

# Herald of Holiness

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## The Utility of Praise

**O**NE of the most vital lessons for us to learn in the school of Jesus is the practical value of praise. This is just as true subjectively as it is objectively. Heartfelt praise has its roots in a deep sense of the inestimable and innumerable blessings which God is lavishing upon us, as well as in a keen realization of our glorious privileges in enjoying Him, apart from all His gifts. We are enjoined throughout the Word of God to be thankful, to bless the Lord at all times, to praise Him with all our ransomed powers, to rejoice and be glad in Him who hath redeemed us. This, like all other scriptural injunctions, rests upon the most rational and reasonable basis.

Considered first from the subjective standpoint, our attitude toward God should ever be that of praise, because to thus employ our powers is the quickest and most effective means of becoming happy. In other words, praise is the short-cut to glory. When the storms of life assail; when the fierce winds of Satanic temptation blow boisterously against our soul; when the dark clouds of adversity hang heavily over us and shut out the light of heaven; when an apparently insurmountable mountain of doubts, difficulties and dangers hems us in and obstructs our progress to the city of God, we can either laboriously bore a tunnel through the mountain by persevering prayer, or quickly soar on the wings of praise far above untoward circumstances and conditions, and far beyond the reach of the swiftest-flying fiend in all the dark dominion of the Devil. In those lofty spiritual altitudes, and in that balmy atmosphere, filled with the fragrance of the sweetest flowers of heaven, all our troubles disappear, and we catch such an unobstructed vision of the celestial country and the golden city as to fill our heart to overflowing with joy unspeakable and full of glory.

Would that we might all better learn the precious lesson of praise, and that

we might have our spiritual understanding so enlightened that we could foil the Tempter by taking our stand upon some sublime promise in the inspired Word, and claiming complete victory. We must learn to do this without regard to our feelings. We must learn how to steadfastly fix our gaze upon the eternal verities of God, upon the radiant realities of His immutable administration, upon the infinite glories of His unchangeable attributes, and seek to tune our praise and adoration with that of the blood-washed, redeemed company around the throne of God. If we do this perseveringly, it will not be long before the awful tempests of life will cease their wild tumult, the mist and fog and cold and darkness will pass away, and the warm, healing beams of the Sun of Righteousness will bathe our spirits with an effulgence so divine that all the heartache and misery will be gone.

Let us count our blessings until we gladly perceive that they are innumerable. Let us look on the bright side of every disappointment and bereavement. Let us, like the Apostle Paul, become expert in spiritual mathematics, and reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Let us, like him, persistently and perpetually think of the things that are pure and good and true and honest and virtuous and lovely and of good report.

To show that this is all thoroughly scriptural, and that it is well within our privileges to rise far above all our sufferings and sorrows, and to rejoice in tribulation, it is only necessary to cite the case of Paul and Silas in the inner prison at Philippi, who with bleeding backs and their feet in the stocks, rejoiced at the midnight hour, and sang praises unto God.

Let us next briefly consider the objective advantages of engaging systematically in the praise of God. The Bible teaches us that we are epistles, written not with ink, but with the Spirit of the living God. Multitudes who never read the Scriptures, read us, and by our lives are either convinced of the reality of the gospel of Christ, or led to believe that it is a sham or a fable. Much depends upon our words and our walk, our deeds and our deportment. If men see that we have supernatural victory over trying conditions; that we rejoice in the face of disaster; that our faces shine with heavenly light in the midst of the most gloomy circumstances; and that when persecution comes, our motives are maligned, and our good called evil, we remain serene and undisturbed, they will be constrained to believe that nothing less than the might of God could so lift us above our environment.

We are aware of no other means so effective in making us more than conquerors over all the hostile powers of earth and hell, as to constantly give thanks to Him who is the author of every good and perfect gift, who doeth all things well, and who is able to make all grace abound toward us, that we always

having all sufficiency in all things, may abound to every good work.

### Christ Is Ours

JESUS CHRIST, the Savior of men, gave Himself for us, and died on the cross that we might have eternal life. He also gave Himself to us. Both of these glorious truths are involved in the slaying of the Paschal lamb. The blood of the lamb sprinkled on the door posts protected the firstborn of Israel from the angel who was sent forth on that awful night to kill the firstborn of man and beast throughout the land of Egypt. Thus the blood availed for the deliverance of those who by faith met the divine conditions, and kept themselves under its protection. But a lamb was to be slain for each family, and eaten by the members of the family. Thus was symbolized the blessed truth that we are to appropriate Christ, and so make Him our very own that He will dwell constantly in our hearts by faith. The same precious teachings are involved in the sacrament of the Lord's supper. The bread represents the body of Jesus, broken for us on Calvary, and the wine His shed blood. We eat and drink these sweet tokens not merely in remembrance of Him, and to show forth His death till He come, but to typify our reception of His cleansing blood and divine being.

It is our privilege to appropriate, use, and enjoy all that Jesus is, all that He has, and all that He does. Every attribute, faculty, power, and virtue of Christ is ours, if we only recognize our divine inheritance, and take Him by faith. His life is ours. His nature is ours. His faith is ours. His peace is ours. His joy is ours. His words are ours. His love is ours. His glory is ours. His mind is ours. His Spirit is ours. All these statements can be substantiated by plain declarations of the Word of God. It is our purpose at this time to speak of the faith of Jesus, and how we may make it ours.

During His earthly ministry our Lord, with possibly a few exceptions, laid aside His attributes of deity, subjected Himself to human and finite limitations, and submitted Himself entirely to the will of the Father. He lived a life of faith, and brought things to pass by His faith. He increased in wisdom and stature, and in favor with God and man. While He declared that His words were spirit and life, He also asserted that the words that He spoke were His Father's, and that they had been given to Him by the Father. He said that of His own self He could do nothing, and that He sought not His own will, but the will of the Father who sent Him. Living thus a life of complete faith and obedience, He enjoyed perfect fellowship with the Father. He prayed because He needed to pray, because thus He renewed His strength, and came into more tender and hallowed intimacy and communion with the Father. Thus He learned the Father's will, and asked in strict accordance with that will. Hence, He was able to say that the Father heard Him always.

In His marvelous prayer of intercession, recorded in the seventeenth chapter of John, Jesus says: "As thou hast sent me into the world, even so have I also sent them into the world." In the first epistle of John we are told that "as He is, so also are we in this world." God's plan for us is that we shall live by the perfect, powerful, and prevailing faith of His Son.

Our faith apart from that of Christ, is weak and very imperfect. It is what Jesus calls "little faith." And yet it is essential. Only as we use what little power of faith we possess, and grasp the promises of God intellectually, does Jesus dwelling within our hearts, couple His victorious faith with our weak, faltering belief, and enable us to prevail and pray with assurance.

How often when greatly tried and troubled, we have seized a promise intellectually, and for some time have failed to obtain relief. Although we stubbornly held on by our poor, human faith, our hearts were still heavy and we did not gain the victory. But, as we repeated the promise, told God that we believed it, and with trembling lips thanked Him for it, suddenly everything was changed, and we found ourselves believing with implicit confidence, feeling absolutely sure that the promise was ours, and knowing that we had prevailed with God. New fountains of divine joy and glory burst forth in our souls, and our whole beings were aglow with heavenly rapture. It was the imparted faith of the Son of God, in full and glorious action, that wrought this miracle of grace.

We would compare this heavenly mystery to the airplane, which at first moves along the ground, and is subject to the conditions prevailing on the surface of the earth, but which, when a certain degree of speed and intensity has been reached, suddenly mounts up into the air, and soars through the sky a thing of power and beauty, entirely independent of mere earthly conditions.

We do not learn these precious lessons of appropriating Christ and all that he is and has until we are sanctified wholly. Then He begins to teach us that His plan is to live His own divine life in us, and to glorify Himself by using all our faculties.

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IN SELECTING A STANDARD for our brother we are really selecting one for ourselves. The more exacting we are with our brethren the more severely will we be judged.

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OUR EYES REPRESENT our power of vision, and only those who are filled with the Holy Spirit have real spiritual vision. It is the pure in heart that see God.

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SPIRITUAL BLINDNESS IS DUE to the absence of God from the soul. There is a close connection between vision and character. An evil eye always betokens a wicked heart. Where God is not, there evil always is. Hence, it is those who have not God in their hearts and lives, that have eyes full of adultery, and that can not cease from sin.

## EDITORIAL SURVEY

### The "Born Preacher"

Some preachers are denominated "born preachers" while others are not. Of that mysterious something attaching to some preachers which procures for them the above designation PHILLIPS BROOKS says in his "Lectures on Preaching":

I do not know how to give it a name, but I do think that in every man who preaches there should be something of that quality which we recognize in a high degree in some man of whom we say, when we see him in the pulpit, that he is a "born preacher." Call it enthusiasm; call it eloquence; call it magnetism; call it the gift for preaching. It is the quality that kindles at the sight of men, that feels a keen joy at the meeting of truth and the human mind, and recognizes how God made them for each other. It is the power by which a man loses himself and becomes but the sympathetic atmosphere between the truth on one side of him and the man on the other side of him. It is the inspiration, the possession—what I have heard called the "demon" of preaching. Something of this quality there must be in every man who really preaches. He who wholly lacks it can not be a preacher.

### Under the Dome

It is remarkable how the Holy Spirit tender and mellows the very voice of a Christian. He renders the manners more gentle and the spirit more Christlike. The effects of His indwelling upon the mind and body are unmistakable, and very great. GEORGE C. PECK illustrates this truth by the following:

It is said that, if one stands under the dome of the Taj-Mahal, and sings a few phrases ever so brokenly, the melody which comes back is wondrously different. The harshness of the singer's voice seems to have been spirited away, and sweetness put in its place. Anybody who can carry a tune can sing under such conditions; and the least trained vocalist may be surprised at his own achievement. I can not vouch for the truth of the story; but I know that just such surprises come to us in everyday life. In the Temple of our Father, harshness loses itself; and even broken cadences are rounded out. Under the Dome of His House anybody can make music, whether with voice, or hand, or spirit. God does not expect perfect gifts from us; He accepts the imperfect and sets it in the light of His smile. He re-appraises the value of two mites when they represent the love of their giver. He promises that not even a cup of cold water, given in the name of a disciple, is wasted. He puts His hall-mark upon our poorest attempts if they be sincere. In other words, He gives us back our song raised to new dignity.

### The Breath of the Spirit

The Holy Spirit is the divine executive of the Godhead. It is He who convicts of sin, applies the Blood for the pardon and cleansing of the soul from guilt and pollution. He keeps the surrendered soul in perfect peace, deepening its sense of the divine presence, mellowing and sweetening the spirit and attuning it to the praise and fellowship with the divine. The soul must be kept in position to receive the touches of this Spirit divine. Much depends upon its attitude as to the opportunity the Holy Spirit will have

to do its beneficent work upon the human soul. The *Central Christian Advocate* illustrates this point by the following:

One of Frances Ridley Havergal's poems tells us of an Aeolian harp which a friend sent to her with a letter describing the wonderful sweetness of its tones. Miss Havergal took up the harp and thrummed upon its seven strings, but there were no thrilling strains; only common music. She read the letter again and found instructions which she had overlooked. Then she raised the window and put the harp under the sash. Now the wind swept over the strings, and the room was filled with melody that no human touch could produce. It took the breath of heaven to bring out the wondrous music. The human soul is so much like that harp! Breezes from the hills of God must sweep the chords. Would you let the harmony be lost by the touch of your unskilled hand? Put the harp in the window of the house where you live. Let zephyrs from the glory land blow over your soul. Then you will hear the music soft and low.

### The Pulpit and the Individual

Christ rediscovered the individual and dignified human personality by His blessed gospel. The preacher is commissioned to a work for individuals and not for masses of people. God's plan is to reach the masses by the salvation of individuals. The conception must never fade from the mind of the preacher in the pulpit that his divine mission is to carry the message to the human individual. Failing in this is attended with divers and tragic evil. Dr. JEFFERSON forcefully points out some of these resultant evils by the following words that he addresses to preachers:

The Christian pulpit has been a hotbed for the growth of all sorts of curious and unearthly tones. Twangs of various twists, singsongs of melodies, howls of different degrees of fury, and roars of many types of hideousness have tarnished the fame of the pulpit and caused the ungodly to blaspheme. The cause of these vocal monstrosities and outrages is that the preacher forgets he is talking to individual men. He thinks he is talking to the world, and that is why he shouts. He has the idea that he is preaching to the town and consequently he roars. He imagines he is addressing a crowd, and his vocal mannerisms are caused by foolish imagination. He gets his eye off the individual, and his blunder reports itself at once in his elocution. The moment he comes out of the pulpit he speaks naturally. The most incorrigible pulpit howler or whiner speaks like a man as soon as he reaches the foot of the pulpit stairs. He is cured by remembering that he is talking to individuals. Let him remember this in the pulpit, and many of his elocutionary sins will fold their tents like the Arabs. Preachers do not preach to society or humanity or civilization. They preach to men like themselves. When they come face to face with the individual heart their style becomes natural, with every tone genuine and every inflection true. This is the cure also for disease of rhetoric. There are stilted rhetorical as well as stilted elocutionary. A preacher who has imagination and a facile command of words is sure to go on rhetorical stilt unless he keeps his eyes on the individual. The individual is the preacher's life preserver.

### Pulpit Sensationalism

One of the most widespread and popular degradations of the pulpit is the sensationalism in which preachers indulge. What a gross misconception of the gospel and the power of God is this nonsense. It betokens an utter lack of faith in the power of God to take the simple plain, gospel message and use it to awe and convict people. How grossly offensive to God it is for ministers of the gospel to turn from the high and inspired authority and efficacy of the Word of God and rely on such

trivialities and trash as sensational subjects on which to preach. A layman writing in *The Continent* says:

What is more deplorable in our church life than the methods many of the clergy are employing to secure an audience? Whistling women, free lunches, shady politicians (posing as brilliant statesmen), moving pictures with an inoffensive smear of religion on them, represent some of the offerings in the church notices. And the topics of the sermons! What poor, benighted heathen would even guess these performances had anything to do with Christianity?

The writer, who recently spent nine months in Los Angeles, observed the following in the *Los Angeles Times*: "Has God Got Your Number?" "The Wild West Man," "The Man in the Moon," "Pussy Cat, Where Have You Been?" "A Wonderful Invention—A Lunch Box, Hand Mirror, and Bathtub in One." The authors of these are Presbyterians, Baptists, and Methodists, all men of prominence in their respective denominations.

Happily there are hosts of ministers who are upholding the dignity of the Church, who are above this miserable vulgarization of religion, but the number of those who fill the church columns of the secular papers with their disgustingly sensational advertisements seems to be on the increase the country over. The church page is beginning to suggest a riot of department store bargain counters, a printers' ink scramble for business. It is beginning to be a noisome, indecent reek of commercialism.

What shall we do with these degraders of the Christian pulpit? We must either correct them to a belief in the power of the gospel of Christ, or in the event of our failure to do this, escort them out of the gospel ministry.

### What Is the Message for the Minister to This Age?

Included in the multitude of questions arising during the last five years, brought forth by the greatest upheaval the world has ever known, none has been more persistent in its iteration and reiteration than the one which heads this Survey article. Some desire *this* while others desire *that*, both this and that generally agreeing in that both are the products of human minds, and neither put forth as a "Thus saith the Lord." It does not seem to occur to many that there is no need for a new message. Christ was offered once for all; and that means that any age has the same need which can be met with the same message. "I am come that they might have life" has not lost its effective appeal if spoken from a heart touched by that same loving Savior; and the "Thou shalt call his name Jesus: for he shall save his people from their sins" means your neighbors and mine, just as much as it meant those of His own time. Rev. HARRY DAWSON MITCHELL, Methodist pastor in Washington, D. C., writing to *The Christian Advocate*, closes his letter with the following strong appeal for a first century message—"Jesus":

It is the calm judgment of many ministers and laymen that the present propaganda in the Church for Americanization rather than Christianization, for the making of physical comforts rather than insisting upon the regeneration of the human heart, the socializing rather than the spiritualizing of the Church will launch us out on an experimental stage of activities which will result in failure and compel the coming generation, after the Centenary fund is expended, if not wasted, to do the first work over again. Will some one please tell us what is the message for Methodist preachers in this age? The theme of the preacher in the first century was "Jesus." It is the judgment of the writer of this letter that the theme for the modern pulpit must be "Jesus" and His redeeming gospel.

# THE PLAN OF REDEMPTION

*As viewed by One of its Subjects*

*A Series of Articles  
Prepared by*

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## III. The Book of God

THE mind will naturally play around a great and absorbing subject of thought, which we can not fully understand, and indulge in questionings why this was so and why that was not otherwise. We may question ourselves, without being able to answer, whether God would have found it necessary to give us a revelation in permanent and portable form, as He has in this Book, if we had not fallen into sin and into the darkness which sin brought upon us.

But the fact is before us: We did fall into sin and into darkness, we were rapidly sinking into moral degradation, and we can see now that we needed a revelation of God and of His will, and of the great facts of life and destiny, in a permanent form; something that could be studied, communicated, and handed down; something that should become to us a standard of life; "a lamp to our feet, and a light to our pathway." We have it. God has given it to us. I have called it The Book of God; and so it is to all who truly believe in Him, are glad to serve Him, and are looking unto Him for eternal life.

I find lying in my Bible, between the last leaves of 2 Timothy, these lines from the poet Pollok:

"Most wondrous Book, bright candle of the Lord:  
Star of eternity! the only star  
By which the bark of man could navigate  
The sea of life, and gain the coast of bliss  
Securely."

This Book, this holy Book, on every line  
Marked with the seal of high divinity."

John Wesley, in the preface to his sermons, writes:

"I have thought, I am the creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God; till a few moments hence, I am no more seen. I drop into an unchangeable eternity. I want to know one thing, the way to heaven: how to land on that happy shore. God himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a book; Oh give me that book! At any price give me the Book of God!"

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word;  
What more can He say than to you He hath said,  
You who unto Jesus for refuge have fled?"

Let us turn to the Book itself, and see what it has to say for itself.

Perhaps the text most commonly quoted as a precept for Bible study is John 5:39, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." But this text is peculiar in the occasion and purpose of its utterance, and therefore limited in its application. It was spoken by the promised Messiah to unbelieving Jews, and had reference to the Old Testament only. It can never again have the same meaning that it had at the time it was spoken, and it can never have quite the same

meaning to anybody else that it had to a disbelieving Jew. For a long time I wondered why the Savior should say, "in them ye think ye have." They were thinking that in the precepts of the Mosaic law and in the practice of its observances they should have eternal life; whereas these were given to bear witness of Him; their chief value was in this, that they pointed to Him; and now He of whose coming they testified, in whom alone these Jews could "have eternal life," stood before them; and, as He said in another place, "ye receive not our witness"—nor the witness of the Scriptures that testified of Him.

Acts 13:19, the words of Paul in a sermon to Jews only, at Antioch of Pisidia, illustrates the meaning of the Savior's words just quoted, "By Him all that believe are justified from all things from which ye could not be justified by the laws of Moses."

Perhaps the most comprehensive and helpful general text of this class is 2 Timothy 3:16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

1. It is the gift of God. 2. It is "by inspiration"; pointing to the Holy Spirit as the active agent in giving it. 3. It is profitable for certain purposes. 4. It is for the perfecting and furnishing of the man of God. No doubt, for his perfecting personally and as a worker for God. It is not all profitable alike, and not all profitable for the same thing, but all profitable for something. There are no waste words nor useless passages in it.

It is not all profitable for public preaching, not all for prayermeeting lessons, not all for family devotions. There are some passages that should not be read in mixed assemblages. I have known many persons, and some ministers, to embarrass the hearers by reading an unsuitable passage at a prayermeeting or at family worship, because they had not given proper thought to their selections, and did not know what was ahead of them. One of Ingersoll's objections to the Bible was that there were portions of it that were not fit to be read in a public congregation. Very well; they were not designed to be so used. With all else that the Bible is, it is a book of law; and there are many things in our common statutes that would be disagreeable to read in public. To provide for the punishment of crime, and warn the people against it, the statutes must describe the crime.

Observation convinces me that the vast majority of the persons who read the Bible at all are in the habit of passing over certain passages that do not seem inviting to them: as for example genealogies and lists of names, such as are found in the fifth and thirty-sixth chapters of Genesis; the first, seventh, twenty-fifth, thirty-third and thirty-fourth of Numbers; several chapters in the middle of the Book of Joshua; a number of chapters in

the first half of 1 Chronicles, and in Ezra and Nehemiah; parts of the first chapter of Matthew and of the third of Luke. For brevity's sake, I omit mention of a number of interesting and valuable bits of information which I have drawn from these neglected portions of Scripture by close reading and comparison with other passages, maybe in distant portions of the Bible, where the same persons or incidents are mentioned. Will not every person who has been interested in the reading of this article promise himself just now that as soon as possible he will carefully and closely read every word of the passages I have cited, and study them in the manner I have indicated? Quite a task, and it may seem irksome at first; but you will find it worth while. Write me if you find some special profit in it, or if you have a question to ask about it.

There are portions of Scripture suitable for preaching on great days, such as Christmas, Easter, and Pentecost; portions for revivals and for funerals (a wider variety than most preachers use); portions to comfort the sorrowing, to check the high-minded, to "warn" them that are unruly, to stimulate faith, to cheer the discouraged, and so forth. We are to learn to "rightly divide the word of truth, giving to both saint and sinner their portions in due season." (Will the reader exercise himself to rightly divide this text, and locate the parts where they belong?)

"I look upon the Bible not as a treasure house of ready-minted coins, but as a mine, from which the ore must be dug by hard labor, reduced, separated, and the precious metal refined and milled and prepared for general circulation. But every part of this process that comes under the hand of man must be done in strict loyalty to the sovereign whose stamp the coins are to bear.

Let us look at some texts showing how the Bible came to us. Observe the order.

2 Peter 1:19, 21 (R.V.), "We have the word of prophecy made more sure" (as set forth in the preceding verses). "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost."

Hebrews 1:1, 2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son."

1 Peter 1:10, 11, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them."

In "the last words of David" 2 Samuel 23:2, "The Spirit of the Lord spake by me, and His word was upon my tongue."

In innumerable texts, in various forms, the Bible calls itself "the Word of God." In many texts and in various forms, it is said that it endureth or liveth forever, or that it shall not pass away until it is fulfilled. In 1 Peter 1:23, 25, we have this statement, and in the latter verse the written word is linked with the preached gospel. The same thought is carried in the twelfth verse. The Bible requires people to honor true preaching.

THE controversy as to whether people are saved by works or by faith is as old as the human race. Many have there been of learned discussions between the followers of Christ and noted infidels and deistic moralists on the subject. In many instances, too, have some of the followers of the Lord contended for works as a necessary part of salvation and have insisted on various systems of penances and adherence to Christian ordinances. Many, too, have there been of professed followers of the Lord who have trusted in their morality and general belief in the Lord as the Savior of the world rather than in a personally applied redemption through personal faith in the atonement of Calvary.

It is not our purpose to enter into a discussion of this subject, for the readers of this paper are no doubt agreed doctrinally that we are saved by faith and that good works will follow as a result of faith. But we do desire to touch another side of it, that deals with its practical working.

If it is necessary to have our faith and works rightly related and each in their proper place to *obtain* salvation, is it not also necessary to keep them in their proper relation and order to *retain* salvation? We believe it is; and we believe that right at this point many people begin to backslide.

To illustrate what we mean, we will refer to cases that most altar workers have had to deal with. The person who has been baptized and joined the church, has come to the altar, prayed, made restitution as far as he could or knew, gave up sin, and yet never obtained an experience with the witness of the Spirit assuring of acceptance with God. Why? When we probed around we found out they were trusting in these good works rather than in the finished redemption of Christ and the atoning merit of His blood, hence were not saved, because they sought it by works rather than faith.

So also some Christians, after they have

## Faith or Works First?

By W. R. GILLEY

been genuinely converted and sanctified, seem to think the faith faculty will operate spontaneously and automatically without any attention on their part and when they have been able continuously to keep up a holy life; and do some real service in the kingdom of God, they get to trusting in what they are and what they do rather than in the omnipotent Christ to preserve and keep them. And before they are aware of it almost they become weak and go down under some temptation or false accusation of the enemy. They then go to patching up their life and trying to do something in order to have faith that will operate spontaneously and automatically and save them. Will they ever get reclaimed? or can any one ever keep saved by such a process? No; for that is a reversal of God's order. That would mean that our salvation originates with ourselves. God's order is *faith first* and good works second. We are not saying that first to obtain salvation God does not, in granting us repentance, furnish us power to give up sin, repent, and make restitution as a preparation for faith to operate. But those works are not the ground of our faith nor are they works of salvation.

Quite a few may insist here that unless the Lord is obeyed and works of righteousness are maintained one can not believe God for salvation. And we readily agree. But that does not change the status of the case, which is that the power to work righteousness and do service for the Lord flows out of a life of faith in the atoning merit of the blood, and not a life of faith out of works of righteousness and service. Faith must come from another source.

Let us illustrate by supposing the case of a raw heathen that never heard of the atoning blood and the gospel of salvation. Yet he is led by moral teaching to repent, make restitution, and possibly for a little time to quit sin. Yet every one knows that faith for salvation will not spring automatically out of his heart for he has no ground nor object of his faith. He can have him only as Paul tells us (Rom. 10:17), "So then faith cometh by hearing and hearing by the Word of God." No one would expect such a man, without faith, to bring virtue and power from the Saviour into his heart, to maintain good works or even to keep out of sin, even though he might know the moral law perfectly.

So it is with every one that gets genuinely saved and sanctified. He must keep up his life of faith as the means of obtaining power to live holy and not live holy in order to believe. But some one will say, again, he can not believe unless he lives holy. And we agree again, but would rather say it this way. "They can not believe unless there is the *desire* and *will* to live holy." But the desire and will to live holy will not produce the power to live holy. Neither will they produce the faith to obtain the power to do so. They will make a good condition of the heart in which the Holy Spirit can put some promise of the Word of God to which the soul may cling by faith, that will be the trolley pole over which the current of power may come that will make the life move on in holiness and righteousness.

Let us take one of many numerous cases that illustrates the point. A very wicked man gets saved and sanctified. His life has been full of sin and vice of various kinds. Many habits of sin have been formed. When genuinely saved and sanctified, of course all habits are broken, vices cured, and evil tendencies cleansed from the heart. But memories of sin, knowledge of sin, and means to sin are not effaced from the mind. They make it easy for the Devil to tempt him to evil

Its effectiveness is set forth in Hebrews 4:12, "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." If a preacher has a fair knowledge of this Book and some degree of skill in using it, he can manage to get along without Shakespeare and Jean Valjean.

The authority of this Word is asserted in Isaiah 8:20, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Also, in John 12:48, "He that rejecteth Me, and receiveth not my words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day." Read with the context.

The whole of the 119th Psalm is a poetic tribute or apostrophe to the word of God, set forth under various names, describing its forms and offices: as law, word, testimonies, precepts, statutes, commandments, judgments, and word of truth. Psalm 19:7-11 is like a little section from the longer Psalm.

Away back in the days of Moses, when the

Word of God was first beginning to be put into written form, the duty and value of studying and teaching it in the home was strongly and positively set forth in Deuteronomy 6:1-9. Let every Nazarene parent, yea, every Christian parent, who reads this article resolve and covenant with God that he will see to it that the children which grow up under his hand shall be well grounded in the knowledge of the Bible, and carefully instructed in the meaning of its simpler and more vital portions.

I am thankful to God to this day that my mother taught me and the sisters who came after me to read the New Testament at her knee. I am thankful that my ancestors, on both sides, as far back as I can trace them, were people who believed in God and revered His Word. I did not realize the value of that fact nor appreciate the advantages it gave me in the conflict with evil in this life so much in the earlier years of life as I do now. When I look into the lives of many persons who did not have these advantages, and see the wreck and ruin that sin has wrought in their lives, see them wallowing helplessly in the mire and degradation of sin,

and see how feeble a fight they make against it sometimes, even after they have started in the way, and all because they did not have any one to teach them the Book of Life. I begin to see how much the Bible has been worth to the world, and how much it has been worth to me. I have, it seems to me, an almost infinite pity for those who have been besotted in sin and in ignorance of the way of life from their birth, and can scarcely understand you when you begin to talk about a way out and the possibility of living in a better way.

I try to sprinkle through all my preaching, even in the reading of the Scripture lesson, helps and encouragements to the plain people to seek to have a good knowledge of the Bible in their mother tongue. Those Christians who not only read but study their Bibles constantly, systematically, thoroughly, and prayerfully, are the most stable, the most reliable, and, generally, the best able to help others. They are not "tossed to and fro, and carried about with every wind of doctrine." They do not readily become the prey of every religious charlatan who comes along.



again. Where does his strength to resist and overcome the Devil lie? Is it in his weak or so of obedience and service to God? No. It is not even in his experience of salvation. Though his salvation has gotten him out of the power of sin and Satan, to be kept out, he must look to Christ daily to be "kept by the power of God through faith unto salvation ready to be revealed in the last time." He is pure but not strong in character. He is holy but not established in habits and virtues of holy living. These can be formed and developed only as he obtains power from the Lord by faith. It is *faith first*, obedience and service second. A few passages of Scripture will fix this in our minds clearly. "According to your faith be it unto thee." "The just shall live by faith." "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." "That Christ may dwell in your hearts by faith." "Without faith it is impossible to please him."

A good illustration of the power to live a holy life by faith first, in the midst of a wicked and perverse nation, is found in the Bible incident of Peter walking on the water. So long as he looked to Jesus he was able to walk on the water. But when he took his eyes off the Lord and looked at the circumstances of rough waves and boisterous wind he began to sink. And this, too, in spite of the fact that he was walking well until he took his eyes off Jesus. The cause of his failure is brought out in the question of the Lord, "Wherefore didst thou doubt?"

We are not making an allowance for a sinning religion. We are setting before our minds the only possible basis for a life of victory over sin. The Devil is stronger than any one of us. He is sharp and cunning and able to deceive—were it not for the restraining power of God—the very elect. By faith the power of God is given us daily to direct us in the way of truth and give us power to walk therein. By *faith* we do not mean a general faith that Jesus is the Christ and that He is the Savior of the world, such as many people have, yet they live in sin and worldliness; but a personal, present-tense, saving faith that believes Christ is able, willing, and does now save and keep from sin. This kind of faith can be exercised only as people hate and give up sin, and love and desire righteousness. Though we do not doubt but that salvation once obtained, faith may be used to obtain from the Lord an increase and steadying of the desire for righteousness and holiness.

Once seeing the essential part of faith in obtaining and retaining salvation, the necessity for that constant preaching of the Word that produces faith may be readily recognized. Here is where the great work of the pastor comes in. The evangelist may preach people under conviction and give enough of the gospel to produce faith to obtain salvation. But he has not the time nor opportunity for the greater work of feeding faith through the changing trials and temptations of the every-day life through the year, that the soul may be kept, developed, and established in God.

We ought to remember also that in the physical realm it takes longer to bring a child from infancy to manhood than it does to bring it into the world. Again, it is well to remember that though one be convicted,

saved, and sanctified—all of which may occur in a week's time—it is not getting to heaven, neither is it a guarantee of heaven. Very probably there is a long race stretching into the years that has to be run before the goal of heaven is gained. Once fully recognized, this shows the necessity for regularly constituted churches with holy pastors, who can and will "feed the flock of God" that their *faith* may grow exceedingly.

It will be observed, too, that the preaching that produces faith is not merely the crying of *faith, faith, faith*, or of emphasizing the necessity of faith, but a proclaiming, expounding, illuminating, and illustrating of the many precious promises of God's Word that declare His power and willingness to enter into the struggle with us and through His mighty grace to enable us to conquer.

## Thoughts and Character

By J. WARREN SLOTE

**W**HAT is character? Briefly, it is the sum of the qualities which register one's individuality.

These qualities composing one's self may be renovated or recreated by the transforming power of God, and this is surely done when one is truly converted. A further act of rectification is accomplished during the experience of entire sanctification, but that conditions and circumstances have a powerful effect upon these qualities must be obvious to any careful observer. The conditions of life under which one lives, the circumstances which go to make up one's environment, even the associates which form one's companion-

ship from day to day, determine in a large measure the habits of thought; and these thoughts or habits of thought go far towards determining one's character. Solomon recognized this principle and beautifully expressed it when he said, "As a man thinketh in his heart, so is he."

The above statement might not be correct if God's people, and particularly His sanctified people, could live apart from all but sanctified companions, with nothing of any kind to worry them. But here, as we are situated, we have plenty both to worry and to irritate us. There are trying circumstances, making the acquisition of enough for personal or family physical needs a problem; the cares of life and home; the responsibilities of work committed to our hands; the uncertainty of the times and many other items, to worry us; and then, in addition, there is the fact of many men, with whom we must associate either in business or otherwise to a greater or less degree, being actuated by motives which are entirely unchristlike and diametrically opposed to our Christian idealism.—these men, in many instances, unscrupulously taking advantage of their and our fellowmen to irritate us. These are the things that are apt to have a determining influence upon our thought and a resultant effect upon molding our character. If we worry or are irritated and our minds are set in a state of continuous agitation or unrest, it cannot help but tell upon us, even physically. Look at the face and form of one who has had his thought life governed in this way. The expression and general bearing betray it and the character tells the tale of what the life has been. And a miserable tale it is.

God would have our minds serene, notwithstanding circumstances have a tendency to worry us. And so He admonishes us, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all knowledge, shall keep your hearts and minds through Christ Jesus." What a joy to live in these verses when everything goes wrong and all seems to be against us! If we do, our mental operations will surely not be exercised adversely, for we realize that God is on the throne and that He will work out His best purpose concerning us. And then when ungodly men would irritate us even to indignation, it is well, even if common decency requires us to fight to protect our brother's rights, to obey that splendid injunction to "Rest in the Lord and wait patiently for him, and fret not thyself because of the man who bringeth wicked devices to pass."

These conditions are not pleasant. It is not easy to obey these Scripture injunctions. Prayer, humility, and even a willingness to suffer temporary loss, are necessary to obey them, but in doing so we shall be a happier people—a more rested and contented people. Our thought life will be more serene and our characters more Christlike, and as a further result, we shall be more composed and thus better able to efficiently hurl our entire power against the kingdom of Satan to effect its downfall.

"I find the HERALD of HOLINESS very refreshing to my soul and inciting to thought and service. I read its pages during my morning journey to town on the cars and spread out the paper so that folks may look on and catch the name and articles of the paper." R. Pierce, Los Angeles, Cal.

## How Happy They Who Know The Lord

By E. M. MURRILL

How happy they who know the Lord,  
And feel His blood applied;  
Who follow Jesus' holy word,  
Whom He has sanctified;  
They live by trusting every day  
In Christ the living bread,  
Who is the Life, the Truth, the Way:  
In Christ their living Head.

They know their sins are all forgiven  
Through Christ's atoning blood;  
Their names are now inscribed in heaven  
They're on their way to God.  
They know the second work of grace;  
They know the very hour  
When Jesus came and showed His face  
In sanctifying power.

They're trusting in the cleansing blood  
To keep them pure and clean;  
They live beneath the cleansing flood;  
The Spirit dwells within.  
They're walking in the holy way  
That holy prophets trod.  
They're kept in perfect peace each day,  
Whose minds are stayed on God.

They're working other souls to win  
From sin, and death, and wrath;  
They labor now to bring them in  
To walk the narrow path  
That leads from earth to joys above,  
Where everything is fair;  
'Tis done to please the God of love  
Who died to bring them there.

SINCE returning from India a year ago, the question has often been asked me by many of the people of our church, "How has the war affected mission work?" As this is a very important matter to our church and one which others have doubtless thought about, it is my purpose to view it as comprehensively yet as broadly as possible.

In a word, the effect of the great war on all missionary countries has been little short of revolutionary. It is one of the landmarks in their histories. They never will again be what they were in 1914. How to solve the new problems, adjust themselves to and make the most of the altered conditions are some of the great tasks confronting all missionary leaders of this day.

The entire populations of the large cities that have daily papers in these heathen lands learned of the declaration of war a few hours after it occurred. The literate thousands read it in the vernacular dailies about the time you did in yours, and the illiterate tens of thousands received the news from the literate thousands and passed it around among themselves with all the additions, surmises, and interpretations commonly called "bazaar rumors." This was true of the up-to-date cities but was not true of the country; and in this connection we should bear in mind that the greater portion of the people in most heathen lands do not live in the cities. The millions inhabit the rural towns and small villages. To these millions news slowly filtered through that a great war was in progress in Europe.

Amusing indeed were some of the rumors circulated with this information. We remember being in a small village shortly after the war began where the people came to us and in all seriousness reported that the German armies had reached —, a village six miles from there, and wanted to know if it were really so. This village was 350 miles inland from the coast of India and forty miles away from any railway.

Though the natives of all backward lands learned the fact of the war in these ways it was seriously brought home to them in still another way. Their rice suddenly jumped 2 cents per measure in price. The little piece of cloth used for essential covering that fluctuated around 64 cents suddenly went up to 96 cents and then to \$1.25. They were accustomed to small fluctuations in these things, but this increase was unheard of. Everything else raised in proportion until the poor natives wondered what had become of the world. The shopkeeper told them it was all due to the war. But, what war? They didn't see any war in progress. Their fathers had detailed to them the petty raids from neighboring states of a generation or two ago, but not even these raids were permitted in these times. Where was the war that could so affect their very existence? The reply came that the war was in Europe. But, "Where is Europe and how can a war there affect the price of our little rice and scanty clothing?" These and many other similar questions surged through their minds—forced upon them in a very real way.

Finally some enterprising man in the village who had education sufficient to enable him to read gathered a few cents from interested individuals and subscribed for a weekly vernacular newspaper that was printed in the big city that that all knew existed but none had ever seen. On train, by mail cart, on the head of the picturesque mail runner, and finally by the postman who traveled a circuit of villages like our postman travels a circuit of houses, the weekly news sheet came—two weeks late, but that didn't matter.

That evening they all squatted around the fire in an open space with the low castes and women sitting at a respectful distance while the learned one read the news by the glare of the blaze. They soon learned the words, "Belgium, Paris, London, kaiser, aeroplane, machine gun, tank, high explosive, submarine, shell," and all the remainder of the general war vocabulary. Some of these terms were translated into their language, but some were just the words themselves written in the vernacular character that produce peculiar pronunciation indeed—but it was all very satisfactory, at least to them. Then there were crude maps of the war-torn areas, questionable pictures of the implements of war and war scenes.

## The Effect of War on Mission Lands

By Rev. L. S. TRACY

These were all carefully examined, and discussed, and conclusions reached that were satisfactory to all—though very far from correct.

In this manner new places, strange peoples and customs, unheard-of inventions, and marvelous feats all combined to jolt these backward peoples out of the ruts in which they had journeyed all their lives and their ancestors had lived for hundreds of years.

Eventually some robust adventurer from their valley or a nearby village answered the call for recruits in the native infantry or labor corps, received a big money bonus and went away to the war. A few months later a postcard with a foreign stamp, written by a friend at the dictation of the recruit, came to the wife and was read at the primitive reading club around the fire and discussed from all possible angles; and so the war broadened the outlook of these millions as nothing else possibly could.

Millions of men went from Japan, China, India, and Africa to the war zones either as soldiers or laborers, India alone contributing more than a million. Let us remember that most of these men had never been beyond their little circle of villages and knew practically nothing of the great outside, pulsating world. The effect of their experiences in the war zones could not but be marvelous. From potential hermits with vision as narrow as the four walls of their hut they became globe trotters—all in a very few months. They traveled in railway trains, electric cars, steamers, and automobiles. They saw foreign cities and strange peoples. They visited the land of the wonderful white men, fought beside or against them, saw their imperfections at close range, and lost their fear—and very often their respect—for them.

In addition to all this they learned that they were fighting for a principle, for the right of the existence of small nations, for liberty, for that word that rang through the eastern world in 1918—the word that aroused the ambitions of all who were oppressed or thought they were oppressed, the word that put unfounded hopes into the breasts of so many, the word *self-determination*. They came to learn that in some way they were fighting for something that would result in a larger degree of freedom, though few of them could tell where they were being oppressed. Most of them who thought constructively of that great word interpreted it to mean liberty bordering more on license than anything else.

These men who were accustomed to groan on a mud floor and endure the ministrations of native superstition when they were ill, were suddenly transferred to a place where the best white sheets and the most modern skill of surgeons and the tender care of the world's best nurses was scarcely good enough for them. This treatment was right, but we can clearly understand how so great a change helped to revolutionize their outlook in a very short time.

They returned to their isolated villages as units of a glorious conquering army. Many were the tales of adventure—whether true or false it does not matter, for they were all believed as gospel truth—that will be handed down from generation to the warrior's family. They were hailed as the saviors of civilization, of the world.

It is not difficult to understand how the return of these millions combined with the other influences that were already at work produced feelings of intense dissatisfaction with their old conditions. The continents of Asia and Africa with their teeming millions began to feel that there was something wrong with them or their surroundings. Is it surprising that, only half awake, many of them failed to locate their real troubles and began to tear down instead of to build up the weak places? Civilization in its modern complexity was being forced upon them and they were reaching out for it as the balm that would heal all their ills.

In all our consideration of the backward nations of Asia and Africa we should bear in mind

that a ready-made suit of civilization designed for other peoples has been put upon them overnight without much alteration. They have not, therefore, acquired the national discipline produced by the slow process of designing, cutting, fitting, and finishing that has been the salvation of western nations during the generations that the modern system was being evolved. In trying to make such a system fit other nations we must expect misfits that bind and rub in places until it is altered according to the ideas of the peoples wearing it.

Political agitators in all these backward countries have seized on the conditions created by the war to arouse their respective peoples against their real or fancied oppressors. Hundreds of newspapers of all political and social creeds have come into existence during the war. Indeed it might quite trustfully be said that the war has marked the real birth of journalism in the orient. Political association, with or without the approval of the authorities, have been born and meetings without number have been held and the reading public has been flooded with propaganda of all kinds. Some has been good and some has been bad, but it has all had its effect on the aroused minds of the myriads of peoples scarcely accustomed to think for themselves. We may not therefore be surprised if political equilibrium is not established among these nations for some time. As much as we would like to see the gradual adoption of sound political reforms it is probable that these countries will seek to advance faster than is safe and will suffer the consequences of immature statesmanship. They are politically in the place of the fifteen-year-old boy who thinks he knows more than anyone else and is able to manage his own affairs. Doubtless the more advanced nations of the world will play the part of the unwise father who gives the young son more liberty than he can use properly in the hope that liberty with responsibility will soon bring him into manhood.

How does all this affect the work of the missionary? Much every way. He must take into account the awakened consciousness on the part of the people with whom he is laboring. The old to which they clung so tenaciously is slipping from them and they are more ready to accept the new. Blind prejudice is being supplanted by an inquiring mind—all of which opens the way for gospel truth provided it is presented in time. Will the people of Christian lands so present it?

Missionaries have for many years been praying for a time when the people of their fields will take more responsibility in the work of the Lord in their own lands. That time has already arrived or is near at hand. A revival of political independence can not but result in a revival of religious independence. This may not be a revival of spirituality, but it is a revival of a legitimate desire on the part of the people for a greater share in the work of the Church in their own lands. Even though the desires of the people may be aroused by more or less political motives, the missionaries should be able to direct them, as far as they come in touch with them, to the best interest of the kingdom of God and of the country. The lands in which mission work is being carried on so extensively must in the natural order of things eventually cease to be subjects of missionary effort. Missionaries were at one time sent to England and later to America. Who would now think of sending them to these countries in the same sense that they were sent out a few generations ago? Christianity has been established and is self-sustained and self-propagating. In the same way missionaries are praying for the time when the Christians of the lands now heathen will be able to support and propagate the gospel in their lands with a minimum of outside assistance. The ultimate thought in the minds of the missionaries must be that the people must increase and they must decrease. Stormy days and many blunders may intervene, but we are sure that the average missionary is statesman enough to adjust his policies and organizations to the new conditions, overlook the blunders, and advise, suggest, and unselfishly direct the budding vitality of the Church until this ideal is realized. Hopeful evidences are multiplying. We are confident that with the aid of the Holy Ghost we can succeed.

BURNS, OREGON.

## Arithmetic

**D**O you like arithmetic? Lots of boys and girls do not. I am going to tell you this week about a boy who "just hated figures," and how he found that he could do two kinds of sums in cancellation.

### THE FIRST KIND

"How did you get through with your lesson today, Herbert?" asked Mrs. Dale, as the boy laid his school books down.

"The finest kind, mother dear. And, oh, mother, I made a hundred in arithmetic—didn't miss a one of those examples in cancellation. And the strange part was that I really enjoyed them, which means a good deal when a fellow hates arithmetic like I do."

"I told you it would be different with this subject," said his mother with a smile. "I can't see how anybody can help liking to work problems in cancellation."

"You were right, of course," said the boy, leaning down to kiss her. "Mother, let me tell you how those examples appeared to me, when I once got the principle of it into my head." He took a paper out of his pocket, unfolded it, and said:

"Here was one which I had to work. Eighteen times forty-nine, times twelve, times sixty. Just think of all that multiplying! It would have filled a scratch-book page. But that wasn't all of it. It was to be divided by twenty, multiplied by twelve, multiplied by twenty-one multiplied by eighteen. And then by the time I could get the great big answers to all that multiplying, the first one had to be divided by the second. And you know, mother, if there is one thing I hate worse than multiplying, it is division."

"Unless it is addition or subtraction," laughed mother.

"But when I learned how to work this example by cancellation, it was really exciting. Of course I put all the figures of the first part in a row, that was my dividend. And then I wrote all the numbers of the second part just below them, and that was my divisor, and drew a line between them.

"And there they stood just like two rows of soldiers, looking at one another across that line. And then, all of a sudden, they fell to upon each other, and of all the fighting you ever saw! Eighteen below the line, and they pummeled each other until they rolled down the hill out of sight. Twenty, below the line, sprang at sixty on the other side, even though he was such a big fellow, and wiped him out, leaving a lit figure three instead. Twelve and twelve scowled at each other real fierce-like, and then they turned their backs on one another and walked off in opposite directions, until both had disappeared. Big old forty-nine above the line was glaring down at twenty-one below, when a small fellow, named seven, came running out on the field. 'I'll fix both of them,' he cried, and he bowled twenty-one right over, leaving a three in his place, and he sent old forty-nine sprawling in the dust, and sat down on top of him. The fight seemed to be over by this time, and I began to count up what was left, and do you know, mother, there was just the little fellow seven and a small three on one side, and one poor little three on the other. And I could finish that sum in my head—seven times three are twenty-one, divided by three, made seven for my answer."

Mother laughed at Herbert's account of the fight, and said:

"The *Battle of Numbers* would be a very good name for cancellation, wouldn't it?"

"It was a battle that made things easy for me," said Herbert. "I wish I could work in cancellation all my life."

"You can," said his mother.

"Why, mother, how?" he asked.

Mrs. Dale picked up a paper which lay on her work table and said:

"Only this morning I was reading a little

## THE HOME

Conducted by Mrs. J. T. BENSON

article in *The Youth's Companion*. This is what the writer says:

### CANCELLATION

Most of the boys who read this article have studied cancellation and found it a quick and easy method of solving problems. There is another kind of cancellation, not so commonly used, a kind that should be taught to all boys and girls, and that becomes a valuable habit in time.

Two boys were one day speaking of an absent classmate.

"He is so slow in the games," said the first.

"Yes," replied the other, "but he always plays fair."

"Isn't he dull in school, though?"

"But look at the way he studies. He never wastes a minute."

"He scarcely ever recites in history," went on the first boy.

"But I never knew him to cheat in a single recitation or examination," answered the second. "And you know as well as I do that many those who get the highest marks don't always get them honestly."

"He has so little to say."

"But no one ever heard him tell a lie. He is the most truthful boy in the class."

Every unkind word, you notice, which the first boy spoke, was canceled by a kind word from the second boy. It is a plan worth trying. The next time you hear an unkind remark, try to cancel it with a kind one.

"I guess not many of us are working sums like that in cancellation," said Herbert rather soberly.

"But I believe we could all like it if we tried it, just as you did your examples in today's lesson," said his mother.

"I am sure we would. And, mother," cried Herbert, his face brightening, "it would make things easier and pleasanter for somebody, like cancellation did in my arithmetic, wouldn't it?"

And, dear children, it would. Why don't you try it? The next time you hear an unkind remark, see if you can't cancel it with a kind one. It would become an exceedingly valuable habit.

### Baptism

"Cato was an old colored man who made loud professions of Christianity," writes S. B. Tillerton, "but his life did not harmonize with his words. A faithful minister resolved to reason with him. Meeting him one day, he asked,

"Well, Cato, what grounds have you for believing yourself a true Christian?"

"Been baptized, massa," answered Cato, placing marked emphasis upon the word *baptized*.

The minister tried in vain to convince the ignorant man that mere baptism could not avail to make him a child of God. Cato had been taught that the water of baptism cleanseth the heart of all sinfulness, and he was not willing to relinquish so comfortable and easy a doctrine. He believed in baptismal regeneration.

A happy illustration occurred to the minister's mind. He invited Cato into his study, took an empty ink bottle from a shelf, and holding it up before the black man, said:

"Cato, do you suppose that I can cleanse this bottle by washing the outside of it with water?"

"No, massa, you must wash de inside too, to get him clean," answered Cato, never suspecting the minister's trap.

"Very good, Cato," answered the clergyman. "Now, how do you suppose a little water applied to the outside of a man can cleanse sin from his heart, which is within him?"

Cato's stolid, black face changed. The Holy Spirit had used the illustration to send a shaft of conviction to his heart.

"I see it now, massa, I see it," said he, placing his hand upon his forehead, as if to brush away the clouds of bewilderment. "My heart be like de inside ob dat bottle. Baptism no cleanse de inside. I must seek de power of de Spirit to make my black heart white."

Do we smile at the ignorance of this old man? The truth is that thousands of intelligent, educated people are putting their trust in the fact that they have been baptized and received into the church.

And yet the Bible is as clear as the sun upon their subject. It says that we must be washed *thoroughly* from our iniquities—the heart cleansed and made free from sin. And it doesn't mention church records. But it does say that the ones who shall enter into the heavenly city are those whose names are written in the *Lamb's book of life*. The two things we need to find out then are these: Has my heart been made right with God? Is my name written in that record which is being kept up yonder?

### He Shall Give His Angels Charge Concerning Thee

Upon one occasion John Bunyan, having been permitted to go out and visit his family, with whom he intended to spend the night, felt so uneasy that at a very late hour he went back to prison. Information was given to a neighboring clerical magistrate that there was strong suspicion of Bunyan having broken prison. At midnight he sent a messenger to the jail that he might be a witness against the merciful keeper. On his arrival he demanded, "Are all the prisoners safe?" The answer was "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called up and confronted with the astonished witness, and all passed off well. His kind-hearted jailer said to him, "You may go out when you will, for you know much better when to return than I can tell you." We do not call that a miracle, yet who shall dare to say that an angel had nothing to do with it?—WILLIAM M. TAYLOR, in *Peter the Apostle*.

"This for the Master's sake I do!"—

Ah, magic words to make life sweet!

Devotion, utter, single, true,

Solves all, blends all, crowns all complete.

—JAMES BUCKHAM.

### Aunt Laura's Corner

"I notice that your vines have quantities of green tomatoes on them, Ada," said Aunt Laura to Mrs. Norris one afternoon, late in the fall. "It has turned much colder since morning, and I believe there will be a heavy frost tonight. If you think best, Joe-boy, I will gather them."

"What would we do with all those tomatoes, Aunt Laura? None of us care for pickle."

"We will leave them in baskets for a week or two, and then select the largest ones, wrapping each one separately in paper, and put them in a cool, dry place. They will ripen slowly, and furnish you with fresh tomatoes until Christmas. We can make some of the smaller ones into mincemeat. Here is my recipe," she said, reading from a book she held in her hand.

"One peck green tomatoes chopped, not too fine or they will cook into a paste. Drain in a colander for a few minutes, then add 1 quart of apple vinegar, 4½ pounds of brown sugar, and 2 tablespoons of salt. Tie 2 tablespoons of stick cinnamon and one each of cloves and all spice in a muslin bag. Boil the whole together about ten minutes and stir in ½ peck of chopped apples. Cook until clear, adding more vinegar if necessary. About half an hour before it is ready to put into glass jars, stir in 2 pounds of raisins, and 1 pound of currants. Citron and orange peel improve it, and I have one friend who always adds nut meats to her mixture. When making your pies in the winter dot them over with bits of butter, which takes the place of suet in the regular mincemeat. This mock mincemeat will keep indefinitely, is cheaper than the old-fashioned kind, is more wholesome, and every bit as good."

"I am sure it is if you say so," said Mrs. Norris. "We will make some tomorrow."



## EASTERN COLORADO-WYOMING DISTRICT

During the months since our last Assembly we are glad to report a healthy growth generally over the District. A dozen churches, at least, report souls saved and goodly numbers of new members. Two new church buildings will be added this fall and winter and three parsonages.

Each church has a pastor, and each is a fine band, working energetically for the cause of our Christ.

We have visited most of the churches since the assembly, preaching and holding business meetings where necessary. Besides this, we have blazed the way into a number of new fields, and assisted in several of these pioneer meetings. God has blessed.

One new church is being organized in Wray, Colo., county seat of Yuma county, Rev. C. P. Ellis and wife, evangelists. Another point is ready for organization, which we will perfect before Christmas (D. V.), and another is so near we can "taste it."

Besides these, our summer district meetings have established several points I am pleased to call "nuels," upon which we will build and trust to be able to bring to bona fide churches before the fiscal year has closed. We mention one of these, Lafayette, Colo., where a hall has been rented, seated, and furnished, and where regular services already are established.

We regret that because of sickness we had to leave the active field work for six weeks. But the dear Lord helped us, and again we are on the field where, the Lord willing, we will keep the trail hot during the remainder of our term.

Together with the District Secretary, Rev. G. J. Beckman, we are now in a pioneer meeting in the Flagler (Colo.) country. Pray for us.

A. E. SANNER, Superintendent.

## NORTHERN CALIFORNIA DISTRICT

We report a victory in this section of our church activities. Since last reporting we have visited every church in the District, aiding in plans for revivals in both the churches and the outlying country. We have found the people responsive and awake to the needs of the work. The pastors are doing splendid work and with the systematic program of our District Treasurer, Brother Willard Morrill, we have had no difficulty so far in meeting the different apportionments and pledges for missions, both home and foreign. It is wonderful to know that during the first five months of this year this little District, with only a few over five hundred members and all of them poor folks, has given to missions, including home and foreign, over three thousand dollars cash. We give God the glory, take heart, and push on to greater things.

Revivals have been held at Berkeley, Milton, Oakland, Exeter, Oroville, Waukena, Red Bluff, Oakland, Stockton, Bakersfield, and Santa Rosa. In all these places souls have been saved and much good accomplished. We expect that in some of them a Church of the Nazarene will be the outcome. Plans are complete now for meetings in Lindsay, Sebastapol, Eureka, Arcata, Richmond, and possibly one meeting a few miles from Porterville. God is opening the doors and we must walk in them or some one else will. We are constructing portable tabernacles for this work to take the place of the tent, which is practical in this section, for only a few months of the year. We will have some of these tabernacles in use by the time this gets to press.

We are blessed with the services of Rev. W. P. Jay and party and Rev. H. J. Elloit, working on the District as evangelists; and Brother and Sister Kennedy have done quite a lot of singing for us in addition to all our regular District men.

We desire very much that folks of our faith living in any of the towns on the Northern California District will write to us at once about their towns and the possibilities as they see them. Let us all pray that God will send in the means to carry on this tabernacle work. Each one costs near four hundred dollars. We want a half-dozen tabernacles at least. Pray and give as He leads. On to victory!

CHARLES A. GIBSON, Superintendent.

## INDIANA DISTRICT

The Lord is blessing the work here, and we have a good start in the Assembly year. The convention with the Flackville church closed with an all-day meeting, and we dedicated their church property. They reconstructed a large brick building into a church and good five-room parsonage. At the dedicatory services, amid shouts of victory, \$2,200 was raised to finish paying for the property, on which several thousands dollars were expended. It was a time of great rejoicing with the faithful class and pastor.



Zebedee Benjamin Whitehurst  
MINISTER AND TEACHER

Born April 25, 1858, in Prinitess county, Mississippi. Began teaching at the age of 17. Taught and attended school alternately. Graduated, degree of A.B., National Normal University, 1885. A founder of Poplar Springs Normal College. Founder of Buffalo Normal Institute. Principal of Coleman (Texas) public school and Arlington (Texas) public school. Conductor of summer normals at Coleman and Fort Worth, Texas. Member of Indian Mission Conference, 1895-1904, serving at Noble, Duncan, Tallegah, Earlsboro, Geary, McAlester and Eufaula. Left the pastorate to accept the chair of Professor of Higher Mathematics in Peniel University, so as to make it possible for all of a large family to receive college education. Received honorary degree of D.D. from Peniel University in 1910. Member of Faculty seven years, financial secretary two years. President Arkansas Holiness College and Shingler College of Georgia. Pastor at Donaksonville, Ga.; Jasper, Ala.; Denison, Texas; Atlanta, Ga., and Darlington, Miss. Married at the age of 24 to Esther Christine Kirby, of Corinth, Miss. Children: Delancy, Timothy, Irene Todd, Thomas, Ellen Holton, James, Annie Jordan, Ben. Died suddenly of congestion, at Darling, Miss., October 18th, 1920, at the close of a crowning year of pastoral life.

The wife of the deceased made the following statement regarding his last year's work:

"\* \* \* lastly, he went, as God seemed to lead, to the Delta, in Quitman county, Mississippi, and was pastor of a country church at Darling. This last year, though fraught with many hardships, was the crowning year of his pastoral life. He had rounded out his year's work, had his collections in full, had found homes for and placed all the delegates for the church Assembly, which was meeting in his church, then slipped off to glory, just as the delegates were gathering and the first service of the Assembly was his funeral service. To say that his zeal and energy in the Master's cause knew no bounds is putting it mildly. In his written report of his last year's work, he stated that he had read the Bible more, prayed more on his knees, and made more pastoral calls than he had ever done in any previous year."

General Superintendent Reynolds and District Superintendent Galloway and several pastors conducted the sweet, solemn funeral before his remains were shipped to Fort Worth for interment. At Fort Worth the funeral services were conducted at Mulky Memorial Methodist church by the pastor, the presiding elder, and several other prominent pastors of the city. Interment at Greenwood cemetery.

We assisted pastor Robinson, South Side, Indianapolis, in his revival for about a week. Seekers prayed through, and Brother Robinson continued with good results. The church is building up.

At Walters Chapel we preached a few times for Brother Harris; much conviction and two at the altar. They were in a good revival, and much good was done. We also preached a few times in the new mission at Plainfield, where they were in a revival with Brother Hughs. Seekers at the altar. We visited pastor Himler at the Morristown revival, and found the glory on and God giving victory.

God is truly blessing Brother Paschal and the church in Fort Wayne. They remodeled the church building at a cost of \$1,500, of which they yet needed \$1,000. With great rejoicing we went over the top, \$1,200 being given. The work in Fort Wayne is growing, so much so that Brother Paschal will devote his entire time to this church. Some seekers prayed through in the evening service, and we closed with a shout of victory.

Before we began to preach in our service with Sister Felmlee, pastor at Auburn, a young woman came to the altar and struck fire, and nearly every one in the church shouted.

In South Bend Brother Silvers and a few other

rented a hall and asked that an evangelist be sent. We sent Brother James Miller, with Sister Barnard, of Lowell, Mass., to sing. They had a glorious revival, in which we participated during the last few days. On the last Sunday, an all-day meeting, a church was organized of seventeen adult members, eleven of whom are men, all wage earners. Brother Ellsworth is continuing the meeting, and the outlook is good for a strong church in this prosperous city.

In the service at Gary we found a few who desire a Church of the Nazarene. They already have purchased a lot, in a splendid location, for \$2,500, paid for it, and deeded it to our church. They plan to put in a basement and start the good work. Pray for them at Gary also. Brother Wells, the energetic pastor at Hammond, has been going to Gary to assist in starting the work there.

In a beautiful communion service on the Sabbath day with pastor Gray and his people at Elkhart, heaven came near. We have a good work in Elkhart and the Lord is blessing pastor and people.

Many good revivals have been in progress on the District during the month of October. Sister Stella Crooks and a returned missionary began missionary conventions in the District the latter part of the month, planning to visit all the churches.

## Brother Bud's Good Samaritan Fund



*Good Samaritans:* You will notice we have missed a week, but what we will do to you from now on will be a plenty. I have just finished a four weeks' campaign through Texas with Rev. J. T. Upchurch and his band of faithful workers.

We have picked up a number of dollars for the Good Samaritan fund, and we are planning to put on a great boost between now and January first. We want every Good Samaritan in the United States to stand by us. We want to tell you a little later about a salvation that is so big and full of juice that it will be like plugging a ripe watermelon: when you cut it the juice runs out. Now that is some of the good things for the Samaritans a little later.

You will be surprised to know that we have now received for this good work about \$1,100. It will be a great blessing to you to know that. If some of you thought we wasn't a-doing much, it was because you wasn't a-keeping up with us. We have been scratching gravel. We have already signed the contract to fight the Devil as long as we have a fist to fight with and a tooth to bit him, and then we will gum him until we die, and it will be a holy delight for you to know that we now have in our treasury about \$150 that we can't use until our friends send in the names of jails, hospitals, county farms, old folks' homes, soldiers' camps, old soldiers' homes, Young Men's Christian Associations, Young Women's Christian Associations, Women's Christian Temperance Unions, and reading rooms and all such institutions.

It is strange that the good Nazarene preachers have not yet sent in the names of such institutions in their counties and in their cities. Now, brethren, get busy and do the thing. Don't let me have to write about half the time to jog your memory that we want names of different institutions in order to keep the good HERALD of HOLINESS as one of the white-winged angels flying over the hilltops of this country carrying good news to the sick and sad and broken-hearted little friends scattered over the land. Many a precious boy has been scattered by the Devil and landed behind the bars, and tens of thousands of our beautiful American daughters have been led astray and been deceived and betrayed by those they thought were their friends until their lives have been blighted, and their little hearts broken. God's spirit will talk to them;

His word is a lamp unto their feet and a light unto their path.

These things are a mistake: that when the bird has had its wing broken it can never fly so high again; that the most of the people in this country are crooked. They have been bit and blistered by the Devil and in the highway have met Jesus and He washed them in His blood and made them white and set up His kingdom in their hearts, and now they have a heaven to go to heaven in. And while they were so sad and broken-hearted it looked like there was no hopes for them, and they met Jesus and Jesus is the hope of this old world, and now they are as happy as a bald-headed bumble bee in a big patch of red clover. He knows nothing of the high cost of living with honey on his head, and as you go by he grins and says, "Don't talk to me about the high cost of living." He don't care if wheat is \$1.85 per bushel, and sugar is 25 cents per pound, because he is gathering it for nothing. God loves you as well as He does the bumble bee and I am going to cause the wrinkles to press out of my soul.

If you think I am having a hard time, it is because you don't know me. I am nigh tickled to death that I belong to the best crowd in the universe. They have been cleaned up and sent out and wound up until they have nothing to do but unwind, run down, shine and shout. We have got the best thing that has been turned loose since Adam died. The only thing that is worth paying taxes on. You have heard talk about Good, Better, Best. Well, we have got it. We are the gang that have been cleaned up and cleared out, filled up and sent out. No make-believe about this.

I want every man and woman in our hospitals to read about the goodness of God. I want the boys behind the bars to find Jesus and get out at once and go to preaching the gospel. I want them to help me. I want my little sisters that have lost their way to have a chance to get back. I am going to pray for you daily and expect you to help me. I want every Nazarene in the United States to send in as much as 50 cents between now and December 25th. That will be a nice little offering. It will be hard for some, and it will be easy for others. Better miss a meal and help me put the HERALD of HOLINESS in the various institutions in this country.

Just now let me thank the little sister of mine up in Massachusetts that sent me \$5 the other day and told me it was from one of my little sisters in Massachusetts. I don't know her name, but I know it is in the Lamb's book of life and when I get there, I will tell Jesus to bless her good for sending the money to help in the Good Samaritan fund. May the richest blessings of heaven rest upon you all. Amen! Good-by.

Just the same old BUONTE.

We enjoy our work, and praise God for His many blessings and the advancement He is giving the work in general.

J. W. SUORT, *Superintendent.*

## A SAD ACCIDENT

On Saturday, November 6th, Charles Marvin Robinson, eldest son of Rev. Charley Robinson, Bethany, Okla., was accidentally killed. Brother Robinson and wife were away in a revival meeting, but were called home by this sad accident. It is a great blow to them. Let the readers of the HERALD of HOLINESS pray for them; they are crushed. Also, Brother Robinson will need help and I am appealing to his many friends over the country to send some assistance at this time. Don't delay, but sit down and write him a check, and send to me and I will see that he gets it.

LAWSON BROWN.

## NEBRASKA DISTRICT

"The fight is on" in this part of God's vineyard, and with faith in Jesus, our Captain, we are facing the foe and going forth to win the conflict, for He has promised to make us more than a conqueror.

Our meeting at North Platte closed without accomplishing an organization. A few got saved and reclaimed, but many would not take the way. The workers did their best, the seed was sown, and God will take care of the results.

We had planned to begin in Omaha on the 5th of November, but the promised place of meeting was recalled just before the meeting was to have begun. However, we are not discouraged, for God is going to give us an entrance into that city of over 200,000.

A number of revivals are on at this time, and we trust the Lord will give sweeping victory at every place. We are needing a great outpouring of divine power and glory upon our churches, pastors, and people such as will sweep away all difficulties and differences, inundating us with a spirit of forgiving love and filling us with a holy zeal for the multitudes of lost all around us that knows no bounds.

I would like to call attention to the pastors to meet all their regular apportionments each month as far as possible. It will make it easier and will help the District Treasurer to be able to meet the obligations placed upon him. Then our school at Hutchinson, Kas., is in need of cash at this time and will greatly appreciate if those who made pledges for the school would pay them now or just as soon as possible. Will the pastors please call attention to this matter, and do your best to get the pledges in and help meet the present need of our school.

I wish to call the members of our churches with their pastors to more earnest prayer for the work we are called to do, that God may send us great revivals all over this District. We need them, we must have them to meet the needs of the hour and the many demands upon us. Brethren, "Laborers together with God," pray and urge your people to pray more, for a mighty outpouring of the Holy Ghost upon us. This is our heart's cry above all else. God is able; He is willing to do it, if we meet the conditions.

THEODORE LUDWIG, *Superintendent.*

## OHIO DISTRICT

This past summer has been a fruitful one, in the service of the Master. Several campaigns have been held.

We went into Portsmouth and stormed the fort. Portsmouth has every ism that the Devil ever started. The fight was long and hard, but God gave us quite a number of seekers and finders. At the close of the four weeks' campaign we organized a fine class.

A campaign was held at Groveport, Ohio, of about four or five weeks in length and God gave victory. We organized at this place also.

Since the tent season is over we have been busy with the churches. God has given us souls in many places. A good revival spirit is among us. Most of our pastors have had revivals in their churches this summer.

Missionary meetings have been held in quite a number of places, which have proven a great blessing to the churches.

We are looking up and planning for greater things. New fields are opening constantly, but we need more money to finance the campaigns. Let the pastors of the District see to it that the budget and Home Missionary money is paid in without delay and thus help the work of the fall and winter months.

E. E. WORDSWORTH, *Superintendent*

## ARKANSAS DISTRICT ASSEMBLY

The Thirteenth Annual Assembly of the Arkansas District of the Church of the Nazarene has just closed. The Assembly convened in First church, North Little Rock, the Rev. S. D. Slocum, pastor. The attendance was good by both ministerial and laity. This has been considered the best Assembly ever held on the District. Great progress has been made along all lines. Six new churches were organized on the District during the year, with prospects for others in sight.

The whole Assembly was an atmosphere of revival spirit. Quite an effort was made along evangelistic lines. On Monday night Rev. Bud Robinson preached to a house overflowing with people. Many were at the altar and some found pardon or purity. The preaching was done by Revs. Bud Robinson, C. H. Lancaster, R. T. Williams and R. E. Dunham. All services were fruitful.

The business sessions were splendid. Perfect unity prevailed throughout. The reports of the churches showed that we are making improvements along all lines. Brother Moore has been a faithful Superintendent and was elected again on the first ballot.

Our school at Vilonia is doing well with Dr. Dunham as president. A campaign was launched to raise money to pay off all indebtedness. Dr. Dunham has a good faculty associated with him at Vilonia, which insures success.

The anniversaries of the various connectional interests were good. Rev. R. E. Bower, of Philadelphia, Pa., represented the Indian work. Brother Bower made a stirring appeal for the evangelization of the red race. Miss Mangum and Miss Hargrove spoke of their work in India. Our people were delighted to have them at the Assembly and to hear their good reports.

The local church, with Brother Slocum's leadership, entertained the Assembly royally. Everybody, seemingly, went away satisfied. All are determined to bring old Arkansas District to the front for the Church of the Nazarene. Progressive plans are being laid by the Superintendent and the Advisory Board for carrying forward the work for another year.

Every one appreciated Dr. Williams' lectures daily to the preachers. His advice was timely and his vision for our young and growing church is great.

We feel that we can conservatively say this has been the best year on the District so far.

C. H. LANCASTER, *Reporter.*

## EASTERN AND NEW ENGLAND NOTES

The Home Campmeeting in the John Wesley Church of the Nazarene, Brooklyn, N. Y., closed up on Sunday night with a gracious altar service in

charge of District Superintendent Angell. Our brother's ministry in these services will not soon be forgotten by many of us. They had the seriousness and deepness of genuine holiness.

Brother Joseph Fletcher, Treasurer of the New York District Nazarene Camp, Beacon, N. Y., informs us that the camp is not out of financial debt, as we had supposed and so wrote in our notes. Perhaps if all who had pledged to this end could pay their pledges, the debt could be pretty well paid off. It is wonderful that they have done as well as they have. Let this good work go on.

Rev. W. H. Hoople, of Brooklyn, N. Y., made a flying trip to Collingswood, N. J., M. E. Church to preach for Dr. Sheldon's Monday night holiness class. Brother Hoople tells us he had a blessed meeting, as we expected he would.

Rev. Dr. H. C. Morrison, who has been engaged for the Fall Holiness Convention in the Swedish M. E. church on Dean street, Brooklyn, N. Y., could not come on account of physical illness. May God bless and spare this blessed preacher and writer of holiness for many years to come.

Rev. Dr. E. A. Ridout, president of the Philadelphia (Penn.) Holiness Association, writes us that he is well supplied with good holiness preachers for their Fall Convention, November 5th to 14th. May they see many souls saved to God.

Rev. C. H. Hopkins, pastor of the Nazarene Church of Wichita, Kansas, writes us that he has accepted the call to the pastorate of that Nazarene church and that God is blessing the work since he took the pastorate.

We are glad to get word from one of our New England friends, Evangelist Gilbert Laite, of Everett, Mass. This dear brother has been identified with the holiness people for many years and under his labors many have sought and found pardon and cleansing. Praise God. JOHN NORBERRY.

### ALABAMA DISTRICT ASSEMBLY

The twelfth annual Assembly of the Alabama District, Church of the Nazarene, convened with the local church at Jasper, Ala., Wednesday, October 27th, 1920, with Dr. H. F. Reynolds, General Superintendent, presiding. It was indeed a great Assembly, the presence of the Lord being felt in every session and service. The reports were certainly inspiring and gave evidence that God has been with His people.

Rev. H. H. Hooker, who has served the church so faithfully for the past two years, was re-elected as District Superintendent. Prof. Stephen S. White, President of Trevecca College, Nashville, Tenn.; Rev. A. J. Valley of Memphis, Tenn.; Misses Carpenter and Barford, returned missionaries from India, were present and faithfully presented the various interests of the Church.

Numerically we are making progress; the gracious revivals that God gave us during the past year have resulted in both the addition of new members and the organization of three new churches, for which we give Him glory.

God is helping us financially, in responding to the various calls of the church; \$3,200 each was pledged for Home and Foreign Missions, and the other interests of the Church were also well cared for.

On Sunday morning the windows of heaven were opened and the Lord poured out His Spirit upon the people until there was not room enough to contain it, and the waves of glory rolled, and words are inadequate to describe the scene that prevailed, and all that can be expressed is, "And He met His people in power and great glory." The consecration and ordination service of the afternoon were most precious services, long to be remembered because of what God hath wrought.

Sunday night the people were made to rejoice as He manifested His presence at an old-time love feast, when all appeared as kindred in the Lord. After a marvelous message delivered by Dr. White, ten precious souls knelt at the altar and nine found the Lord as their Savior or sanctifier, to Him be all praise and glory forever.

The people of the town did their part in so loyally tendering their assistance in caring for the delegates and members of the Assembly free of charge.

We, the Church of the Nazarene, wish to express our sincere thanks to the many friends who so kindly opened their homes and assisted in entertaining all visiting members, thus helping to promulgate the work of Christ and the Church.

#### DISTRICT ARRANGEMENTS

Superintendent.....H. H. Hooker  
Secretary.....Miss Marjorie Geneva Tinsley  
Treasurer.....W. C. Jackson  
District Treasurer, Home and Foreign Missions.....A. B. Alderman  
Reporter.....P. M. Covington  
Secretary Y. P. S.....C. C. Butler, Jasper, Ala.

#### PASTORAL ARRANGEMENTS

Beulah Heights-Lockhart-Vernon.....W. P. Colvin

## NAZARENE YOUNG PEOPLE'S SOCIETY

Conducted by DONNELL J. SMITH

### Principles of Service

HOWEVER much outwardly the world of business and industry may present a standard and conception of service that the Christian world would do well to emulate, in principle and motive there is no great gulf fixed between them. In the one service is rendered for profit, i. e., because it pays, while with the other it is practiced for the reason indicated by Paul, "not seeking mine own profit, but the profit of many." With the business man the primary consideration is the deed, while with the Christian it is the principle that inspires the deed. One seeks through that which can be seen to realize an immediate though temporal reward, the other with only a passing concern for the things which are seen, seeks and aspires unto that which is eternal. This distinction is generally recognized. When business seeks to give out the impression that it is operating for the profit of the many, it is at once charged with some bare design. On the other hand, when the church or such institutions as represent the church endeavor to ply their trade for gain they immediately fall into disrepute. Since Christian service can not be separated from the principle that inspires it, it were well that we take time to consider some of the principles of service indicated in the word of God.

1. The principle of responsibility. The centurion on coming to Jesus said, "I also am a man set under authority." That is, he recognized in the conduct and service of the Lord Jesus something that inspired confidence, something that caused him to feel and believe that Jesus was responsible to some one just as he was responsible to his superior officers and his soldiers to himself, so that His word of promise was as good as the deed. Service that springs from a notion or a passing emotion is worth but little. There must be in our service that which causes the world to see that we are under authority, not only that we have an idea, or a passion. No amount of preaching will re-establish the authority of the Word and Spirit of God if it is not accompanied by service that reveals this principle of responsibility. The servant of the Lord Jesus is not one who darts in and out, here and there as suggestions and impressions come and go, but one who can be counted on, one who is responsible, one who does not go until he is sent and does not return until his work is finished.

2. Principle of obligation. Paul's words, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise," as well as the entire life of Jesus, establishes the fact that this is a basic principle in Christian service. It might well have been

said at the outset, for from beginning to end, the service which the disciple of Jesus is called to engage conflicts with every principle under which self labors, so that it can be undertaken only by renouncing self. For us to acknowledge and realize our position as debtor to mankind, our obligation in view of this fact, is for us to attain unto a depth of humility that the natural man neither knows of nor seeks after. As a debtor we are to expect no reward, no praise, and not infrequently our lot may be that of the hated and persecuted. These are truly hard principles. Too hard for many, for like the disciples who went back and walked no more with Him, they are heard to say, "Who can listen to such teaching?" Judged by this principle, how much that purports to be the service of a disciple of Jesus is service that caters or feeds the pride and vainglory of the carnal heart. But so it will ever be that what constitutes the utter abasement of the self achieves the greatest and highest glory in the kingdom of God.

3. Principle of accommodation and self-abnegation. "I am made all things to all men that by all means I might save some." "I will very gladly spend and be spent for you." "Abasing myself that ye might be exalted." What is more wonderful than service that springs from such principles as these? Something that sweeps one out beyond every personal interest, gift, grace and affinity. Paul never confused loyalty to the truth with rigidity, frigidness and inflexibility. Rather he found that love for the truth and the souls of men removed every barrier that separated him from his fellow man. It has been said of Paul, "He had everything to tempt him to isolation and separation. He was a man of royal mind, enriched with imperial culture. He was fitted for a Corinthian column in the structure of society, for he had the solid, massive, substantial education of Judean scholarship surmounted by the elegance and grace of Athenian philosophy. Beside all this he had refined sensibilities. All his emotional and affectional nature was built on most exquisite pattern. Such a man was one most likely to retire." But actuated by the holy principles, what is the story of the life of this man? Beside the poor he felt poor; with the rich as one encompassed with all the snares of wealth; with the ignorant and gross as one without learning or refinement. Never do we find him holding himself aloof from a human soul. In the white heat of his devotion to those principles, he judged besting a follower of Christ Jesus the lust of gain, of applause, of pleasure, of office, of power, of achievement, were all burned to ashes. Verily, he was "Paul, a servant of Jesus Christ."

Brilliant.....New Evans  
Cordova-Birmingham-Fairfax.....W. F. Farmer  
Cordova-Dora.....J. W. Heathcock  
Florence.....S. Rushing  
Grace Chapel-Snoddy Chapel.....C. Butler  
Grant Oak.....L. M. Blackburn  
Hickory Grove-Nazarene Chapel.....J. M. Martin  
Hollywood-Lanes Chapel-Manchester.....J. M. Malone  
Huntville (supplied).....John Morton  
Jasper.....A. W. H. Curt  
Mt. Zion-Shiloh.....W. L. Ramsey  
Navajo-Sarasota-Carbon Hill.....H. B. Throver  
Natural Bridge.....G. L. Studdard  
Pine Forest.....L. L. Mergs and wife  
Seven Oaks-Taylor Springs.....W. M. Neal  
Tuscaloosa.....W. R. Platt and wife

### HOME MISSION CAMPAIGN IN CANADA

The first of the series of Home Mission Evangelistic Campaigns planned for Western Canada was opened at Edmonton, Alberta, on October 10th. Our work in this capital and university city of Alberta was begun in a vacant store building at the north edge of the city about five years ago. Since then there have been five pastors and the work has been unsupplied much of the time. At the last Assembly the work was, statistically, the weakest on the District, with a membership of six. Some months ago a vacant church was secured toward the center of the city and the faithful little flock were encouraged

to believe that better days were in store. The advent of Field Secretary John T. Little was looked forward to with prayerful anticipation, and the Lord graciously answered with the "exceeding abundantly" of the promise.

It would be difficult to over-estimate the value of this campaign to our work in this north country. The New Testament standard of heart holiness was faithfully upheld and many saw their privilege and diligently sought the experience. Gracious outpourings of the Holy Ghost were witnessed about the altar night after night.

A substantial parsonage was secured just before the campaign, and an offering during the meeting provided for the first payment thereon, besides a liberal sum toward the expenses of the meeting.

Two services have been held since Assembly for the reception of new members, bringing our number up to about the twenty mark. We feel that our work here has passed another milestone in its history, and trust the day is not far distant when we shall have a strong salvation station in this city of seventy thousand people, the gateway of the great Peace River country to the north.

Brother Little's ministry among us was graciously owned of the Lord and we are glad for the plan of the General Board of Home Missions that made possible his coming amongst us.

## AMONG THE CHURCHES

**Editorial Note.** It is becoming increasingly difficult to accommodate the church reports in the limited space. We do not feel free to encroach upon the space given for evangelistic and doctrinal articles in the front pages; neither to remove the opportunity for reports of the general work of the church through the boards. We suggest that reporters for the various churches confine their reports to the actual present condition and recent past happenings. Do not send notices of meetings to be held. We can not give space to such in future issues. Neither can we print recommendations of evangelists and singers other than that contained in the statements that God honored their preaching, etc. Do not misunderstand us. We must limit the things that can be included in reports, and for that reason ask that the correspondents trust the editorial department in our desire to deal justly with each, and to put forth that part of each report which will honor and glorify Him in the printing.—MANAGING EDITOR.

### NEW BEDFORD, MASS.

—Our Young People's Missionary Society met at the home of Sister Caswell in East Fairhaven on the evening of November 1st. The missionary spirit has been awakened in a large measure since the visit of Miss Ida Veig and Mrs. Stella Crooks. A noticeable feature of Sister Crooks' work is the securing of goodly sums in small places. Our society has caught the financial fever, and this meeting was the banner

one of the season, more money being obtained than at any other previous meeting. Vice-President Harold Cunningham gave a talk and reading on the life and work of Bishop Hannington, which was interesting. A good season of song and prayer, also special singing, was enjoyed.—William W. Atwood, LANSING, MICH.

—The work is moving on nicely in Lansing. The crowds are good. The Sunday school is growing. Souls are praying through in their homes, at our cottage prayer-meetings, and in our regular services. We start a special campaign on November 23d with Dr. A. L. Whitcomb and Professor B. D. Sutton and wife as workers. We ask your prayers.—R. V. Starr, Pastor.

### CEDAR GROVE, GA.

—At a recent service at Mt. Carmel church Rev. P. A. McKaig brought a great message from Psalm 8: 3. He closed in the midst of great rejoicing. Sinners broke down and wept. We expect to build Mt. Carmel church up until the people far and wide will feel the influence of this mountain church. Last year we had no pastor; but this year we are to have W. A. Hanson on this work. We expect to stand by our pastor as well as all the interests of the church.—A. L. Fowler.

### DAVIS, OKLA.

—We have closed a good revival here in which God blessed the people. Rain, which began on the first Sunday and continued until over the second Sunday, hindered greatly; but the folks called up, asking that the meeting go on. And God wonderfully blessed the continuance, for some were gloriously sanctified and others were saved. Pastor Barlow, of the Oolagha church, was with us, and our brother, Rev. C. H. McDonald, did some preaching.—F. L. McDonald.

### JANSEN, NEB.

—This church was organized September 5, 1920, with thirteen members, and I was called as pastor. I find here a good class of people in general. They gave us a pound party soon after our arrival, and some of the pounds weighed sixty pounds. We are expecting a downpour from the skies soon.—Ernest Eckels.

### DECHARD, TENN.

—We praise God for the two weeks of revival with Dr. James B. Chapman as evangelist. Members of every church in Dechard were regular attendants, and were convinced of the truths of holiness. Quite a number were saved and sanctified, and the church put on a new footing in the community. The evangelist was ably assisted by our beloved pastor, Rev. J. J. Rye; also Brother Gattis and family, of Alabama, helped, as well as Brother Bennett, of Chattanooga.—C. C. Shelley, Reporter.

### GRINNELL, KAS.

—We truly enjoyed the preaching of Rev. J. T. Bivins and wife and daughter in the recent group meeting held here. Brother Davis and wife, of Paola, also were with us, Brother Davis preaching a strong sermon which we enjoyed much. Six seekers bowed at the altar during the meeting and all but one prayed through.—T. Ousdahl, Pastor.

### UPLAND, CALIF.

—We have just closed a two weeks' revival meeting, held under the auspices of the Young People's Society, which was a great blessing to the church. There were quite a number of young folks who definitely sought and found the Lord, and the last Sunday of the meeting there were five new members added to the church. Dr. J. W. Goodwin was with us the first three days of the meeting and blessed us with his inspiring messages. Professor L. A. Reed, Pasadena University, was the preacher the remaining time. His messages were timely, instructive, edifying, and convincing. The congregations were large and the interest fine. The pastor led the singing, the local ladies' quartet, Sister Reed, Professor B. F. Sutton, H. E. Rice, and others did the special singing, which was greatly owned of God. We are looking forward to better things as the result of this meeting.—D. S. Corlett, Pastor.

### FIRST CHURCH, INDIANAPOLIS, IND.

—This church began the new Assembly year with Rev. Orla Montgomery as pastor. He has already won a place in the hearts of the people, and his helpful and inspiring sermons have been appreciated not only by the church membership, but by numbers of strangers who are coming to our church, and who seem to be intensely interested in the full salvation way. The attendance has been good at every service and conviction is settling on the people. We believe the revival flames are kindled and will begin our revival campaign soon. Our prayer-meetings are increasing in interest and power and souls are praying through at this mid-week service also. The young people's service shows increased interest and

## Resolutions

Adopted by the Chicago Central District Assembly in session at Olivet, Ill., Sept. 4, 1920

WHEREAS, Through the failure of the churches to pay their apportionment for the General Superintendents' Fund there now exists a large deficit in that fund; and

WHEREAS, On this account the General Superintendents have met and voted to reduce their meager salaries nearly one-half in order to prevent the increase of this deficit; and

WHEREAS, It appears that there has spread an idea that they are being paid enormous salaries which is absolutely contrary to fact; and

WHEREAS, The support of these godly men as the pastors of the church general is and ought to be its first financial obligation; therefore, be it

Resolved, That the Chicago Central District Assembly, in business session convened, memorialize the entire connection, thus reminding them of their solemn duty and sacred obligation to meet individually and collectively the claims made by the last General Assembly of an amount equal to 35 cents per member for the support of the General Superintendents.

It is voted to send a copy of this resolution to the *Herald of Holiness* for publication in order that it may come promptly to the attention of the whole church.

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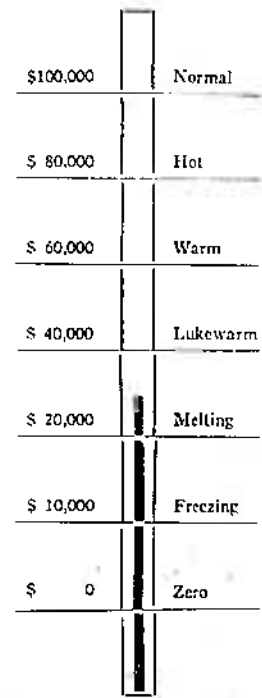
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This is an obnoxious state. It is nauseating. We must see the mercury climb. Cash and pledges in the fuel that will crowd it up. We need more people to shovel fuel. Small shovels, large shovels, middle-sized shovels; just so all are shoveling. "What is in thine hand?" Think of our own homeless children, without parents, helpless, cold and hungry, then look at the thermometer.

GENERAL ORPHANAGE BOARD.

spirituality, and with the eye of faith we can see only victory ahead.—Carrie M. Polen, Secretary.

#### CHERRYVALE, KAS.

—Meeting was closed, with Rev. B. H. Edwards, evangelist, October 10th. Two were converted, one was reclaimed and sanctified, several were cleared up in their experience, and four united with the church. There was nothing so very spectacular, but a good foundation was laid for this Assembly year. We feel that by applying ourselves to the vision God has given us there will be great victory for God and truth in Cherryvale. Brother Edwards is a clear preacher of the Truth, and the Holy Ghost attends his ministry. We have put the budget system to work and are finding it very successful; also the paying of the tithe is becoming clear in many minds and they are going to "prove the Lord herewith." Praise the Lord! The pastor has a good working board of stewards, who have the vision of their work. We feel that Jesus Christ is the Fountain of our lives. The saints are moving up the line, and victory is reported on every side.—Rev. Mr. and Mrs. M. H. Young, Pastors.

#### WEST SIDE, INDIANAPOLIS, IND.

—We are glad to report that the Assembly had a fine after effect on our church and some twenty additions at our regular services. We are to have the Acolian Quartet and Evangelist B. T. Flanery with us for our fall revival. We are to have Dr. H. F. Reynolds, Rev. E. C. Anderson, and many outgoing and incoming missionaries with Sister Crooks and all our Indianapolis churches are going in for a great missionary rally and convention from Thanksgiving over Sunday. We are also glad to report that we are tying up our church to help Olivet and we are pushing on every general interest.—Everette O. Chaffant, Pastor.

#### HIGHLAND PARK, LOS ANGELES

—The Highland Park church, with its loyal and sacrificing band of Nazarenes is pressing forward with its eyes on spiritual things. We would not be surprised no matter how great a blessing God would give us. All of our services are crowned with the glory of God. Sometimes the fire falls until the service is beyond man's control. Three seekers were at the altar last Sunday evening. The pastor and wife were happily surprised by a large number of the members last evening when they came marching into the parsonage singing, "Blest be the tie that binds," and loaded the table with nice things. We thank God for such loyal people.—Edwin E. Hale, Pastor.

#### GEORGETOWN, ILL.

—We rejoice to report that God's blessings are on His work at this place. The Sunday services are refreshing as are also the midweek prayer meetings. Two important factors in our work are the Sunday school, under the efficient leadership of the superintendent, Bert Nale, and the missionary auxiliary, presided over by Mrs. Ethel Smith, also first vice-president of the District auxiliary. Recently Rev. C. V. Stevenson, with a band of Olivet students, conducted an interesting missionary service. We pledged \$950 for missions this year and hope by His grace to

exceed that. Sunday, November 7th, Rev. Ralph Griswald, preaching both morning and evening, delivered two good sermons on the, "The Glory of the Cross" and "The Exalted Christ." Last week the church presented the pastor with a good suit of clothes and pair of shoes, for which he is very thankful. It surely is a pleasure to labor with these loyal and appreciative people. We anticipate a good revival with Rev. R. L. Morgan as evangelist in December. May God grant it.—P. P. Belew, Pastor.

#### DREXEL, MO.

—A very successful revival has closed at Drexel, with Rev. Charles Garrett as evangelist. This meeting continued for about five weeks, during which time about fifty-two seekers prayed through to victory. At the close of the revival we organized a Church of the Nazarene with thirty charter members, receiving in the number the evangelist, another minister who has a large tent and chairs to seat it, and also the man that owned the church house, which was purchased from him for \$1,500. The church is in good condition, well equipped, and located on Main street just a few blocks from the center of town. We raised over \$600 for the evangelist and church purposes, received nine subscriptions to the HERALD of HOLINESS. The church has called a pastor and will support him full time. God is doing great things for us whereof we are glad. We are expecting great things of Him on old Missouri District this year.—L. W. Dodson, Dist. Supt.

#### SELWOOD CHURCH, PORTLAND, ORE.

—We accepted the pastorate here August 27th. At a farewell missionary service a few days later, \$30 a member for Foreign Missions was set as the goal for this year. Six members have united with us. Three seekers were at the altar at the last prayer-meeting, three on Sunday morning, and two on Sunday night. The pastor's salary was raised to \$140 a month. We are arranging to build a larger church in the spring, and we are going to see that every family takes the HERALD of HOLINESS. Superintendent Bringedahl, of the Northwest District, pastor here last year, was with us last Sunday morning in a precious service. Mrs. Bell underwent a serious operation soon after arriving here, and is now rapidly regaining her health again.—Henry Bell, Pastor.

#### EUREKA, CALIF.

—About four years ago Rev. P. G. Murray and the Smith Band held a revival meeting here, resulting in the organization of a Nazarene church. Some of our own evangelists have held meetings during this time, and the pastorate has changed at different times, but in all this time it has been a battle against sin and the powers of darkness; but the Lord has led on, and we believe He will answer the prayers of the saints for Eureka. We have a small number who are praying and holding on for victory. District Superintendent C. A. Gibson was with us for two night and preached two helpful sermons that brought blessings to our hearts. We are to begin a revival meeting with Brother and Sister Jay as evangelists, and we are believing the Lord for victory. We ask an interest in the prayer of the Nazarene family that God will give a great break and salvation come to hearts.—Albert E. and Estella Lamar, Pastors.

#### GRAND RAPIDS, MICH.

—The Church of the Nazarene is advancing up the road. We have a vision of great things our God is going to do for us. Our new pastor, Rev. I. E. Miller, is on the job and doing faithful work. The attendance at all the service are on the increase. Several have been saved and some sanctified thus far. Last Thursday night a goodly number of the church folks, with armfuls of groceries and means, surprised the preacher and family. We all had a pleasant time.—George E. Gretzinger, Reporter.

#### OAKDALE, CALIF.

—Oakdale Church of the Nazarene is the baby church of the Northern California District. This pastorate was commenced in June, 1920, with seven members. One of the seven, having left for good, whom the pastor has not seen. However, the Lord has blessed this work, sending a few real Nazarenes from the East, so that our present membership is fifteen and several more will unite with us soon. Two Holy Ghost women evangelists from San Francisco—Mrs. Crow and Mrs. Rubrake—assisted the pastor in a three weeks' revival meeting. Mrs. Crow plays the cornet, and Mrs. Rubrake the guitar, and sings well. Both preach. Mrs. Crow is a powerful preacher of the gospel. We had street meetings and meetings in the church. Several sought and found pardon, and one brother sought a clean heart. This baby church is in a fine condition, and is a likely, promising child. Everything here in Oakdale spells onward. We are believing for great things. We can recommend the two evangelists, Sisters Crow and Rubrake.—Thomas Murrish, Pastor.

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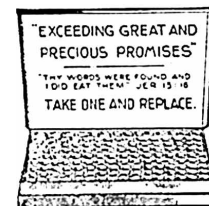
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### BOISE, IDAHO

—Evangelists Fred and Kittie Suffield came to the Church of the Nazarene October 10th to 31st. God has set His seal upon their splendid work, and has marvelously answered prayer. The last two Sundays were wonderful days. From 10 o'clock a.m. until 11 p.m. services run on without a break. The altars were filled with seekers three times each Sunday. A member of the Board of Trustees, a High School principal, seeking for sanctification was laid out under the power of the Holy Ghost. Souls have been saved, sanctified, and called into the harvest field. The evangelists have gone to their next meeting, but the revival fire is burning and the meeting will continue with Sister Whitesides in charge. We are giving God the glory.—M. J. Dickinson, Pastor.

### MORSE, SASK., CANADA

—Another case has gone on record of Balak calling Baalam to curse the people of God, but it has turned out the same way as the one recorded in the Bible. Some people of the town had made the threat that they would destroy the Church of the Nazarene in this place, and so proceeded to try and do so by calling a man by the name of J. R. Edwards, of Nelsonville, Ohio. When Brother Edwards arrived and opened fire on sin and the Devil, we recognized that he was a holy man of God and after a week we invited him to the church where he labored faithfully for two weeks. A number were saved and some sanctified and the church was wonderfully blessed, including the pastor, and built up in the most holy faith. Brother Edwards is a strong man against sin and is very clear on the two works of grace. Since the meeting the church has taken on new life and are determined to fight sin harder than ever. Amen!—L. C. Brown, Pastor.

### BONHAM, TEXAS

—Our fifth Sunday meeting was very nearly rained out from the standpoint of attendance; however, not a service was missed on account of the bad weather and a sweet spirit of fellowship and co-operation was manifest in every meeting. The sunrise prayermeeting on Sunday was a feast, one Nazarene brother walking above sixteen miles to be present and arriving on time to help pray the fire down. God wonderfully blessed him. Our Sunday school, under the superintendency of Casey Grimes, one of our young preachers, is making marked advancement in interest and enrollment. The hand of the Lord is upon the work and steady progress in every department is being realized.—Elmer D. Russell, Pastor.

### PITTSBURGH, PA.

—We are deeply obligated to the Almighty for the splendid spirit that possesses our people, and for the great grace He has let fall upon us. Every phase of our work is moving with unity and holy vigor. Our Nazarene Young People's Society, recently changed from Christian Endeavor, is well organized and is being well attended with increasing interest every Sabbath. This society has recently purchased a nice piano. It has also assumed full care of our weekly church bulletin, and is further planning to carry on a cottage prayermeeting. We have a great number of young people thoroughly consecrated and of splendid talent. And we as a church feel that we must operate along lines that will insure proper and Christian development to these young Nazarenes. In our Sabbath school we have a regular attendance of 150, and about two hundred on special occasions. Our offerings range from \$15 to as high as \$25 a Sabbath. We are just completing five new Sunday school rooms. We never have fewer than one-third of our church membership at prayermeeting. Often when special interests are before us we have half nights of prayer. And delightful the spirit that fills the room as hearts search after God's will till midnight. Our church attendance is large both morning and evening. Our Sabbath evening's evangelistic meetings are scenes of wrestling with God. Last evening a splendid woman arose to say that for years she had very clearly understood the theory of salvation and had associated with holy people, "but now," she said, "the work is done in my heart, and it is so real that I sense the actual presence of the Divine." Our Church Board solicited the entire church to practice "Storehouse Tithing" for the month of October, and though some had previously obligated themselves with pledges elsewhere there came into the treasury all told \$1,200. If this system should be continued our church of 150 members would roll up a budget of \$15,000 a year. At present all our obligations are met and we have \$1,100 in our treasury. We enjoy the HERALD of HOLINESS.—Virgil H. Fisher, Pastor.

### CINCINNATI, OHIO

—No doubt the readers of the HERALD of HOLINESS would be glad to know about our Cincinnati work. In May of this year we were organized into a church of thirty-two members. Several of these dropped out, and now we have a membership with

## Home Campmeeting Victory!

HERALD OF HOLINESS: Brooklyn, Coast-to-Coast Convention, New York District, glorious success! Wonderful all night of prayer! Twenty-seven Nazarene churches represented. Attendance from 76 other churches and missions. Crowded church every night. About sixty seekers. Subscriptions to campaign nearly twice cost of our meeting. Our pastors greatly inspired.

E. E. ANGELL,  
Dist. Supt.

### CABLEGRAM

NAZARENE: Yokohama  
All well. WIMAN.

### TELEGRAM

HERALD OF HOLINESS: Flint, Mich.  
Bright prospects at Flint. Special services conducted last week by Pastor M. S. Cooper great success. Many find salvation mission rally Sunday night. Twenty at altar; tide high. Over \$500 raised for all purposes. All-day meeting blessed of God. Rev. R. V. Starr at his best. Big campaign planned for near future. We thank God and take courage.  
W. A. GILLESPIE.

forty-two. All our people are tithing, and we are keeping up our budget by tithing into the treasury. The expenses of the church and all incidentals are taken well care of and the pastor's salary is \$40 a week. We are comfortably situated in a hall and now have a good fund started to buy a new church building. There is great uncton on all our services. We are greatly encouraged, and we are expecting a gracious revival.—W. Sherman, Pastor.

### TACOMA, WASH.

Sunday, October 25th, was a red letter day at the Nazarene church here. The Lord was upon all the services and wonderfully blessed. Rev. and Mrs. C. H. Wiman and Miss Ruth Rudolph, outgoing missionaries, together with Rev. G. S. Hunt, our District Superintendent, were with us for special services and God richly blessed their ministry and made them an inspiration to us. We are looking up and expecting greater things in the name of our conquering Savior.—J. H. and Josephine Burns Sulston, Pastors.

## NOTES AND PERSONALS

In a good report of the work on the Indiana District, Superintendent J. W. Short announces a Sunday School Convention for the District at Mohawk, Ind., December 2d to 7th, and urges each church to send delegates, as a good program is being arranged, with evangelistic services each night. He also announces the Home Campmeeting—Ruth, Reinson, Wells—in First Church, Indianapolis, for Dec. 11 to 21st to 26th, and adds: "We trust that the pastors and workers of the District will come for this feast of good things. Come praying for a mighty tide of salvation."

Rev. G. C. Middleton, 1058 South Fifth street, Frankfort, Ind., writes that he is re-entering the evangelistic work after seven years of inactivity on account of a nervous breakdown. He is prepared to go anywhere to preach holiness.

Brother W. E. Shepard writes that he spent twelve of his "rest" days recently in a meeting with the Free Methodist church, in connection with their seminary near his home in California. They had a great time of salvation, both in the church and the school. We commend this method of "resting." He adds that he is to remain on the coast this winter.

We are glad to announce that Rev. Martin S. Blair, member of our church in Hutchinson, has entered the evangelistic field, and is ready for work anywhere. His address is 505 N. Cedar street, Kingman, Kas.

We also announce that Rev. J. N. Smith, 720 Platte avenue, York, Neb., known as "Happy" Smith to many holiness people, is now in evangelistic work, and has some open dates. He refers correspondents to Brother Ludwig, Superintendent of the Nebraska District, for reference.

In the mail for this issue was an interesting personal report from Evangelist Will O. Jones, who is "labors abundant" in the eastern part of the country. He reports success in the Lord, and many additions to His kingdom. We regret that lack of space prevents the inclusion of the full report.

Rev. and Mrs. Thomas Ahern, pastors of our church at Cisco, Texas, announce the arrival at their home, November 4th, of a nine-pound boy, James Thomas Ahern, a future holiness preacher.

The following telegrams were received too late for inclusion in last week's issue:

**From Exeter, Calif.:** "Just closed victorious meeting at Waukena. Local membership doubled. Forty seekers. Pastor Jamison true yoke fellow. New church at Exeter set in order. People go forward full of faith and heroism. Expect great things from this healthy babe. Campaign planned for Angiola soon; not a church in town. Pray that God will give us one. O. F. Goettel, Evangelist."

**From Pittsburg, Kas.:** "Sunday the seventh was a great day for First Church of the Nazarene at Pittsburg. Fourteen prayed through at morning service. Seven subscriptions for the HERALD of HOLINESS. In the afternoon we had the laying of our cornerstone service, when we sang and praised God for His wonderful salvation. L. A. Windsor."

**From Tulare, Calif.:** "Revival at Waukena with Evangelist O. F. Goettel closed with altar full of seekers. Attendance increased until church was filled. Souls prayed through in the old-fashioned way. Membership increased, with others to follow. Local churches worked in sweet harmony. We thank God, take courage, and press on. Report follows. Rev. J. H. Jamison."

"It is the best publication (HERALD of HOLINESS) on full salvation lines published today. God bless the HERALD of HOLINESS family more and more."—Albert Bramhall, Washington.

## ANNOUNCEMENTS

**Notice—To the Michigan District:** Just a line to stir up your pure minds by way of remembrance. Two months have passed since the Assembly, and have we thought about the needs of our Superintendent? We have been quite slow about bringing up his support. Let us confess up and go at it at once and send the amount due to the District Treasurer.—A. J. Bush, District Treasurer.

**Notice—Will all the readers of the HERALD of HOLINESS who live in Cincinnati please take note of the location of the church, and if you have friends living in that city, please send them a name and address to the pastor, Rev. W. Sherman, 313 Oak street. The church is located at 939 Freeman avenue.**

**Notice—To the churches of the Little Rock District:** Please send offering on salary of the District Superintendent immediately. He is moving, and a great expense is involved. Do it today. Don't fail.—District Advisory Board, W. S. Westmoreland, Secretary.

**Notice—To the New England District:** The New England District Preachers' Meeting will be held with our church at Lowell, Mass., Wednesday and Thursday, December 8th and 9th. A fine program has been arranged, and we are anticipating a blessed time for these two days together. Every preacher is urged to be present. The Deacons Meeting will be held on Tuesday the 7th.—Henry E. Stebbins, Secretary.

**Notice—At the last meeting of the Assembly of the Hamilton District I was placed on the Board of Examiners, and assigned to the examination of the**

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class of the second year. I wish every member of that class to send me his or her address immediately, with stamped envelope for return letter containing the questions you are to study this year. Let us all get to work at once and bring up good grades to the next Assembly.—E. M. Murrell, 1409 Clinton avenue, Ft. Worth, Texas.

**Notice—To Northern California District:** Residents of that part of California north of Bakersfield and in any part of Nevada will favor the District Superintendent by indicating your residence, size of town, and prospects for a revival and a Church of the Nazarene there. Do so at once, either of your own or any other prospective field.—Charles A. Gibson, Superintendent, 157 N. 12th street, San Jose, Calif.

## AN EMERGENCY AT BENTON, ILL.

### To the Chicago Central District

The District Superintendent and Advisory Board of the Chicago Central District calls your attention to the sad accident occurring in Benton, Ill. In the erection of our church building there, Mr. H. B. Davis, a workman, fell from the rafters to the ground, sustaining injuries for which the church is liable in accordance with the Workmen's Compensation Law of the State of Illinois. Already it has cost the church \$400, and will surely cost as much more before the final adjustment. The pastor, Sister Grace Edwards, is almost crushed under the burden. Let this great District come at once to her aid, and meet this extra obligation. Come up to the help of this loyal people and thus fulfill the command of Christ, in bearing one another's burdens. Make all gifts and donations payable to the pastor, 109 Oak street, Benton, Ill. CHARLES A. BROWN, Supt.

Advisory Board:  
H. S. HARTER,  
W. G. SCHURMAN,  
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HOME CAMPMEETINGS: C. W. RUTH, Field Secretary	
Chicago, Ill., 54th and Euclid.....	November 23-28
Akron, Ohio, 77 E. York st.....	November 30-December 5
JARRETTE and DELL AYCOCK, Atwood, Okla.: Anabel, Neb.....	Nor. 3 to Dec. 12
T. F. KREBE and Daughter, 1420 Lemon ave., Long Beach, Calif. Santa Ana, Calif.....	Nor. 7 to 28
LYMAN BROOCH, Pottersville, Mich.: Marion, Mich.....	To November 28
Clarkfield, Minn.....	Nor. 26 to Dec. 12
W. R. CAIN, 515 S. Vine st., Wichita, Kas.: Edinburg, Ind.....	Nor. 28 to Dec. 19
JAMES E. CHAPMAN, Bethany, Okla.: Hutchinson, Kas.....	November 4 to 24
Lerna, Iowa.....	December 3 to 19
W. F. CLEGGHORN, Bethany, Okla.: New Wilson, Okla.....	November 12 to 28
E. M. CORNELIUS, 3103 Bell ave., St. Louis, Mo.: Effingham, Ill.....	November 14 to 28
F. W. FOX, Lisbon, Ohio: Middletown, Ind.....	November 9 to 28
ARCHIE C. BAILEY, 408 N. Butler st., Lansing, Mich.: Lapeer, Mich.....	Nor. 28 to Dec. 19
DEBOARD BROTHERS, Clarence, Mo.: Rayville, Mo.....	Nor. 28 to Dec. 12
THEO. ELSNER and Wife, 1428 Pacific st., Brooklyn, N. Y.: Andulton, N. J.....	November 14 to 28
Rockland, Maine.....	December 3 to 19
C. J. GARRETT: Wellford, Kas.....	November 6 to 28
Byers, Kas.....	November 20 to December 21
W. R. GILLEY, 531 N. Butler st., Lansing, Mich.: Frankfort, Ind.....	November 17 to December 5
O. F. GOETTEL, 20 Madison ave., San Jose, Calif.: Oakdale, Calif.....	November 1 to 28
N. J. HEPBURN, 3323 Troost ave., Kansas City, Mo.: Monrovia, Iowa.....	To November 21
ERAL and ALMA HOLLENBACK, Bethany, Okla.: Florence, Colo.....	Nor. 28 to Dec. 5
J. B. HUNTER, Box 339, Salt Lake City, Utah: Salt Lake City.....	Indefinitely
W. P. JAY and Wife, Nampa, Idaho: Eureka, Calif.....	November 11 to 28
A. G. JEFFRIES, Ponder, Texas: Oklahoma City, Okla.....	November 7 to 27
A. H. JOHNSTON and Wife, 800 Princeton st., Akron, Ohio: Kansas City, Mo.....	Nov. 15 to Dec. 5

LEWIS and PIERCE, 341 W. Marquette Road, Chicago, Ill.: Chicago, Woodlawn Church.....	November
M. F. LIENARD, 1007 Topeka ave., Topeka, Kas.: Galesburg, Ill.....	November 8 to 21
Science Hill, Ky.....	Nor. 23 to Dec. 8
THEODORE and MINNIE LUDWIG: North Platte, Neb.....	Indefinitely
URACE McLEMORE, singer, Bethany, Okla.: Oklahoma City, Okla.....	November 7 to 23
G. C. MIDDLETON, 105-8 S. 5th st., Frankfort, Ind.: Thornton, Ind.....	To November 24
GEORGE and EFFIE MOORE, 1133 Holiday st., Indianapolis: Vincennes, Ind.....	November 12 to 28
H. L. MORGAN, 2206 Central ave., Anderson, Ind.: Indianapolis, Ind.....	November 1 to 28
Georgetown, Ind.....	December 5 to 10
WILLIAM O. NEASE, Olney, Ill.: Wollaston, Mass.....	November 14 to 28
ORA OGLE, Box 13, Garfield, Wash.: Garfield, Wash.....	November
O. B. ONG: Sterling, Kas.....	November 22 to 28
Wichita, Kas.....	November 20 to December 12
JOE and HELEN PETERS, New Salisbury, Ind.: Milgrove, Ind.....	Nor. 1 to Dec. 1
Losantille, Ind.....	December 1 to 21
AROLAN QUAMPT, Room 3, 301 W. 63d st., Chicago: Indianapolis, Ind.....	November 10 to 28
L. M. FAYNE, Ponder, Texas: Cooper, Texas.....	November 18 to 25
Delallo, Texas.....	December 2 to 12

FLORA N. RUTH, 526 Welsh st., Kane, Pa.: Grafton, W. Va.....	Nov. 22 to Dec. 5
Rio Grande, N. J.....	December 6 to 17
W. E. SHEPARD, 513 Bedford ave., Los Angeles, Calif.: Riverside, Calif.....	Nor. 21 to Dec. 5
San Diego, Calif.....	December 8 to 19
F. B. SMITH and Family 429 E. Hawthorne st., Stockton, Calif. Marysville, Wash.....	November 11 to 28
Canby, Oregon.....	December 3 to 19
W. E. SMITH, 37 Curtis st., W. Somerville, Mass.: Hartland, N. H.....	Nor. 22 to Dec. 12
H. D. SUTTON and Wife: Lansing, Mich.....	Nor. 22 to Dec. 5
Mitchell, Ind.....	December 5 to 19
H. W. SWEETEN, Ashley, Ill.: Anderson, Ind.....	Nor. 19 to Dec. 1
Clay City, Ill.....	December 3 to 19
W. H. TULLIS: Sterling, N. Dakota.....	Nor. 23 to Dec. 19
J. C. WALKER, Kingsdown, Kas.: Topeka, Kas.....	November 10 to 28
FRANK and MAHIE WATKINS, 3210 Cedar ave., Cleveland, O.: Warren, Pa.....	November 8 to 22
Akron, Ohio.....	December 1 to 12
WILDE-KNIGHT, Evan. Party, 125 N. 5th ave., Phoenix, Ariz.: Peoria, Ariz.....	November 7 to 25
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