttermost parts of the earth and the utmost of our ability. It becomes a serious question how long we can retain a Christian experience, and withhold from others the service we can render to them in their need. Saved? yes, but for what? To serve.

Very few changes were made in the pastoral arrangements, and the entire list of churches were provided with pastors before the close of the Assembly.

The budget system was heartily and unanimously adopted by the Assembly.

The Peniel Orphan's Home was represented by Dr. J. W. Benton, Manager, and his report showed a combination of efficiency and economy that is rarely found in institutional work.

The Bonham Church entertained royally. The people of the little city opened their homes, so that all were comfortably provided with rooms, and the meals at the improvised dining hall were regular and abundant.

With a number of pressing invitations for the next Assembly, it was decided in favor of Dallas for 1925.

The evangelistic services were beyond description. Great messages of truth from men anointed of God, brought sinners to repentance, and hungry believers to the blessing of holiness. Many times the meeting was swept by Pentecostal waves of glory till there was no place for preaching. And sometimes the preacher would of necessity close with an altar call before he reached the homiletical end of his message. The preachers for the evening services were as follows: F. E. Wiese, S. H. Owens, J. E. Threadgill, E. J. Fleming, J. E. Moore, and B. F. Neely. Dr. Reynolds preached a masterful sermon Sunday morning.

Sunday was a great day, beside the regular preaching services, morning and night, there was the Consecration and Ordination service in which one deaconess was consecrated and four young preachers ordained. Then there was the dedication of the Church in which the Assembly was held. Fortunately, and to the delight of all, the former pastor, who was the leader in building the church, was present, namely, Rev. E. D. Russell. He and the present pastor, Rev. W. A. Carter, who succeeded in paying off the debt, took part in the dedication service. Sunday afternoon was given to a great missionary service in which Brother Keihn was the chief speaker.

Throughout the Assembly the business sessions and the evangelistic services were accompanied with stirring messages in song. Special selections were rendered by the following sweet singers: Miss Ruth Lanier of Dallas, C. W. Ireland of Sherman, Kendall White of Bonham, The Nazarene Quartet from Kingston, Okla., and the Ladies' Quartet from Bethany-Peniel College. While the chorus and congregational singing was truly great.

Again we say, this was a great occasion for the Dallas District, and we face the coming year with larger vision, stronger faith and a greater love for the Church of the Nazarene, her people and her institutions.

Mrs. P. L. PIERCE, Reporter.

NORTH PACIFIC DISTRICT CONVENTION

A preacher's meeting and missionary convention was held at Newberg, Oregon, Oct. 22-24. It was a time of great interest and refreshing from the presence of the Lord. Sister L. N. Lord, wife of our beloved District Superintendent, Rev. E. J. Lord, had provided a program of broad scope and timeliness that was well carried out in almost every detail. Papers were read as follows:

"Methods of Pioneering" by Rev. Homer C. Williams of Camas, Wash.; "Prevailing Prayer" by Mrs. D. Rand Pierce of Canby, Ore.; "How to Promote a Revival" by Rev. J. W. Croft of Sellwood, Portland; "Working the Budget System" by Rev. G. S. Hunt of Tillamook, Ore.; "The Purpose of a Missionary Meeting" by Mrs. L. A. Litsey of Portland First Church; "The Pastor and Missions" by Rev. D. Rand Pierce, Canby, Ore.; "Reaching the Children" (We have not the name of the reader); and "Benefits of Prayer and Fasting" by Mrs. I. R. Delano of Sellwood Church, Portland.

Some of these were specially fine. The discussions also were entered into with much zest. The presence of Mrs. S. N. Fitkin, General President of the Woman's Missionary Auxiliaries, and her daughter, Mary Louise, of New York, proved a great inspiration to the gathering. The latter's addresses to the young people captivated all, while Sister Fitkin was never more anointed and enthusing. Sister Martha Curry of New England was also made a great blessing to the convention, and preached an able sermon on Friday night. On the opening evening Sister E. M. Arnold delivered a most unctuous message. Superintendent Lord presided at all of the sessions.

The local church furnished splendid entertainment, and all felt that this had been a season of great uplift.

D. RAND PIERCE, District Secretary.

WISCONSIN, CHICAGO CENTRAL DISTRICT

The Wisconsin part of Chicago Central District has shown marked advances in the last two years. We have doubled the number of organizations and churches, also doubled the membership. We have had meetings in most of the general sections of this

tory surrounding the school is open to preaching and religious work of various kinds, such as you can scarcely find in any other portion of our country. Our ministerial students have zealously and fervently made use of their opportunities. In three or four instances churches have been organized, and in one instance a church property has been bought. We have as fine and promising body of students as can be found anywhere.

During the past summer, Rev. B. F. Neely, our Business Manager, and the writer, accompanied by quartets, toured the different portions of the territory which accomplished lasting and favorable results. The school has never had a more complete representation before its constituency. We have never had better co-operation from our local people, nor our whole territory than we have had this year.

Through the most untiring efforts our Business Manager was able to bring a report to the Western Oklahoma District Assembly showing not only all the old indebtedness paid, but the summer's expenses taken care of, the current deficit paid, and about \$1,200 of groceries and prepaid insurance. We are now in the midst of plans for a building program. This has been presented to and endorsed by the various assemblies of our zone, and a little later more specific plans will be announced.

Best of all, we feel that God is with us. Under the able and efficient leadership of our pastor, Rev. A. L. Parrott, the local church at Bethany is doing most excellent work. There is harmony throughout the church, and between the church and school. Our services are owned and blessed of the Lord. On December 10 we are to begin our annual revival under the leadership of Dr. C. E. Hardy of Nashville, Tennessee. We are expecting a time of blessing and refreshing from the Lord. The prospects for the school were never better. We look

forward confidently to growth and progress in the future. Please pray for us.

A. K. BRACKEN, President.

THE DALLAS DISTRICT ASSEMBLY

The Sixteenth Annual Assembly of the Dallas District closed in a great evangelistic service Sunday night, Oct. 26th, at Bonham, Texas. This was one of the best Assemblies in the history of the District, showing substantial increase in every department of the church. Six new churches organized during the year, and some of the older ones greatly strengthened, bringing a total increase in membership to nearly two hundred. Nearly all the churches were represented by full delegation and many visitors from this and other districts; among them were the following District Superintendents: S. H. Owens of Eastern Okla.; R. M. Parks of Western Okla.; and J. E. Threadgill of San Antonio. Other representative men were Rev. E. J. Fleming, General Secretary; Prof. A. K. Bracken, Pres., and Rev. B. F. Neely, field representative, of Bethany-Peniel College. The Publishing House was represented by Rev. E. D. Russell of Kansas City, while Brother Keihn, returned missionary from China, looked after the HERALD of HOLINESS and *The Other Sheep*. It is safe to say that Russell sold more books than have ever been sold at one of our Assemblies, and the subscription list for the papers was greatly increased.

The business sessions of the Assembly were so beautiful in spirit that it was a real spiritual feast throughout. Our beloved Senior General Superintendent, Dr. Reynolds, presided with that lovely spirit of patience, courtesy and loyalty, so characteristic of this man who makes us to feel that he is a real father among us.

District Superintendent Bost brought a most excellent report of his first year's work in this office, and was re-elected on the first ballot.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you in my last letter just as I was leaving Detroit for Rochester, Mich. Here we have a fine people and a pastor who is absolutely the limit for goodness and manhood and old-fashioned Christianity, in the person of Rev. C. A. Bearinger. He is a very fine looking fellow, a fine singer, a splendid preacher, a great prayer and he lives all he professes. He went there sometime ago with nothing but his determination for his outlook. He started in a little hall with, I think, three dollars per week for his salary. With his beautiful little wife, some of the finest babies on earth and his old Ford car, Bearinger is one of the princes of the earth. He now has a splendid brick church and a fine people, and he is loved and respected by everybody in Rochester. We had three great days over Sunday. Brother C. Preston Roberts, their splendid District Superintendent was with us. He preached on Sunday morning, and after preaching a fine sermon, called the church around the chancel rail and administered the Lord's Supper. This was a beautiful service. Brother Preston preached a scriptural, spiritual sermon and it was delivered in a most beautiful manner. Thank the Lord for Preston! While Brother Ed and John were making their world tour with the sainted Dr. Godbey, Brothers Preston and Ernest lived in my home at dear old Peniel, Texas, where they were in school, preparing for their life's work. As the HERALD OF HOLINESS readers know, three of the Roberts boys are District Superintendents. Preston in Michigan, John in New Mexico and Ernest in Arizona. There are six of the Roberts boys, all holiness preachers and all in the Church of the Nazarene.

While I was in Rochester I had the pleasure of visiting the Silver Fox farm. I wrote sometime ago about the Silver Fox farms of Ontario, Canada, but out between Pontiac and Rochester there is one of the largest ones in the nation. They have six hundred of the most beautiful foxes I ever saw. Last year they sold over three hundred thousand dollars worth of those fine little fellows and they raised three hundred and forty-one. Some of the little mothers gave birth to eight or nine puppies, as they call them. And some of them could not take care of so many, so the manager went out into the country and found a lot of pussy cats with little kittens and took the kittens away from the mothers and brought the mothers to the Fox Farm and gave them several of the little foxes to raise. These mother cats raised forty-one little foxes, and think of it; these foxes were worth \$41,000. Don't you Nazarenes think this was a great scheme? Who on earth would ever have thought of having a few little pussy cats raise \$41,000 worth of silver foxes? But don't you remember that Christ said that the children of this world are wiser in their generation than the children of light? But after all, our kingdom is not of this world and we expect to shine and shout after the Silver Fox Farm is all gone up in smoke. Glory to Jesus for a salvation from all sin!

Well, from Rochester we made our way to Pontiac, where Brother Campbell is our fine pastor. He came to us from the M. E. Church last year. The first night he had the large First Baptist Church. We had a great crowd. All

the seats in the main auditorium and in the gallery were taken. And the Ladies' Quartet of our old friend Bradley's church in Flint sang so well that they were clapped back and sang a second song. Then after I gave my hospital experience, they sang a third song.

The young man in charge of this church is an excellent Christian gentleman. He is a warm friend of Dr. Frank Norris of Fort Worth, Texas, and that means that he is straight on an inspired Bible, on a Christ that is really God, and is clear on the new birth.

On the second night we were in our own church where we found Brother Brough in a fine meeting with Brother Campbell. We had a packed house and a most excellent service. I have not heard from them, but feel sure that God gave them a fine meeting.

While in Pontiac, I had my home with Brother and Sister Frank Davis. They live at 82 Union St., and they are among the finest people on earth. How I did enjoy my short stay with them! But they are planning to move to Fort Lauderdale, Florida, and to put their membership in the Church of the Nazarene there, and it is in my mind to work hard until the first of February and then go down there and rest in their home during the month of February.

While I was in Pontiac, a carload of us went out and spent the day on a beautiful lake in the home of Brother and Sister Cole who have a fine farm near the lake and also fifty acres that lies partly in the lake, giving them a fine lake front. This is a very valuable property. Some two years ago, Brother Ed Mieras of Sacramento, Calif., and I had one night at the home of Brother and Sister Cole and a great day fishing on the lake. While I caught twenty-five, Brother Ed only caught about one hundred. He beat me only seventy-five in one day, and that is not bad. The Lord bless Brother Mieras! He is not only a fine fisherman, he is a fine preacher and he catches men.

But my time is up and I board the train for Detroit again. Brother Westerfield met me at the station in Detroit and drove me to his home. And as he is an old Nashville boy with a Tennessee wife, we had another Southern supper, and they arranged to have Dr. Jarrett, the new pastor of the Church of the Nazarene and Prof. and Mrs. Kenneth Wells and Miss Erma Jene all there for a great supper that was simply up to date for both size and taste.

I went to the home of Brother C. C. Valade again and was in the Asbury Methodist Church for two nights, with my good friend Brother Blakley. After these two good nights at the church, one fine dinner with Brother George Reid and family and one fine supper with Dr. Nixon and family, this old globe trotter left Detroit on Thursday night for Bethesda, Ohio, where we arrived on Friday at noon. Here I spent three days with Brother and Sister Ludwig and the Nazarene pastor and the president of the Holiness Association. We had a fine time. There are no better workers on earth than the Ludwigs. I had a fine home with Brother and Sister Wilcox. Our pastor, Brother Freese, is a great boy, well saved and spiritual. We have a bright outlook for the Nazarene work at Bethesda.

UNCLE BUDDIE.

great state with its three million people. I think I'm safe in saying that Wisconsin is one of the most open fields for aggressive evangelism of any in the Union. We have meetings with less effort and the finances are more easily provided than any section in my territory.

Fully one half of this great state is not evangelized, twenty-five per cent is Catholic, twelve and one-half per cent are Lutheran, twelve and one-half per cent are other denominations. Wisconsin is also a great dairy country, and we have great sections where there are country people and no city, while the population is made up of Danes, Swedes, Norwegians, Germans and other Northern Europe nationalities. There are to be found among these people a great many hearers of the news of full salvation. While the manner of operation is slower than some sections, yet when these great and good people take their stand you can count on them.

In northern Wisconsin, we have had a number of campaigns in the last few months. Evangelist B. T. Flanery has rendered the most valuable service and shown the most sacrificing spirit. Brother Flanery has turned down many good calls in general evangelism, and has taken meetings with practically no remuneration in sight. He has conducted one

good campaign at St. Croix Falls and organized a good church in northwestern Wisconsin. He also had a good meeting at Crandon, Wis. Here the meeting was well attended by representative citizens in this county seat town. In this particular section, there are numerous communities without any protestant preaching at all. We find the church building, and people hungry for the gospel. Brother Flanery is making plans to put on many campaigns during next summer.

Equally sacrificing in their efforts in northern Wisconsin, have been Rev. Julius Miller and wife. Brother and Sister Miller have taken the pastorate at Antigo, Wis., and they have taken in charge a mission there and they also organized a Church of the Nazarene at Mattoon, Wis. Brother Miller reports that there are many places where the people are anxious for him to conduct revivals. Brother and Sister Miller were the pastors of our new church in Oconto, Wis., last year and rendered most valuable service.

Rev. P. A. Dean lately came to us from the Methodist Church and he is rendering us good services in and around Superior, Wis. He has lately organized a new church in that section and hopes to be able to enter Superior, a town of forty thousand, and Ashton a town of twelve thousand. With a

little assistance, Brother Dean will certainly help put across northern Wisconsin. At the southwestern section Rev. H. W. Cochran and wife have organized a good church of fifty-three members.

We are contemplating getting Brother Bud Robinson next spring and putting on one night conventions in thirty or forty different places and stir up the people along evangelistic lines. Anyone interested in getting the real gospel into Wisconsin, please address.

E. O. CHALFANT, District Superintendent.
Danville, Ill.

BUILDING CHURCHES ON THE MINNEAPOLIS DISTRICT

This Assembly year promises to be a Church Building year on the Minneapolis District. At North St. Paul, Pastor J. O. Schaap and his loyal company are erecting a church and parsonage. At Fergus Falls, Minn., Ben and Eva Mathison, pastors there, are erecting a fine church—a parsonage was purchased last year. At Kimball, S. D., where Brother R. A. Cunningham is pastor, ground has been broken and the bill for lumber let for a very commodious edifice. Oakes, N. D., where Brother R. L. Hobza became pastor of an organization consisting of three members a year and a half ago, is now remodeling and old laundry building into a fine roomy house of worship. They purchased a lot in an excellent part of the city and will occupy their new building about December 1. Jamestown, N. D., under Pastor G. A. Finch, has secured a splendid amount in cash and pledges for a new church building and will endeavor to let the contract so that they can occupy their new home by early spring. Platte, S. D., Brother and Sister H. J. Wesseling, pastors has secured the use of the vacant Christian Church which they entertain good hopes of purchasing. Just before the Assembly, Buffalo Lake, led by Pastor Lee Bates, purchased a commodious hall, and transformed it into a fine house of worship, with rooms upstairs for the pastor's family. Pastor H. T. Nyhus at Rosholt, S. D., has wearied of worshipping in a hall, and is now leading his people in the erection of a small, but suitable, building.

At the present writing we have eight revivals on in the District, led by Evangelists H. Luther Williams, Wesley Armstrong, Ernest Coryell, John Koch, Lyman Brough and S. C. Taylor. Corsica, S. D., is in the midst of a blessed revival led by Pastor Beryl Crouch. At Freeman, S. D., Pastor E. E. Gale is leading the flock in a very gracious evangelistic effort.

A very profitable tour of the District has just been completed by Sister Stella Crooks in behalf of the Missionary cause. She captured the hearts of her hearers, and they are clamoring for her to return and do evangelistic work on this territory. The financial returns for the Missionary fields, as a result of her labors, were very fine.

J. G. MORRISON, District Superintendent.

FROM THE ALBERTA DISTRICT

At this writing we are engaged in a battle for souls at one of our new points, Oklahoma (Innisfield circuit), Pastor Harold Irwin in charge. The first Sunday night nine fine young people bowed at the altar for salvation, and we believe, prayed through, and the end is not yet.

We lately had a few good meetings on the Lethbridge field, with souls in the fountain. Pastor E. S. Mathews, assisted by Brothers Collinson, Kenneth Hunt and George Taylor have been greatly extending the borders of this southern work, taking in Lethbridge, Monarch, McLeod and Star Ranch, and have designs on Taber and Medicine Hat. Deaconess Sister Whitworth canvassed McLeod with our church calendars, and incidentally got in touch with numbers of people hungry for the gospel of the cross and prospects are good for a strong work there.

News comes to us of a real lively stirring of the "Mulberry bushes" in the neighborhood of Rimbey circuit. Pastor McDowell felt led to put on a few ALL DAY meetings, though it was a very busy time with the folks, and in the unavoidable absence of the invited preacher, delivered the messages himself. God saw fit to bare His arm and a real breaking up time with old fashioned manifestations of God's working was the result.

Stettler charge, which had suffered several reverses, and was almost off the map, has gained ground under the energetic labors of Pastor Humble, who reports a thriving Young People's Society, quite a few souls in the fountain, and some splendid accessions to the church. Brother Humble had preceded his wife and daughter to this country by several months, but the way was providentially opened for Sister Humble and daughter Joan to make the long trip from Scarborough, England, to Alberta, and we predict an even more efficient ministry for our brother from now on.

Brother A. R. Herring writes that God is giving

victory in the work at Red Deer. They begin a Thanksgiving convention on Friday, Nov. 7th, to be followed by a series of meetings with District Evangelist Roe.

Doors are opening on every hand these days. We are entering more places than we can at present man with regular services, hoping and praying that God will "thrust" out laborers into the vineyard. Vast areas of this country await the ministry of men and women who will do faithful, consistent work, and believe God for results.

On December 1st our Alberta Bible School will begin its sessions at Calgary. The work for the three months term has been planned on conservative, and yet adequate lines, and a considerable enrollment is already assured. We feel in divine order in this venture, and have the strong conviction that out of this unpretentious beginning will arise a school that will meet the needs of our Canadian work, as a training ground for our preachers in the Dominion.

CHAS. E. THOMSON, District Superintendent

WESTERN OKLAHOMA DISTRICT

We are now beginning our second year's work as Superintendent of the Western Oklahoma District. Our pastors have all gone back from the District Assembly with renewed energy and zeal to make this a much better year than the one just past. We have, I think, the best line up of pastors on the district that we have ever had and of course that means victory for our work. Last year, owing to the great floods that we had about assembly time, we had about twelve or fifteen churches unsupplied with pastors, but this year they are all filled.

Since the assembly I have visited and preached at the following places: Enid, Bethany, Dougherty, Ardmore, Britton, Cleveland, Skedee, Pawnee, Stillwater, Yale and Cushing. I have found the work encouraging in all these places, with finances in much better shape than they were last year.

We are undertaking to put over the new budget system throughout our entire district. We made good gains in that direction last year and we are sure that we will make much more noticeable progress this year. We are rejoiced to know that our country is in much better shape financially than it has been for some years past. Our Lord is surely smiling on us and we will expect to glorify Him with our substance.

Our District Assembly which has just closed and reported in the HERALD by Dr. Chapman, was a source of great inspiration to us all. Many were the hearts that were blessed, inspired and encouraged in that great Assembly. Possibly there were something like 1500 people that attended the last night service in that large city auditorium.

It was beautiful, helpful and inspirational to have with us at that time our dear Senior General Superintendent Reynolds. He was so kind, gentle, courteous and sweet-spirited in all of the affairs of the Assembly and elsewhere. We also enjoyed the unique and profitable ministry of Rev. U. E. Harding of Pasadena, California, who preached to us each evening and lectured once in the morning. Another great pleasure that we had was that of having our Editor present and taking part in the Assembly of which he is a member.

With the sixty-ninth church already organized, we are pressing on to the one hundred mark.

R. M. PARKS, District Superintendent.

REVIVAL AND CHURCH NEWS

PASTOR I. C. MATHIS, of East San Diego, Calif., says, "We had a good meeting last May, just before the District Assembly, with Dr. A. O. Henricks and the Aeolian Quartet. We had splendid crowds and many friends were made for our church. We have just closed a good meeting with Brother F. F. Wilde and wife as the special workers. Charter members say this is the best meeting the church has ever had. Brother and Sister Wilde are the most untiring workers we have ever seen. With their beautiful singing, and the unctuous gospel messages delivered by Brother Wilde, many hearts were touched. One whole family was saved and, with others, joined the church. We now have over seventy members. The Sunday school under the leadership of Brother T. M. Donnell, and his corps of teachers is making rapid growth. We have a total enrollment of 183 with over 150 in attendance the last two Sundays. God is blessing and we are encouraged to press the battle for God and lost souls."

PASTOR A. F. DANIEL, Carl Junction, Mo., writes, "We arrived here September 17. Found a loyal band of Nazarenes with a new foundation ready

to build a parsonage. We began the building at once, and in just one month and two days the parsonage was finished and ready for dedication. General Secretary E. J. Fleming came on October 20 and conducted the dedication service. Our Sunday school has grown from forty-three to 118. Interest is increasing, some are praying through. The church is getting the vision and we are expecting a landslide at any time. Our N. Y. P. S. is growing. Mrs. Ethel Hodges is the president. Mr. George Shoemaker is our Sunday school superintendent, and has a real burden for the work. We expect a steady increase right along."

PASTOR V. S. ROBINSON of Point Rock, Ohio, writes, "Just closed a hard fought battle in which a few souls found God. Had Sister Millicent Klee of Ironton, Ohio, with us two weeks to lead the singing, and she surely is able to do the work. She also preached several times and is equally good at that. No one will make a mistake in getting this Spirit filled young woman to help in a meeting, as she carries a burden for lost souls that will bring conviction to the hearts of men."

EVANGELIST FLORENCE E. THORNTON, Jonesboro, Ark., writes, "I have evangelized this year in the forsaken districts of the Ozark Mountains in Arkansas. Held three meetings where they had but two sermons in two years. Have had eight revivals and ninety-six professions since June 16. Organized Sunday schools and prayer meetings in several places. Closed a meeting at Hickory Ridge, Ark., October 26. Had sixteen professions and organized a mid-week prayer meeting there."

PASTOR HOWARD G. KING, Red Bluff, California, writes, "After the Northern California Assembly in early June, the Red Bluff work was left without a pastor. In July the church called us from Oregon to come and take charge. We moved the family in August. Found a good, devoted band here, though few in number. Since our coming this class and the one at Dairyville have united and all the services are held at Red Bluff. We have rented the M. E. South building, which is well located and accommodates our services very well. The Sunday school is increasing in attendance and interest. Pastor Mieras of Sacramento came over and preached three nights for us in October. Some were forward for salvation, some for the healing of their bodies. Some have testified that God heard prayer. We are to hold a revival soon. Red Bluff is on the Pacific Highway and the Southern Pacific Railroad. We shall be glad to have any of the brethren who are passing to stop and give us a lift."

EVAN. L. D. KIRBY, 300 No. Water St., Owosso, Mich., writes, "I know God answers prayer. I was discharged as incurable by Mayo Brothers, Rochester, Minn., but through the prayers of Brother Crockett and the saints at Denver, I greatly improved. Since coming back East, am not doing so well, and would be glad to get back to Colorado. If there is any little place in that state where I might be used for the Glory of God, I shall be glad to know about it. I ask for prayer. The Holy Ghost abides."

REPORTER V. BUXTON of our Cadillac Mich., church says, "We have lost three fine girls from our Sunday school by death during the last year. They are Lucile Simonds, Lucile Van Atta and Regina Sorenson. The latter dropped dead in her schoolroom on November 4."

W. F. TERRY, Brimington, England, in renewing his subscription to the HERALD OF HOLINESS, writes,

"Am always glad to hear of the work on that side, and am glad to say that God is honoring us on this side. Souls are being dug from the mire and clay and are getting the clay washed off. We are proving that, as Chas. Stalker says, 'Pray ye' is the divine way of getting laborers."

MISSIONARY I. E. DAYHOF of the Hephzibah Faith Mission in Africa writes to the Publishing House as follows: "We have been very much pleased to receive the HERALD OF HOLINESS through the generosity of the 'Good Samaritan Fund' now for two years. We especially enjoyed the editorials and articles from time to time. And we want to thank you again for the paper which has proved a blessing to us, as we do not get to many services outside of those with the natives. We regret that we must ask you to drop our names now, as we do not feel we can afford to send in the subscription price. We pray that the blessings of the Lord may rest upon every effort to spread Scriptural holiness to the ends of the earth." A paragraph from the Circulation Manager's reply to this letter says, "We certainly do not want to deprive you of the blessing derived from this paper, and are entering your subscription for another year, charging the amount to the Good Samaritan Fund." Someone who sent in an offering for the Good Samaritan Fund is due the credit for the blessing this missionary will get through the paper and will share in the rewards of the Great Day. Have you sent in any thing for the Good Samaritan Fund?

PASTOR J. W. HENRY, Dayton, Ohio, writes, "Have just closed a very successful meeting with W. R. Cain, Wichita, Kansas, Evangelist, and E. D. Sutton and wife, Singers. Cain and the Suttons are a real team and work together for the salvation of souls in a perfect manner. We feel that they are among the best we have in the church and that no church will make a mistake in securing them. The Father, Son and Holy Spirit were present from the very beginning of the meeting, the crowds came, conviction fell and many were at the mourner's bench seeking pardon, reclamation or sanctification. Finances came easy. All departments of the church received an uplift. Brother Cain is a fearless preacher of the Word, and preaches with unction and power. This was his eighth trip to this city and they unanimously called him back for another meeting. Brother and Sister Sutton are real gospel singers and soul winners. We all learned to love them. We are expecting a good number of members from the meeting."

PASTOR WM. BEEVER, Assumption, Ill., writes "Have just closed a revival with Freddie Thomas, the Boy Preacher. Twenty-three were at the altar in less than two weeks and six new members were received into the church, with more to follow. Our people are united and loyal. They gave the evangelist a good offering and a new overcoat, and they came flocking into the parsonage with baskets and boxes of good things for the pastor."

PASTOR T. H. ARNOTT, Springboro, Pa., writes "We arrived here July 15 to find our little church scattered and somewhat discouraged, having been without a pastor for several weeks. But we went to work and in three months our crowds were about doubled. Evangelist J. A. Rodgers came to us October 12, and God gave us the best revival this town has had in years. There were seventy-nine at the altar, we received a nice class of members and more are coming. This little town of six hundred has four churches. We expect to press on for God."

EVANGELIST E. M. SHELTON, Ironton, Ohio, writes, "In July I helped in a good meeting at Ray, Ohio, and they called me back for another meeting which has just closed. God was with us, some were saved, closed with victory and there is a good prospect for a Church of the Nazarene at Ray. After the meeting at Ray in July, I had charge of the singing in the revival at Ironton, then went to Augusta, Ky., where I assisted in a tent campaign which resulted in the organization of a Church of the Nazarene. Have had charge of the song services in other meetings and God has blessed and given us souls. I am a young preacher. Have some open dates for this winter and spring. Shall be glad to hear from any desiring my services at 21 N. 4th St., Ironton, Ohio."

CALGARY BIBLE INSTITUTE

CALGARY, ALBERTA

Acting President.....REV. ROY F. SMEE
Bible and Theology.....REV. H. O. FANNING
Homiletics and Expression, REV. ROY F. SMEE
Church History.....REV. E. S. MATHEWS
Special Lectures.....REV. DR. E. P. ELLYSON
Practics.....REV. CHAS. E. THOMSON

TERM: December 1st to March 1st

Enroll Now

EVANGELIST W. F. CLEGHORN, Bethany, Okla., writes, "Have just closed our part of a fine meeting at Pawnee, Okla.—the pastor will run on a few days longer. Several prayed through and many friends were made for our work in Pawnee. This is a new church and a new preacher—it is Brother Moore's first work, and I believe he is going to make good. We secured five subscriptions for the HERALD of HOLINESS. Began last night with Pastor C. A. Wisler at Comanche, Okla."

EVANGELIST C. O. MILLER, 4007 Naomi Ave., Los Angeles, Calif., writes, "Since the Southern California Assembly I have held a two weeks meeting in the Open Door Mission, Venice, Calif., a four weeks tent meeting at Placerville, Calif., and a fine weeks' tent meeting at Cunningham, Calif. In these meetings a goodly number have found the Lord in pardon and in entire sanctification."

REV. EDWARD C. BENNETT, Loami, Ill., writes, "God has called me to preach. Have been preaching in a Christian church which has had no pastor for five years, and God has been blessing. After about the first of the year, I would like a location as pastor. Shall be glad to hear from any church in Illinois which may be interested."

REV. R. E. BROWN, Philadelphia, Pa., writes, "Sunday, October 26th, we went to Bloomsburg, Pa., and assisted in their Rally Day services. The morning service with the Sunday school was blessed. 170 were present and the offering was \$30.00. In the afternoon we gave a missionary talk at Berwick. This work is an out-growth of the Bloomsburg church and is financed by it. In the evening we held an evangelistic service at Bloomsburg, preaching to about three hundred people. The Lord blessed our labors with four seekers. The pastor, Brother Parker, is an excellent worker, having been there two years. During his pastorate, forty-five have joined the church. He preaches the old fashioned gospel in the old fashioned way. The work is growing constantly and there is a great future before them."

DISTRICT SUPERINTENDENT MONTGOMERY of Kentucky, sends in a list of subscriptions and says, "Have just visited our Home Mission workers at Henderson, Ky. Have the prospect of organizing a good church there."

PASTOR J. L. BASHORE, Auburn, Ind., writes, "On November 2, we closed a very successful revival in which James Miller of Indianapolis was the evangelist and A. H. Johnston and wife of Akron, Ohio, were song leaders. Thirty different persons were at the altar, if we had counted them "as they came," as some do, we would report seventy-five or a hundred seekers. Several will unite with the church in the near future. Brother Miller is a

rugged preacher of the old fashioned type, and Brother and Sister Johnston surely won their way into the hearts of the people. No church will make a mistake in securing this corps of workers. We purchased our church and parsonage two years ago and have now out-grown our quarters and are planning to enlarge our church in the near future. A spirit of unity prevails, and we are expecting God to do wonderful things for us. We are to have another revival in January."

EVANGELIST HOWARD SWEETEN, writes, "We have just closed a meeting at West Side Church, Indianapolis. God was with us. During the last week there were seekers every night. The closing Sunday was a climax of victory. Seven were at the altar in the morning service, had a fine praise service in the afternoon, with visiting folks from other Nazarene churches of Indianapolis, and at night there were twenty-nine at the altar, nearly all praying through in the old fashioned way. We have been with but few pastors who finance a meeting as this one was. Finances came easy, also an offering for the pastor. Brother S. D. Cox is a wide awake, aggressive pastor who is evidently in demand, as his services were being sought for other fields while we were there. We are now at Ironton, Ohio, with Pastor M. T. and Lydia Brandyberry. Twenty-five stood for prayer last night. Outlook is fine."

EVANGELIST J. H. CRAWFORD, Hooker, Okla., writes, "Following our District Assembly at Enid, Okla., I went to Wawaka, Texas, for my third meeting. Was there only nine days, but the Lord blessed the Word, some prayed through and the saints were greatly encouraged. We had a unanimous call for next year. We then held a few services at Spearman, twelve miles from Wawaka. These are young struggling churches of the Pan Handle country, but they have some choice saints and are without a pastor at the present. Trust someone will take charge who can pull their work through to victory. I have just closed a good ten day meeting at Guymon, Okla., our county seat. We had blessed harmony throughout the meeting, some were saved, some sanctified and four united with the church. Under the leadership of their godly pastor, C. E. Hagemeier, there is a good future for this young church. We are planning to go to Colorado for some meetings now, and after the holidays we are open for some dates."

"THE OLIVET CHURCH OF THE NAZARENE, Kirk, Colo., has just closed a good meeting. A. F. Balsmeier of Topeka, Kans., was the evangelist and he was assisted by his wife and Miss Maude Miller. The attendance was splendid, the evangelistic party did fine work, the singing was of the highest type, the preaching was safe, sane and logical. Balsmeier is an old fashioned holiness preacher and his messages have teeth, and he ties the pastor and people together and leaves a good working spirit in the church. Our sister churches showed a splendid spirit of co-operation. The offerings came easy. We paid the evangelists \$252. and he raised an \$80 love offering for the pastor. A number were at the altar and prayed through, secured a good list of subscriptions for the HERALD of HOLINESS and since the revival the spiritual tide is better. Old Olivet is gaining ground, some good people are coming to the church and others are looking our way. Our opportunity is great."

"THE MIAMI VALLEY HOLINESS ASSOCIATION of Dayton, Ohio, will hold its All Day Thanksgiving meeting in the Church of the Nazarene in Middletown, Ohio. Meeting will open at 9:30 a. m. and continue with prayer, praise, singing and preaching throughout the day. Rev. Corey, pastor of the Church of the Nazarene at Hamilton, Ohio, will preach in the morning, Pastor C. B. Raisch of the Pilgrim Holiness Church in West Carrollton will preach in the afternoon. A light lunch will be served at noon. The meeting is interdenominational and all the people are invited to be with us. We are looking forward to a great day."—J. H. Kennett, 33 N. Kilmer St., Dayton, Ohio.

REV. W. D. MCGRAW, 1414-8th, St., Bakersfield, Calif., writes, "On November 2, we closed a week's meeting with Pastor E. E. Mieras and his church at Sacramento, Calif., in which we gave our series of sermons on Prophecy and the Second Coming of

Christ. Had twenty professions, seven the last night of the meeting. Brother Mieras came to Sacramento three years ago with virtually nothing to begin with. He now has more than a hundred fine members, a live Sunday school and a fine N. Y. P. S. They have purchased a good corner location, erected a neat tabernacle and are expecting to build a permanent church house soon. We go next to Marysville, Calif."

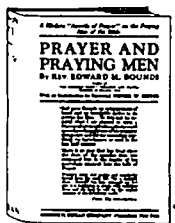
EVANGELIST M. E. AND DELLA STRETCH, writes, "We had a splendid meeting at Hannibal, Mo., where Sister Althouse has been pastor for several years, twenty were at the altar the last night. A wave of glory came on Sabbath morning and the saints had a truly wonderful time. We are now at Oil City, Pa., where Brother Heald is pastor. Meeting starts well. Conviction is on the people and we are expecting a break. Thank God for the old time fire!"

"OUR CHURCH AT CADILLAC, MICH., of which Rev. Ivan Warren is pastor, has a loyal Gideon's band of prayers and workers and the church is gradually forging ahead on all lines. We had a good revival in June with Evangelists Patience, Parcell and Margaret Catterlen. A lot has been secured, and a nice tabernacle erected. The pastor took a leading part in the carpenter work, and much of the work was donated. Our men laid the floor at night. The tabernacle was dedicated by District Superintendent Roberts on October 26. The Sturk Brothers closed a ten days' revival the night of the dedication. The parsonage is almost complete and the pastor's family will move in soon. The pastor's wife is president of the Missionary Society, Mrs. Buxton is superintendent of the Sunday school and both these departments are moving forward with good interest."—V. Buxton, Reporter.

THE CIRCULATION MANAGER reports lists of subscribers as follows: Pastor Griffin, Whittier, Calif., four; Evangelist A. F. Balsmeier, thirteen; Evangelist J. H. Crawford, four; Pastor Whetsel, Macksburg, Ohio, eight; R. G. Reedy, Vilonia, Ark., six; Evangelist Lum Jones, nine; E. D. Bullock, Big Sandy, Texas, twelve; Pastor Henry, Dayton, Ohio, ten; Pastor Beaver, Assumption, Ill., nine; Evangelist Edna Wells Hoke, fourteen; Evangelist H. B. Lewis, five; Evangelist James Miller, twenty-eight; Evangelist Cleghorn, five; Evangelist St. Clair three; Pastor Huffman, Hagerman, N. M., three; Earl Sighuise, Terre Haute, Ind., nine; Pastor Schurman, First Church Chicago, ten; Rev. F. H. Landgrave, Newark, Ohio, five; Rev. C. F. Transue, St. Louis, Mo., six; Pastor Weatherford, Oakland, Calif., twelve; "Uncle Buddie," twenty; Pastor Borton, Cedar Rapids, Iowa, four; Missionary Peter Kiehn, forty-three; Pastor Lehman, Buffalo, Kans., six; Evangelist Jarrette Aycock, twenty-four; Missionary W. A. Eckel, twenty-two.

EVANGELIST J. B. MCBRIDE, writes, "The meeting at Venice, Calif., was a decided success for God and the church. The crowds were good from the

**REDUCED PRICE ON
PRAYER AND PRAYING MEN**



One of the most helpful and worthwhile books written by Doctor Bounds, author of *Preacher and Prayer*. It gives a new insight into the spiritual life of the praying men and women of the Bible. Read it and pass it on to a friend. Reduced price, \$1.00 Prepaid

HAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.
2109 Troost Avenue

Evangelistic Solos and Duets No. 1

The many thousands who are using the Special books issued by Haldor Lillenas will welcome his latest and greatest just off press. All new songs, Gt. size, attractive covers. Prices, 60c each. Two for \$1.00 Postpaid.

LILLENAS PUBLISHING CO.
27 N. BRADLEY STREET
INDIANAPOLIS INDIANA

**LECTURES ON THE
APOCALYPSE**

\$2.50 THE SET



BY JOSEPH A. SEISS, D. D.

Dr. Seiss' "Lectures on the Apocalypse" are considered by many to be the best practical commentary on The Revelation ever published. They throw a flood of light on that most interesting book of the Bible and explain present world conditions. The work is now in its twelfth edition.

Dr. James M. Gray, Dean of the Moody Bible Institute, writes the following testimonial: "I never heard of any real Bible student who was acquainted with his (Seiss') 'Lectures on the Apocalypse' who did not speak highly of them."

HAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.
2109 Troost Avenue

beginning to the close, and quite a number of souls found God in pardon and entire sanctification, and Brother Galloway took in some good members the first Sunday, and will have some more to take in. The Sunday school which was 180 at the beginning of the meeting ran up to 230 the last Sunday, but this was due to the efforts of the local workers, not to the evangelist. They are endeavoring to reach four hundred soon. Rev. S. E. Galloway and his noble wife are pastors that make good; they are loved by the people, and have a continual growth. There is some of the salt of the earth among their members, and as a whole, you cannot find better Nazarenes. We enjoyed our labours with them, and will be glad to assist them again in the work of God when we are on the Pacific Coast. Mrs. McBride was privileged to attend all the services and was greatly used of the Lord in the meeting. She and I held some very effective services with the Sunday school scholars. (The last Sunday there were over eighty of them, of all ages, at the altar of prayer, and a goodly number prayed through. The closing service was a crowning service for salvation.

We were invited to hold chapel service at Pasadena College on Friday, October the 17th. They were having special chapel service to get students saved and sanctified, and the service was attended with such glorious results that Dr. Widmeyer and the faculty prevailed on me to give them some more messages. So we continued the next week beginning on Monday and closing on Friday (at 10:30 only,) as many as fifty were in the altar one day, and a large number every day, and almost all prayed through, leaving almost all of the students saved or sanctified. The College is having a spirit of revivals all the time, and the work was never in a better condition, and the faculty and students are doing finely in every respect. Great things lie out before Pasadena College. It was a great pleasure to meet Dr. A. M. Hills, Dr. Widmeyer and his good wife, Prof. Louis Reed, Prof. Hoover, and others with whom we have labored, and a fine crowd of new teachers and a body of as fine young men and women as the country affords, and enjoy their fellowship and worship. We felt at home from the moment we put our feet on the chapel platform. Mrs. McBride was greatly used among the students in leading them to God. We were invited to come and see them again. God bless Brother Jack Sanders and others who are performing efficient service, but who could not attend because of pressing duties. Sister Sanders and others of the noble women are great assets to the Institution.

We held a convention in Peniel Hall, Los Angeles, the last five days we were in California, so we had to preach three times daily for three days, once at the College and twice in Peniel Hall, and Brother Whitcomb preached once in Peniel Hall and Brother Kerby preached once while I finished my College meeting. Then Brother Shellhammer brought one message in the convention. All of

these brethren rendered fine service and saw fruitage from their labors. We closed what was called a good convention. One thing that was so gratifying, was the large number of men of all ages that were at the altar, and the number that found the Lord. Peniel Hall has had many thousands at its altars in the last thirty and more years. Mother Ferguson was in several services, and while growing old in body, her spirit is youthful and in its highest joys. God bless this elderly saint of God. Misses Beard and Gross are in charge of the Mission, and it would be hard to find more effective, and efficient women to take their place should they feel led to give up the work, they are untiring in their work for the Master. It was a joy beyond words to express to have Mrs. McBride with me in all of these meetings, and to stay in my own home all the time. We return to East Washington Nazarene church with Pastor Lineweaver and his good people (in Pasadena) January 4-18. If the Lord wills, we hope to spend the rest of January and February on the Coast. I must say that I had a fine time preaching to Rev. U. E. Harding's people on one Sunday night. They are a great people. I was the means of Brother Harding's coming into the Church of the Nazarene or at least he says so, and I do not think either of us ever regret it. I am beginning in Danville, Ill. Pray for a great revival."

PASTOR R. B. GILMORE, Altus, Okla., writes, "We are getting settled in our new field of labor. Arrived on the battle ground for the Assembly year Oct. 16th. Found a mighty fine band of Spirit filled Nazarenes with a mind to work. They know how to make a new pastor feel like he is welcome and appreciated, and we are being convinced already that they know how to stand by the pastor. Have been here three Sundays and God is manifesting His approval by blessing the services. Have had large crowds and quite a few have responded to calls for prayer. Sunday Nov. 2nd was a good day. The glory of God came on the morning service, and the people shouted like they were at an old time campmeeting. The collection plates were passed for the tithes and offering and when the money was counted it was found that we had \$429.52. It certainly is pleasant to follow a man like the former pastor, Rev. R. R. Richie. Yet, it makes a fellow dig to follow such a man. We are expecting the Lord to give us a good year."

"THE SPRINGFIELD, ILL., CHURCH OF THE NAZARENE just closed the greatest meeting in its history. The workers were the efficient Rev. Oscar Hudson and Prof. J. Warren Lowman and wife. While our seating capacity is six hundred, we were unable to care for the crowds at times. God blessed our efforts and 150 different individuals knelt at the altar in two weeks. Seekers every night. Took in a small class of new members, and others are coming in later. All expenses met. Three years ago we started in with twenty-three members in a little hall; today we have 128 members, and property worth \$7,000. and are planning a new church in the Spring to take the place of our temporary Tabernacle. We are united and are expecting great things in the near future. We give Him all the glory and honor. You shall hear from Springfield again!"—G. Edward Gallup, Pastor.

"THE CHURCH OF THE NAZARENE, Bethany, Okla., has made wonderful progress the past year under the able leadership of Pastor A. L. Parrott. The attendance at the regular service has been more than could be seated, and many have returned home because there was no place for them. God has increased our membership to over 500. 110 have united with the church during the year. A few of our number have been called to join the Church triumphant. The budget system based upon all the tithes being brought into the storehouse has been heartily adopted by our people and all the bills are paid each month without any drives or special offerings. In this, the beginning of a new Assembly year, with the addition of a new building fund, we were able to underwrite the budget in one week. Our pastor has faithfully cared for his flock. Amidst sickness, sorrow, death and the many other needs, he has spared neither time, strength, nor money to help his people. He has made over 800 pastoral calls. He is loved and honored by all his people and is a warm friend

to those outside the church. The spiritual tide is high; the Sunday morning services are given to the building up of the saints, while the night services are purely evangelistic. God has honored us with souls and we praise Him for the four-hundred or more who have found pardon or perfect peace at our altars. Last Sunday night there were thirteen who prayed through to victory. The mid-week prayer meetings are indeed seasons of refreshing. Many times the heavens open in a down-pour and the saints are made to shout and weep for joy. The attendance at these prayer services is fine, averaging from 225 to 275 each week. We are going on. God is with us and that assures victory. Our faith is in a never-failing Christ."—Anna M. Logue, Reporter.

EVANGELIST R. L. MORGAN of Anderson, Ind., writes, "Since the District Assembly we had a good meeting at Stinesville, Ind., in which a number found the Lord. Raised money in pledges to build them a church basement 32x44 out of concrete blocks. This basement was dedicated last Sunday. From there we went to Frankfort Heights, Ill., where we had a goodly number at the altar. Then we went to Tolono, Ill., where we had a hard fought battle, but the Devil was finally defeated and a number made it into the fountain. Wound up in a new tabernacle. The last Sunday we had an All Day meeting, people came from Brother Garvin's church at Champaign and also from the new church at Rantone which I organized just before the Assembly. They have dedicated their new tabernacle free from debt and are coming on fine. John Drake is the pastor. We now go to Medcalf, Ill., for another battle."

EVANGELIST FAIRY CHISAM has recently held a good meeting in our church at Walla Walla, Wash., under the auspices of the N. Y. P. S. The attendance was good. One the last Sunday night the auditorium was filled and the Sunday school room had to be opened. The meeting was to have run only ten days, but because of the splendid interest was continued for another week. There were thirty-seven seekers at the altar, the majority being young people. The Spirit of the Lord was upon the church and it is felt that much good was accomplished. Pastor H. J. Elliott was much gratified with the meeting. The church and young people gave the evangelist a nice offering and presented her with a fine leather suit case.

"PEORIA, ILLINOIS MISSION has been running practically every night since March 1. We have organized a Sunday school. In this city of 100,000 people, we find that the opportunity is great. We are planning to hold cottage prayer meetings in various sections of the city in order to get into touch with hungry people. We are seeking to provide a place where hungry people can hear the clean gospel and have an opportunity to seek God at the mourner's bench. And quite recently, one of our sisters gave fifty dollars to Foreign Missions. Also we were favored with a visit from T. W. Willingham of Olivet College. If any have friends in this city upon whom you wish us to call, write us at 513 First St., Peoria, Illinois."—Uzz Everitt.

USE YOUR SPARE TIME

in a pleasant, profitable and worth-while pursuit. Distribute Bible Gems Scripture Text Calendars in your locality. These calendars are attractive and inexpensive, containing a verse of Scripture for every day in the year. They sell at 30c each. Your profit is \$14.00 on one hundred calendars; \$30.00 on two hundred. Send 30c for sample and ask for information regarding agency. No money required in advance. You pay after calendars are sold.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.
2109 Troost Avenue

STUDY THE GREEK NEW TESTAMENT

by our pleasant mail course. Increases efficiency of Christian workers. Stimulates spirituality. Excellent as review of Greek. High school education or equivalent required. Write for particulars. DO IT NOW.

E. Wayne Stahl, Olivet, Ill.

"SECOND BLESSING" PHONOGRAPH RECORDS

See Herald of Holiness of November 5th for full list.

34 sheet music songs \$3.00 including two 50c songs.

E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.

A SPECIAL OFFER!

Evangelist T. E. Beebe has requested us to announce that he wishes to dispose of his book, "Hatching Chickens for the Hawks," at 15c each, prepaid. The book has sixty-one pages, bound in paper covers. In order to expedite delivery send your order to the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Missouri.

S. P. MCDANIEL, CHURCH SECRETARY, Elk River, Idaho, writes, "The beginning of our work here dates from the coming of Rev. George Hartzell in 1922. He held cottage prayer meetings and preached in a rented hall and prepared the way for the revival held by Brother Elliot and Sister Nerry. Another revival was held in July 1923, after which we organized a Sunday school to meet in the rented hall. This Sunday school now has five classes and more than fifty were present last Sabbath. After the third revival, the church was organized with twelve charter members. One has since dropped out and three have been added. Another revival will be launched within a few weeks."

"THE LACONA, IOWA, CHURCH OF THE NAZARENE has just closed a hard fought, but successful battle for souls. The meeting started October 12, and continued until Nov. 2, Rev. Edna Wells Hoke of Cartersville, Ill., was the evangelist. This is her fourth time in Lacona, and she has the hearts of many in the community because of the uncompromising way in which she preaches the gospel. The crowds were large and at one time some were turned away for want of room. There were thirty-eight professions, a class of five was received into the church, some books were sold and fourteen subscriptions for the HERALD of HOLINESS were taken. People began bringing in their tithes and offerings until the weekly offerings arose from around ten dollars to forty-one. The pastor's salary was increased. We believe our people have a new vision of what it means to be loyal Nazarenes."—C. W. Grim, Pastor.

OLD TRINITY M. E. CHURCH, near Huntsville, Mo., has recently had a good revival under the leadership of Evangelist N. J. Hepburn, who was born and reared in this community. He thundered out the old time gospel for five weeks. After the meeting got under way, there was scarcely a service in which there were not souls at the altar. More than forty prayed through to victory, and nearly all these came right back and obtained the experience of entire sanctification. We are looking forward to the establishing of a Church of the Nazarene in this neighborhood. The Chrane-Rice trio did valiant service with their special songs which contributed greatly to the interest of the meetings."—A. L. Rice, Reporter.

ANNOUNCEMENTS

RECOMMENDATION—Rev. Joseph Peters is a most efficient evangelistic singer. Brother Peters directs choruses, and is a gifted soloist. He is a number one assistant to pastors. Address him, Olivet, Illinois.—E. O. Chalfant

SPECIAL NOTICE—The Eastern Oklahoma District will have Group Meetings as follows: Group seven at Tishomingo, Okla., November 13-16; Group eight at Hugo, Okla., November 20-23; Group four at Wister, Okla., November 27-30; and Group two at Newberg, Okla., December 4-7. Other meetings will be announced later. Let every minister and worker be sure to attend at least the meeting of his own group.—S. H. Owens, District Superintendent.

NOTICE—We are now settled in Shelbyville, Tenn., and shall be glad to hold revivals where the way opens. Have a meeting slated for Nov. 20-30. Have evangelistic commission from the Tennessee District, and have a small pastoral charge here.—J. A. and M. A. Chenault.

NOTICE—Attention is called to a revival campaign to be conducted in First Church of the Nazarene, Pasadena, Calif., November 9-30 with Rev. L. T. Miller of Nashville, Tenn., as the Evangelist, and the Immanuel Male Quartette and Saxophone Club of Los Angeles, an organization which has sung the gospel from coast to coast, in charge of the special music. We are expecting the greatest religious awakening in the history of our local church.—U. E. Harding, 530 N. Holliston Ave., Pasadena, Calif. Pastor.

SPECIAL NOTICE—If as many of our correspondents as possible, will use typewriter, and all who use typewriter will be sure to DOUBLE SPACE their lines, the Editorial Staff will have its work greatly lightened and the kindness will be appreciated.—Editor.

NOTICE TO SUNDAY SCHOOLS—This is the last quarter of the year. Have you paid your part of

the budget, five cents per member, for this year? Let no school fail in this.—GENERAL SUNDAY SCHOOL COMMITTEE.

A CARD—During my recent sickness and bereavement, in the death of Mrs. Brown, I have received many letters of sympathy and many acts of great kindness from our friends in various places. I am still receiving these kind messages of love and sympathy. I very greatly appreciate all this kindness and I wish, in this way, to thank my friends and the church generally for all their kindness to me in this sad time of great bereavement. The sympathy and love of God's people are very precious to me.—H. D. Brown, Seattle, Washington.

NOTICE—Rev. Robert A. Young and I are in the evangelistic work together. We will be in California during the month of January. Address us in care of Pasadena College, Pasadena, Calif.—Otis W. Spinks.


NOTICE—I will be engaged in evangelistic labors on the Pacific Coast during most of the winter months, and have some open time I could give to those desiring such services as I am capable of rendering. Address, 2109 Troost Ave., Kansas City, Mo.—Oscar Hudson.

THANKSGIVING CONVENTION—First Church of the Nazarene 64th, and Eggleston Avenue, Chicago, Illinois, General Superintendent, R. T. Williams has been secured for a great Thanksgiving convention to be held in First Church, Chicago beginning Thursday evening, November 27th, continuing over Sunday, November 31st. The first service will be held at 7:30 on Thanksgiving night, November 27th. Three services on Friday; 10:30 a. m. 2:30 p. m. and 7:30 p. m. Saturday evening at 7:30. Three great services on Sunday. Plan to attend this feast of good things. Entertainment will be provided for all ministers. Come praying and believing for great victory.—W. G. Schurman, Pastor 6100 Princeton Ave., Chicago, Ill.

Can a School Guarantee Your Future Success?

OF COURSE it cannot. But Bethany-Peniel College, through, its strong scholarship, efficient special departments, and spiritual environment has helped scores to succeed. It will help you. Write for a catalog.


A. K. BRACKEN, *President.*



O'ER BETHLEHEM'S HILLS
A SERVICE FOR CHRISTMAS
BY VARIOUS COMPOSERS

Christmas Programs

WE ARE offering a larger and better selection of Christmas Services than ever before. Material is here suited to the small Sunday school as well as the larger one. We shall be glad to send returnable copies of each service in order that you may select the one best suited to the needs of your school. Notice that the service Adoration may be had with special music for orchestra.



ADORATION
A COMPLETE SERVICE
A DIFFERENT KIND OF SERVICE FOR THE CHURCH SERVICE
WRITTEN BY EDWIN HANCOCK TILGNER
WITH MUSIC BY CHARLES LORREN
The Melchberg Press
1924

ADORATION. Something different in a Christmas service. It has eleven songs and ten recitations and exercises, all of which may be used as a pageant with Prophets, Shepherds, Angels, the Wise Men and Children. Schools not wishing to prepare a Pageant may use the material as separate recitations and exercises with the songs interspersed.
Single copy, 7c; a dozen, 80c; 50 for \$3.25; 100 for 6.00. Orchestration, \$1.50 the set; extra parts, 25c each.

O'ER BETHLEHEM'S HILLS. An unusually fine selection of eleven songs and seven recitations and exercises. The music is well written yet not difficult. A complete program especially suited to a small school.
Single copy, 7c; a dozen, 80c; 50 for \$3.25; 100 for \$6.00. (No Orchestration)

STARS OF BETHLEHEM. A complete Christmas service for little children. Twenty four numbers with bright, easy songs and simple recitations and exercises. No matter what service you use, be sure to get this one, for your Primary grade.
Single copy, 7c; a dozen, 80c; 50 for \$3.25; 100 for \$6.00. Orchestration, \$1.50 the set; extra parts, 25c each.

CHRISTMAS WITH THE OLD MASTERS. Thirty-two selections arranged from the world's best music. In almost every case, the person or committee arranging a Christmas program feels the need of good choruses with which to vary the regular program. Here will be found just the material needed. This music is not difficult, yet it is classical and very appropriate for Christmas.
Price per copy, 15c.

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

TELEGRAMS

WRAY, COLO.

Closed good revival last night at Holyoke, Colo., assisted by Mrs. Davis. Organized Church of the Nazarene with twenty charter members. Raised \$500 to purchase church lot. Mrs. Elsie McGaughey called to pastor new church.—C. W. Davis, District Superintendent.

INDIANAPOLIS, IND.

Doctor Williams and Virginia Shaffer in great revival in our beautiful new First Church, Indianapolis, Indiana. Four hundred and forty in Sunday school, great crowds attending services. We dedicate November sixteenth.—Haldor and Bertha Lilienas.

PEORIA, ARIZONA.

Closed blessed, enjoyable meeting with that great veteran pastor Rev. C. E. Cornell at Ontario, California Nov. 2. He has a fine people, who took on a new intensity during meeting. Great singing Wilde-Knight Quartet, John E. Moore and the Hazelines drew large crowds last week. People showed appreciation with fine offering. Great start and outlook here, with P. R. Jarrell, pastor. Number saved first three days. Next meeting with E. G. Roberts, Phoenix, Arizona, Nov. 20-Dec. 7.—J. E. L. Moore, Evangelist.

TEMPLE, TEXAS.

The wife of Rev. E. W. Wells at Temple, Texas, has just undergone an operation and is very sick. Will the readers of the HERALD please pray for her recovery.—Mrs. Allie Willoughby.

CABLEGRAMS

BULDANA, BERAR, INDIA, Nov. 4, 1924.

Greetings from Western India Council. Brother George Sharpe great blessing. Victory.—Lula Tidwell, Secretary.

JERUSALEM, PALESTINE, Nov. 10, 1924.

Arrived Safely.—Moscos Hagopian.

CAPE TOWN, SOUTH AFRICA, Nov. 7, 1924.

Arrived safely.—Shirley and Wife and Leona Bellew.

DEATHS

REV. A. K. BRYANT

On October 17, 1924, in the parsonage of the Boyle Heights, Los Angeles, California, Church of the Nazarene, Rev. A. K. Bryant received a call to his heavenly home. He willingly accepted the call, saying, "Come near Jesus," and "I have kept the faith." Brother Bryant was born in Greenwood, Maine in 1859. He was converted at the age of twenty-two, while a student in the Methodist seminary at Northfield, Vermont. Some years later he was sanctified at the Douglas Camp Meeting in Massachusetts, and for thirty-one years he preached the glorious doctrine of entire sanctification. He preached thirteen years in the M. E. Church and eighteen years in the Church of the Nazarene. In the Church of the Nazarene he filled the pastorate at Cundy's Harbor, Maine; Providence, R. I.; North Scituate, R. I.; Everett, Mass.; Ontario and Los Angeles, California. He married Miss Sarah Akers with whom he lived happily for forty years. He leaves his beloved wife of Los Angeles and three daughters: Mrs. Gladys C. Reney of Providence, R. I.; Miss Bertha A. Bryant, Superintendent of the General Hospital, Grand Rapids, Nebr.; and Mrs. Ruth L. Clayton of Ontario, Calif., and one son Harold A. Bryant of Los Angeles, Calif. Appropriate funeral services were held in the Boyle Heights Church of the Nazarene, of which he was pastor when death came. The church was filled with sorrowing friends. District Superintendent Hill and fifteen of the pastors of the District attended the services of which the writer, an old time friend, had charge. Our beloved Zion has lost one of her great pastors. God calls away His workmen, but His work goes on.—R. J. Dixon.

PACE—Rev. T. E. Pace, who was born in Arkansas in 1856, departed this life September 22, 1924, after an operation in the hospital at Sapulpa, Oklahoma. He was converted in early life, was married to Miss R. C. Wright in 1877, reared a family of six, and preached the gospel for fifty-two years though earning his living by hard work all this time. He left behind, as a legacy to his loved ones and friends, the example of a holy and devoted life. His influence is known and appreciated by many outside his immediate circle of friends. He delighted to talk of the things of God. He was for many years a member of the M. E. Church South, but a short time ago became a member of the Church of the Nazarene at Sapulpa, Okla. His

funeral was conducted in the home of his daughter in Sapulpa by his pastor Rev. W. P. Walker, assisted by Rev. A. A. Pace and he was buried in the Mounds Cemetery.—Mrs. Radie McNutt.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

SEND YOUR BOYS AND GIRLS to Arkansas Holiness Academy and Bible College, a safe place for boys and girls; Vilonia, Ark. Write A. F. Wharton, business manager, for full information.

WANTED—A single young man who is a musician and singer to help me for six weeks or a year in rural evangelistic work. Remuneration: faith. For particulars write to Box 51, Talent, Oregon. Send recommendations and photo in first letter.

"HOLINESS EVERY DAY" by Chas. Robinson. Single copy 10¢; 3 copies 25¢. Don't send stamps. Address Lawson Brown, Bethany, Okla.

NOTICE—Give me a trial on Herital signs. I'll do it cheaper, give you satisfaction, and use the money in pioneer work.—C. P. Ellis, Twin Falls, Idaho.

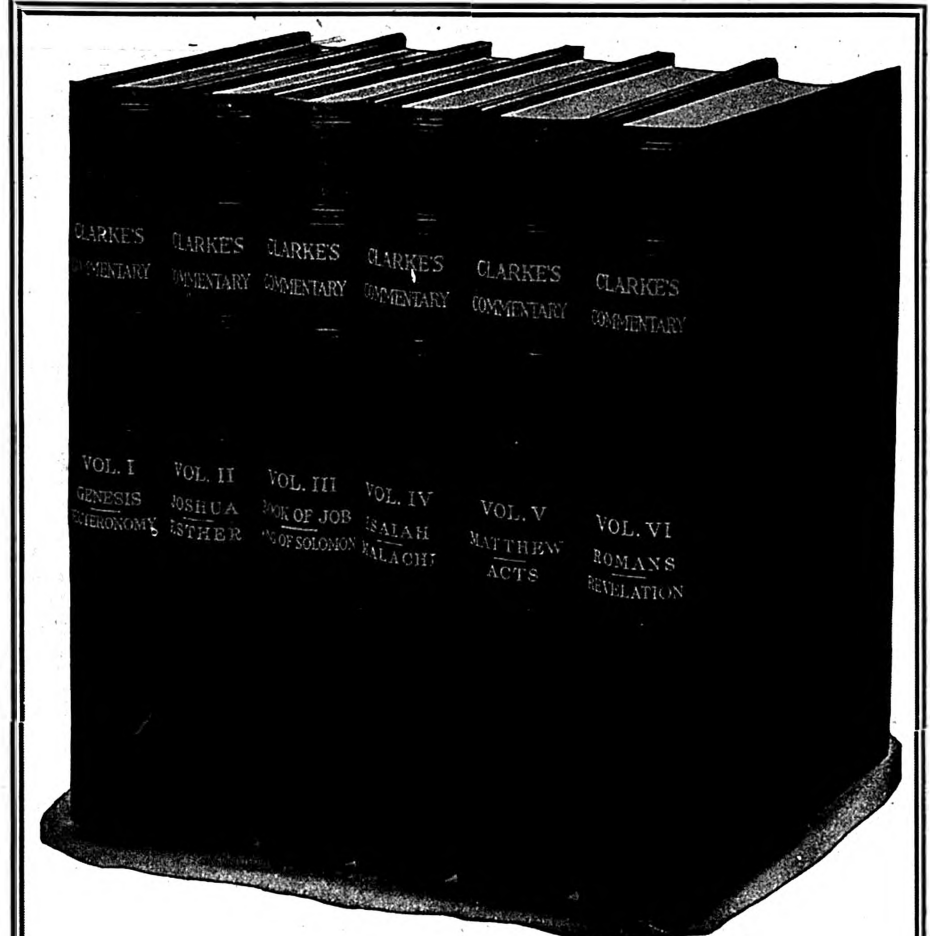
I need the HERALD of HOLINESS and it satisfies my need.—Mrs. A. H. Thoene, R. 1.

SMITH'S BIBLE
DICTIONARY

Teacher's Edition
Revised and Edited by
F. N. and M. A. Peloubet
Everyone acknowledges the
value of Dr. William Smith's
Bible Dictionary. It is practi-
cally the foundation, or father,
of all other Bible Dictionaries.
This late edition has been
brought down to the 20th Cen-
tury, and thoroughly revised by
the distinguished Doctors Pel-
oubet. It has been adapted in
its present form to the conve-
nience of Sunday-School Teachers
and Scholars. This edition also
contains a new chronological har-
mony of the Gospels and His-
tory of the Apostles, together
with Four Hundred and Forty

Handsome Illustrations and Eight Colored Maps made from the latest geographical surveys. Over 800 pages, with 8 colored maps and 400 illustrations.

Prepaid Price, \$2.00

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.
2109 Troost Avenue

CLARKE'S COMMENTARY

Price \$15.00 (transportation extra)

Responsible persons can arrange for convenient terms of a small cash payment and the balance in monthly instalments. Write for particulars.

Copies of the original notes without revision or abridgment. The set consists of six large volumes approximating 950 pages each. Binding is of cloth, neat and durable. The full text of the Bible is given along with the footnotes. Printing is in clear, readable type on fine finished paper. This set of Commentaries will prove of inestimable value to every earnest Sunday school teacher, minister and Bible student desirous of doing the best work possible.

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

Of Special Interest to Preachers

A preacher must have a continual supply of fresh material. His mind needs to be fertilized and stimulated by the thought of other minds. Worth-while books have the power of refreshing, of vitalizing, of suggesting new fields for exploration, of keeping one out of a rut. The following books offer a good selection from which to choose.

BIBLE TEXT BOOK. An invaluable book for Bible students. The principal texts relating to the Persons, Places and Subjects mentioned in the Scriptures are given under Topical arrangements. For instance: The outstanding events in the life of Moses,—38 of them—were given under "Moses"; likewise references to Praise, Power, Prayer. As a help to systematic study of the Bible it cannot be surpassed. It also contains as an Appendix the Bible Student's Manual of forty pages, comprising a condensed Harmony of the Gospels, Index of First Line of each Psalm, Names and Titles Applied to Christ; Prophecies and Allusions to Christ in the Old Testament, colored maps, etc., etc. 244 pages in all.....\$1.55

CHRISTIANITY AT THE CROSS ROADS. By E. Y. Mullins, D. D., President of the Southern Baptist Theological Seminary. One of the most worth-while and needed books of the many which have been published as a necessary accompaniment to the controversy between fundamentalism and modernism. This work, however, is not controversial. It seeks to clarify the issues at stake. In so doing Dr. Mullins points out that ultimately the questions will be, "Will Christianity continue its redemptive power in the world, or will it cool into a reform movement without redemptive power?" The book is adapted to the need of minds accustomed to careful thinking and research. With all the fairness possible, the essential antagonism of modernism to vital Christianity is exposed. Ministers, especially will appreciate this volume.....\$1.75

FIVE-MINUTE SERMONS IN OBJECTS. By Henry T. Sell, D. D. Sixty-two short story sermons for young folks. Dr. Sell knows how to tell a story and apply its teachings so as to awaken the interest of the younger children, also to hold the attention of those further advanced in years. Pastors, Superintendents and Children's Workers will be glad to hear of this book. 152 pages.\$1.25

GOD'S BOOK SPEAKING FOR ITSELF. By Charles C. Cook. A most valuable book, of especial interest to preachers and Bible students. It analyzes the teachings of the Bible to show their proper application to the various times for which they were given. The author is outstandingly orthodox. 144 pages.\$1.25

GOSPEL OF SOVEREIGNTY, THE. And Other Sermons by Rev. J. D. Jones, D. D. "For verve and intellectual strength, for variety of subject and style, for scholarly aptness and strong human appeal, these discourses are wholly admirable." (The Scotsman.) 328 pages; \$1.75

MIND OF THE MASTER, THE. By Rev. John Watson, D. D. (Jan Maclaren). The release of this volume of sermons will be very welcome to the younger generation of ministers and Christian students who have not had the opportunity to study the thought and methods of this great Scotch divine. 338 pages;\$1.50

REALISM OF JESUS, THE. A Paraphrase and Exposition of the Sermon on the Mount, by Prof. J. Alexander Findlay, M. A. A delightfully fresh interpretation. 240 pages;\$2.00

THE REALITY OF PRAYER. By Edward M. Bounds. Perhaps no man in modern times was better fitted to write on the subject of Prayer than was Dr. Bounds. He writes from experience more than theory. It is intensely spiritual and will not be enjoyed by anyone who does not hunger for the deep things of God. 155 pages\$1.25

SPRINGS IN THE DESERT. Devotional Studies in the Psalms. By J. H. Jowett. This newest book of Dr. Jowett's, if he had never written another thing, would make his memory a sweet fragrance to abide with us through the years. These studies in the Psalms are characterized by the author's well-known charm and beauty of illustration as well as his power to throw light on the Word emphasizing its spiritual meaning. 300 pages, beautifully bound in cloth.\$1.50

SERMONS ON BOOKS OF THE BIBLE. By Wm. W. Hamilton, D. D. Something new in a book of sermons! The result of the author's experiment in preparing and presenting a series of sermons on the books of the Bible in such a manner as to hold the attention of an audience so varied in age and interest as the usual Sunday morning congregation. The venture was received with unusual interest and unexpected appreciation, followed by request and urgings to publish the series in book form.

This first volume has eighteen of the sermons, from Genesis to Esther. Every preacher should have the book, by all means but Bible students among the laity will find it helpful as well as interesting. 300 pages.....\$1.75

SEVENTH-DAY ADVENTISM RENOUNCED. 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.

Prof. D. R. Dungan, President of Drake University says: "The best that has yet been published on that subject."\$1.50

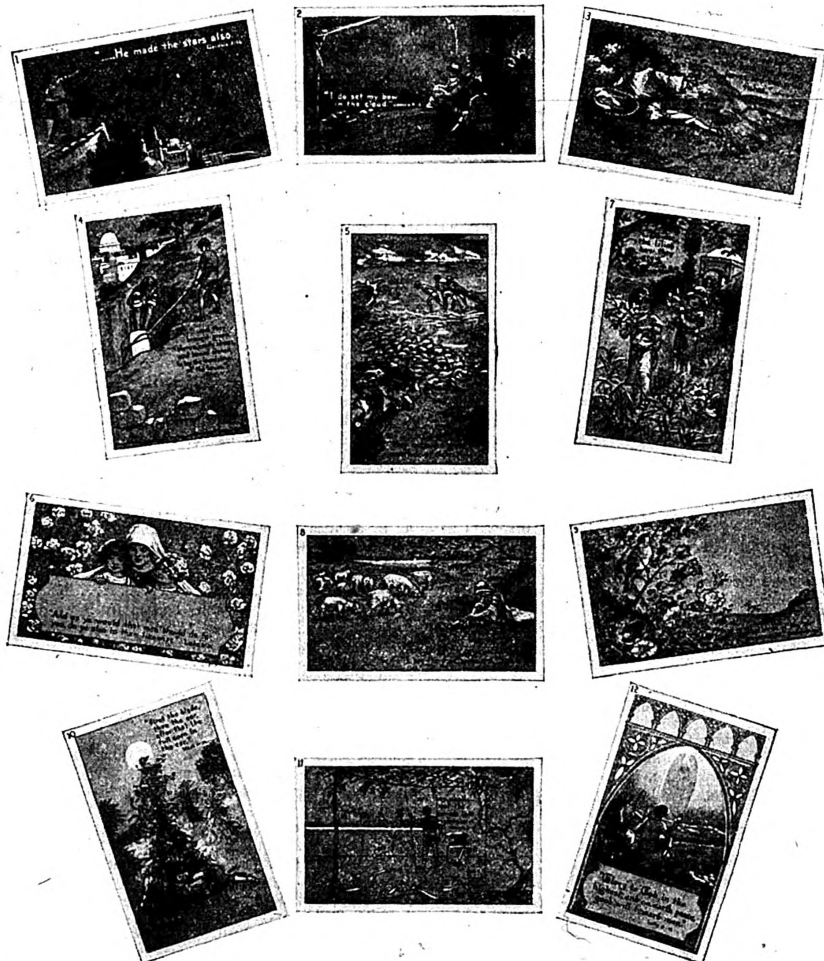
WITH CHRIST AFTER THE LOST. By Rev. L. R. Scarborough, D. D. A practical guide book for personal workers and evangelists. There are five divisions: (1) Some spiritual prerequisites; (2) Some inspiring examples; (3) The way to win; (4) Personal work; (5) Scripture passages for workers.

One preacher writes: "If I were holding revival meetings again, I would not go into one such meeting without this book close at hand for reference, and if I were a pastor again, I would use it to train my people in soul winning." 316 pages.\$1.50

HAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.
2109 Troost Avenue

Sunday School Attendance Monthly Award Cards

With Scripture Quotation and Bible Subjects, Printed in Colors



A new idea in Attendance Awards—a *monthly* system—permitting frequent recognition of prompt and regular attendance, and at the same time telling Bible stories in picture.

Each Sunday the scholar is present and on time, affix the proper seal to his card, and at the end of the month distribute the cards to the pupils.

By keeping the cards in a conspicuous place each Sunday, and making the monthly distribution a part of the department program, a very definite interest on the part of the scholars will be awakened and maintained.

There are twelve numbers to the series—enough for a different card each month of the year.

Each Card Beautifully Lithographed in Full Colors

Order by Number

Each Number Packed Ten to a Package
(50 Seals Included)

1. The Stars of Creation. A peaceful night scene in the Holy Land. Seals: Stars.
2. The Rainbow of Promise. Father and children beholding this beautiful sign of promise. Seals: Rainbow.
3. The Fishes and the Loaves. The boy whom Andrew found, and whose modest provisions fed five thousand. Seals: The Loaves.
4. The Building of the Temple. Depleting work on Solomon's Temple at Jerusalem. Seals: Stones.
5. The Great Catch. Depicting the miraculous draught of fishes. Seals: Fishes.
6. The Golden Rule. Mother with children in flowery bower, teaching the rule of life. Seals: Golden Inches.
7. Consider the Lilies! Happy children gathering these flowers of flowers. Seals: Lilies.
8. The Good Shepherd. A boy shepherd of the Holy Land and his flock. Seals: Lambs.
9. The Birds of the Air. Mother Bluebird and her nest. Seals: Bluebirds.
10. The Harvest. A harvest scene in full moonlight. Seals: Ears of Corn.
11. A Lesson of Peace. The prophecy of Isaiah vividly portrayed. Seals: Plowshares.
12. A Christmas Song. Angels announcing birth of Christ, with border in which Christmas bells are to be affixed. Seals: Christmas Bells.

DIRECTORIES

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

R. T. WILLIAMS.....Dallas, Texas
208 N. Rosemont Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

Evangelists' Slates

Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.
Racine, Wis. Nov. 16 to 30

E. T. Adams, Wilmore, Ky.

Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.

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

Mrs. Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.

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

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

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. Balteore, Box 0107, Milton, Ore.

Henry Bell, Denison, Ia.

James M. Belt, 3310 New Hampshire Ave., Washington, D. C.

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

Albion, Ill. Nov. 16 to Dec. 7

Oxford, Ohio Dec. 7 to 21

Fred Bouse, Alexandria, Ind.

Calitz, Ohio Nov. 17 to Dec. 7

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 35x60).

Lyman Brough, Pottersville, Mich.

Valley City, N. D. Nov. 9 to 22

Pt. Dodge, Iowa Dec. 3 to 21

C. C. Burton, Delmer, Ky.

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.

Rt. 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. Carrell, 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, 522 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.

Prof. C. C. Conley, 686 1/2 North Howard St., Akron, Ohio.

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

Jacobshurg, Ohio Dec. 1 to 21

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 Dayton St., Louisville, N. Y.

Willard and Edith Davis, Singers, Box 263, Enid, Okla.

Ingersoll, Okla. Nov. 9 to 23

Osage, Okla. Nov. 28 to Dec. 14

Frank Daniel, 807 W. 41st St., Los Angeles, Calif.

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.

Jack Donovan, Tlorn town, Ind.

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

Oatsville, Ind. Nov. 23 to Dec. 7

B. H. Edwards, 1608 E. Central, Wichita, Kansas.

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

C. P. Ellis, Box 34, Montrose, Colo.

W. M. Ellis, Box 1067, Bethany, Okla.

Comersville, Ind. Nov. 21 to Dec. 7

W. E. Ellis, Box 185, Dodsonville, Texas.

Theo. Elsnar and wife, 1451 Pacific St., Brooklyn, N. Y.

Darby, Pa. Nov. 30 to Dec. 14

C. E. Ellsworth and wife, H. 9, Greenfield, Ind.

Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.

Geo. W. Erskine, Millfield, Ohio.

B. T. Flaney, Star Route, Cumberland, Wis.

Frawfordsville, Ind. Nov. 27 to Dec. 14

Cumberland, Wis., Star Route Dec. 16 to 30

S. L. Flowers, Wilmore, Ky.

L. C. and Laura Hosley Ferrer, Alberton, P. E. I., Canada.

Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.

R. P. Fitch, 2500 Ida Ave., Norwood Branch, Cincinnati, Ohio.

Clintondale, N. Y. Nov. 9 to 22

Bona Fleming, Ashland, Ky.

F. G. Fortress, Vicksburg, Mich.

John Fleming, 317 Holt St., Ashland, Ky.

South Bend, Ind. Nov. 21 to Dec. 1

Anderson, Ind. Dec. 3 to 15

J. E. Gaar, 1502 46th St., Des Moines, Iowa.

C. J. Garrett, 208 North Agate St., Paola, Kansas.

J. P. Gardner, 724 36th St., Cairo, Ill.

Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.

W. R. Gilley, Olivet, Ill.

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

Arthur W. Gould, 91 Larch St., Providence, R. I.

Washington, D. C. Nov. 25 to 30

Bradford, Pa. Dec. 2 to 7

Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.

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.

W. W. Hanks and wife, P. O. Box 306, Ashland, Ky.

Bradford, Pa. Nov. 16 to 30

R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.

J. C. Heffley and wife, Collinsville, Okla.

Paul Heustad, 209 Seventh St., West, Jamestown, N. D.

A. O. Henricks, D. D., 1436 Washington St., Pasadena, Calif.

Holtville, Calif. Nov. 16 to 30

Glendale, Arizona Dec. 7 to 21

N. J. Hepburn, 2822 Paseo, Kansas City, Mo.

F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.

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

R. T. Hodges, Bethany, Okla.

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

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

Roy Hollenback, Mansfield, Ill.

Bluffton, Ind. Nov. 13 to 30

A. Columbia, Hudson, Groveville Park, Beacon, N. Y.

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

Kansas City, Mo. (Grace Church) Nov. 16 to 30

Vincennes, Ind. Dec. 3 to 21

J. E. Hughes, Kingswood, Ky.

J. W. Hunt, No. 4, Nampa, Idaho.

J. R. Hunter, 1700 Forty-first Ave., Oakland, Calif.

J. E. Hutcheson, 3006 Rockefeller Street, Everett, Wash.

Arthur F. Ingler, 248 Sayles St., Providence, R. I.

Allie and Emma Irick, Pilot Point, Texas.

Rev. G. F. Jacobs, University Park, Iowa.

W. P. Jay, 301 Holley St., Nampa, Idaho.

Cucamonga, Calif. Nov. 10 to 30

A. H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio.

Barberton, Ohio Nov. 11 to 23

Lum Jones, Ada, Okla.

Enterprise, Oregon Nov. 7 to 23

A. B. Jones, 1107 W. Syracuse, Duncan, Okla.

Bessie L. Kesler, 230 Pershing, Liberal, Kansas.

R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio.

Warren, Ohio Nov. 23 to Dec. 7

E. W. Kiemel, Byrta, Kansas.

W. D. Killingsworth, Tuscaloosa, Ala.

J. A. Kirkman, 601 East 46th St., Los Angeles, Calif.

R. J. Kirkland, Ellis, La.

Millicent Klee, Pianist and Singer, 2008 S. 6th St., Ironton, O.

J. A. Kring and wife, 304 No. 33rd St., Billings, Mont.

Mrs. Annabel Latimer Lane, 609 Main St., Temple, Texas.

H. R. Lee, 518 E. Sears St., Denison, Texas.

E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.

Canby, Oregon Nov. 21 to Dec. 7

M. F. Lienard, 1306 New Hampshire, Lawrence, Kansas.

Jack Linn and wife, Oregon, Wis.

J. T. Little, 105 Ivy St., Nampa, Idaho.

Anaheim, Calif. Nov. 20 to Dec. 6

W. V. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.

Lexington, Ky. Nov. 19 to 30

J. Warren and Maybelle Lowman, Singers and Preachers, 7122 Indiana Ave., Chicago, Ill.

Fort Wayne, Ind. Nov. 14 to 30

Sioux City, Iowa Dec. 1 to 14

W. W. Loveless, London, Ohio.

Theo. and Minnie E. Ludwig, 722 N. Euclid Ave., St. Louis, Mo.

Philadelphia, Pa. Nov. 17 to 30

Champaign, Ill. Dec. 3 to 21

W. E. Lytle, Troy, Ohio.

Mrs. Mabel R. Manning, Song Evangelist, Niant, Mass.

Elsie Martin, Worthington, Ind.

T. S. Mashburn, Van Nuys, Los Angeles, Calif.

W. T. Mason and wife, 800 E. Central, Ashland, Ky.

John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.

C. R. Mattison, 720 Silver Ave., Greensboro, N. C.

Chas. Maxson, 814 Newell St., Walla Walla, Wash.

J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.

Denville, Ill. Nov. 2 to 23

Durant, Okla. Nov. 30 to Dec. 14

J. R. McLendon, Itzehand, Fla.

R. A. McCann, The Ardmore, Indianapolis, Ind.

A. McNaughton, Box 593, Potlatch, Idaho.

W. T. Means, 1802 Park St., Keokuk, Iowa.

I. B. Medler, Brewton, Ala.

L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.

Ft. Lee, N. J. Nov. 20 to Dec. 7

Edward W. and Selma W. Miller, Troy, Idaho.

C. D. Miller, 4007 Naomi Ave., Los Angeles, Calif.

Delanio, Calif. Nov. 16 to 30

James Miller, 1249 N. Holmes, Indianapolis, Ind.

Winchester, Ind. Nov. 9 to 30

W. H. Minor, 323 Elmira St., Muskogee, Okla.

Osage, Okla. Nov. 26 to Dec. 14

Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.

George and Effie Moore, 1204 Conner Ave., Indianapolis, Ind.

J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.

John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.

J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, Calif.

A. M. and Minnie Mgris Moorehead, Paulding, Ohio.

R. L. Morgan, 2206 Central Ave., Anderson, Ind.

F. R. Morgan, 712 West 9th St., Ada, Okla.

Marlow, Okla. Nov. 7 to 23

Carthersville, Mo. Nov. 28 to Dec. 14

Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.

Herschel Murphy, Jewett, Texas.

Wm. O. Nease, Olivet, Ill.

B. F. Neely, Bethany, Okla.

Will H. and Lillie B. Nerry, 400 So. Jackson Kansas City, Mo.

G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.

Denver, Colo. Nov. 23 to Dec. 1

Jamestown, N. D. Dec. 9 to 21

Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.

C. R. Pearson, Box 23, Greensboro, Ind.

Gaston, Ind. Nov. 19 to Dec. 7

Pontiac, Ill. Dec. 10 to 31

O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.

Joe and Helen Peters, Olivet, Ill.

Louise Finnell, 1247 Williams Ave., Portland, Oregon.

A. A. Price, Denton, Md.

F. E. Putney, 207 S. Millwood, Wichita, Kansas.

P. C. Ramsey and wife, 606 So. Louisa St., Shawnee, Okla.

Lawrence Reed, Newell, W. Va.

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

Elmdale, Mich. Nov. 2 to 23

Bedford, Ind. Nov. 5 to Dec. 21

S. B. Rhoads, Pasadena University, Pasadena, Calif.

Olive A. Rife and Nina Dean, Thomson, Ga.

C. C. Rinebarger, Song Evangelist, New Albany, Ind.

Oscar F. Ring, 517 Ringgold St., Cincinnati, Ohio.

C. E. Roberts, 2104 6th Ave., Los Angeles, Calif.

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

J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.

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

Markham, Ont. Nov. 20 to 30

Tarleton, Ia. Dec. 3 to 17

Hinesburg, Vt. Dec. 10 to 21

W. O. Self, Breunton, Ala.

Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.

R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.

Niles, Mich. Nov. 17 to 30

Fairgrove, Mich. Dec. 4 to 21

William Seal, Des Arc, Missouri.

E. E. Shellhamer, 5419 Isleta Drive, Los Angeles, Calif.

E. M. Shelton and J. P. Howe, song evangelists, 210 N. 4th St., Ironton, Ohio.

W. E. Shepard, 1881 N. Sierra Bonita Ave., Pasadena, Calif.

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

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

C. K. Spell, Bethany, Okla.

D. M. Spell, 218 S. Sem'nole, Bartlesville, Okla.

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

Hettinger, N. D. Nov. 11 to 23

A. M. Sprague, Manchester, Okla.

E. L. Striegel, Norman, Okla.

Fred St. Clair.

Los Angeles, Calif. (207 E. 108th St.) Nov. 9 to Dec. 21

H. G. Stebbins, Waterville, Vermont.

Ray F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.

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

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

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

Cartersville, Ill. Nov. 20 to Dec. 7

Howard W. Sweeten, Ashley, Ill.

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

Oxford, Ohio Dec. 8 to 21

E. C. Tarvin, California, Ky.

Siloam, Ky. Nov. 20 to 30

John Thomas, Wilmore, Ky.

Cliftondale, Mass. Nov. 18 to 30

Beverly, Mass. Dec. 2 to 11

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

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

N. E. Tyler, Route 1, Rogey, 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.

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

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

Hartford, Conn. Nov. 12 to 30

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

Honiam, Wash. Nov. 12 to 30

Ashland, Oregon Dec. 7 to 21

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

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

Chestertown, Md. Nov. 11 to 23

Washington, Pa. Nov. 26 to Dec. 14

Henry Wenger, Singer, 1280 N. Sierra Bonita Ave., Pasadena, Calif.

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

Galesburg, Ill. Nov. 9 to 30

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

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

Charles Whitley and wife, Electra, Texas.

J. E. Wigfield, Burr Oak, Kansas.

Earle F. Wilde, Highlands, Calif.

San Bernardino, Calif. November

J. E. Williams, Olivet, Ill.

Dorr, Mich. Nov. 1 to 23

Hopkins, Mich. Nov. 24 to Dec. 11

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

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

Windom, Kans. November

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, Clondale, O.