

HERALD of HOLINESS

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

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Christmas at Bethany

JUST today I saw the artist's representation of that quiet home in Bethany where the persecuted Prophet from Galilee used to find friends and rest. The picture shows Mary kneeling at the Master's feet in earnest inquiry and peaceful adoration, while Martha stands on the edge of the scene cumbered with a tray of choice viands for the approaching feast.

As I looked at this picture I remembered that the world has ever given Martha and her kind the first and fullest approval. In fact, Martha had followed the instincts of her sex and her race in glorifying her service by ministering to the necessities and pleasures of the body and of the social nature. If Jesus had been like the average caller at the Bethany home, He would have commended Martha and ordered her sister to join her in serving. What matters that Martha was secular in her appraisals, casual in her devotion, restless in her faith and uncertain in her affections? In fact, what matters any thing so long as the cereals and fruits for the coming feast were carefully selected and daintily served? Why ask about faith and love and patience and other components of inner religion so long as appearance and works are pleasing and abundant.

But Jesus Christ has always had the habit of disagreeing with "once-born" men and to Him Martha's anxiety and troubled, cumbersome service was deserving of reproof, while Mary's choice of the "one thing needful" was commended and the promise made that it "shall not be taken away from her."

Martha came, like Cain of old, to appease her Lord with a faultless service in necessary things and thus to merit his approval; Mary came to Him saying, "Nothing in my hand I bring, simply to Thy cross I cling"; Martha came on the cold legalistic basis, Mary came with the warmth of deep and true devotion, Martha made the presence of Jesus the occasion for exalting her service and the very faultlessness and pre-eminence of her service beclouded and belittled the Christ, Mary was so enamored by the presence of the Master that service was belittled through the exalting of Him.

Martha had pride in her home and its appointments and longed to have the Master well served, though the service

must be confined to necessities and comforts. She would serve good food in the conventional manner and the guests would go away to think of her hospitality and efficiency. When Mary would do something for her Lord she offered not the common things of the utilitarian to whom religion, secular prosperity and bodily comforts are all the same, but she brought to the King a box of ointment so precious that it would have been presented to no other. But though this ointment possessed a value of equivalent to a whole year's wage for the laborer, and although it would have been an extreme luxury if placed on the head of Herod or Caesar, still Mary accounted it as fitted only for the feet of her Lord. And lest the excess of perfume should divert attention from the ONE who was being anointed, Mary fore-went all costs and underwrote all condescension by wiping His feet with her hair.

When Martha's service was ended you thought of her and her service, when Mary's service was over you thought of nothing but her Lord. With Martha it was "other things and Jesus," with Mary it was "Jesus only." Poor Martha! Her joy was fleeting for it depended upon things which have perished with the using. Blessed Mary! She chose, not service as service, not gifts, but Christ and this "good part" lasts through every barren Christmas and every year of disappointments.

And the world and the Church are still full of Marthas and Marys. Men commend Martha, but Christ still glories in Mary. Christmas is here and the season will be marked with much giving and with many kind words and deeds; and when it is all over Martha and her works will be highly exalted through association with the Christ whose birth we celebrate, but Mary and her deeds will serve only to glorify the Christ and through her and them He will be better known and better worshiped.

The intelligent, hungry, dying world still calls out solicitously, "Sirs, we would see Jesus." Of men and deeds and names we have a plenty, show us Christ! Of service and every human accomplishment we have heard much, tell us of Jesus! We have had the sordid, intellectual, guess work, speculative, legalistic, utilitarian, juiceless, joyless religion in abundance, give us the peace of mind that comes from sitting at the REAL PROPHET'S feet, the satisfaction of soul that is found in the banqueting house of love divine

bestowed, yea, give us the joy of grace which has reached the stage of "ointment poured forth." Give us Mary's "good part" in the personal acquaintanceship of the personal Christ. Then if Christmas is short of gifts, if our earthly friends "forget," we shall not mind; for we shall have the Giver and Christmas will have its full share of meaning for us.

A NATIONAL AND INTERNATIONAL OUTLAW

THE organized liquor traffic is the most colossal outlaw that has ever cursed the world—not even barring human slavery. The people of the United States secured legal prohibition at a tremendous expense in time and money; and now the cost in money, time and *lives* to make this prohibition effective calls for new estimates.

During the days of legalized liquor, the distilleries, brewers and the saloon men and their henchmen constituted the most undesirable and loathsome class of citizens with which the country had to contend. But even among these, there were degrees of degradation and, consequently, classes of degenerates; and when prohibition came, the liquor people who possessed any percentage of decency worth mentioning assumed more honorable lines of industry; and, therefore, the illicit liquor people of these days are indeed the very bottom dregs of a whole brood of dredgy dregs. This characterization holds whether the application is to the poor bootlegger or his rich superior or patron. The task of making prohibition effective is, therefore, a difficult one and one that requires and deserves the fullest co-operation of every right thinking man in this whole republic.

But American prohibition is not wholly a domestic problem. We are surrounded by liquor countries and the Atlantic Ocean is too narrow to constitute an effective barrier to principle-less pirates from abroad.

The 5000 mile boundary between this country and Canada which has had and needed no sort of defensive fortifications for over a hundred years, has now become a menace because from that source a torrent of liquor pours into the United States. From Great Britain, our mother country, come the liquor ships which hang on the eastern border of our country like a flock of well-fed buzzards, waiting to disgorge their filthy contents upon American shores.

Our pastor John H. Hynd, of Morley, England writes to say that the Nazarenes (all the Nazarenes in the world are prohibitionists) and other church people of the British Isles are heartily ashamed for the part that is being played in opposition to the enforcement of prohibition in America by men and ships which sail under the British flag. He sends quotations from Dr. Norwood of the City Temple, London as follows:

"So we Britishers, whatever are our personal habits or predilections, if we love our country, have to face the fact that *our flag*

is an irritation at least to a friendly people, and that it is not overmuch honored by the patronage of the folk who care much more for monetary gain than they do for national prestige. Some of us are frankly ashamed of it and would fain tender an apology to a virile people, who are making the biggest social experiment that the world has ever seen. We think that, in the interests of the well-being of nations and the peace of the world, it is time that the Christian folk, at any rate, made vocal and patent their shame and their protest against this evil."

And from "Joyful News," a well known religious weekly, he quotes:

"America has a perfect right to go 'dry,' and it is the duty of every self-respecting nation to see that its laws are enforced. We forced tea on them, and lost America. We forced opium on China, and forced it at the point of the bayonet. Are we going to be senseless enough to risk our friendship with America for the sake of a gang of pirates and smugglers, engaged in the traffic in Strong Drink?"

Thus we see something of the seriousness of the task of enforcing our liquor laws, still we must not back down, no not for a moment. Law abiding people must undoubtedly be in the majority in both England and America and they must not allow a lawless minority to defeat the will of the majority of a great free people, nor to embroil friendly nations in a quarrel. Liquor is and always will be an outlaw and we must ever regard it as such.

"WHAT CHILDREN ARE READING TODAY"

THERE was a timely article in a recent issue of *The Ladies' Home Journal* under the title "What Children are Reading Today." The editor-author says that the chaffy, degrading sex novels which are cursing the land today are read mostly by women and children. Their startling titles and suggestive advertisements are claptrap which does not fool a great many men. And a still more startling statement is to the effect that the majority—in fact, nine-tenths of such books which fall into the hands of children were purchased and brought home by mothers.

Women and girls seem to be the book buyers to today and that makes the fact that so many books of such a trashy and hurtful character are being published and sold a mystery indeed; for the world has ever depended largely upon its women to preserve the purity of its children and the sanctity of its homes.

But a war of negation can not do much good. It is the duty of all parents to fill their homes with plenty of good, clean, useful, and religious books. I think experiments have proved that where the child has had access to good books at an early period, and where he has been surrounded with an atmosphere and with conversation which exalted only the best in life and literature, he has not craved the trashy and the vile and has not usually gone to any trouble to find it or to read it.

Questions Answered

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

Q. Please explain, "Every sin that a man doeth is without the body" (1 Cor. 6:18). L. G. K., Neb.

Ans. Sin is not an action of the body but of the spirit which is within the body. The body may be sinned against, but it does not sin. There can be no sin except by consent of the will, and the will belongs to the spirit. Every sin that a man doeth is *apart from* or outside of the body.

Q. Some of our churches are using a "Membership Application" card on which a number of questions, suggesting the conditions of membership in our church, are asked. And then the last question is "If at any time you fail to keep the above requirements, do you agree that your name be dropped from the church records and that you no longer be considered a member." Do you think this last question is in harmony with the Bible and with the manual of our church? H. W. W., Ohio.

Ans. As to whether this question is in harmony with the Bible, that might be a little difficult to answer in a satisfactory manner; but, at least, I think this question is entirely out of harmony with the manual of our church, which prescribes the manner in which our churches and pastors are to proceed when any of our members have been accused of immoral or unchristian conduct. I suppose the reason for using such a form as this is that it is hoped that thereby trials may be avoided, but I should not like to be a party to the dropping of one's name from our church rolls who had not been dealt with according to the manual. In the first place, how could it be KNOWN that one had broken his church vows unless he either confessed (in which case, it might be better to forgive him and try him again) or was brought to trial and proven guilty? In the second place, I think any court of appeals in our church or any civil court in the country would make us keep the law of our manual, and would hold that a contract that was out of harmony with the manual was not valid. In other words, in trying by this method to avoid church trials, we are likely to get into much more trouble and confusion than we would if we followed out our good, just, sensible law in the matter. Then I have a personal objection based upon the fact that having a prospective member sign a card like this looks to me like making provision for him to backslide, and the very suggestion is weakening and hurtful. I have never heard of a church following a plan like this except in the case of Probationary Members, in that case the objection is not so great; but to follow this method of receiving full members, seems to me to reduce all members practically to probationers, since they can be dropped out without any full, legal procedure whatsoever.

The Advent of the Savior

"And thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. 1:21.

By REV. E. G. THEUS

The Serpent had pierced the human family with his deadly fangs. Eden had been draped in mourning and darkness covered the earth. Man was lost in the gloom of the night. Finally, a gleam of light came when God declared that the seed of the woman should bruise the Serpent's head.

Long centuries passed. Ante-diluvian days went by. The patriarchs lived and the thunders were heard on Sinai. Isaiah in a vision saw the Lord "high and lifted up" and prophesied: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Still the centuries rolled on and no Savior appeared.

The hopes of a just Joseph seemed blighted, his love, he thought, betrayed. But in the midst of his despairing grief as he was about to divorce his beloved Mary privately, "Behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

The brightest hope since the fall of man had appeared. The Savior had come. The purpose of his advent into the world is clearly stated in the text: "He shall save his people FROM their sins."

Sin has dried up the pools in earth's watered gardens and given the beasts of the forests a taste of human blood. Sin has blighted humanity and is the cause of all physical suffering, mental agony and spiritual dearth. Sin has brought every grief and every sorrow and has built large cities of the dead. In the beautiful garden where man used to walk with God in the cool of the day, the Serpent of sin is now crouched under every fig tree; man is indeed in need of a Savior.

To save His people from their sins (not in their sins), was Jesus' mission in coming to this world. John said: "For this purpose the Son of God was manifested, that he might destroy the works of the Devil." The works of the Devil are not only man's outward transgressions, but, his inward pollution—uncleanness of heart. And, an unclean heart is the source or fountain-head of all outward transgressions. These evils Jesus proposed to destroy and to give man a victorious Christian experience for his pilgrimage here below: "The oath which he [God] swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." (Luke 1: 73-75).

Jesus came to bring full salvation to man in this life, to give him clean hands and a pure heart, thus to enable him to keep the great commandment of loving God with all his heart and his neighbor as himself. "The blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7). But this does not include physical and mental restoration. We may

yet make many hurtful mistakes and we need to study to show ourselves approved unto God, even though our hearts have been washed whiter than snow. The physical man is still subject to suffering and death, man still earns his bread by the sweat of his face, and women continue to bring forth in deathly travail. Though one may be saved from all sin spiritually, there is still need for the physician, the drug store and the undertaker's establishment.

But even though we are not "saved from physical and mental weaknesses in life, today the wilderness and solitary place of our inner man may rejoice and blossom as the rose. The garden of our heart may blossom abundantly, and rejoice even with joy and singing. Our spiritual eyes may be opened and our ears unstopped. The spiritually lame man may leap as a hart, and the tongue of the dumb sing. Waters may break out, and the parched ground of our experience become a pool of salvation and the thirsty lands springs of water. In the habitation of dragons—depraved sinful heart—where each lay, may be grass with reeds and rushes.

But while we rejoice today in a Savior who saves man in this life from the guilt, practice and pollution of sin, we must look to the final day of redemption for the complete restoration of our minds and bodies which continue to suffer from the effects of sin; for in the fullest sense of our text, Jesus came not only to save man from his present sins, but to save him TO all he lost in the fall of Adam.

The beloved John had witnessed the literal fulfillment of Isaiah's prophecy concerning Jesus where it reads, "He is despised and rejected of men: a man of sorrows, and acquainted with grief."

John had seen the Christ wounded for our transgressions, and bruised for our iniquities. He had seen Him oppressed and afflicted without opening his mouth. He had seen Him brought as a lamb to the slaughter, and as a sheep before her shearers is dumb. He had seen Him taken from prison and from judgment, and cut off from the land of the living. He had seen His grave made with the wicked, and with the rich in His death. But John no doubt remembered that Isaiah's prophecy didn't stop with Jesus in the tomb; and that he continued his prophecy by saying, "He shall see the travail of His soul, and shall be satisfied." And while John saw His Lord drink the bitter cup and heard Him say "It is finished," he also felt the shock of an earthquake that was mightier than Roman seals, and beheld a radiant form whose life was stronger than death. He had gazed at his ascending Lord and felt the power of Pentecost. Then before his earthly mission was finished, God had him take up the prophecy where Isaiah had left it, and beyond where he had seen it fulfilled during the life of Christ, and tell us still more concerning the future.

After finishing the letters to the seven churches of Asia, John said: "I looked, and, behold, a door was open in heaven and the first voice which I heard was as it were a trumpet talking with me, which said, Come up hither, and I will shew

Wonderful Christmas Morn

*Leaving the radiant glory
That circled the Father's throne,
Up in the heavenly places,
Where shadows are all unknown,
S'oping to Bethlehem's manger,
Low with the beasts of the stall,
Came He, our blessed Redeemer—
Jesus—our "All and in All."*

*"Glory to God in the highest!"
How sweetly the angels sing!
Oh, 'tis a wonderful message
Of "Peace," and "Good Will" they
bring—
Joy that shall be to all people,
For Jesus the Christ is born,—
Savior and King and Redeemer;
Oh, wonderful Christmas morn!*

—BELLE STAPLES in *The Wesleyan Methodist*

thee things which must be hereafter." And as John rose from Rome's little detention camp among the jagged hills of Patmos, and reached an altitude high enough above the fog of earth's seas to behold heaven's great white throne, there was spread before his vision the terrible panorama of the final great Judgment Day.

Among all the things that John saw, that which attracted his closest attention was a book written within and on the backside, sealed with seven seals and in the right hand of Him that sat on the throne. John seemed to understand the meaning of this book at a glance: for in ancient time the law was that when one person became indebted to another and couldn't pay he must become a slave to the one whom he owed, and this was drawn up in writing and placed in a book sealed with seven seals. Thus, being a slave, he had no way to pay and must remain in slavery the balance of his life, or until the year of Jubilee; unless a near kinsman would pay the indebtedness for him and by this means have right to take the book and loose the seals and let the slave go free.

So John saw the poor human family under the hammer of the law, sold under sin, eternally doomed, in abject slavery to the devil, unable to pay the penalty of the law. The Judgment Day had come, and no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to so much as look thereon. All heaven was breathlessly mute and John was weeping. Mankind's promised redemption seemed a failure. But one of the elders saw John's despairing grief and said to him, "Weep not: behold the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." And John looked, and, in the midst of the elders stood a Lamb as it had been slain, having seven horns and seven eyes. And the Lamb came and took the book out of the right hand of Him that sat upon the throne.

The taking of this book seems to me the most sublime act recorded in the Bible. The Lamb is none other than the Son of God, and while the blood of Jesus Christ cleanses from all sin in this life, the efficacy of its final consummation is not reached and will not be reached 'till the Great Judgment Day, when the mighty arm and worthy nail-pierced hand of Jesus Christ reaches the purchased possession in the form of the book of seven seals.

This act, as Dr. Seiss has well put it, "includes all that suffering creation, and the disinherited saints of God have been sighing, and crying, and waiting for, for these long ages—for six thousand years of grief and sorrow. It is the act which carries with it all else that is written in the succeeding part of this glorious revelation. It is the act by virtue of which the world is subdued, Babylon judged, Antichrist destroyed, the dragon vanquished, death overthrown, the curse expunged, the earth made new and the reign of everlasting blessedness and peace made to cover its hills and illuminate its valleys, and transform it into an unfading paradise of God. It was the lifting of the title-deeds of the alienated inheritance—the legal act of possession of all that was lost in Adam, and paid for by the blood and tears of the Son of God."

The advent of the Savior into this world means exceeding abundantly above all that man has ever been able to ask or even think. To believe that Jesus is able to save His people from their sins in this life baffles the faith of many. Nevertheless, those who be-

lieve and have their robes washed white in the blood of the Lamb are the ones who will enjoy the final completeness when we shall have perfect minds and immortal bodies in a land to whose beauty nothing can possibly be added.

Bible Holiness

By REV. E. P. ELLYSON
I. Holiness Defined

MISUNDERSTANDING and controversy may often be traced to lack of definition. Daniel Webster attributed much of his success in debate to his carefulness in definition. For clearness of thought and understanding attention must be given to definition. When two or more persons are concerned if they do not have the same understanding as to the meaning of the terms used they cannot have the same thought. This is as true of Bible reading and theological discussion as elsewhere. To understand the Bible we must have the correct meaning of the words used, and the same is true of theological discussion.

It is evident that the word holy or holiness is not always used with the same purport. When the word is used relative to persons it may mean something different, or more than when it is applied to things and places. There are at least two distinct phases of meaning to this word, and it may sometimes be used to express one phase or the other phase, or it may sometimes be used to include both phases at the same time. For intelligent study and expression these differences must be noted.

Holiness has first a purely religious meaning. Religion has to do with a man's belief relative to a supreme being,—a god, and man's attitudes and activities relative to that being,—worship. From this standpoint Web-

ster defines the word holy as "Set apart to the service or worship of God; hallowed; sacred; reserved from profane to sacred use."

Our world is full of religion. Everybody is religious. There are many different systems of religion such as Buddhism, Mohammedanism, Confucianism, Mormonism, Romanism, Christian Science, etc. In these religions morality is often not an essential part, if indeed the fact of sin is at all admitted. About three years ago we were in attendance at two different missionary services, one in Tennessee and the other in Oklahoma, where the speakers in each case were from India. Both had brought with them a number of images of the gods that had been used in worship in that country. In showing these to the audience a number of them could only be named without description as they represented that which was too vile to be mentioned in a mixed congregation, their character was impure and the worship offered to them was impure. Now the word holy is sometimes used in connection with all of these systems of religion; and it may be thus used correctly in its purely religious meaning of devotion to the cause and service of religion.

But this definition is entirely insufficient for the Bible use of this word. The religion of the Bible is Christianity, but Christianity is far more than a religion; it is more than a doctrine of and belief in a god and devotion in service to that god. Christianity gives rise to a religion, the only true religion, and hence the Bible use of the word holy carries with it all of its religious meaning, it is devotion to the true God and to His service. There has ever been a tendency to reduce Christianity to a mere religion, to an assenting to creeds, performance of rituals and devotion to church activities. We fear there are very many who profess to be Christians who are but Christian religionists and whose holiness is but devotion. Much of the Roman Catholic use of the word holy,—holy father, holy communion, holy water, etc., is of this nature and henceforth their Christianity is mostly a religion. And in Protestantism there is much of ritualism and theological holiness, a formal holiness very different from Bible holiness. Such holiness differs from that of the Hindu and Mohammedan only in that it is devotion to a better religion.

Christianity is a person, a life, an experience,—a true character as well as a doctrine, a belief and a service. Christianity is moral and in it there is no divorcement of religion and morality. The holiness of the Bible must be defined in terms of morality as well as religion. Morality has to do with right and wrong, the condition and activity of persons relative to the moral law or the true standard

CHRIST, "THE ROSE OF SHARON"

By JAMES NISBET

*As flowers upon a table
Shed a pleasant perfume round,
Even so, in Bethlehem's stable,
Is a sweeter fragrance found;
There the wondrous "Rose of Sharon"—
Blossoms out for you and me,
Yes, 'tis He, whom prophet's daring
Once proclaimed was Christ to be.*

*Thus to Christ the fairest flower
Wise men journeyed from afar;
Hearing of His kingly power,
Led in safety by a star;
Lo! they bring Him costly treasures;
At His feet they kneel and pray;
Angels sing in tuneful measures—
"Christ the Lord is born today."*

*Let us go to Bethlehem's manger
As Magi did of old;
Let us to this Princely stranger
Give our hearts instead of gold;
See! His star shines bright as ever,
Forward! While it lights our way,
And to Christ the Blessing give—
Give our hearts this Christmas day.*

of right. From this standpoint Webster defines the word holy as "Spiritually whole or sound; unimpaired innocence and virtue; free from sinful affections, pure in heart, guiltless." Bible holiness is righteousness, freedom from sin.

Bible holiness, then, is both moral and religious, it is freedom from sin as well as creed and service. When it is applied to things without moral qualities it has the meaning of devotion and sacred, but even here there can be no suggestion of anything unclean or vulgar. When it is applied to persons where moral qualities are present it has always the double meaning of devotion and freedom from sin. This double meaning may not always be recognized but the neglect of either part is detrimental to true holiness.

A person who has the experience of holiness is no longer common. Not at all in the pharisaical sense, but in a true sense, he is separated from the common and profane and his service is no longer ordinary and secular. He is

still in the world, and has to do with the things of the world, but he is not of the world. He is God's man, devoted to God's service. He may not be an ordained minister, but he is separated, so that whatsoever he does whether it be eating or drinking or whatever it may be, it is a service of God's child. This is often but little realized and hence not largely practiced, especially in the smaller details. The heathen often put us to shame in their devotion to their religion. Our holiness is sometimes very weak from this standpoint.

A person who has the experience of holiness is freed from sin. Not at all in the sense of "I am holier than thou," but in a true sense, he is made better, very much better morally; the experience is one of character. True holiness always affects character, makes for purity, frees from sin. It is this phase of holiness especially that is the glory of Christianity. This holiness is found only in Christianity, is taught alone in the Bible.

between "evil thoughts," and "thoughts of evil." According to Christ's own statement in Mark 7:21 "evil thoughts" proceed out of the "hearts of men," while "thoughts of evil" enter into the mental current, either through Satanic suggestion, or by the mind's being called upon to contemplate that which is wrong. You are not responsible for Satan putting "thoughts of evil" in your mind, nor are they your property unless you make them so; hence when these Satanic suggestions are thrust into your mind, don't let the Devil tell you that if your heart were pure you would not have them, but call upon God to rebuke the Devil, and he will have to go. If I should speak of the "White Slave Traffic," or the "Liquor Traffic," you would almost instantly have thoughts of these "twin sisters of hell," but those thoughts would not necessarily come from your hearts. So we must distinguish between the two. There is a difference between temptation and sin. No matter how severe the temptation, nor how long and protracted the test may be, so long as your will holds steadfast, and refuses to yield you have not sinned. It is only when one gives up to the temptation, that one becomes involved in sin. There is a difference between faith and presumption. A real faith that exercises belief and trust toward God and Christ, must be and is founded upon God's immutable, irremovable Word, while presumption takes its own premise as a base of action, in the absence of a positive promise, or proof from the Book of God, and hence forms its Judgment on probable grounds. One of the tricks of the enemy is to push the unsuspecting soul over the cliff of presumption, by suggesting that if he had faith he would undertake the spectacular, the unusual, the heroic, etc., when the facts in the case are that real faith never operates outside of the divinely appointed pathway, nor moves contrary to the divine schedule. Presumption is a stranger to the sweet will of God, operates outside of the divinely appointed pathway, and moves contrary to the divine schedule. Hence unless you have positive evidence that your unusual, out of the ordinary undertaking is wholly within the will of God, and that it lies within the divinely appointed pathway, beware lest the Devil get an advantage over you, for we must not be ignorant of his devices. There is a difference between serving God from the mere standpoint of duty and serving Him out of pure love. While it is true that those who serve God out of pure love for Him—have His law written in their hearts—and the principle of duty implanted in their souls, and those who serve God mainly from the stand point of duty have some measure of His love in their hearts; and while it is true that the principle of duty is essential in some stages of grace, yet those who are incited to serve God simply from a duty stand point, can never hope to become full grown saints, nor produce the best, sweetest and most mellow fruits of holiness. If you desire to build a holy character, enjoy the unclouded favour of heaven, and reach your maximum of efficiency, then you must move over into the torrid zone of full salvation, and learn the secret of serving God out of perfect and personal attachment to Him.

BILLINGS, MONT.

Discriminating Between Things That Differ

By J. A. KRING

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent" (Phil. 1:9, 10).

AT the time the Apostle Paul penned these lines to the church at Philippi, he was a prisoner at Rome. Philippi was renowned in history, for it was there after the death of the Great Julius Cæsar, that Octavius, the Augustus Cæsar, grasped the sceptre of the world, having defeated Brutus and Cassius. Ten years prior to the writing of this epistle Paul and Silas had visited the place, which was the chief city of Macedonia and made the beginning of European evangelization. Lydia was the first convert to the Jesus religion. She was of the city of Thyatira, one of the cities of Asia where Paul had desired to go, (but was forbidden of the Holy Ghost), a seller of purple, but at this time living in Philippi, where she was plying her business. Her conversion took place on a Sabbath morning, at the river side, and she opened her house to the evangelists, and hence the first stone of a great Christianized Europe was laid. A little later on a demon-possessed girl was beautifully saved, and the persecution became so great that it resulted in the evangelists being thrust into jail and their feet made fast in the stocks. But at the midnight hour they sang praises to God and prayed, a great earthquake followed, the jailor and all his household were converted, the little church got its feet down, and the good work went on.

For ten years the little church has been growing, but now the dear Apostle, their spiritual father, is a prisoner at Rome for the first time. This church's sincere affection for the Apostle had been manifested by its ministering to him twice when he was in Thessalonica and once while he was in Athens. But they did not stop with that, for here they had sent by the hand of Epaphroditus (Phil. 4:18), making the fourth time that they had ministered to his need. And now we have his tender and loving letter to this church, written at the end of the year 62, or at the beginning of 63, A. D.

In this first chapter he sets before us the elements of a complete Christian. He prays for them that they may increase in love more and yet more; that is in divine love; and in the accurate knowledge of divine things; and in all judgment,—which in the original means the exercise of the five spiritual senses of the soul, which discerns the facts of the spiritual fields of revelation, just as the physical senses discern the facts of creation and gather knowledge from the kingdom of nature—and all this for the specific purpose of being able to discriminate things that differ. The Greek *dokimazein* in verse 10 means to try, to test, to prove, etc., while *diaphrononta* has as one of its meanings *to differ*, hence with the above qualification for which the Apostle prayed, we should be able to discriminate between things that differ. And the importance of such a qualification is clearly seen when we stop to consider how badly things are mixed in this world. There are so many false systems of religion, so many doctrines of demons; and things, and people are in such a muddle, mix and tangle, that unless one is familiar with God's Book, and what it teaches, and has an experience that is in harmony with it, he is in danger of getting into the fog of materialism, and losing his way. And even those who are saved and sanctified if faithful to God must go on and increase in things divine, and learn to live the sanctified life, and by use of their spiritual senses become skilled in the Word of Righteousness, and proficient in distinguishing things that may look alike but are quite different.

Briefly, let us look at some things that are different. The Bible makes it quite clear that there is a difference between heart purity, and maturity. The first is secured at the end of a complete consecration, and a living and appropriating faith in the merits of the shed blood of the Lamb of dark Cavalry, while the second may take years of close walking with God, living in the center of His will, and patiently enduring all that men and devils can inflict, and all that a wise Providence will permit. There is a difference

THE GENERAL NAZARENE YOUNG PEOPLE'S SOCIETY

By REV. DONNELL J. SMITH, President

BY the action of the Sixth General Assembly there has been provided for the Young People's work in our church a General Organization. The work begun among the young people in past years has been perfected in so far as its organization is conceived. The new Manual will contain the Constitution of the local, district and general Societies. It will be observed that only the smallest amount of machinery—the simplest form of organization—has been provided. It was the persuasion of all that a complex organization would hinder rather than help in the proper and useful functioning of this department of our church. Looking forward into the four years that lie before us, the years in which we must establish the right and need for our existence, we see no great program that we must adopt; rather just two or three commonplace objectives which we trust by the help of God and the co-operation of the entire organization to attain unto. We see a great truth in Kipling's words, "The strength of the Pack is the Wolf, and the strength of the Wolf is the Pack." As the general organization actually ministers to the local societies its great importance and actual necessity will become self-evident. Our first objective is to render real, definite help to the local society. Our second objective is to confront our young people personally with the challenge of Christ and His cause; to give to them great spiritual vision; to strive for the building up of a spiritual morale that will make them "Conquerors" and "Overcomers." However, it must be ever recognized that the general organization will be able to serve and aid only in proportion as it is vitally bound up with the local societies. To this end we will outline briefly the manner of the organization and the work of the General N. Y. P. S.

There are seven officers in the General N. Y. P. S. These constitute an Executive Committee. The work of the N. Y. P. S. is grouped under five departments, each department being presided over by one of the officers of the General N. Y. P. S. The five departments are Organization, Conventions, Missions, Evangelism and Literature.

The Department of Organization is under the direction of the president Rev. Donnell J. Smith. All matters pertaining to the organization of local and district societies may be referred to this department. It will be the object of this department to labor toward, to encourage the organization of a Young People's Society in every church in our connection, also to secure the organization of all local societies into a District N. Y. P. S. At present less than half of the Districts are organized. A survey of the Young People's work in our church discloses the fact that the organized Districts are making by far the more rapid progress. It is not mere organization that we want, but the good that organization can do for the local societies and thus for our young people.

The Department of Conventions is under the direction of Rev. H. B. Macrory. The District Convention which is the natural outcome of a District organization is the greatest incentive, inspiration, and source of spiritual blessing to the Young People's work that we know of. The coming together of our Young People for the consideration of the opportunities, the possibilities, and the hindrance to Young People's work; for prayer and anointing of the Holy Spirit; for increase of zeal, enlargement of vision and deepening of the devotional life is a mighty boon. Every local society ought to be enthusiastic in their support of Conventions. The work of no department of the General N. Y. P. S. surpasses that of the Department of Conventions.

Third, is the Department of Missions. Rev. S. S. White is in charge of this department. As the church so the N. Y. P. S. is missionary to the very core. The program along missionary lines is to back up the program of our Foreign Board and Church with all our strength and resources. Through this department will be provided a monthly missionary topic, also articles that will give to our young people a back ground for the great work of our church at home and abroad.

Fourth, is the Department of Evangelism, under Rev. Jarrette Aycock. We are not dreaming of a great organization, rather we want an army of the finest young manhood and womanhood, consecrated

Nazarene Young People's Societies

to Jesus Christ and His cause, having sworn eternal allegiance, that will serve as a vanguard, shock troops or minute men in the great battle being waged by our church for full salvation. This department through special topics, articles and helps will seek to discipline and inspire our young people along the lines of Evangelism.

Last, is the Department of Literature. Harry M. Messenger of Chicago is in charge of it. This department may be referred to as the N. Y. P. S. Arsenal. Its work is to arrange for the publication of Topic Cards and all literature for the N. Y. P. S. We trust in course of time to be able to offer to the societies a selection of literature and helps for young people's work that will meet their need.

In conclusion we would suggest that a few minutes be devoted by each society to the consideration of the General N. Y. P. S.

A DISCUSSION OF THE YOUNG PEOPLE'S TOPIC

For Sunday, December 30

By JARRETTE AYCOCK

Subject—Revival

Wilt thou not revive us again? Psalm 85:6.

LESSON: 2 CHRONICLES 15.

THE NEED OF A REVIVAL:

Where there is a coldness,
Where there is worldliness,
Where there is sin.

THE SOURCE OF A REVIVAL:

Is God. "Wilt thou."

Human effort alone cannot produce a revival.

HELPS TO A REVIVAL:

Prayer.

Personal work.

Advertising.

THOUGHTS FOR DISCUSSION:

1. What can young people do to help in a revival?
2. Who are the subjects of a revival?
3. What are some of the privileges of a revival?
4. What was the greatest revival you were ever in?

THOUGHTS ON LESSON:

1. A turning from sin, and a turning to God. Verse 8.
2. When God came on the scene the people came. Verse 9.
3. They were liberal. Verse 11.
4. They were in earnest. Verse 12.
5. They had joy and rest. Verse 15.
6. Asa remained true. Verse 17.

THE BIRTHPLACE OF LEADERSHIP

By REV. D. J. SMITH

THE world waits for leadership. After the great have lived and died men turn to behold and honor their birthplace. But whence shall we turn to look for new leaders and where is the birthplace of leadership.

It was inconceivable to Nathanael that Messiah should come from Nazareth. From such an environment he could not believe that anything of excellence could come, much less the Christ. To his question Philip could make no other reply than, "Come and see."

Consider the environment, the circumstances in the life of Jesus! Would one naturally think that such would be productive of the greatest man that ever lived. We never think of great men being born in a manger. The world is supposed to prepare a place of honor for the great. But for Jesus there was found no room in the Inn, and we read the shepherds found the babe lying in a manger. We do not commonly think of great men being subject to the most irksome routine of life. Yet Jesus returned at the age of twelve to live in subjection to his elders, the pursuit of his father's trade, a life submerged in a dull commonplace routine. Again we do not think of a great and good man spending all but his entire life in such a town as Nazareth. It was with no pride of the place where he was born that Nathanael asked his question. It was the honest doubt whether out

of a town of such reputation as Nazareth any good thing could come. Yet Jesus did, and the very name became a part of his public title. All the scornful reproach which the name had come to imply was connected with his name, and even when hanging on the cross they placed beneath him the inscription, "Jesus of Nazareth."

Leadership is an inward dynamic rather than something that springs out of circumstances and environment. The spirit in man may be superior to his environment. If the reverse of this were true we would look to the palace for leadership; to the home of wealth and refinement. It has been said, "Genius knows no geography; brain power may grow in isolation; skill can be developed in a corner; the desert sands become the birthplace of the prophet; and the Mount the seer; the president comes from obscurity; the preacher from the forest; the reformer from the wilderness." When we mark "the measure of the fullness of the stature of Christ," His spirit, His fearlessness, His power of endurance, His sincerity, His love and passion we see how it was, though hemmed in and girt about with untoward circumstances, He rose superior to them all.

The day in which we live calls loudly for moral, spiritual, and Christian leadership. From whence will it come? The unexpected and untoward places? Nazareth will still be the birthplace of leadership. And more than all else the Man of Nazareth. He who spoke to a little company of men and said, "Follow me, and I will make you fishers of men." It is in Him that the dynamic for moral and spiritual leadership is to be found. The men who followed Him became leaders. The marvel of Pentecost was that a company of unlearned fishermen had become leaders of a movement so great that the so called leaders of the day knew not how to cope with it. The great question we must face and answer is, "Will we let the dynamic, the power and wisdom of that LIFE, and that DEATH possess us and make us fishers, witnesses, leaders?"

THE SOURCE OF POWER

By STEPHEN ALVIN ZUBER

WE HEAR, read and talk so much about power these days, yet pulpit and pew are frequently void of it. No use of the three year old child talking about the strength of his father's arm unless he will allow the hand of that strong arm to lay hold of its own tiny arm. They say, "Purity is power." The influence of purity commands power, and purity itself is an essential qualification and condition of power; but purity is not power.

The cleanliness and absolute purity or the mechanism and wire-conductors of the electric power, house, of the whole apparatus, does not constitute the power. The power is generated or exists already. Prayer is a long step toward the reception of power (Luke 11:13) and is a scriptural requirement; but prayer, however unctuous, is not the power—only the lever, as it were, that moves the omnipotent arm of Jehovah. All power is in Him (Matthew 28:20) and whosoever knows how to move Him realizes a divine dynamo (Acts 1:8) to both will and do. The eternal dynamo must be planted in the soul. Tarry you must (Luke 24:47) if you would receive Him: It is by Him only that power comes: *Truly I am full of power by the Spirit of the Lord.* (Micah 3:8) *"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts (Zech. 4:6)."*

The consciousness of a definite reception and possession of the promises of the Father (Joel 2:28, 29) made Peter the hero of Pentecost. Prayer in itself is as unsatisfying to the human heart as is the arm that reaches out for a loaf to satisfy a hungry stomach. It is the answer—the loaf, that brings the elements of strength and satisfaction. When the Spirit of God broods over—chaos itself must yield and swing into life and harmony.

Make no attempt at power unless you are ready and willing that your heart shall be purified by faith through the operation of the Holy Ghost who shall be in you and abide forever (Acts 15:8, 9; Eph. 5:23; 1 John 1:7 and John 14:15-23).

Though there be no manifestation of any definite specific gift imparted; power and fruit, fullness and faith, must and are manifest in every Spirit-filled person (1 Cor. 12:11; Acts 1:8; Gal. 5:22-24; Acts 2:4; Acts 6:8 and 7:55; Acts 11:24).

If you desire power—get HIM.

Dear Children:

There is no need for me to ask you if you love Christmas, is there? To boys and girls born in Christian lands, it is the happiest time of all the year. But while you are waiting so eagerly for this next Christmas day to dawn, with its presents and good cheer, I wonder if you wouldn't like for us to have a little talk together about that spot of earth where the very first Christmas was held? You know where it was, don't you? It was the little town of Bethlehem, which was a very old town even if it wasn't very large.

It was to this same place, in harvest time, that young Ruth had come from her heathen country, so many, many years before. She wanted to serve the true and living God, the God of the Israelites. And when God looked down and saw the earnest desire in her heart to become one of His people, He received her, and made a special place of honor for her among them.

It was in Bethlehem too, that King David was born. Not a king then, oh no, just another little baby boy in an already big family of boys. It was here that he grew up, a strong, active, ruddy-faced lad, who roamed the neighboring hills, tended his father's sheep, practiced on the prowling foxes and wolves with sling-shots and pebbles, and learned to bring sweet music from his harp.

Long years afterward, when David had become a very brave soldier, fighting for his country, he still remembered Bethlehem and loved it better than any other place. Let me tell you a little incident which proves this.

THE OLD WELL BY THE GATE AT BETHLEHEM
You all know that many years of David's life were spent in driving the Philistines out of the land of Israel. They were very bad people, who were always fighting, and stealing, and they caused the Israelites a great deal of trouble. David led his men in many fierce battles against them, and suffered many hardships, too, before they were at last conquered and driven away, leaving the land of Israel in peace. At one time the Philistines had poured down over the border, a great horde of them, captured the town of Bethlehem and were using it as their garrison. Big, savage, Philistine soldiers clanked through the narrow streets, frightening the people; they kept watch from the hillsides, and spread themselves out over the valley of Rephaim. We may be sure that there were more of them than of the Israelites, who, the Bible tells us, were in the hold, which probably means that they had a hiding place in some cave, maybe the cave of Adullam, and behind the great boulders of some steep, rocky mountain side, where David and his men had to play a watching, waiting game, until the best time came for them to rush out and attack their foes.

It must have been tedious work, this waiting, and hot, too. For again it was harvest time around Bethlehem, and the sun beat down with stifling heat upon the field and valley; and upon the barren, rock-strewn slopes of their hiding place.

DAVID GREW THIRSTY

It may be that from some cavern's mouth David had been keeping watch over the sun-scorched plains below, until weary with the heat and glare, he closed his eyes and leaned back against the rocky wall. Anyhow, he grew thirsty, and his mind went back to Bethlehem, the place where his happy boyhood days had been spent. Directly by the gate of the little town was a well of clear, cold water, where he had stopped hundreds of times to quench his thirst. He remembered just how the old well looked; there was a perfect picture of it before his mind's eye. And he knew just how the water tasted! Was there ever water like it anywhere else in all the world, so sweet, so cold, so refreshing.

THE HOME

Conducted by MRS. J. T. BENSON

As David thought the years fell away. He forgot the hardships, yes, and the honors which had come to him, as a man. He was a bare-foot boy again, wanting more than anything, else on earth a deep satisfying draught of that pure, sparkling water from the old well at home. The Bible tells us David so longed for that water that he exclaimed, "O that one would give me to drink of the water of the well of Bethlehem which is by the gate."

A DANGEROUS UNDERTAKING

Now, I am very sure that he had no thought of anyone trying to fulfill his wish. Was not

O Little Town of Bethlehem

*O little town of Bethlehem,
How still we see thee lie,—
Above thy deep and dreamless sleep,
The quiet stars go by.*

*Yet in thy dark street shineth,
The everlasting light;
The hopes and fears of all the years,
Are met in thee tonight.*

*For Christ is born of Mary,
And gathered all above,
While mortals sleep, the angels keep,
Their watch of wondering love.*

*O morning stars, together,
Proclaim the holy birth!
And praises sing to God the king,
And peace to men on earth.*

*How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts,
The blessing of His heav'n.*

*No ear may hear his coming;
But in this world of sin;
Where meek souls will receive Him still,
The dear Christ enters in.*

*O holy child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.*

*We hear the Christmas angels,
The great glad tidings tell;
O, come to us, abide with us,
Our Lord Emmanuel!*

—PHILLIPS BROOKS.

Bethlehem garrisoned by the Philistines? And yet, that is just what three of David's soldiers determined to do. You see they loved their brave leader very dearly, they had gone through great dangers with him, and rejoiced together in victory, and they couldn't bear for him to long for a drink of water, and make no effort to get it for him. So these men drew aside to whisper the matter over, and presently they slipped away on their dangerous journey, which might cost all three of them their lives.

We don't know how they managed it; whether they disguised themselves in some way, and fooled the Philistines or whether they made a quick, bold attack, but the fact remains that they got through the enemies' lines somehow, and actually drew water, under their very noses, from the well by the gate, at Bethlehem! Then they carried it back in triumph to their beloved commander.

Don't you know that David was surprised, and touched? He was shocked too, for he knew what great risk these three men had run in order to get the water, and he felt that he could not drink it. So, standing before them, he looked up to heaven, and said, "Far be it from me, O Lord that I should do this, for does not this water represent the blood of the men who went in jeopardy of their lives?" And in the silence which followed he slowly and reverently poured out the water as an offering unto the Lord, for he felt that God alone was worthy to accept such a sacrifice.

BETHLEHEM AND KING DAVID

Well, all of you boys and girls know that David became a very great king, and that the nations round about Israel learned to respect him, and to let his kingdom alone. They saw that the true God whom he served guided him in all he did, and gave him victory over those who came up against him. And his town people, the folk at Bethlehem were very proud of him, and their little town. Hadn't the king been born there? Didn't they all remember the merry sun-burned lad who had played in their streets, the youngest brother of those seven tall handsome sons of Jesse?

And long years after David's life had been lived out, when he, and all the people of his day had been laid to sleep with his fathers, the little town of Bethlehem still held up its head very proudly because it had been the birth place of the great king.

Oh, of course the big city of Jerusalem a few miles away, was where his splendid palace had been built, and where he had lived as a king. But the Bethlehem folks didn't think much of that, he hadn't been born there. So through the years, they continued to point out to strangers the place where his home stood, the well from which he drank, and the paths over which he had led his flocks to pasture.

BETHLEHEM AND ITS GREATER KING

And yet, if they had realized it, Bethlehem had far better claims to greatness than that of being the birthplace of King David. For another king was to open his baby eyes to the light of the earth in this same little town. And this other little Bethlehemite, in whose veins would run the blood of Ruth, and of David, would be born a king, the true king, of whose dominion there would be no end. The prophet Micah had tried to tell the people about it hundreds of years before. He had said, "And thou, Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come who is to rule in Israel; whose goings forth have been from of old, from everlasting."

But the people of Bethlehem didn't pay much attention, so that when the time came for the little baby king to be born, they were not ready for Him at all. There wasn't a vacant room for Him in the town, and His parents had to find a place in a stable. The folks just slept on in their beds and didn't even know that the king had come that very night in their midst! There was not one of them up to greet Him, so the Lord had to send a choir of angels to sing a song of joyous welcome, and lead the simple minded shepherds to come to look and worship, and put into the hearts of some devout wise men living away off in another country, to bring Him beautiful presents, else He would have gone without any, which wouldn't have done at all for the little heir of a royal line!

The Bethlehem folks had no part in it. They had missed the greatest thing which ever happened in their town! Too bad, wasn't it?

I wonder if you are like them? Have you made room for King Jesus in your heart and life, or is He crowded out?

REV. AARON HARTT

HARTT—In the death of Rev. Aaron Hartt, which took place at his home in South Weymouth, Mass., the 10th of November, the New England District of the Church of Nazarene lost her oldest minister, and the holiness movement one of the noblest and most efficient promoters. Father Hartt was eighty-three years of age. His illness of a couple of weeks was borne with more than Christian resignation, yea in the triumph of faith. It was an inspiration to visit this man of God and hear his exultant testimony to the all sufficient power of grace. He passed peacefully away to be with Jesus whom he preached and loved and adored so many years. Mother Hartt who stood by his side for fifty-six years feels keenly the parting, but is wonderfully sustained of God. They were lovers to the end. On his sick bed, Father Hartt said, "Mother you never looked so good to me as you do now."

Five children are left to glory in the heritage of such a holy parentage; Julius of Hartford, Conn.; Guy of South Weymouth; Rev. Bertrand of Groten, South Dakota; Mrs. Norris of Brockton, Mass.; and Mrs. Gleason of Woodstock, Ontario, Canada. All the children except the preacher son were present at their father's dying bed and attended the funeral, which took place from his late home; District Superintendent Beers in charge. The scriptures were read by Rev. E. D. French of Lynn, prayer by Rev. F. Shields of W. Somerville. Short addresses were given by Revs. A. B. Riggs and W. E. Smith; Miss Lula Barnard sang two beautiful selections. The closing prayer was by the District Superintendent, who also officiated at the grave. Burial was made in the Brockton cemetery. A memorial service in honor of Father Hartt was held in the Cambridge Church of the Nazarene Sunday the 18th at 2:30 p. m. The principal address was given by General Superintendent Goodwin, who emphasized the stalwart character of our brother, and many of the pioneers of holiness who dared to step out for their convictions of truth and begin a church that represented the New Testament ideal. Revs. Beers, Shields, Nease, Brown, and the pastor of the church followed in heart-felt tributes of appreciation of this father in the gospel.

Father Hartt was indeed a man of God. He was converted at an early age, at Jacksontown, N. B. Canada. His father Samuel Hartt was a rugged preacher in the Free Christian Baptist Church. The mantle of the father fell upon the son. Coming to Boston while yet a young man, Brother Hartt drifted into an indifferent state as to religion, although as he said, "I was a member in good and regular standing in an orthodox church." He was wonderfully reclaimed and soon after gloriously sanctified and called to preach the gospel. His ministry of more than forty years was most fruitful. In 1882 God definitely called him back to his native province to preach holiness to the Free Christian Baptists. Out of the ministry there, the Reformed Baptist Church of Canada was organized which has resulted in the salvation of a multitude. Probably no other holiness preacher in the East ever performed such a far-reaching ministry. Several of our churches in New England enjoyed the inspiration of his pastoral care.

Everywhere Father Hartt went, either as evangelist or pastor, he left behind him a holy influence. He had the face of a seraph and bore the message of a full salvation. His preaching was always scriptural, unctuous, edifying, and convicting. Great revivals attended his labors. He avoided all side-tracks and side-issues and held to the main line. He knew how to prevail in prayer; he often prayed the heavens opened when things all around seemed dry and desolate. He magnified the ministry of intercession to the last. Few excelled him in the gift of song; what a blessing he brought to our Assembly by his singing! It seemed as though the angels must have ceased their music to listen to Father Hartt magnifying the blood of Jesus in holy song. On his dying bed when the writer visited him the old warrior roused himself and sang, "I had rather be the least of them who are the Lord's alone, than wear a royal diadem and sit upon a throne." He had called us back to sing it and when he finished he fell back upon his pillow with holy laughter and said, "You may go on now."

The next greatest blessing to the Baptism of the Holy Ghost. God gave Father Hartt a beautiful humble, sacrificing helpmeet, in the woman who stood by his side for nearly sixty years. He loved to praise his wife in the congregation. She could not hear his words but she could see the glad response on the faces of the congregation. He would take Mother Hartt by the arm and lead her forward and sing to the delight of all. Her countenance

radiant with the glory of God, and tears of holy joy filling her eyes, Mother Hartt would wave her hand to the great congregation: her looks were more eloquent than words. Her many friends will be glad to learn that she will be tenderly cared for in the home of her daughter, Mrs. Norris in Brockton, Mass.

Father Hartt is the second of the wonderful New England Holiness Nazarene trio to pass away into glory. Brother Short and he are talking it all over now, in the glory world. Our precious Brother Riggs still remains strong and vigorous and full of holy fire. Such men never die. Their ministry is perpetual. We younger men must not let the flag of holiness, held so high by these old warriors, trail in the dust.—W. E. Smith.

"ALBERTA OF THE GREAT NORTHWEST"

It was in February of this year that our attention was first directed, in a special way to this great northwestern country. We were very pleasantly situated in one of the best churches of the central west, enjoying our many friends, a good salary, and a large congregation. But right in the midst of these conditions God seemed to lay the burden of this land, which seemed so far away, on our hearts. It was in April that we called our board together and reluctantly offered our resignation, to take effect the middle of June.

Many had been the strange stories that had come to our ears of the wild northwest. It was depicted as the land of ice and snow and one good lady has written us to know if this is a heathen country (strange indeed the ideas that some people have). No! No! not so much a land of snow and ice as a land of sunshine and fertile fields, magnificent scenery and a wonderful climate. No! No! not a heathen land but one of education, refinement, and high religious ideals. In fact this is a land of churches. Yet there are many districts on these great prairies that are untouched by any religious denomination. This within itself should be a challenge to our church.

In a general way I may say, no country offers greater opportunities both as to material progress and aggressive evangelism. In a recent report of the tariff commission at Washington, D. C. Canada was depicted as the "Land of Promise to the Farmer." I presume there cannot be found a greater wheat belt, in all the world, than western Canada. This year the yield was from forty to seventy-five bushels per acre. There is room yet for hundreds of good substantial farmers. But that isn't all—a greater field cannot be found for Christian service. People are hungry for the old time gospel. We need men, more men, better men, men who are not afraid to fight and sacrifice. Young man, are you of that type? Then come over and help us build the kingdom of Christ. Do not misunderstand me; you must have the qualifications necessary to be a good soldier or you cannot make good here. It is no place for pleasure seekers and soft job hunters. If you are not making good, where you are, it is very likely you would fail here. But here is hoping that some who have ability as builders, will hear the call to sunny Alberta and will answer, "HERE AM I LORD SEND ME."

I must say a few words about Calgary and our work here. Calgary has a population of about 75,000, in every sense a modern city and is located in the foothills of the great Rockies. When we arrived in June we found a small congregation of Nazarenes who were somewhat discouraged, having not had a regular pastor for months. But we found them to be good loyal folk and with a great desire for progress. God is blessing and the church has taken on new courage; the future looks bright and the prospect is that we shall yet have a great church in Calgary.

I. W. YOUNG.

THE LITTLE ROCK DISTRICT ASSEMBLY

The Ninth Assembly of the Little Rock District met in Hot Springs in the First Christian Church. The Assembly was a special occasion in more ways than usual. The General Superintendent was late for the third time in his life. Rev. J. W. Oliver, pastor of the church preached the opening sermon on Tuesday night. His subject was "Limiting God."

Rev. H. Millegan, the local pastor and Andrew Sheets also of Hot Springs directed the choir and District Superintendent Linza and wife sang special numbers at the night services. District Superintendent Linza took the chair Wednesday morning and got the preliminaries out of the way by the time General Superintendent Williams arrived in the afternoon.

Pastor Oliver of the Little Rock church was the speaker on Wednesday night. The Assembly was well attended by Hot Springs citizens and visitors.

The proposal of the Arkansas District to unite the Districts was the main business of the Assembly. The decision to unite was reached before the Assembly met, having been worked out by the Advisory Boards which left only the taking of a formal vote; which was unanimous and the details were left to the two presiding General Superintendents.

Rev. R. E. Dunham represented the Arkansas District in the Assembly. Rev. R. T. Williams, General Superintendent preached Thursday night, Sunday morning and night. His messages blessed our souls to the full and won the hearts of our fellow citizens and visitors. Many of our visiting delegates and preachers availed themselves during the Assembly of the opportunity to take some of the Hot Springs world famous Radio Springs baths.

The entertainment which was furnished by the citizens of Hot Springs was complete. Brother Henson who represented the Bethany-Peniel College also preached his famous sermon on "The Church." This was one of the best messages of the Assembly and was fully delivered and well received. Rev. R. E. Dunham of Morrilton was the speaker Saturday night which proved to be the best soul winning sermon of the Assembly. A real old fashioned "breaking down" and "praying through" time followed this splendid sermon with its strong appeal.

Rev. A. J. Vallery represented the Bethany Training Home of Memphis, Tenn., and Sister Roberts represented Rest Cottage of Pilot Point, Texas; Sister G. M. Akin represented the Orphanage at Peniel, Texas.

H. Millegan, the local pastor operated the book stand for the Publishing House which was well patronized.

The new District was christened, The Arkansas District, and Rev. J. W. Oliver was appointed District Superintendent with his wife Anna L. Oliver as the District Secretary and Treasurer. The churches were well represented and the blessing of God crowned this joyful Assembly from start to finish.

The new Arkansas District with fifty or more churches looks forward to the greatest year for God that the "Wonder State" has ever seen.

H. MILLEGAN, Pastor.

INDIANA DISTRICT

We praise the Lord for His many blessings on the District here in Indiana. We are steadily gaining ground up and down the District. The Assembly years starts well, a number of splendid new pastors and all the old ones are in the harness, pulling fine. The evangelists are doing splendid work and our churches as a whole are making advancement in all lines. Our work is very heavy, we have over eighty churches and some missions, thus it keeps us on the jump constantly. Had a good trip among the churches in Northern Indiana and found them marching on. Have been in Southern Indiana for about two weeks and God is leading the battle on. Many splendid revivals this fall, reaching out and putting in new members.

The District voted for the Board to arrange some help for their Superintendent and Rev. J. M. Wines has been assisting some, and is proving a great help in pushing this glorious work. Mrs. Wines is improving beautifully since her operation and it looks like she will soon be out preaching again. Amen. Brother and Sister Lilenas are proving to be the right pastors for the First Church, Indianapolis. The work is moving forward on all lines. The church has bought a beautiful parsonage for their pastor.

Rev. James Garrison and the good folk at Brazil are building a splendid new church. Frankfort with Brother Stephen leading the forces is making preparations to build their auditorium. Elkhart has their beautiful corner lot paid for and expect to build the \$2500.00 church not later than spring. Brother Mount and his good people at Jeffersonville have recently bought a good church property very cheap. At Kieter's Chapel, where their beautiful church property was lost by fire they have had a nice lot given them and have bought a good church building and it is being moved on their lot. Glory! Since our Assembly we have organized four new churches: at St. Bernice a splendid class of forty was organized by Brother and Sister Burton, uniting with us from the Methodist church. Two splendid lots were given us by Mr. Reed and our heroic class there are erecting a beautiful brick church building with basement. At Petersburg a fine class of thirty-four members led by Rev. J. S. Long climbed into the Nazarene Chariot and are doing things for the Lord. They are erecting a good church building, praise the Lord.

A nice class of about twenty with Brother Burton as pastor has been organized at Dana, Indiana; also a good band out of the Dixie Highway, near

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

We greet you this week from Chicago. We began in our Woodlawn Church on Wednesday night of November 14th, with the Rev. B. H. Haynie. We began with a very fine congregation, and the interest was good from the first service and continually increased through the revival. We had our house packed and a number at the altar, and the interest was very fine. Sometimes we had as many as twelve or thirteen in a single day getting to God.

Some interesting things took place such as I had seldom seen. One Sunday morning a man and his wife and their two sons united with the church. The young men were both deaf mutes, and their mother spelled on her fingers and they laughed and spelled back and praised the Lord and took the church vows. That night one of them came with his mother to the altar to seek the experience of sanctification and she spelled on her fingers and he prayed and talked back on his hands, and finally he leaped to his feet and in his peculiar way praised the Lord and laughed and cried. He reached up and put his hand on his left side over his heart and acted like he had gotten hold of something and begun to pull it up and he seemed to pull the thing out and hold it up and shake it, and he talked to his mother on his hands and told her that God had pulled the old man up that was in his heart and pulled it out and taken it off. Two or three nights later he himself brought a young man to the altar who was also a deaf mute, and helped to get him sanctified. They are planning to have a nice large class of young men, deaf mutes, in that church and one of the young men would make a fine teacher for the class.

Our people came from all parts of the city and even out of town to attend the meetings. When I had been there one week Brother and Sister Aycock arrived and were with me the last week I was in Woodlawn Church. They are among the finest workers I have ever worked with. Brother Aycock helped me get subscriptions for the HERALD. During the ten days that I was in the church we gathered up 103 subscriptions and a number had taken envelopes that had not handed them in, but as the meeting was to go on a week after I left they were going to try to gather them up.

We had taken ten very fine members into the church before I left. Then they were hoping and planning to have a good class to come in by Thanksgiving day and another class on the last Sunday, which was to be Sunday, December 2.

During my stay in Chicago we were down on

Thursday to the Y. M. C. A., and I preached on Thursday morning to a fine class of men. We had four hands up for prayer, and some thirty or thirty-five came and gave their hands and promised to meet me in heaven. We have some most excellent young men there in that Y. M. C. A., the most spiritual that I have met for years. I think Brother John L. Meredith is one among the finest Y. M. C. A. boys that I have ever met.

On Monday before I left Chicago on Tuesday we went back to the Y. M. C. A., and we heard Mr. Sherwood Eddy, one of the greatest travelers and lecturers, it seems, that I have ever heard. He had just visited twenty-two different nations, and his description of the world conditions is the most interesting and in some respects, the most fearful that I have ever heard. His description of poor old Russia was very inspiring in many ways. Russia is getting back on her feet and getting ready to support herself and make a living. He said that in many of the sections he went through in Russia they were ordering the great riding and steam plows from America, and all kinds of fine farming implements, and were beginning to farm on a large scale again as they did before the war, and were making a good living. He said he traveled all over Russia; had no guide, nobody to protect him, and was not in half as much danger as he would have been if he had been in the city of New York or Chicago. He said we hear many things about Russia that are absolutely untrue. While there are many bad things he said there were many things that were good. He seemed to think that Germany and France were in worse condition morally than any other country he had traveled in. He said they were not only in a bad condition financially, but that their real poverty was their morals. He said there were the most degrading and heart-rending things he had ever seen, and he thought that their moral poverty was a thousand times worse than their financial poverty. I enjoyed his lectures. If any of the readers of the HERALD of HOLINESS have an opportunity any time to hear Sherwood Eddy on the conditions of the world it would pay you, beloved, to go and hear him.

I preached my last sermon in the Woodlawn Church on Monday night of November 26th and left Tuesday morning, the 27th, for St. Louis, Mo. I am expecting to hear that Brother Aycock and Brother Haynie closed up with a great victory.

In love,

UNCLE BUDDIE.

convention to our church at Morse, Sask. Here we have a nice band of people. The mayor of the town is a Nazarene. This was a hard fought battle. The community was prejudiced on account of a recent meeting held in our church by a preacher that beat and skinned. It took several days to get a hearing, but on Sunday the house was filled, and, if time had been permitted, a real revival would doubtless have resulted. Brother Tait has resigned the District Superintendency and is giving his time to this church. He will bring it out if anyone can.

The Lord bless our people and preachers in Canada. They are battling against odds. So many of their members leave for the United States. If they send their young people to our schools in the States they don't come back. A good school is needed so they can educate and train their own preachers. It is a wide open field, and many fine and growing cities that need live Churches of the Nazarene. Great numbers of people have gone to Canada from the States, especially Western Canada. Most of the others are English and Scotch, except in Quebec where by far the greater part are French. Every Province ought to have a strong District.

JOS. N. SPEAKES.

EASTERN OKLAHOMA DISTRICT

The work on the Eastern Oklahoma District is in a prosperous and encouraging condition. Since the District Assembly we have been quite busy and have visited several of the pastors and found them looking up and facing the new year with courage and faith for a great year and many souls saved.

Though financial conditions are somewhat discouraging, most of our pastors are pressing the tithe and the budget plan and the majority of our people are catching the vision. We believe in spite of what is called hard times our work is going to be better supported than ever before, and as a result, our pastors will be more aggressive, and great revivals will crown their efforts.

Several of our pastors have already had, or are having good revivals, and we have every reason to be encouraged.

I never felt better about my work in my life than I have since the last District Assembly, and the Lord is blessing both my soul and my ministry in an unusual way.

We have just moved to our new location, at 500 S. Park St., Shawnee, Okla. Will all the pastors of the District please take notice, and address us accordingly.

S. H. OWENS, District Superintendent.

ARKANSAS DISTRICT ASSEMBLY

The Assembly was held this year Nov. 7th at Bentonville, the county seat of the Northwest County of the State. This, with a few counties round about is among the leading apple districts of the State and they were in evidence everywhere and of every variety, free to our full capacity. This was made one of the inducements of our coming and a real enjoyable feature of our few days' stay. Brother Farmer and his flock gave us a royal welcome and spared not themselves in providing for our convenience and comfort. They completely won us. The opening service was held Tuesday evening. Dr. J. W. Goodwin, our presiding General Superintendent preached to us, as he did the two following evenings, very strong, convincing and uplifting messages. They did us all good and a few responded to the calls for definite help at the altar. The Assembly throughout was spiritual and Brother Goodwin came nearer to us than ever before, possibly a "little mite" more tender and sympathetic. The attendance was very small, due to incessant rain, close finances from a shortage of crops, the side location and very great difficulty in reaching the place by rail. Very early the Assembly expressed itself unanimously as favoring a union of the two Districts of the State. Brother G. H. Harmon, District Superintendent, made his report and asked for transfer to the Eastern Oklahoma District. His report was adopted and transfer granted. Brother Harmon is a native of this District, and has served as Superintendent two years. He is, therefore well known and much loved. He becomes our pastor at Henryetta, Oklahoma. The two presiding Superintendents were authorized to appoint the District Superintendent subject to the action of the Little Rock District.

The Assembly elected this winter to represent them in the Little Rock District then in session at Hot Springs, is perfecting the union and arranging for the work of the ensuing year. The usual incidents of interest and marks of advancement were shown in the reports of our aggressive pastors and evangelists. A beautiful feature of the Assembly was the opportunity a surplus of time gave Brother Goodwin to spice in here and there short addresses on vital

Martinsville, Indiana which Phil Golay had gotten together. Thus the good work goes on and may it continue until Jesus comes. Many other churches have been making improvements on churches and parsonages.

Personally we are enjoying full salvation, delighted that we are in a movement that God is blessing when the windows of heaven are open and the glory comes down. Pray for us and let us push the battle until Jesus our King gets back.

J. W. SHORT, District Superintendent.

CAMPAIGNING IN CANADA

The latter part of October and the first half of November I gave to the meetings and conventions in South Dakota, Manitoba and Saskatchewan. Had the joy of seeing a goodly number of souls pray through in the old fashioned way. At Sioux Falls, S. Dak., where Rev. Elizabeth Hurley is pastor the Lord came down in power and conviction was deep and seekers earnestly sought and found the Lord. This is one of our most promising works. The Board of Church Extension has helped them to secure an excellent site and to remodel an old shop building into a lovely bungalow church.

We stopped off one day at Fergus Falls, Minn., and visited our old friend Ben Mathisen and his fine young, but promising church. They need a building, and they are looking to the Board of

Church Extension to help them. Naturally they would. And doubtless a few hundred dollars placed here will prove a fine investment.

We held a three Sunday meeting with our people in Winnipeg. God was present in power, and several were either saved or sanctified. To Him be the praise. Our people are few and, in keeping with their fellow Nazarenes, are poor. But they are rich in faith and courage. Bro. Metcalf, the live wire pastor is putting in some hard licks, and seeing some encouraging results. It will take time, patience and hard work to build a great work, but that great metropolis needs a strong Church of the Nazarene. It is one of the most strategic cities in Canada, and has between 250,000 and 300,000 population. A sad condition that only time can cure is that the believers in holiness are badly divided, and many little struggling missions are bidding for a following.

And then to make matters no better there are different varieties of holiness people, including the "three work" advocates; not to mention the usual "57 varieties" of the Tongues devotees. While they are not holiness people, yet spiritually ignorant people so class them. Another condition we met there is that numbers of good straight holiness people are afflicted with the habit of running from meeting to meeting, and tying up to nothing. This habit never makes strong characters nor useful lives.

After closing at Winnipeg we gave a week end

points, inspirational remarks on phases of experience and interpretation of striking portions of scripture. Having completed its work the Assembly adjourned late Thursday afternoon, held in abeyance to the evening evangelistic services, *sine die*.

R. E. DUNHAM, Reporter.

MINNEAPOLIS DISTRICT

The work of the church is slowly spreading in the Minneapolis District. In North Dakota there has been opened up a newly organized point at Warwick, where the pastor from New Rockford, Brother T. H. Ova, assisted by Evangelist Patrick, has been laboring. In South Dakota, Rev. and Mrs. W. F. Herbig have ventured to open a Nazarene Mission at Aberdeen. In Minnesota a small beginning has been made in the city of St. Paul, in the way of a Nazarene prayer meeting conducted by Rev. J. O. Schaap, pastor of our church at North St. Paul. Soon we hope actually to campaign in that great center and start something more pretentious. The District Superintendent has spent several days scouting out the possibilities of southern Minnesota. There are many hungry people in that great empire scattered here and there, who love holiness. An effort will be made to open up work in several centers there, this winter. Some day Minnesota will be a strong Nazarene state. Its people respond slowly, but once reached they are very tenacious. The Minneapolis church is flourishing under Pastor E. E. Wordsworth, and has recently closed a very fine revival with Evangelist C. W. Ruth.

J. G. MORRISON, District Superintendent.

Among the Churches

HUTCHINSON, KANSAS, FIRST CHURCH

—Sunday was a great day for us at Hutchinson. God's Spirit was felt at each service. Brother Bugh's message "On the Cure or Preventative for Backsliding" was wonderful. The doors of the church were opened for the reception of new members, and nineteen joined the church. Others are coming in soon. The evening service was great; at the conclusion of the message, an altar call was made; four came forward for prayers and were gloriously sanctified. God is doing wonderful things for us whereof we are glad, and praise Him.—Emerson Pickens, reporter.

COLLINSVILLE, OKLA.

—Glory to God in the highest, as the church at Collinsville has just passed the first milestone, since being added to the list of local churches on the District we feel that we are getting pretty well warmed up in the race, and forgetting the hard fought battles for the preceding years we turn our faces with set determination to the new year with all its problems, difficulties, privileges, battles and victories with a confidence and a courage in Him, that enables us to shout victory in advance. Our dear people have called us back to serve the second year, and truly we never felt more like pressing the battle to the very gates of hell than now.—J. C. Hafley, pastor.

ELLINGTON, MICH.

—The Lord is indeed gracious. We praise Him for answered prayer. God has heard the cries, groans, and sighs; seen the tears, heartaches and burdens; we have seen the travail of our souls and are satisfied. Praise His name. God has seen fit to let us see His marvelous power manifested in these last days. Truly the day of revivals is not past. God in His own way sent Brother and Sister Redmon of Brookville, Indiana, to us. Meeting began November 10th and continued to December 2nd. God blessed from the beginning, to the glory of God we can report sixty-five definite seekers and all were happy finders. Sunday morning December 2nd seventeen united with the church, eleven were baptized, the sacrament was observed, after which God crowned the services with three seekers. Our revival was among the young people. One young man and his wife, all feel are called to be missionaries, but best of all they are glad and willing to go. A boy of thirteen feels a call to preach, Amen. Praise Him. We are truly grateful to God, it rejoices our hearts as we see God's power manifested. Brother and Sister Redmon are wonderfully owned blessed and used of God, they are very prayerful evangelists. We beg an interest in your prayers that our revival does not stop here, but continues.

"LO, I AM WITH YOU"

WHILE the General Board was yet in session, the following letter, so full of encouragement, was received. It was sent in reply to a letter that was mailed to Brother Hardin and other pastors setting forth the need of Twenty-one Thousand Dollars to finish paying the obligations of the Missionary Board for the current year. This letter will inspire you, and then begin to pray and believe God for victory.

E. G. ANDERSON, Treasurer.
2905 Troost Ave., Kansas City, Mo.

REV. H. F. REYNOLDS, Chairman
GENERAL BOARD, KANSAS CITY, MO.
Dear Dr. Reynolds:

I have your letter relative to the General Board meeting. May God bless you in your work. As to the missionary crisis that is again facing us, be assured that I will throw my church back of you for all we can lift. I know some have criticized our foreign policy because of these annual crises, but the wonder to me is that we haven't them oftener than once a year. When one considers the great volume of business that we have done and that too without any monetary capital, what more could be expected than that we should be caught in the jam once in awhile.

What is the capital of the Nazarene Church anyway? What thing have we ever undertaken that has been endowed with money to guarantee its success? The capital of the Church of the Nazarene has from its beginning been found in these words, "Lo, I am with you always." What beside this have we ever stood upon? And after years of the most strenuous campaigning we may look into the empty cash drawer and "Lo, I am with you" is still there. Having poured hundreds of thousands of dollars out upon the thirsty land our capital is still unimpaired. "Lo, I am with you" is still there. We had nothing to begin with; we still have nothing. All honor to the Christ who has endowed our church with a supernatural capital that has never failed us in a tight place.

Will we raise the Twenty-one Thousand Dollars? If we keep our eyes upon "Lo, I am with you" we will get it.

If we can fix our vision upon His agony on the cross, and can attune our ears to catch His dying groans and rend our hearts till they bleed for a lost world as did His heart, then the Twenty-one Thousand must come.

Wherefore, brethren, comfort yourselves with this thought, "I AM" is still on the throne and "Lo, I am with you" is still the working capital of the Church of the Nazarene. God bless the General Board.

W. H. HARDIN.

God is working in the hearts of men, and we are looking for others.—C. J. Studt, pastor.

SLICK, OKLA.

—Just closed a week ago a very fine little meeting in which several were reclaimed and a few sanctified. Rev. Mark Whitney, Misses Zula and Myrtle Brewer and Roscoe Carrell were the workers. It was a hard fought battle but the God of battles gave the victory and the last service was one of sweeping victory. I say glory.—L. A. Dodson.

BERKELEY, CALIF.

—Berkeley church has been visited by a most gracious revival under the clear, forceful, soul stirring messages of Dr. John Matthews. In some respects the meeting was one of the greatest in the history of the church. During the eight days of the revival more than one hundred and fifty prayed through at the altar, some were reclaimed, some found pardon for the first time, while others crossed over into Canaan land and are feasting on the raptures of a newly discovered inheritance. The closing Sunday was a day not soon to be forgotten. A large number thronged the altar, praying for healing, pardon and purity and consecrating for special service. A love offering was made to the pastor, Rev. Russell C. Gray at the close of the meeting. We give thanks to God and take new courage.—G. Swan, reporter.

INDIANAPOLIS, IND., NORTH SIDE

—We accepted a call as pastors of the North Side Indianapolis church and moved here immediately at the close of the Indiana Assembly. We

were pleased to follow the faithful and efficient pastors, Brother and Sister Turner, whose works of faith and labor of love are appreciated by the people of North Side church. Since coming here the church basement has been repaired and plastered, new light fixtures installed, the cost of which has amounted to \$300. Most of this money has been raised. Sunday evening, December 2, we closed a four weeks' revival meeting, with thirteen earnest seekers at the altar. It was a hard fought battle but in spite of all hindrances God heard and answered prayer and gave us gracious victory. A number of young people were beautifully saved and sanctified. There were also some remarkable cases of divine healing. We will organize a Young People's Society and will also have a Bible study class on Friday night. During our revival a missionary auxiliary was organized and our women seem very anxious to help in this kind of work. We are going to provide some things for the hospital in Africa. We notice an increase in attendance and interest in all departments of the church and we are encouraged to move on and gain more territory for God. Evangelist W. H. Small who is a member and licensed preacher of North Side church, had charge of the singing during the meeting and sang special solos. He is a beautiful singer, a good pianist and a splendid song leader and altar worker. He should be kept busy in the work of the Lord. The people here gave the workers in this meeting a liberal offering which was very much appreciated. We are marching on and more determined to lift Jesus up, as the only remedy for sin.—M. T. and Lida Brandyberry, pastors.

CLARITA, OKLA.

—We have just closed a week's revival with our new pastor, Wade L. Nelson. The Lord was with us and helped us to establish Bible holiness. Brother Nelson preached some of the greatest sermons of his life and people were made to believe that it is going to take holiness to reach the glory world. Our church here however small it is is looking forward to one of the greatest years we have ever had. We are by the grace of God expecting great things this year. Since we have started the new year we have organized a Sunday school which we are glad to report is gaining in numbers every Sunday and extra good interest is being taken for all of which we give God the glory. We covet the prayers of the HERALD family.—T. W. Stratton, reporter.

MCCUNE, KANSAS, JACKSONVILLE CHURCH

—The Jacksonville church near McCune, Kansas just closed a revival meeting, with Evangelist Ray Poole of Hutchinson, Kansas. This was a good meeting, eleven professed victory and five professed to get sanctified. Some of these prayed through at home during the meeting. Rev. Lloyd Thomas, pastor at Drexel, Mo., was a great help in the special singing, his guitar playing was great. Brother Thomas is also a strong preacher; he brought the message last Sunday morning. The singing was led by the pastor at Jacksonville. Rev. Poole is open for calls, his address is 311 East 4th St., Hutchinson, Kansas. I recommend him to any church needing an evangelist as a strong preacher who fasts and prays.—Geo. Harper, pastor.

OCONTO, WISCONSIN

—We have passed through some very discouraging dark times since we organized July 8th. We had a fine pastor the first six weeks, the church was getting blessed and outsiders were coming in, but circumstances compelled our pastor to leave us, leaving a little handful of us to shoulder the burdens alone, for some two months. While it was hard pulling from the human standpoint, God never failed to meet with us, and bless our souls. We clung to the promise that all things are possible to him that believeth. We kept praying that God would put His hand on the right pastor for us, and He surely did by sending Brother Julius Miller and wife to us. We also felt the need of a permanent place of worship. We promised the Lord if He would send us the means to lift some of our own burdens we would put a thousand dollars into a place of worship. God heard our cry and gave us just what our hearts so longed for. We have in our possession a store building that we can use the first floor for church and second story for the parsonage. We still have \$900.00 against the building and would love to have the great Nazarene family help pray us out of debt.—Mrs. Elmer Kastner, reporter.

SIDNEY, ILL.

—We began our third year, as pastor at this place September 3, with the determination by God's grace of making it the best year of our lives, and

CHURCH OF THE NAZARENE, CHAMPAIGN, ILLINOIS

During the past summer a series of home missionary campaigns were put on in the city of Champaign, lasting from June 15th to August 26th.

The earnest and untiring efforts of the faithful Home Missionary workers was crowned with gracious success, and on Sunday afternoon, Aug. 26th, the Champaign Church of the Nazarene was organized by the District Superintendent, Rev. E. O. Chalfant—just a small band of eleven members. H. B. Garvin, the former pastor of the Westside Decatur Church was called as pastor who came and took charge of his little band of eleven members worshipping under a tent. After some careful investigation a splendid building location was found and a beautiful Tabernacle building was erected at a total cost (including fixtures) of \$3011.01. \$1526.69 of this has been paid, leaving an indebtedness of \$1484.32 on the tabernacle. The lot cost us \$3500.00 and we still owe \$3000.00 on it. We are located just three blocks from the business center of the city, two blocks from the Illinois Central depot and on a corner lot on a paved street. With the lot we got two small houses, and these provide a very convenient parsonage.

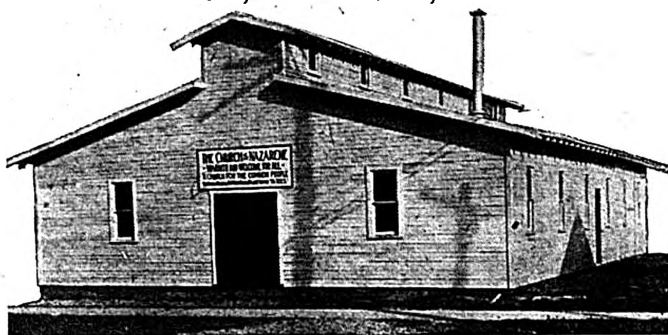
Above all the most striking thing is that the power of God is manifest in every service and people are getting to the Lord. And since my coming in September we have taken in nineteen new members, bringing our present membership up to thirty. Our Sunday school has grown to seventy-nine, and our Sunday school collection was \$70 last Sunday, the day having been set aside for a special collection to go on our church debt.

On October 26, 27 and 28 we had Bud Robinson with us and raised about a thousand dollars, including more than \$700 on the church. The pastor was given a splendid cash offering of almost \$70. It is truly wonderful how the Lord has sent the money in to meet the needs, and above all the sweet spirit of harmony and brotherly love which exists. A great mass of people are hearing the gospel in this tabernacle. From fifty to seventy-five out to prayer meetings and we are preaching to from a hundred to a hundred and fifty at our regular services, and when special meetings are on we have a full house.

thanks be to God, He is helping us to make it so. Our flock is few in numbers, but we have a few who stand by us nobly, and want nothing short of God's best. They stand by us "substantially" as well as "spiritually" and give us frequent "poundings." Our revival November 5th to 27th under the human leadership of Rev. Miss Cora Ryan, pastor at Fairmount, Ill. was not so far reaching as we desired, but God gave us a few definite, clear cut cases of salvation, for which we praise Him and press on to the greater things for the future. Sister Ryan is a woman of prayer, and gave God's messages with no uncertain sound and without fear or favor. One young man was brightly saved in a Ford car on the public highway. One colored man drove forty miles to get saved, and was sanctified while walking the railroad track and praying in the early hours of the morning. Another man and his wife got half way home one night and were so miserable they returned to the church and were saved, and later on were sanctified. Fourteen different ones sought the Lord, but a few of them failed to pay the price for a real experience. We were ably assisted by the Olivet students, Brother H. B. Garvin, pastor at Champaign, Illinois, and some of his people; also several of the Fairmount people. We expect to have another revival in January or February.—Rev. Chas. Bauerle, pastor.

CLEVELAND, OHIO

—We have just closed a good revival with the Aycock-Wilde Quartette. The attendance was better than ever before. Many new people were reached. The preaching was all that one could ask for and was greatly owned and blessed by the Lord. This was the third meeting for Brother and Sister Aycock within two years, but they wear so well that they



THE NEW TABERNACLE AT CHAMPAIGN, ILLINOIS

We can seat better than 300 in the tabernacle. Last Sunday night we had the boy preacher, Freddie Thomas of Bloomington, Illinois with us, and the house was full and people standing up, with fourteen at the altar at the close of the service. There is a steady and healthy growth in both the Sunday school and church. We have a splendid class of common, hard working people, and of moderate means, but with all, that the people have given and the great sum of money paid out in the building undertaking, they are caring for the pastor, and most of all they are showing great love and respect for their pastor. Beside all this our church put out nineteen well filled baskets into the homes of poor people for Thanksgiving dinner. Then on Thanksgiving day we had an all day of services and feasting on spiritual things with a splendid old fashioned basket dinner. Souls prayed through in every service, and Thanksgiving ran at high tide all day. Brother and Sister Charles Bauerle of Sidney were with us all day, and also Freddie Thomas, the boy preacher, and his mother of Bloomington, Illinois. At the beginning of the evening preaching service Thursday we took four more new members into the church. Pray for us here, we are trying to do double work, taking full work in the state university and pastoring the church, and have had upon us the great task of building the tabernacle, and we are doing our best to keep holy and humble. Our deaconess, Sister Josephine is doing a great work in visiting the people and assisting the pastor and his good wife in pushing forward the work in this new and needy field. Our new assistant Wilma Ruth is also doing her best to testify to the fact that Champaign Nazarene Church is on the map since her arrival October 22nd. And mother and baby are doing well.

H. B. GARVIN, Pastor.

seemed to get a better grip than ever before. Brother Wilde did his half of the preaching and while he is better known as one of the great singers, he is also one of the great preachers of our movement. The beautiful part about it is the longer the meeting the better he sings and the better he preaches. The special singing was a wonderful feature of the campaign. Brother Wilde was at his best in his solo work and how we enjoyed the duets by Brother and Sister Wilde and by Brother and Sister Aycock and then their singing as a quartette brought the glory down. We arranged for them to sing over the radio, two numbers by Brother Wilde and two numbers by the quartette. It was so enjoyed by the people and so many phoned in their appreciation of the program that the quartette was invited back to which they gladly responded. The radio proves a great advertising medium. Sister Wilde and Sister Aycock alternated at the piano and in leading the singing. Sister Aycock conducted a great childrens' service on the last Sunday afternoon. She is unusually good in this line of work. Not only did the children come but a large crowd of older children were present to enjoy the feast. The work was constructive along all lines. Many were the seekers and finders at the altar. Thirty-nine united with the church during the meeting and others are coming. 132 subscriptions were taken for the HERALD. The pastor and wife were remembered with a love offering. The finances came easy and such a beautiful spirit was manifested by the workers and the people were so satisfied with the work done and the results accomplished that a call was given the quartette to return next summer for a month's campaign, beginning June 18th. We rejoice and give God the praise for all that has been accomplished in this city during the past three years. We are beginning to

get our feet down and mean by his grace to press the battle. Yours for victory.—C. Warren Jones, pastor.

CHERRYVALE, KANSAS

—The writer came to this place on Sept. 28th, having received a call from the church to serve them as pastor. Immediately upon our arrival, we began to do the work of a pastor. It was soon discovered that there was need of a revival in the church and town, and having had fifteen years experience as an evangelist, it was decided that I should hold my own revival, so, we consented, and began the meeting Nov. 1st, running all through the month of November and two days in December. God gave us a gracious meeting, every service was blessed of the Lord, and there were sixteen professions, eight to pardon and eight to purity. The church has been greatly strengthened, and we are expecting to take a few into the church next Sunday. Much conviction was on the people all through the meeting, but the standard we held up for them, of repentance and faith for pardon, and consecration, and faith for holiness seemed to be more than they would pay, hence, many went away sorrowful who would not pay the price. By the grace of God we intend on keeping the revival spirit on the church all this Assembly year, and are looking for many others to be saved.—J. H. Vance, pastor.

KALAMA, WASH.

—We have just closed a good meeting with Evangelist J. E. Gaar. The battle was hard but God gave us some victory. The afternoon Bible readings were truly wonderful. His teaching on prevailing and intercessory prayer is just what is needed everywhere. Brother Gaar's ministry has been a great blessing to us.—C. D. Norris, pastor.

BLOOMINGTON, IND.

—Just before our Assembly, Rev. Grover B. Wright of Indianapolis was sent here for a week-end Convention. Rev. J. W. Short the District Superintendent joined him on Sunday and the next day the Gospel Mission tabernacle and a seven-room parsonage were turned over to the Church of the Nazarene with a small indebtedness and a class of sixty members was organized. At the Assembly Mrs. Randall and I were called to take charge of the work. We found a field of great opportunities and the Lord has been blessing our labors with souls at almost every service. Here are some real children of God and they are standing nobly by their pastor. On Nov. 11th Brother Wright and wife were called for a meeting. Brother Wright preached in the power of the Spirit with no uncertain sound and about eighty souls responded to the altar calls and almost all were happy finders. There were many who had never been saved, among them a man twenty-seven years of age, who was a boot-legger, prayed through and had the evangelist, myself and others to destroy ten pints of whiskey immediately after the service. There were thirteen united with the church the last night of the revival and more are looking our way. The evangelist was well paid and the pastor received a love offering. Large crowds attended the services every night and on Sunday nights the large tabernacle with a seating capacity of about five hundred would not accommodate the crowds. We feel encouraged to press on and trust God for greater victories.—J. S. Randle, pastor.

PATCHOGUE, N. Y.

—The church in this place has been unfortunate to lose its pastor Rev. T. G. Gray in mid-year due to his wife's health which was such that a change of climate was necessary. The people would have a liked to have had the writer assume the pastorate until the close of the year and he would have been glad to have done so if his health had permitted. However, he has consented to preach once a Sunday until a regular pastor can be secured. Our ministry was begun in this church over fifteen years ago and we shall not forget the seasons of refreshing we received in the yesterdays of the church's history. Most of the old ones have died off but God is raising up others to fill in the gap. They are praying that God will send them a good man for a pastor.—A. C. Goldberg, acting pastor.

DANBURY, CONN.

—God is blessing at this place. We exchanged meetings with Rev. Henry Brown of Clintondale, N. Y. with good results; both churches being greatly helped and blessed. Seeking souls at both meetings and God's blessing on the preachers. Rev. C. M. Goodman of Stamford supplied for me in my absence and was a blessing to the people. "We feel like traveling on."—C. A. Reney, pastor.

ELDORADO, KANSAS

—Our meeting began here November 18th with Rev. L. W. Dodson from Plainsville, Kansas, as evangelist, and Rev. Chester Harris as song leader

and street preacher. The attendance was not as large as we hoped for, but the presence of God was felt from the beginning of the meeting, the fellowship between workers and saints fine. Our Southwest group met here on the 29th, and continued over Sunday and their presence to the meeting was like adding fuel to a fire; there were thirty-three either saved or sanctified, some are counted twice as they were both saved and sanctified in this meeting. God honored every service in some way, but the windows and doors of heaven seemed to be wide open on the last night of the meeting. Ten seekers found God as their Savior or Sanctifier, the saints got blessed, sinners and backsliders got hungry for God; three united with the church and more are coming. The church is encouraged and strengthened.—H. H. Davis, pastor.

BACKUS, MINN.

—Having been deprived of the blessing of our Assembly this year which has always meant so much to me, I asked Father to make special use of me in His service, this year to come, I know He will. I was called to the country about seventeen miles from here to preach every other Sunday. Here they have a Sunday school of about forty and all the preaching these people get is the little I can give them. I have no way to travel so they come in after me and bring me back home. I also have a school house one-half mile from the parsonage with a Sunday school averaging forty. We preach every Sunday, souls are being saved, backsliders reclaimed, saints at work, believers sanctified. Hallelujah for such a Savior, to God be all the glory. God is moving things that hinder and we must look to Him to send new workers in to help us gather this fruit for Him. Oh how hungry souls love to eat at a holiness table where they can be satisfied. I have perfect victory through the blood. With Jesus seeking the lost.—Mrs. L. A. Van Kirk.

DALLAS, TEXAS

—The first month of our pastoral service with this church has passed, and we are happy to report a month of continuous manifestation of the divine presence. God has wonderfully blessed us with the co-operation of this company of Nazarenes; our congregations have increased from the first, and still growing; quite a number have been to the altar, and at least three have prayed through. Six members have been added to the church, and we have three more applications in hand. The Sunday school is having a phenomenal growth; 243 present last Sunday, reaching the highest mark in attendance for some two years. Although we entered the year with quite a deficit in our finances, we are coming

SUNDAY SCHOOL LESSON REFERENCE

December 23. THE UNIVERSAL REIGN OF CHRIST—CHRISTMAS LESSON.

Lesson: Isa. 9:6, 7; 11:1-10; Psalm 2:1-12.

GOLDEN TEXT: Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psalm 2:8.

Devotional Reading: Psalm 72:1-8.

December 30. REVIEW: THE WORLD FOR CHRIST.

GOLDEN TEXT: They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. Psalm 145:7.

Devotional Reading: Titus 2:11-14.

Jan. 6. A CHOSEN LEADER AND A CHOSEN LAND.

Lesson: Genesis 12:25-25:10.

Golden Text: In thee shall all the families of the earth be blessed. Genesis 12:3.

Devotional Reading: Psalm 23.

along beautifully and the indications are that we will soon have these delinquent obligations canceled and then follow the motto, "Pay as we go."—P. L. Pierce, pastor.

RICHMOND, VA.

—The new Nazarene Mission church is moving along nicely in this capital city of 200,000 population. The Washington-Philadelphia District Home Missionary Board set up a tent here five months ago, as the result of this campaign a church was organized. At the present time we have thirty-four members. Within the five months since the Nazarene work began here, we have put on an evangelistic campaign each month, each revival running from ten days to three weeks. The following workers did the preaching, Rev. J. A. Ward of Brooklyn, N. Y.; Rev. J. A. Neilson of North East Md.; Rev. Byron Maybury of Lehigh, Penn.; Rev. John Donaldson of Harrington, Del.; and Captain A. A. Price of Denton, Md. The Home Missionary Board gave us \$45.00 and loaned us a tent to start with. In the five months we have been pushing the battle here God has enabled us to raise and pay out one thousand dollars to help carry this work on. Hundreds have been at our altar seeking help from God through Christ. We have rented a hall which seats 200 people, we use it as our church. We are planning and praying for larger things for our Christ here in this place. We have one paramount desire, and that is to see our Christ exalted. We ask the Nazarene family to remember the new work here in prayer. Any Nazarene evangelist who shall be within five hundred miles of this city during the months of January and February, and you have an open date, we will guarantee you board and railway fare and a free will offering if you are willing to come and hold a two weeks' campaign for us.—Alfred L. Ford, pastor, 2524 Venable St.

HOLTVILLE, CALIF.

—November 18th we closed a two weeks' campaign with Rev. G. F. and Byrdie Owen. Although the special services have closed, yet the revival spirit is still on and one dear soul has been sanctified since the meeting closed. Something over thirty-five prayed through for pardon or purity, and the real results are most noticeable in the regular services, prayer meeting, etc. So many have bid old Satan farewell and have taken a bold stand for God. So many homes made different because Jesus has come in. We feel we will never get through praising God. Brother Owen preached full salvation uncompromisingly as hot as I ever listened to, but God blessed every message and the truth went home to hearts. There was an increasing interest all along until the little church would not accommodate the people that came to hear him. Finances came easy and a good offering was taken for the evangelist and wife. Also the good people gave the pastor and wife a hearty "pounding" and we are sure they were all love licks. Praise God we feel there is greater victory ahead for us.—B. V. and Cathryn Seals, pastors.

"I think the HERALD of HOLINESS is one of the straightest and cleanest papers in the country. I say again, it's the paper for Nazarenes. What I mean is it should come first with Nazarenes. I don't know what I would do without it."—Margaret Shaw, Ohio.

Gleanings From the Field

WAYLAND, MICH.

Just a line to say that God has again heard, and answered prayer in the old way and as a result a genuine revival of religion has come to Wayland, Mich. Two weeks of prayer preceded the intensive campaign, so when we arrived the people were under the burden, and things "going good." When people will pray and get under the burden, God will give the victory. The record of revivals is but the history of prevailing prayer. Again and again the altar was filled with hungry hearts who wept, and prayed through in the old time way. People prayed until they could shoot the victory to three worlds. But some of them before, had spent sleepless nights and did a lot of confessing and making restitution. When we are willing to go to rock bottom there is no question but God will hear and answer. Family altars were erected, backsliders reclaimed, believers sanctified and the people of God edified. The last Sunday morning of the meeting there were between forty and fifty splendid Christian young people who knelt at the altar and definitely dedicated themselves to God for life service. It was indeed a beautiful scene to see their wet cheeks, open hearts, and surrendered wills to Him. They gave most generously to the support of the evangelist, and as a love offering. The pastor Rev. Buege is one of the finest men I have ever known. Am engaged in a Union meeting at Hopkins, Mich. Remember us at the Throne. After this campaign we go home for a few days and then back to the great state of Michigan where we have been engaged since September.—J. E. Williams.

EFFINGHAM, ILLINOIS

The Lord gave us a fine meeting here in the Nazarene tabernacle. This was a very small work but there were a few faithful souls there. While less than a score were able to testify to definite experiences in the meeting, there were five adults joined the church, three more promised or gave their hand as intending to join. The Sunday school of ten on the roll increased to about forty. The pastor was voted a regular salary, much prejudice

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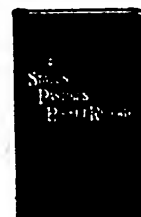
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was broken down and there was a great shout in the camp the last night. Rev. E. E. Stevens is pastor and is winning the hearts of the people of that wicked Catholic city. To God be the glory, Amen. —Ural T. Hollenback and wife.

HALE AND LAIRD, COLO.

People thought this place was beyond redemption and that nothing could be done, but Brother and Sister Wells the fine pastors at Armel and Hale had faith in God for this place. They refused to look at the difficulties and discouragements they received from all sides; God honored their faith and labors for the lost and for the church with real victory and they had the joy of seeing a good number praying through to real salvation for whom they had long agonized in prayer. There were times when heaven seemed to be opened upon us, especially at the Sunday morning services. We were well entertained in the pastor's home. The people gave them a good pounding and the last night we took an offering of \$55 to purchase a good Jersey cow for Brother Wells. This will be fine for their family of six. After closing the Hale meeting we had only one week for the meeting at Armel Church ten miles apart, but the interest continued and many of the people followed and we closed up a fine week's meeting on Sunday night, Nov. 18th., with thirteen at the altar, some of whom had long resisted the prayers and pleadings of pastor and the people. There was great rejoicing in the camp. Fourteen came into the church, five men and their wives and four children. In each of these meetings we received a good list of subscriptions to the HERALD. We have just started our meeting here at Laird. Many obstacles have arisen from the opposers who seemed to be determined to defeat this meeting, but praise the Lord some of their own number, have championed our cause and are fighting our battles for us. Rev. J. N. Smith, pastor at Wray, is shepherding the little flock here and arranged for the meeting in a hall after an empty church was refused. The word of the Lord to Jehoshaphat seems to be verified here: "Ye need not fight in this battle—stand still and see the salvation of the Lord." We are expecting victory in Jesus' name. Our next meeting will be at Wray, Colo. with our fine pastor J. N. Smith. Then we expect D. V. to be home for the holidays for a little rest and home life with our son. We have had a good year of battles and blessings and victories. The Lord has given us the needed strength to keep going continually and we have never missed a service on account of sickness.—Theodore and Minnie E. Ludwig, evangelists.

WATERVILLE AND JOHNSON, VT.

I held a two weeks' meeting at Waterville, Vt. God surely came upon us, as we preached, prayed, and sang. We had good crowds, but quite a few thought the modern way of signing a card was good enough but we praise God that some had courage and backbone, that although they had signed a card a few weeks before came to the altar and confessed they were never converted. Praise God they got through good. One dear woman was beautifully saved and went home and prayed with her husband, her life was so changed he became deeply convicted and finally she prayed him through to God at home. He drove eight miles the next meeting night to publicly confess Jesus, praise God. They are doing

fine. We are now in Johnson, Vt. It surely is a hard battle, but we are looking for victory, praise God. This is a much burnt over field, has had some hard knocks from the enemy, but we are believing for souls, glory to God. I am doing my best to lift up Jesus to a lost world. I am persuaded that is what is needed today, is to lift up Jesus. I love Him with my whole heart and by His grace I want to see His blessed face.—Miss Mable R. Manning, evangelist.

MITCHELL AND ELKHART, IND.

On October 14th we began a three weeks' meeting with the church at Mitchell, Ind. Here we worked with Rev. C. E. Pendry and wife, who with the church were in readiness for a revival, and in answer to earnest prayer and faith in the God of Israel, we saw many pray through in the old-time way and the notes of praise were sounded often during the meeting. This church is blessed with a good crowd of hungry souls to hear the gospel and the pastor and wife are equal to the situation and the church is making great strides under these aggressive leaders. We are now in a glorious revival with the Elkhart church. This is the third year for the faithful pastor, Rev. Loyd Montgomery and from all indications this year will be the best of all. This is the second week of the meeting and thus far thirty-five have sought God and nearly all have received definite victory and the church, pastors and evangelist are all agreed that great things are yet to come. Amen. The church here under the good leadership of Brother Montgomery have plans already laid for their new church. They have the lots in the central part of the city, all paid for, and will begin a new \$30,000.00 church in the spring. From here we go to Benton, Ill. from December 9th to 23rd. We ask earnestly the prayers of the HERALD family that we may be instruments in the hands of God, a voice in the wilderness proclaiming a full and free salvation. We have taken subscriptions to the HERALD at every meeting and sent in a few from each.—E. E. and Ora J. Turner, evangelists.

SAND KNOB, KY.

My last meeting was at Sand Knob, Kentucky only eleven days, oh, how hungry the people were, God surely poured out His Spirit upon them in conviction, then in converting and sanctifying power. There were twenty-two came through with the shout and the shine, praise the Lord. I am now in a meeting at Mohawk, Indiana, please pray for us. Praise God for victory.—J. E. Hughes, evangelist.

LISBON, OHIO

We had a hard battle at Marathon, Ohio. The faithful Methodist pastor there was being cruelly opposed for preaching holiness. He has since resigned his charge and is now pastor of a new Nazarene church. He writes us that he is glad that the Lord ever sent us his way and so are we, Amen. On our way to Potterville, Michigan Nazarene church we stopped off at Jackson Nazarene church and preached one night. We had a blessed time, two women requested prayer. Rev. Roberts, the District Superintendent, was assisting Pastor Bush in a revival. They had had some seekers, and there was an excellent spirit in the meeting. The pastor of our Potterville church informed us that this had been a hard place to do much. He said that in previous efforts hardly a wheel had been turned. Well, I am glad to say, God is with us. We have had a few substantial conversions and sanctifications, and there is now, and has been much conviction upon our people. The pastor and people are pleased with the results. We close tomorrow and go to assist Rev. C. A. Strait, in a revival in our newly organized Nazarene church at Bay City, Michigan and are there till December 23rd, then home for a few days, then to our Second church in Toledo, Ohio. All pray for us.—F. W. Cox and wife, evangelists.

BETHANY, OKLA.

We still report victory through the shed blood of the Son of God. We just closed a good meeting at Jet, Oklahoma with Rev. L. H. Dickerson, who is pastor of our church there. I will say he is a fine young man of God, one of our coming pastors, as he will stay when the fight is hard. The town was touched and several were saved and sanctified. We need your prayers. Pray for us when it goes well with you.—W. F. Cleghorn, evangelist.

RICHMOND, VIRGINIA

We have just closed a meeting with Rev. A. L. Ford at this place, this is an infant church and our God gave the victory. Some twenty-three or twenty-four souls claimed victory and a few accessions to the church. There is much to be done to establish a church here, but there is an opportunity for a great work for God. Pray for Brother Ford that God may give him wisdom and give him the best results for the Kingdom of Christ. We are now engaged

in an Independent church in the west end of the city. We would be glad to meet some of the pastors in the West or South. We have open dates after January 1st with twenty years experience as evangelist.—A. A. Price, evangelist.

PASADENA, CALIF.

We have just closed what was said to be one of the greatest revivals in the history of the First Church of Nazarene in this place, Rev. U. E. Harding, pastor. 212 members were added to the church last year without lowering the bars, many were turned away who desired to unite because they could not measure up to the church rules. We found this church strict and blest. They have a great Sunday school, large choir, fine choir leader, great singing with large pipe organ. The people love their pastor and assistant pastor and all work in harmony. The church seats about 1200 but they are planning to enlarge the building, as it is too small to accommodate the crowds. This is the best church building in the Nazarene movement. Brother Harding has a system of advertising which surpasses any thing we have ever seen. The people came in such throngs that the city officials ordered the crowds stopped and hundreds were turned away. We were there two weeks. The first week we preached in the morning at the University and many said they had never seen anything like it in the history of the institution. Seekers were three rows deep across the entire chapel front and one day the services continued all day with seekers all over the campus. At one service there were as many as 250 waving handkerchiefs, shouting, leaping into the air, walking the aisles while President Widmeyer and faculty shouted them on. The pastor took the names of the seekers at the church altar including the 200 or more at the school. There were over 100 at the altar of the

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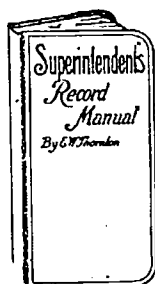
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church at one time. The last night the main auditorium was filled, also the basement. My brother preached at the same hour as I did, one on the main floor and one in the basement. About seventy-five knelt at the altar in each place. The entire basement floor was turned into an altar, with seekers all over the room. Men who had been in the holiness movement for years said they had never witnessed anything like it. Over fifty members were received into the church. This puts Brother Harding's church with the largest membership in the Nazarene connection, and the way he is following up the revival he will probably get many more from this meeting. This church raised thirty-five thousand dollars last year for different purposes, the Sunday school raised four thousand of this amount. They turned us loose, worked us hard and paid us well.—John and Bona Fleming.

TERRE HAUTE, IND.

Just closed a successful revival of five weeks at Dunlap Chapel, Denison, Illinois, this meeting was held for the Methodist Church South, Rev. Roy Perdue pastor. There were twenty-eight conversions; the church was greatly revived, old church grudges and grievances were wiped out. Not a warmed over one, not but one under twenty-five years old, all were heads of families but two. Nineteen have united with the church with more to follow. We preached, prayed, and believed and God came to us in this meeting. The evangelist was well remembered with a good offering and an invitation to come back, all praise to God for saving and sanctifying and calling us to preach the gospel.—Stella Gasaway, evangelist.

ST. LOUIS, MO.

Just closed a good three days' convention in the Pilgrim's Holiness church, Armstrong Ave., St. Louis, of which Rev. Alma Shearer is the pastor. The convention closed with an all day Thanksgiving meeting. Saints were blessed so that they shouted for joy, and there were five seekers at the altar of prayer. The church responded to the call to give enough money to buy the District Superintendent, Rev. D. C. Shearer, a Corolla. This was a good meeting for a small church in this wicked and hard city.—Ural T. Hollenback and wife.

MONTROSE, IOWA

Have just closed a good revival here. This meeting was held three miles out in the country in a school house and despite the fact of the bad roads God gave a good meeting. Quite a number found victory. Montrose church helped in the meeting. Fred Thane led the singing, and Mrs. May Truile sang specials which were fine. Last Sunday was a great day of blessing, folks laughed, cried and shouted for joy. Am here at Sullivan, Illinois now in another battle. I covet the prayers of the Christian people.—R. L. Morgan, evangelist.

BROADWATER, NEB.

We just finished our meeting here. God favored us with good weather all through the meeting. God helped us preach the Word. There were nine seekers at the altar and eight seemed to get the victory. The church debt of \$76.45 that they owed different

parties here in town was taken care of. This clears the church up financially before the town and the church folks are feeling fine over it. Altogether we raised in the neighborhood of \$152. The church note was burned before a well filled house Sunday night. The church was helped and strengthened spiritually. We have enjoyed our stay here with the pastor, Rev. C. E. Williams and people.—Rev. and Mrs. H. W. Anderson, evangelists.

GRAND JUNCTION, COLO.

We closed a very successful meeting at Montrose, Colorado last Sunday night, with a considerable number of seekers and happy finders in the fountain. God gave us a splendid meeting from the first, and some of the finest people of Montrose sought and found the Lord and will make fine additions to the church. Rev. Joe Ransom and his faithful wife, are among the best and most untiring workers we have labored with. They are up and at it almost night and day. This faithful couple fasted and wept for days during this revival and visited the people in their homes, where a number prayed through to victory. No wonder the results were gratifying. Would to God all of our pastors could catch this vision and the possibilities of personal house to house work. This is what really counts, the pastor who visits and lives with his people will soon build up a good work in spite of the Devil, and the pastor who fails here will soon not have any people to visit. The Lord bless our precious, sacrificing pastors and help them to see it, and go after things for God and souls. We had as co-workers in this meeting Miss Salee and Miss Smith of Rest Cottage, Pilot Point, Texas and they sure proved to be most efficient and faithful singers and workers. They would lay hold of the throne and lost souls at the altar, pray them through to victory and then help them shout. God bless them good. Miss Salee brought a wonderful message on our rescue work at Rest Cottage the last Sunday afternoon, to a crowded house of the finest people of Montrose. Doctors, lawyers, merchants, and all classes wept like children as she related the work of that institution and the marvelous work of rescue and salvation of our Lord. At the close of the service they came in droves and placed a substantial offering on her Bible without any urging. It was a meeting long to be remembered.—A. O. Henricks, evangelist.

PLACENTIA, CALIF.

We have just closed a revival with Brother J. Tucker of this place. This was a great meeting in many respects but it is always easy to have a revival at a place like Placentia. The pastor and his wife surely have the hearts of their people, not only the church people but the entire community around love them most devotedly. Brother Tucker is surely the right man in the right place. He is a man of high ideals and works to that end. He is putting forth every effort to double the membership by the coming Assembly. If earnest prayer, strong preaching, and tireless efforts will avail any thing he will

more than do this. People came from a distance of thirty miles to attend the services. God surely has some chosen saints at Placentia. They all love each other and work in perfect harmony. We will never forget their kindness, hospitality and liberality.—L. E. Swaney.

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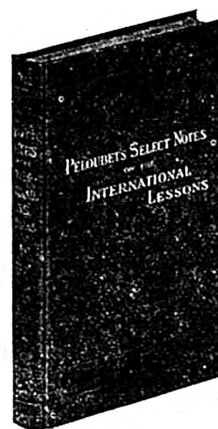
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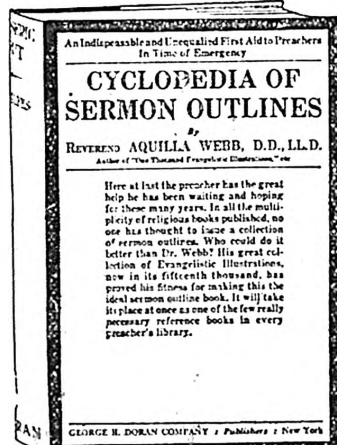


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Notes and Personals

A note of appreciation comes from a missionary in Africa who has received the HERALD through the Good Samaritan Fund. He says, "It is with real pleasure I receive your paper each week and I am grateful to those who make it possible by subscribing to the Good Samaritan fund. It is a real help to pick up the paper and read it, and God blesses the reading to our souls. Praise Him for it. It is glorious to be working for Him amongst these heathen people who know Him not. Bless God we are going on and going through and are seeing souls being saved and sanctified."—Robt. H. Lyndale, Stegi, Swaziland, So. Africa.

Space forbids the publishing of the excellent resolutions passed by the Flower Memorial Church of St. Louis upon the resignation of their pastor, Rev. Wm. E. Fisher who has accepted the superintendency of the San Antonio District.

Rev. J. C. Henson of Bethany, Okla. has accepted the position as Business Manager of our Eastern Nazarene Collage, Wollaston, Mass. All mail pertaining to Bethany-Peniel College should be addressed to that institution, and all personal mail should be sent to Brother Henson at Wollaston, Mass.

Rev. W. T. Mason formerly of Delta, Colo. has taken the pastorate at Ashland, Ky. His address is 1139 Winchester Ave.

Rev. A. D. Ashby, Pleasant Hill, La. who has recently come to the Church of Nazarene from the Methodist church is open to calls to revival work. A meeting which he held recently at Columbus, Ky. resulted in new Church of the Nazarene with thirty charter members. For reference write to Rev. J. W. Montgomery, Lexington, Ky.

Mrs. Mary Baker of Comer, Ala. wishes to thank those friends who have sent her tracts and clothing for the poor and unsaved of her community, in answer to a letter which she wrote to the HERALD. She is doing her best to spread the gospel of holiness and requests special prayer that the gospel may be preached there.

Brother J. T. Stanfield of Chico, Texas announces that he is in the evangelistic work and ready for calls to conduct revivals.

On account of a meeting being cancelled Evangelist A. F. Balsmier has an open date beginning Dec. 30th. Address 512 Taylor, Topeka, Kansas.

REQUESTS FOR PRAYER

Prayer is requested for the new work recently begun at Ranger and Eastland, Texas.

"I desire to request the readers of the HERALD to pray for Brother W. F. McShan who is suffering with cancer of the stomach. He is a child of God and perfectly resigned to His will. His condition is serious. Pray earnestly."—E. D. Messer, pastor.

A sister from Indiana requests prayer for her body, that she may be healed.

"I am an old time Methodist and believe in old time religion, also in divine healing. Pray that I may be healed of stomach and heart trouble, a lameness of the hip, also that my hearing may be restored."—Mrs. M. H. Richardson, Killeen, Texas.

"I want to ask the HERALD readers to help me pray that the Lord will help us meet our financial obligations. I ask it for His glory and the good of holiness in these parts. I feel like it is the enemy trying to undermine our faith, and I want the enemy defeated."—Beulah Kinsey, Texas.

"Pray earnestly for my husband who is in very serious condition. The doctor does not give much encouragement, but let us plead with the great physician for his recovery."—Mrs. Robt. Williams, Indiana.

"Will all of God's praying people pray that my mother's mind may be restored."—Mrs. J. B. Marshall, Texas.

"Please pray for me that I may get a definite knowledge of salvation. I am sixty-seven years old and was for many years a Methodist. It seems to me I must have a definite experience for I believe it is for me."—Alice E. Wilson, Cal.

A sister from Kansas requests prayer for her children that they may be converted.

DISTRICT GROUP MEETING

NOTICE—The North Dakota-Minnesota District Group Meeting will be held at Velva, N. D. Dec. 28-30. An interesting program has been arranged for Friday and Saturday and there will be three great evangelistic services on Sunday. All visiting members of the District will be entertained free.—W. L. Brewer, District Superintendent.

THIRD NOTICE

The "Second Notice" was in the HERALD of December 12. Did you read the "First Notice?" See the HERALD of December 5. Now see your Manual on page 76. Have you sent your dollar? If not, do it today.

GENERAL BOARD OF MINISTERIAL REMEF,
—E. J. Fleming, Secretary.

TELEGRAMS

HERALD OF HOLINESS: South Bend, Ind.
Greatest revival in history of church. Sunday great day, many seekers. Miss Virginia Shafer's singing drawing the crowd. Rev. C. R. Pearson at his best. The Holy Ghost is working. Much conviction. Another week yet. To God be the glory. Pray for us. C. M. HARRISON, Pastor.

HERALD OF HOLINESS: Pottlatch, Idaho.
Revival on with Evangelist Edw. W. Miller and wife. Conviction on people. Seekers at altar unusually hard battle, pray earnestly, pray, pray, pray.
ARTHUR P. GILLIAM, Pastor.

HERALD OF HOLINESS: Fort Worth, Texas.
Moore-Campbell-Cornelius evangelistic party had great Sabbath at Central Nazarene College, Hamlin, Texas, December third. College has splendid faculty, fine student body, great spiritual atmosphere. Fine offering for party. Financial campaign continues with marked success, continuing till December twelfth.
EVANGELIST J. E. L. MOORE.

NAZARENE PUBLISHING HOUSE: Springfield, Ill.
Two weeks' revival closed Dec. 9th. Seekers nearly every service. Church greatly helped and encouraged. Took class into church. Raised over \$3000 on indebtedness. M. E. Borders did great preaching and A. H. Johnson and wife great singing. Ed GALLUP.

HERALD OF HOLINESS: Ponca City, Okla.
Greatest revival in history of church according to statement of some charter members. Rev. A. F. Balsmeier and wife evangelists. One man past seventy years old converted. Great healing services. Brother Balsmeier can sure uncover sin. Great congregation was held spellbound while he preached on hell. Much weeping and shouting as penitents pray through. W. P. OLIN, Pastor.

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Journal of the Sixth General Assembly

¶ The Journal of the Sixth General Assembly will bring to the reader a complete history of every item of business before that body. Legislation enacted by the Assembly is given in both the original form in which it was presented; the amendments or substitutes offered and the form in which it was adopted.

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¶ Heretofore the Journal has devoted one section to Committee Reports. The present issue embraces all such reports in the Journal of the Proceedings, leaving the report in position with the history of its receipt and disposal. Thus, in reading the Journal one can complete each section without turning to another part of the book.

¶ While these new features require a larger book, yet for the first time there is given to the church a complete history of all legislation, a complete roster of all elected and participating members, and an enlarged Statistical Section showing the progress of the church numerically and financially. The book comprises 320 pages.

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Lansdale, Penn. January 15 to 27
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Lyman Brough, Pottsville, Mich.:
Minneapolis, Minn. (Hollins Miss. 125 Nicollet Ave.) Dec. 10-23
C. C. Burton, Delmer, Ky.:
Mt. Hope, Kentucky December 9 to 30
M. M. Bussey and Wife, 1298 Wesley Ave., Pasadena, Calif.:
Florida Campaigns Oct. 14 to April 1
W. R. Cain, 515 South Vine St., Wichita, Kansas:
Muskegon, Michigan Dec. 6 to 23
H. C. Cagle, Buffalo Gap, Texas:
James E. Campbell, 1535 S. Armstrong St., Kokomo, Ind.:
Edmund T. Campbell, 521 Miller Ave., Portland, Ore.:
Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:
Roscoe C. Carrell, Pianist, Cedar Hill, Texas:
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.:
Lonnie Cargill, 523 West F. Ave., Oklahoma City, Okla.:
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W. F. Clephorn, Bethany, Okla.:
Prof. C. C. Conley, Song Leader, 281 East York St., Akron, Ohio:
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Ernest Correll, Willmot, S. D.:
F. W. Cox, Box 441, Lisbon, Ohio:
Bay City, Mich. (920 N. Lincoln St.) December 11 to 23
Toledo, Ohio (1317 N. State Ave.) Dec. 30 to Jan. 13
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Earl E. Curtin, 141 Dayan St., Lowell, N. Y.:
Frank Daniel, 807 W. 41st St., Los Angeles, Calif.:
A. F. Daniel, Clase, Kansas:
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Charles Dye, 230 Locust St., Findlay, Ohio:
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I. M. Ellis, Ontario, Calif.:
Glendale, Arizona December 7 to 23
W. E. Ellis, Box 453, Ada, Okla.:
Wister, Okla. December 7 to 23
C. E. Ellsworth, R. Rt. 9, Greenfield, Ind.:
Theo. Elmer and Wife, 214 Beach 145 St., Neponset, L. I., N. Y.:
George W. Erskine, Millfield, Oregon:
Henry C. Ethell, Springfield, Oregon:
I. D. Farmer, Hugo, Okla.:

- Kirby Fields and Wife, Song Evangelists, 2819 Monroe St.,
Anderson, Indiana:
B. T. Flanery, R. F. D. No. 2, Clam Falls, Wis.:
Eona Fleming, Ashland, Ky.
Oakland, Calif. December 16 to 30
Ontario, Calif. January 6 to 20
- John Fleming, Ashland, Ky.
Lexington, Ky. December 13 to 23
- J. E. Gair, Olivet, Ill.:
C. J. Garrett, 208 North Agate St., Paola, Kansas:
Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.:
W. R. Gilley, Olivet, Ill.:
Blandie, Mo. December 3 to 23
Evansville, Ind. January 1 to 20
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G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:
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J. Walter and Bessie Marie Hall, Bethany, Okla.:
Lee L. Hamric, Hamlin, Texas:
Cisco, Texas January 4 to 23
G. M. Hammond, Wilmore, Ky.:
W. W. Hanks and wife.
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:
A. O. Henricks, D. D., 1438 E. Washington St., Pasadena, Cal.:
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- Edna Wells Hoke, 417 Barr St., Carterville, Ill.:
W. F. Herbig, Buffalo, N. Dak.:
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A. Columbia Hudson, Groverville Park, Beacon, N. Y.:
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Williamfield, Ill. January 1 to 27
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R. A. McCann, The Ardmore, Indianapolis, Ind.:
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A. M. and Minnie Morris Moorehead, Paulding, Ohio:
J. W. Montgomery, Plantersville, Miss.:
F. R. Morgan, 712 West 9th St., Ada, Okla.:
R. L. Morgan, 2206 Central Ave., Anderson, Ind.:
Herschel Murphy, Jewett, Texas:
Copeland Chapel (P. O. Jewett, Texas) December 21 to 30
- Wm. O. Nease, Olivet, Ill.:
B. F. Neely, Bethany, Okla.:
Sylvia, Kansas November 27 to December 16
- G. F. and Byrdie Owen, Nampa, Idaho:

- S. H. Owens, 500 S. Park St., Shawnee, Okla.:
John R. Patrick and Daughter as Singer, Care of Layman Press,
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Melville, N. D. December 16 to January 3
New Bedford, N. D. (Midwinter Convention) January 4 to 6
Devils Lake, N. D. January 8 to 27
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C. R. Pearson, Box 23, Greensboro, Ind.:
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Charles Robinson and Brown, Bethany, Okla.:
J. A. Rodgers, 492 E. Palm St., East Palestine, Ohio:
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.:
V. A. Scofield, Maxwell, Neb.:
Alton, Kansas November 25 to December 16
- R. A. Shank and Wife, 191 N. Ogden Ave., Columbus, Ohio:
Schurman-DeLong, 72 Main St., Wareham, Mass.:
N. B. Shade, Florida City, Fla.:
E. E. Shellhamer, 5419 Isleta Drive, (Los Angeles, Cal.)
W. E. Shepard, 336 N. Euclid Ave., Pasadena, Calif.:
F. B. Smith and Family, 4434 View St., Oakland, Calif.:
Guy V. Smith, Box 261, Logan, W. Va.:
M. P. Smith and Wife, Calumet, Okla.:
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M. E. and Della B. Stretch, El Paso, Ill.:
B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.:
Yakima, Wash. December 30 to January 20
- Howard W. Sweeten, Ashley, Ill.:
Jerry City, Ohio December 9 to 23
- F. V. Taylor, Delmer, Ky.:
J. A. Tench, Virden, Man., Canada:
W. A. Terry, Hamlin, Texas:
J. D. Thompkins, 149 W. 16th St., East Liverpool, Ohio:
N. E. Tyler, Route 2, Belton, Texas:
C. E. Toney, Peniel, Texas:
E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.
Mt. Sterling, Ky. January 6 to 20
- Benton, Ill. December 8 to 23
- W. H. Tullis, Route 1, Box 631, Pasadena, Calif.:
D. C. W. Tetric and Mrs. Annie Tetric, Shawnee, Okla.:
Rev. Jesse Uhler, Clearwater, Kansas
L. C. Turner, Wann, Okla.:
Howard, Kansas December 2 to 24
- N. B. Vandal, Song Evangelist, Akron, Ohio, 624 Merton Ave.
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Geo. Ward, 528 54th St., Los Angeles, Cal.
J. A. Ward, 448 E. 26th St., Brooklyn, N. Y.:
J. S. Wallace, Carterville, Ill.:
R. H. M. Watson, College Heights, Meridian, Miss.:
Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.:
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.:
Temple, Texas December 4 to 23
- C. C. White, 4454 Conn. St., Gary, Indiana.
Kendall S. White, 418 S. 4th, Bonham, Texas:
Mark Whitney, Ada, Okla.:
Earnest E. Wiggins, 30 Laurel St., Richmond, Ind.:
J. E. Wigfield, Burr Oak, Kansas:
Earle F. Wilde, Highlands, Calif.:
J. E. Williams, Olivet, Ill.:
Olivet, Ill. December 20 to 30
- Mrs. Esther Williamson, University Park, Iowa:
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