

Herald of Holiness

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Transparent Christians

WE should be like the air which envelops this earth. It is so transparent and so filled with the light of the sun that it is unseen and ignored. We speak of a room with nothing in it but air as an empty room. If it were not, for this transparent quality in the atmosphere, the rays of the sun could not bring any light to this planet, and it would be involved in darkness and death. Scientists tell us that the light as it moves through interstellar space at the rate of nearly 190,000 miles a second gives forth no effulgence, and is surrounded by utter darkness, because there is no transparent medium in and through which it can shine.

How perfectly these facts in the material universe represent spiritual conditions in this sinful world! It is enveloped by spiritual night, not because there is no light, but because there are only a comparatively few men and women who are sufficiently transparent to receive the light of Jesus as it shines upon them.

Sin is opaque, and every sinner, until he repents and so believes as to become a child of God, is impervious to the bright rays of Jesus, the Sun of Righteousness. Sin shuts out the light of God from the human heart. Hence, opaque substances which are altogether impervious to light, well symbolize the sinner.

The regenerated man who has not gone on to perfection, but who still has carnality in his nature, may aptly be compared to such translucent objects as the stained glass windows in a church building. In each case the light is only partly absorbed, and, consequently, there is a lack of complete transparency. The stain in the glass corresponds with the stain of inbred sin in the nature of the believer. But when the blood of Jesus does its cleansing, sin-destroying work, the stain is obliterated, the light of God streams in through every fiber of the being, and there is perfect spiritual transparency.

Nor should we forget that the blessed experience thus obtained can be lost by a little unbelief, a little disobedience, a little lack of reverence, a little resentment, a little neglect of prayer and the Bible, or a little carelessness in attending and taking part in the public means of grace. These things, or any of them, will impair our transparency before God and men, and we will soon become like the stained glass windows in a church, the stain shutting out more and more of the light of God, and giving distorted views and images of divine reality. If we thus continue to grow dim, the light that is within us will become darkness, and how great will be that darkness!

Now is the time for us to shine, for, as the stars of heaven fade and disappear in the glorious radiance of the rising sun, so will our light cease to illumine when Christ the Sun of Righteousness comes again and fills a redeemed earth with the blazing glory of His personal presence.

All Things Are Ours

NO more thrilling statement is found in the Word of God than that all things belong to him who yields himself utterly and eternally to God, and by simple faith enters into the experience of sanctification.

In the brief declaration that "all things are ours" we find the all-sufficient title to the past, present, and future and all that they contain. But this title is conditioned upon vision, appropriation, and fitness. We must have a realization of our rights and privileges. We must take possession of that which is ours. We must enter in. We must arise and walk throughout the length and breadth of the land. We must have the ability or fitness to take, use, and enjoy.

This title relates rather to spiritual than temporal riches and possessions, and yet the principle involved is to be discerned in the things of time and sense.

When we are born the first time we have the title to liberty of thought, of purpose, of speech; to human language, and literature; to the lives, thoughts and words of the great men of all ages. The country of our birth is ours, with all its opportunities, traditions, and institutions. The air, the sunshine, the landscape are also ours, and lofty ideals and noble ambitions beckon to us.

But we must appropriate. We must breathe the air, drink the water, eat the food, study the landscape, and read or listen to the utterances of the great and wise.

We must be fit for the use and enjoyment of that which has been given to us. We must learn language in order to make it fully our own. What use is a book to one who can not read, a picture to one who can not see, or the sweetest music to one who can not hear?

The infant son of an emperor is the heir of vast riches, power, and honor. Millions rejoice in his birth, and opportunities innumerable are his to attain greatness, useful-

ness, and happiness. But in his helpless infancy he is utterly unconscious of all these things, and wholly unable to enjoy or employ the insignia and prerogatives of royalty. He must grow in strength, knowledge, and wisdom in order to become capable of realizing the magnitude of his inherited rights and privileges, and availing himself of them.

What are the all things that belong to the saints of God? They are the invisible, spiritual, eternal things, the most precious in the universe. They are our heavenly Father, Jesus Christ, our adorable Savior, the Holy Spirit, our Sanctifier and Comforter, salvation, a pure heart, a noble, benignant, magnanimous personality, the divine nature in us, a soul filled with the life, love, peace, and joy of God. They are intimate fellowship with Jesus, unflinching faith, a sweet simplicity of character, the meekness of Christ, and the dauntless courage of the Lion of the Tribe of Judah.

All these are to be an integral part of ourselves, and are to be our eternal possessions. We are to take them to heaven with us. In order that we may do this we must exchange the gross, heavy, material things of worldly riches, fame, and pleasure for the glorious, invisible things revealed to us by the Holy Spirit—the light, portable treasures that we can carry with us in our swift journey to the skies.

This sublime heritage is offered freely to every member of the human race. And yet how few realize its infinite value, or stop to ponder upon its divine immensity. In this regard the great majority of men are like the American Indians, who roamed over the vast stretches of this continent, and spent their lives amidst hardships and dangers, without any conception or knowledge of the almost illimitable riches, resources, and possibilities which lay hidden beneath their wandering feet.

The paradoxes of our eternal inheritance in Christ are that we must have nothing in order to possess all things; that we must lay down our lives so that we may take them up; that we must lose them, if we would find them; and that we must give ourselves, if we would enter into our divine patrimony.

God Is Light

IF we carefully consider just what light is in the physical world we will be better able to understand the deep significance of the inspired declaration that "God is light, and in him there is no darkness at all."

Light is a mysterious energy, moving with inconceivable rapidity, in straight lines, according to certain laws, and making manifest to those having organs of vision that which would otherwise be unseen. Some substances are impervious to light, others partly so, while still others absorb the luminous rays almost perfectly. These are called transparent. Those which do not absorb the light are called opaque. Those which only partly absorb it are termed translucent.

Opaque objects cast shadows, but those which are transparent do not. Hence we see that shadows are due to the non-absorption of light. For some inscrutable reason light has no power to penetrate some substances, while others admit its passage freely, and in so doing are themselves filled with light.

Even transparent objects, however, if not kept clean, partly lose their transparency. Their cleansing is accomplished by frequent rubbing and polishing.

We note also that the more transparent a substance is the more difficult it is to see it. It is so full of light that it escapes notice itself, and is not admired for its own beauty. But we all like to have the kind of glass in our windows which yields itself to the glorious sunshine that cheers, illumines, and blesses our homes. It is through such windows that we enjoy views of the beauties outside of and beyond our dwellings.

Light is easily resisted. With all its mysterious power, it can be shut out by very thin curtains. It is also incorruptible, never decays, or becomes tainted with the impurities of the things which it illumines, and while artificial light is expensive, sunshine is free.

BIBLE STATEMENTS ABOUT LIGHT

Having these few facts in mind, we will consider our subject in the spiritual realm. The Scriptures are full of helpful lessons along this line. Jesus calls Himself the light of the world. The Word of God is a lamp unto our feet, and a light unto our path. Christians are called the light of the world, the children of the light, and the children of the day. He that loves his brother abides in the light, but he that hates his brother is in darkness, and knows not whither he goes, because that darkness has blinded his eyes. The light shines in darkness, and the darkness comprehends it not. Men love darkness rather than light because their deeds are evil. Christians are spoken of as having been delivered from the power of darkness. Wicked spirits are designated as the rulers of the darkness of this world.

WE ARE GOD'S LAMPS

What did Jesus mean when He said to His disciples, "Ye are the light of the world"? He meant that He, the light of the world, dwells in all of us who are truly His, and so transparent in our simplicity and loyalty to Him, that His divine light shines through us. He meant that we are to take an exalted stand on every question, so that our light shall shine afar off. Thus we are indeed set upon a hill, and not concealed under a bushel. We receive light; we shed light; we walk in the light; we abide in the light. Men in the luster and radiance of our lives see our good works, but they see them in such a way that they do not glorify us, but glorify our heavenly Father.

BEING FILLED WITH LIGHT

It is when we are sanctified that our eyes are single to the glory of God, and that our whole bodies are filled with light. These

bodies of ours contain our souls and spirits, and God's plan for us is that every fiber of our being shall be permeated and filled with the holy light of His own personal presence within us.

When thus filled with the Holy Spirit, each of us is a lighthouse in this dark and sinful world, shedding a strong and steady radiance over the stormy waters around us, and enabling storm-tossed men and women to get their spiritual bearings, avoid the hidden rocks and dangerous shallows which would shipwreck and destroy them, and find their way into the quiet harbor of salvation in the Lord Jesus Christ.

In a sense those who are filled with the white light of God disappear from view. Their lives are hid with Christ in God. All that is seen of the lighthouse at night is its powerful light. The strong structure which sustains the light is then invisible. We should so shine for Jesus that those around us would be drawn to Him, and forget all about us. We should be like the filaments in the electric lamps. Each of them is surrounded by an effulgence so intense and glorious that the filament itself is unseen. Only when the electric current loses most of its power and the light becomes dim is the filament in the lamp visible. The divine plan for us is that we should so reveal Jesus in our lives, our prayers, our testimonies, our songs, our sermons, and all our other beneficent activities that we will be unnoticed and forgotten and He shall have all the glory.



Death in the Pot

There is not a false belief sought to be propagated or a fad advanced that has not some more or less important Scriptural truth mixed with it. This element of truth gives to the error its going power. Without it the error could make no headway whatever. These elements of truth catch good people and bring to the erroneous teaching all the enthusiasm which the good bring to truth. This it is, that makes these people such enthusiastic advocates of these errors when they become entangled with these misbeliefs. We meet no more pathetic sight than once good and properly taught people, who have become enmeshed in these doctrines of devils. They always remind us of addicts to dope. They are among the most hopeless victims of error to be found. An exchange says with truth:

No false religion, or fad system, could make any headway if it did not incorporate some elements of truth. These elements are brought forward by its friends when the system is opposed. They are meant to win favor. They are meant to be the camouflage under which the enemy advances to work death and

destruction. They are meant to be the seasoning which masks the poison in the food. But the poison is there. The enemy is there. Death and destruction are there. Truth alone is safe.

Beautiful

Such we may denominate that inimitable prayer contained in a little poem written by Amos R. Wells. We commend it to our readers as modest and well conceived and beautiful:

"I do not ask, my God, for mystic power
To heal the sick and lame, the deaf and blind;
I ask Thee humbly for the gracious power
Just to be kind.
I do not pray to see the shining beauty
Of highest knowledge most divinely true;
I pray that, knowing well my duty,
This I may do.
I do not ask that men with flattering finger
Should point me out within the crowded mart,
But only that the thought of me may linger
In one glad heart.
I would not rise upon the men below me,
Or pulling at the robes of men above;
I would that friends, a few dear friends, may know
me,
And knowing, love.
I do not pray for palaces of splendor
Or far among the world's delights to roam;
I pray that I may know the meaning tender
Of home, sweet home.
I do not ask that heaven's golden treasure
Upon my little blundering life be spent;
But, O, I ask Thee for the perfect pleasure
Of calm content."

Our God Is Sufficient

The Devil forges no chain too strong for God to break. Our God is sufficient for all our needs. It would never be necessary to consider the strength of the Devil at all, if we only kept our eyes constantly on God and His sufficiency, in Christ Jesus. *The Sunday School Times* says:

Man may think he has made sure of carrying out his purposes, but the seals that he puts upon his work are very fragile. As one has said, "Pilate, priests, and Pharisees made sure of the sealed tomb, and others have tried to make sure of a dead Jesus; but He lives." When the finger of God touches the seal that man has affixed to any purposes of his that are contrary to what God intends to do, the mark of man's authority vanishes. Blindness, lameness, demoniacal possession, palsy, and even death itself had set their seal upon their victims; but when Christ's power was released for the release of these victims, how swift and free was the change! Let those who today feel tied down, and hemmed in, and hampered, and almost smothered by the conditions under which their lives seem to be held by the authority of circumstance, know that there is nothing so authoritative as God's loving purposes for them that await their acceptance.

The Exempted from Famine

There is a class of people who can live devoid of fear of famine. That case is described by an exchange as follows:

For those who are constantly longing to do the right and to be right there never is a famine of the bread of life.

Lost in Altruism

There is an oblivion to be sought which is to be lost in concern for others. Those burdened with a passion for souls belong to this class. An exchange puts it thus:

Happy are they who so forget themselves in the thoughts of others that they have no chance to be self-conscious, even of their own religious state.

What Is the First Duty of a Minister?

Under the above caption Harold A. Sloane writes to *World Outlook* on the ever-present question of adequate compensation for the preacher of the gospel. Without question the minister must understand his own responsibility in providing for his family. Even Paul was not content to allow those he served to rest in ease in the thought that they had no moral and financial responsibility. We commend the letter to our pastors. As Mr. Sloane says:

The time has come for the preacher to come down out of the clouds, and dwell upon the earth. It is well enough for a man with an adequate salary to quote Paul, but let us remember that Paul was a bachelor, and as far as we know, had no one dependent upon him. We must face hard facts and not theory; truth and not fiction.

It is in part the fault of the ministry today that it is not paid a living wage. "The laborer is worthy of his hire." The time has come when every minister should be treated as a man, should receive at least a living wage, that he may be able to look his wife and children in the face and say, "Your rights are to be respected; you have a right to dress decently, and live decently, and to have a good education." Better conditions will not be brought about until they do.

The preacher, to be sure, is here to live a life, but also to provide a decent living for his family. There is a vast difference in sacrifice. The greatest preacher the church has ever had may have sacrificed a career in some other field, that would have made him wealthy, but sacrificing luxuries and necessities is a far different thing.

Good Literature

On October 24th the Methodist churches all over the land observed what was termed Good Literature Day, "emphasizing the importance of the reading of the very best books and periodicals for their strengthening influence on the Christian life." The special service was called "Open Windows," from which we quote the following paragraphs (from *Zion's Herald*) taken from the first address of the program, "Open Windows to the Sky":

"Yet how little attention we often pay to this all-important business of keeping our hearts and minds open to the influence of God through reading! Here is a big question for each of us—what kind of a vision do we get from the windows of our minds through what we read?"

"A great many people see nothing except their own back yards. They do not read books or papers which bring a wider horizon to their minds than their own selfish affairs. They have tied their thoughts to a little chain—and keep them shut up by fences. And a life in a back yard is always a stupid affair, no matter how pretty and pleasant the back yard may be.

"With other people all the windows look out on the market place. They are keen for buying and selling. Reading by which stimulating truth and inspiration would come into their lives is rigidly excluded. Their favorite volumes are the ledger and the cash book. The dreadful penalty always is that the mind itself soon becomes a bookkeeping machine or a cash register.

"All the windows some other folks look through open out on an amusement park. Their only conception of reading is to be amused and they rarely ever read anything except light stories and the funny pictures and similar material especially prepared for flabby intellects.

"In contrast to all this the habit of reading really good literature gives us a wide view of the noblest and best things in life. It lifts the mind up to 'the hills whence cometh our strength.' It brings a lasting pleasure and value that nothing can ever take away from us."

"If Ye Do These Things Ye Shall Never Fail"

By W. B. PINSON

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the pollution that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:4-11).

THE following prescription is actually a panacea against every form of backsliding and renders the soul immune against all spiritual infection from various sources that develop such a variety of functional, organic, and constitutional maladies that ultimately end in indigestion, inanition, and death:

DEVOTION—Or the faithful attendance upon all divine worship.

PRAYER—Unctuous, persistent, secret, private, public, and importunate.

BIBLE STUDY—Careful, persistent, prayerful.

TITHING—Honest, faithful, and joyous, with numerous offerings.

GODLINESS—The humble practice of a Christlike habit in all we do.

DEVOTION. The faithful attendance upon all divine worship is not only a means of grace to assure growth in the divine life, but it is a proof that we are the Lord's; for we love the things of God. It seemed to be the chief joy of all Spirit-filled writers of Judah and Israel to enumerate the glorious blessings to be found in the house of the Lord while in faithful attendance upon divine services.

It is called a house of—

Contemplation—"One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple" (Psalm 27:4).

Satisfaction—"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasures" (Psalm 36:8).

Prayer—"For mine house shall be called a house of prayer for all peoples" (Isaiah 56:7). "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves" (Matt. 21:13).

Praise—"Praise ye the Lord. Praise ye the name of the Lord; Praise him oh ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God" (Psalm 135:1, 2).

Fellowship—"We took sweet counsel together, and walked unto the house of God in company" (Psalm 55:14).

Offerings—"I will go into thy house with burnt offerings. I will pay thee my vows" (Psalm 66:13).

Growth—"Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psalm 92:13).

Holiness—"Thy testimonies are very sure; holiness becometh thine house, O Lord for ever" (Psalm 93:5).

Testimony—"I will pay my vows unto the Lord now in the presence of all his people. In the courts of the Lord's house, in the midst of thee, O Jerusalem" (Psalm 136:18, 19).

Blessing—"Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord" (Psalm 118:26).

Constraint—"I was glad when they said unto me, Let us go into the house of the Lord. Because of

the house of the Lord our God I will seek thy good" (Psalm 122:1-9).

Dwelling—"Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even thy holy temple" (Psalm 65:4).

Spiritual Devotion—"Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16, 17). "Be ye therefore followers of God as dear children and walk in love" (Ephesians 5:1, 2).

The people in the various walks of life that are seeking a place among the vile isms of ungodliness known as Eddyism, Russellism, and others of like nature are men and women who were once, perhaps, zealous workers in the Church of God, but failed to attend faithfully upon all divine ordinances of the church, allowed the Tempter to get in his subtle suggestions, neglected family prayer, yielded to petty impediments, and stayed away from prayermeeting, failed to get up in time Sunday mornings to get to Sunday school, company and other minor matters would be presented, causing them to miss the sermon at

the morning and evening hour, after which it seemed harder for them to go and hear and thereby to encourage the struggling pastor. Ofttimes when permitted to hear the sermon the mind was so absorbed in carnal things the mind would fail to grasp the thought the speaker was trying to convey, and amidst confusion and emotions stirred within the unstable soul, a wrong impression was made, the speaker misunderstood, the hearer wounded, the cause hurt, and God grieved—all because a man failed to obey God by manifesting the same zeal in the service of God as he had manifested all the week in pushing his business by carefully looking after the finances pertaining to a wise and successful business career.

"Forgetting that our Lord hath said, Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11).

"Let all things be done decently and in order" (1 Cor. 14:40).

Not only is this true regarding those who have gone after strange gods; it is also true regarding many that are weak, not a few that are lean and despondent, and many that are heavily asleep, unconscious of an awful approaching doom, "Who being past feeling have given themselves over to lasciviousness to work all uncleanness with greediness."

Power Through Prayer

By Rev. WM. TURNBULL

"O Thou by whom we come to God,
The Life, the Truth, the Way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray."

THERE are two great powers in the world today—money and prayer. To the Christian the last is everything, and the first is only a recognized medium for the exchange of life's necessities. To the worldly man money is the all in all of life and the latter a mere theological symbol of use principally in the time of sickness or when the angel of death summons a loved one to the other side.

Throughout the Bible the fact and effect of prayer is revealed to us as a rich legacy and a priceless secret. Old Testament saints realized that there was nothing too hard for God along the avenue of prayer. "I will make a way in the wilderness and rivers in the desert" is His promise through the lips of Isaiah, and to Jeremiah He said there was nothing too hard if the people were willing to call.

Prayer bridges all difficulties and even transcends the boundaries of natural law. Elijah, by prayer, brings down fire from heaven, consuming the sacrifice, and by the same means causes the brazen cloudless heavens to pour forth refreshing and reviving torrents of rain on the perishing land. Through prayer the widow's meal barrel and oil flask became a perpetual source of life and blessing, showing that God in answer to prayer can easily supply grain without cultivation and oil without the need of olive fruit or crushing machinery.

The New Testament, too, is pregnant with rich examples of how faithful prayer is rewarded by the seemingly impossible becoming the divinely possible. We see Peter in answer to the prayers of the saints in the little Nazareth church led out to safety by angelic mes-

sengers past sleeping soldiers and through bolted gates. The same apostle, too, in answer to prayer, heals the sick, makes the lame to walk, and cleanses the diseased.

But prayer has even a wider scope than the curing and cleansing of the sick. The mere demonstration of the efficacy of prayer through the operation of the miraculous is only one of the many faces of the prayer life.

Prayer is the atmosphere of the soul, the divine breath of every saintly heart. In a prosaic world such as ours it is unfortunately too often neglected until over the sunny horizon of our lives a cloud appears presaging impending trouble, or the thunderbolt of calamity falls like an overwhelming flood. But even then God is faithful and in response to our cry for deliverance He grants peace and refuge under His overshadowing wings.

Even when prayer is seemingly ineffectual and the surrounding darkness is unpierced by a ray of light, the faithful believing heart knows that its joys and refreshment can be experienced when there is no evidence that the results desired have been attained. Amid the solemn stillness of an unanswered prayer when we wait before God, we are receiving an answer as truly as the disciples did when the wild waves of fury gave place to a noiseless calm. The fact of prayer seems at times to be its own answer, and while on the human side there is no apparent response, mighty forces are at work bringing to pass results far beyond the scope of our prayers, and above the highest expectation of our hearts. Though the answer be delayed God is answering our prayers, for all the requests of the saints are treasured in the golden vials above.

The secret of prayer then is to know and realize that God hears, and that He who formed the minute feathers on a butterfly's wing knows of nothing too insignificant, and

THE PLAN OF REDEMPTION

As viewed by One of the Subjects

*A Series of Articles
Prepared by*

REV. HENRY C. ETHELL

of the North Pacific District

II. Man's Fall

THE fact of man's fall from his pristine state of purity and happiness was assumed and anticipated in the preceding article. It could not well be otherwise. We can not consider man's place in the order of things about us, his present condition, his present and former relation to God, and his relation to the affairs of the world, to any good purpose, without recognizing this awful fact. It meets us at every turn, and stares us in the face from whatever angle we may view these matters of human life and destiny. Common experience and observation almost force it upon the attention of every thoughtful person.

There are in these days many persons of scholarship, within the pale of the Church, persons who are represented to us as students of the Bible, of theology and of the facts and philosophy of human life, who deny this. But I think we will do no one an injustice if we say that the utterances of these persons do not spring from an intimate knowledge of God and His ways, they are not born of an irresistible conviction of truth, but "the wish is father to the thought." I think the same sentiment is at the bottom of this which is at the bottom of every form of unbelief and

skepticism: the desire to get out from under the sense of responsibility to God for our conduct.

No Christian can afford to countenance this denial and the doctrines which spring out of it, or allow them to color his thinking or shape his course in life. To do so will be to weaken the power of the Scriptures over his mind, and lose in great measure their beneficent influence on his life. To accept the scheme of doctrines founded on this denial is practically to discard the Bible. The Book is full, from beginning to end, of the teaching of the fall of man from his standing with God by sin and of the lessons of its ruinous consequences.

To look at some proofs, to those of us who believe the Bible implicitly, to be found in a few sample texts: Let us note the sharp contrast drawn by certain texts which describe man's original condition and certain others which describe the condition into which he was brought by his disobedience. First, let us look at Genesis 1:27, noted in the previous article, "God created man in his own image." And Genesis 1:31, "And God saw everything that he had made, and behold, it was very good." Then set over against them these texts that follow: Genesis 6:12, "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." Psalm 14:1, "They are corrupt, they have done abominable works, there is none that doeth good." Romans 3:9, 10, "We have before proved both Jews and Gentiles, that they are under sin; as it is written, There is none righteous, no, not one." Verse 23, "For all

have sinned, and come short of the glory of God."

Man's condition since sin came into the world, and because sin came into the world, is further strikingly set forth in these texts: Romans 5:12, "By one man sin came into the world, and death by sin; and so death passed upon all men, for that all have sinned." Verse 18, "The offence of one judgment came upon all men to condemnation." Verse 19, "By one man's disobedience many were made sinners." 1 Corinthians 15:21, "By man came death." Verse 22, "In Adam all die." Ephesians 2:1, 2, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of the power of the air, the spirit that now worketh in the children of disobedience." This evil spirit found no place to work in the hearts and lives of men, or, so far as we know, in the world, until he persuaded them into one act of disobedience. That gave him an inlet. Then man fell. Then we all became "children of disobedience." From that time forth until we were saved, one by one, we were all "dead in trespasses and sins."

All the Scripture texts that speak of redemption or a Redeemer would be meaningless unless man had been cast down from his original high estate, rent away from his place in the favor and fellowship of God, and had to be brought back to God by purchase. And what a costly purchase it was! And how God therein testifies the value He sets upon our lives. To redeem means to buy back. We were Satan's captives, and had to be ransomed. When one of our citizens has been ransomed from a horde of Turkish or Mexican bandits, the ransom was not paid as a matter of right, because it was justly due to the persons receiving it, but as an act of mer-

that He who created a thousand rolling worlds is unlimited by the magnitude of our request. Some one has truly said, "If God be your partner make your plans large."

To the world today prayer is a formless duty, or at the best the reverential reading of a prayer book in which has been collated a series of petitions for special times and seasons. The sincere Christian heart is untrammelled by printed petitions, and with the blessing of full salvation rises like a released bird into the full enjoyment of its native air thrilling its unrehearsed melody to heaven because it feels it must. The old Scottish saint, Samuel Rutherford, knew what prayer meant when in the dark cold prison for truth and righteousness he held intercourse with God, and realized that the prison door was but another entrance to the heavenly mansions. Madam Guyon, too, incarcerated in the cold dark Bastille prison in Paris, said that through communion with God His presence came into the cell until the dark damp walls flashed with an incandescent light.

To the Christian prayer is indeed everything. It is the respiration of the soul, and the means by which in time of need we can commandeer angelic reinforcements. The when and the where of the prayer life is signified by St. Paul when he indicates that we

are to pray without ceasing and in everything give thanks, and in every place lift up our hands and hearts to Him who controls and guides every event of our daily history.

The skeptic, be he ever so learned in worldly wisdom, walks by blind chance and can not understand why prayer changes things, nor does he comprehend the need of attempting to avoid the seemingly inevitable, preferring like the Stoics to await with equanimity an impending calamity. But the Christian knows that it is at the climax of his extremity when God's opportunity comes in, so that he may learn the lesson that "without Me ye can do nothing."

But, says the skeptic and freethinker, everything in nature operates by inevitably fixed laws; these can not be altered nor can they be transgressed. But the Christian whose faith is constantly fixed on God lives with Him in the realm of the impossible, and has permanent victories all along the line. The lions in their den surely transgressed a natural law when, ravenous with hunger, they refused to touch the old prophet. The fire that did not burn the Hebrew children was of the same chemical composition as the fire that melts the hardest ore into a liquid fluid.

On the Godward side prayer would seem to

be unlimited. In answer to prayer God healed Job and restored him to a higher position encircling him with friends and riches, and gave him an extra lease of 140 years. When Hezekiah turned to the wall in despair and in his extremity sought God he got an extension of fifteen years to wear the kingly crown. Prayer has in the past upset astronomical calculations and made the shadow on the dial turn backward. In answer to prayer the servant of Elisha, who was looking with natural eyes and saw only enemies, beheld with the spiritual vision a mighty surrounding host ready to smite and save.

All down the centuries we see the power and effect of prayer, not only in the Old Testament and the New, but today in the lives of God's own people. The age of miracles is not past. The same God who in answer to prayer took Joseph from the prison to the palace is taking hundreds from the pit of sin and establishing their feet on the rock, Christ Jesus. He who stilled the waves on the Galilean lake and cleansed the leper is with us today; in our weakness to make us strong and in our sorrow to give us cheer. Without Him we are helpless, with Him we can say with Paul, "I can do all things through Christ which strengtheneth me."

UDDINGSTON, SCOTLAND.

cy, that the life of the person unlawfully held might be saved.

Some sample texts, illustrating this proposition: Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity." If we had not fallen into an iniquity which was foreign to our life in its beginning, He would not have had to sacrifice Himself to redeem us. Revelation 5:9, the song John heard in heaven, "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." This shows how widespread was the ruin, and how blessed is the redemption, how generous the Redeemer, and how grateful the redeemed. Hebrews 9:12, (Christ) "by his own blood entered in once into the holy place, having obtained eternal redemption for us." Our case was so desperate that no other could have redeemed us.

The provisions in the Mosaic code for the redemption of property seem to have been so framed as to typify the redemption in Christ. Every text in the Bible that speaks of salvation or a Savior implies that the race had been lost to God, to heaven, to a good and happy life, and must be won back. We are looking now into the "horrible pit" from which the Son of God undertook to lift us. What is Jesus Christ to us if He is not a Savior? Why did He come into the world if we were not lost, and so completely and hopelessly lost that none but He could save us? What have we left in the Bible that is of much value to us if the doctrine of the fall of man from holiness into sin and God's prompt provision for our redemption is a myth? What was it given us for but to light us out of the darkness into which we had been plunged by our own sin? Bless God for the Bible, bless Him for the knowledge of sin, and bless Him for the remedy!

It does not seem to be required of me, perhaps, would not be becoming of me, in this article, to undertake a theological analysis of the nature and extent of the calamity which befell mankind when it fell under the power of Satan and lost the fellowship of God. But I must touch upon a few points which are, or should be, manifest to us all.

It is certainly safe to say that it was the greatest calamity that ever occurred in the history of the world. It was, perhaps, the parent of all other calamities, of every kind, that have ever come upon the earth. It may not be too much to say that it was the greatest calamity that ever occurred in the history of the universe; unless we should except that earlier disaster, of like kind, that befell a preceding race. And their fall, which seems to have been partial and individual, became an occasion of ours. Having forfeited their high estate, they seem to have been prompted by malice to turn upon us and try, with all too much success, to drag us down from ours; and they are doing their utmost all the time to hinder our restoration.

The phrase, "fell under the power of Satan," dropping from the pen a moment ago, reminds me that "to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18), is one of the expressions which the Apostle Paul uses (if we may call it his) as a measure of the extent of the redemption; and so we may fairly take it as a measure of the extent of the fall.

The loss of the fellowship of God was one of the most frightful features of the fall. This is the first one noticed in the Scripture record. When God came to keep His tryst with Adam and Eve, they slunk away from Him. It is evident that they had lost the sense of fitness for His companionship; and, as a consequence, no doubt, they had already lost the desire for it. Fear of Him whose companionship before they had loved had come in—a fear which is inconsistent with perfect love (1 John 4:18). Daniel Steele says on this passage in Genesis, "Fear was the firstborn of sin." We see the same trait exhibited by the sinners about us now. They show the same disposition to shrink away from the people of God, especially if the claims of God are liable to be brought forward, even silently. Being conscious of evil within, they are uncomfortable in their presence.

The loss of the fellowship of God is a ter-

None Other Name

By REV. A. C. SCHNABEL

"For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

None other name gives sinners rest,
None other name makes saints so blest,
None other name such joy can bring,
As Jesus! Jesus!

None other name can charm the soul,
Though sin's mad waters round it roll,
None other voice say "Peace, be still,"
But Jesus! Jesus!

None other name salvation brings
To human hearts, slaves, free, or kings,
None other name triumphant rings
Like Jesus! Jesus!

None other name such peace imparts
To sick, weary, troubled hearts,
None other name has balm to heal,
But Jesus! Jesus!

None other name with sound so sweet,
None other name gives rest complete,
None other name in earth or heaven,
But Jesus! Jesus!
BROOKLYN, N. Y.

rible thing. What would the Christian's life be here below without that fellowship? And what would heaven be without it? To pass a long term here on earth without ever coming into the fellowship of Him who made us for His own companionship is nothing less than a living death. What is such an empty life worth? Better never to have lived at all. The Savior justifies such an expression, in speaking of a different kind of case, in Matthew 26:24. To think of such an estrangement from God being hopelessly prolonged through all eternity is to get a fair measure of the meaning of spiritual death, as that term is employed in the Scriptures. To be "alienated from the life of God," from whom our life is derived, is to be given over to the embrace of death. If that is not a fall from the abounding, joyous life, in daily conscious companionship with the Creator, with which man was endowed in the beginning, it is difficult to understand what would be considered a fall. I am persuaded that those who argue that there has been no fall have never known this life, or have lost it by some kind of disobedience, as Adam did; perhaps

by the disobedience of entertaining a disloyal unbelief.

Some of the spiritual disabilities entailed upon man by the fall are frequently spoken of in the Scriptures under such figurative terms as blindness, deafness, sickness, faintness, halting, lameness, dullness of understanding, groping in darkness, sleep, and even death. Isaiah, Jeremiah, Ezekiel, and the Savior, quoting them, spoke of certain people of their times as having eyes and seeing not, having ears and hearing not. They failed to apprehend, or failed to heed the needed truth. Man has lost his way; and seek however much he may, he can not find his way back without a guide from above. His former intimate connection with God, which was life to him, has been broken by his own sin; and he can not restore it unless he is graciously assisted. No doubt all of his faculties and powers, in all the departments of his life, have been greatly impaired; but those which were given him to minister to his spiritual needs seem to have been so completely paralyzed that they are incapable of performing their proper functions. They must be quickened anew.

Friends, this is not merely a convenient theory by which we seek to account for the condition of the heathen whom we do not personally know, or the undesirable classes of our own population. It is the actual condition of the mass of the people around us, including most of our neighbors and many of the members of our own households. "Among whom also we all had our conversation in times past," as Paul said to the Ephesians. But, as he says further, "We were sometimes darkness, but now are we light in the Lord." These that are so dear to us are under the same curse as the veriest heathen. Let no one make the mistake of thinking that because they are his the hurt can be cured by advocating them or persuading them to join a church. It is too deep for that. "Nothing but the blood of Jesus" will heal it.

Some points relating to the fall can be better treated under another head, in a later article.

Judging

By H. O. FANNING

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:1-5).

ON this passage Adam Clark says, "These exhortations are pointed against rash, harsh, and uncharitable judgments, the thinking evil where no evil seems, and speaking of it accordingly. By a secret and criminal disposition of nature man endeavors to elevate himself above others, and, to do it more effectually, depresses them. His jealousy and envious heart wishes that there be no good quality found in any but himself, and that he alone may be esteemed." Mr. Wesley says, "Judge not any man without full, clear, certain knowledge, without absolute necessity, without tender love." Would not the observance of this rule eliminate all of the harsh, censorious,

hasty, ill-advised judgments condemned in the text?

Some special reasons are given here as to why we should not judge. First, that we may not be judged. When we judge we invite judgment. Is it not often true that the censures and calumnies we are called upon to endure are the just rewards of those we have dealt out to others? The legitimate harvest of our own sowing?

A second reason given for not judging is that we may not receive the same kind of judgment we have exercised. "God and men will favor the candid and benevolent; but they must expect judgment without mercy who have shown no mercy." Another reason is not far to seek, in that God alone is the Judge of all men, and the only one competent to exercise the functions of that office. A further reason is implied in that it is the very genius of Christianity that we should love our brethren and seek always to be of help to them. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." We are not to advertise our brother's fault, but to help him correct it. "Then shalt thou see clearly to cast out the mote out of thy brother's eye." We can criticize and condemn without grace, wisdom, or love; but we will have to have all of them to render to our brethren the help that is due them from us. Our own faults obscure our vision and hinder our seeing clearly the faults of our brethren. "When we shall have as much zeal to correct ourselves as we have inclination to reprove and correct others we shall know our own defects better than now we know those of our neighbor."

In this passage we are warned against that self-righteousness which condemns everybody who does not see things as we think he ought to see them, and who does not think as we think he ought to think. Such self-assumed infallibility is reprehensible in the eyes of God and men. Find the man who makes himself the infallible standard and judge of the conduct of others and who judges everybody by himself, and you have found one of the persons referred to here. Such an attitude toward others will certainly react upon the person who holds it.

This passage does not imply that we are to be blind to the faults of our brethren. It is the spirit that condemns that is condemned here. It would be as unkind to our brother not to form a just estimate of his character with a view to helping him as it would be to form an unjust estimate in order to condemn him. The self-righteous Pharisee, who makes his own conduct the infallible rule for others and judges them by his own standards, has a beam in his own eye which effectually prevents his seeing clearly the mote in his brother's eye. To his distorted vision the mote assumes the proportions of a mountain. He can see nothing but the mote. All is mote to him. His own life outwardly may be blameless; he may be a model in all of his conduct; the beam in his eye is not necessarily an outward fault in his life. But the fact that he judges others in an uncharitable spirit is the beam mentioned here. This spirit is the beam, compared with which ordinary faults are as motes. This beam is to

be removed from our own eye, in order that we may see clearly the mote in our brother's eye, to the end that we may help him to remove it. The end sought is not to cast out our brother, but to cast the mote out of his eye. The mote is to be cast out and our brother saved. Not the brother cast out and the mote retained as a trophy. God's most eminent servants have been men who saw clearly the motes in the eyes of their brethren, not with an eye to their condemnation, but to their salvation. It is the mote, not the brother, which is to be gotten rid of.

This passage does not militate against church discipline, which is strictly commanded, and must be enforced if disaster is to be avoided. Neither does it mean that we are not to see that certain persons are not qualified for certain services. Novices and incompetent persons are not to have important work committed to their hands. It would be an unkindness to them to put them in positions for which they are not qualified. One of the great needs of the church today is good judgment; good common sense in the administration of its affairs. But we will not have these things until the beam of censoriousness is cast out of our eyes. The spirit that condemns must be eliminated before the spirit that discerns can have right of way.

Is the Church Losing the Spirit of Sacrifice?

By F. B. SMITH

"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

THE cause of Christ demands a spirit of devotedness and self-sacrifice today as truly as it has called for the same in all ages. God is the same, the Devil is the same, the carnal heart is the same, and "the few" have the burden to carry. And when some of "the few" fail to keep the vision, refuse to shoulder the burden, and lose the spirit of sacrifice, the church truly suffers.

We are well aware of the tendency of the present age to become self-centered and self-seeking, and that the masses are endeavoring to live lives of ease and pleasure. Why, then, should we wonder very greatly at the church losing the spirit of sacrifice in very great measure when we see how the world has conspired together to escape so far as possible drudgery and hard work?

The labor-saving devices of modern invention demanding that machines do the work: simplified spelling; lightning-calculators; easy methods of all kinds; also the rubber-heel, spring seat, air cushion, air mattress, easy touring car with shock absorbers; the demand for short hours and long wages—is it any wonder that half-hearted Christians should absorb some of the spirit of the age and lose sight of the example of Jesus who came not to be ministered unto, but to minister?

Jesus also said, "Whosoever will be greatest among you, let him become your servant," and "Bear ye one another's burdens and so fulfill the law of Christ," and "love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him."

We are not unmindful of the benefits derived from modern inventions, and how many

of these might be used to the glory of God. But while we look upon these things with profound admiration, let us not forget that the cause of Jesus Christ calls for a spirit of sacrifice.

Oh, that the Church might awake from sleep and arise and go forth and use all God-given means to spread the gospel of full salvation to earth's remotest bounds. The greatest opportunity that the Church has ever had now presents itself. With the present organization, with money being poured out, with mission fields wide open, and with some that seem to have a real vision, there must be a great forward move and a spirit of sacrifice that knows no bounds. Up, let us go forward!

General Fund vs. Individual Support

By R. G. CODDING

ABOUT a generation ago some independent, interdenominational and faith-line missionary societies started some new methods that brought into their hands much money, but they were methods that had serious faults.

We want to speak here of one of these, the matter of individual or direct support: "You can support a missionary in China for \$300 a year. He will work while you are asleep, and so by this use of your money you can put in twenty-four hours a day serving the Lord." This appeal took with the people amazingly, and brought in quantities of money. Another similar appeal was this: "You can support your own worker in India at \$50 a year. His picture will be sent you, and a letter now and then, translated by the missionary." It appears that several missionary societies were started—encouraged into existence largely by the success of this method.

And this method took so well that some societies which called themselves interdenominational (though we would hardly call them that) were drawing their funds largely from the members of churches which had their own foreign missionary work. So it seemed necessary for some of these churches, in order to hold their own, to adopt in some measure the same method. Hence it is now in pretty general use.

One serious objection to it is that it educates wrong. In the first place, while it appears to cultivate great liberality, it really tends to a subtle form of selfishness, which finds expression in phrases like "My worker," "My Sunday school," etc. It is also likely to diminish the people's confidence in the ability of their foreign mission boards to make the best use of moneys entrusted to them.

But possibly a more serious fault (also educational) in this method is that it gives the impression that all that is needed for the opening and operating of a mission in any foreign field is to find one or more who will offer themselves as candidates, give them something called an outfit, transport them to the field, and support them for one year. In fact, most people are likely to overlook the necessity of outfit and transportation. So the propagators need to specialize on these points. And "support for one year" is correctly put, for many of those who respond to the appeal of "your own missionary in Africa for \$300 a year," quit at the end of the year, and can only be aroused to it again with greater difficulty (it may be) than in the first instance.

But that is only the first chapter in the story of this wrong education. The second chapter is this: Foreign missionary work means something more than getting a missionary on the field and giving him enough to subsist on there. As soon as he has converts these should be taught the Scriptures, and some of them should be thoroughly trained for Christian work. In some countries it is found necessary to provide schools for the education of the children of converts.

In many fields the houses of the natives are very unsanitary, having neither light nor ventilation, so the missionary has to build a house for himself. This was no more provided for in the "\$300 a year" than the schools mentioned above.

CONCLUDED ON PAGE NINE

A Welcome Visitor

IT is hard to believe that you are here at last. Aunt Laura," said Mr. Norris, laying down his paper, as his wife and aunt joined him in the living-room. "We have looked forward to this visit for such a long time, and been disappointed so often that I think Ada had given up all hope of your ever coming to us."

"Well, I couldn't desert that brother of mine, and his four motherless children, you know," answered Mrs. Merritt. "It has been five years since his wife died, and I was with them that whole year of her illness, six years in all. But now he has married again—a good woman, too, who will do her best for the children—so I am at liberty to come and go as I please."

"Until you fall heir to another family," laughed her nephew, laying his hand affectionately on hers.

"Aunt Laura reared her own children and my mother's two along with them," he said to his wife; "and just about the time we were all grown and married, my uncle's wife became an invalid, dying a year afterward. So she went to them, taking charge of the house and children, making family number three for her."

"We are going to be family number four, then," said young Mrs. Norris, "for George and I and the babies need you about as badly as any orphan flock."

"Ada herself was a motherless girl as I wrote you, Aunt Laura," said Mr. Norris, "and spent most of her school life in a boarding school. She has done splendidly as a mother and house-keeper considering the fact that she had everything to learn when we set up a home for ourselves. But I have often told her what a fine manager you were, with so much experience; and how you could help her if you could only be with us for awhile."

"And now you are here, promised to us for the next six months, at least," said Mrs. Norris, "and I am going to learn all I can in that time, and then hope that you can stay longer."

"I am no domestic science expert, my dear," said Mrs. Merritt, "though I read much from women who have made a study of these things. I am a plain woman whose work has been largely in the home; and such knowledge as I have gained I will gladly share with you."

"If you are going to help me, you must feel free to make suggestions, then, Aunt Laura. For I am to be your pupil, and you my teacher this fall and winter and spring."

"You are planning for more than a six months' visit from me, Ada," said Mrs. Merritt.

"Yes, really I am," was the answer.

AUNT LAURA BEGINS TO TEACH HER PUPIL

Next day Mrs. Merritt took a little walk about the yard and garden with Joe-boy, who was nearly six.

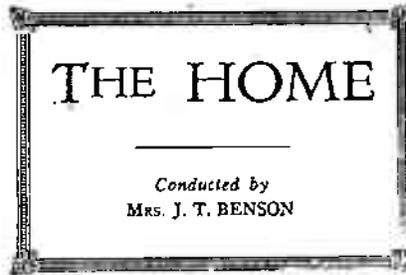
"You seem to have had a nice garden this summer, Ada," she said to Mrs. Norris, who was sweeping the back porch. "What are you going to do with your beets? There is one whole row left which hasn't been touched. Will you can them? They won't keep in the ground this winter."

"I have learned to put up a good many things," said Mrs. Norris, "but I haven't tried to can beets. I would like to learn, though, for while we have grown tired of them for this season, they would be a palatable addition to our table after awhile."

"Very well, we will can some of them tomorrow, Joe-boy," she said to her small nephew. "You will help me in the morning, won't you?"

The little fellow answered eagerly, for he was already in love with this aunt whom he had not seen before, though she had sent him something each Christmas from her far-away western home. He liked her smiling, brown eyes, and the soft color in her cheeks which looked so pretty under the whitening waves of her hair.

Early the next morning Mrs. Merritt and Joe-boy were at work in the garden. She pulled the beets, cutting the leaves about two inches from the stems, and Joe-boy piled them in his little wagon and hauled them to the back porch. He



also helped Mrs. Merritt wash them, and by that time breakfast was ready, and they were ready for it—with good, healthy appetites, as Aunt Laura declared.

The beets were then put on to boil, and while they were getting tender Aunt Laura got the glass jars ready, putting a fresh rubber on each one, and putting a top to it. Then she prepared a liquid to pour over the beets, in the proportion of one cup of vinegar to three of water, with sugar and salt to taste. "Just as I prepare them for the table in summer," explained Mrs. Merritt.

"I am going to put three jars, with their tops, into this pan of boiling water, and sterilize them thoroughly," she said, "and I like for the water to 'boil furiously.' Canned goods have a better chance of keeping when the jars have been properly cared for. As fast as I remove a jar to be filled, another is slipped into the boiling water, so that I have a succession of jars in process of sterilization. Then I shall out a sufficient quantity of beets into my boiling syrup to fill just about three jars. If I work with too many at a time the slices may break into pieces."

The jars were now filled with beets and boiling liquid and the tops clamped on.

"You see, it does not take very long," said Aunt Laura, as the last jar was wiped and placed on the pantry shelf.

"How sweet they are, and what a rich red color," said Mrs. Norris, looking at them admiringly.

"And they will taste even better than they look," said Aunt Laura.

Can You Answer These Questions?

Some weeks ago we had a little talk about the ignorance among American young people in regard to the Bible. The following review chart was published by the author of a book of Sunday school lesson helps. I would like for our HERALD of HOLINESS boys and girls to read it over and see if they recognize, and can name, each one of these word pictures. Perhaps some of you will be interested enough to write out your answers and mail them to me.

A WORD PICTURE REVIEW FOR SUNDAY SCHOOL PUPILS

1. I see a crowd of people standing on a hill-side, their faces upturned and eyes fixed on the sky.
2. This scene is in a room where there are many people. I hear a rushing noise, and see a flashing light. Now all the people are talking excitedly.
3. The place is the same and the people are the same as in the last scene, but all are listening to the words of one man. Now great crowds of people are baptized.

We Reap as We Have Sown

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.
The tissues of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

—Sel.

4. Two men are walking towards a temple. A beggar holds out his hand. The men stop before him. Now the beggar is standing, now he is leaping about. In the next scene these same men are now standing where there are many columns and they are surrounded by a great crowd of people.

5. There is here a group of dignified-looking men, and before them stand the two men we have seen before. After a long talk the two men leave.

6. A man comes in and lays a bag of money at the feet of a group of men. Another man comes in and does the same thing. Suddenly this man falls, and men carry him out. A woman enters and she, too, falls and is carried out.

7. Here there is a prison with guards at the door. Officers approach, enter, and go away. Now we are in a temple and the same officers have come and are leading away with them two men who have been speaking to a crowd. Soldiers are now beating these men.

8. A man is talking. Now all is excitement. Men are dragging this man along the city streets, they pass through the city gate and on a little ways and then stop. Two men throw off their outer coats and lay them down before a young man and then seize huge stones and hurl them at the man they have brought here who is now kneeling in prayer. Other stones crash through the air and the man falls.

9. Two men are holding their hands over the heads of others and praying. A man who has been looking on approaches and says something to these chief men. They look very indignant, and one of them speaks quick and angry words to him.

10. This is a scene on a dusty road. A man is riding along in a chariot and reading. A traveler comes up and speaks. He enters the chariot and rides beside the reader and talks earnestly. The chariot is now stopped and the two men are approaching a pool of water.

11. In the first scene a man is speaking to another who is lying on a bed. The sick man arises and the people around look astonished. In the next scene a man enters a room, where there are many weeping women. Again the scene changes, and this time the women look very happy as they surround this man and a noble looking woman.

His Brother's Keeper

A few years ago, two young men who belonged to influential families in a manufacturing city sat together in a cozy little reading-room, reading the morning papers.

"That mill boy Jones who murdered Saunders, down at the Point, is sentenced to be hanged," I see," said one of them.

"Yes," said his companion.

His friend laid down the paper. "I notice," he said, thoughtfully, "that he had neither father, mother, friend nor comrade to stand near him in the dock."

"No? Well, what of it?" "Perhaps that was the reason he was there."

His friend did not care to follow his meaning, and rose, yawning, to go out. He paid no more attention to the case, except to go out of town on the day of the hanging, that he might hear nothing of it. He always protected himself from pain or trouble.

But his companion kept the thought of the friendless murderer on his mind. There were scores of other mill boys in the town. Had they friends? Did any man care for their souls?

In a quiet way he gathered four or five of them into a class. These he taught to read and write. He learned also to know them and their companions, to look at life from their point of view, to understand their hopes and needs.

He soon succeeded in interesting some of his friends in them, and they established a reading-room, and one or two co-operative societies, temperance clubs, and an evening school. In six years he had succeeded in elevating the whole mass of working men in two or three of the mills to a higher level.—*Youth's Companion*.

GENERAL FUND VS. INDIVIDUAL SUPPORT

CONTINUED FROM PAGE SEVEN

Some of us have learned from the recent war that there is an endurance time limit beyond which soldiers should not be kept in front line trenches, but they should be given a breathing spell in a less perilous and less responsible place at the rear. For the very same reason, missionaries, who are holding front line trenches in the Enemy's territory, need a furlough now and then. The "\$300 a year" makes no provision for this.

Sometimes a missionary dies on the field. It costs only a few dollars to make a rude box (if lumber can be found or sawed in time), and line it with white cloth—maybe cover it with the same—and a few dollars more will dig the grave. But that stops your missionary work until you can find another missionary and secure his support for a year, also his outfit and transportation.

It may be possible to save the life of the missionary whose health broke down on the field if you hurry him home, but that will cost more money than it would to bury him there. But on the other hand his experience may be worth something to those who sent him out and (if he regains his health) for further service at the front.

Now these things (and much more on the same line) are all well known to every member of our General Board of Foreign Missions, and to a few other members of our Church; but it is doubtful if the rank and file of our members have any right appreciation of these facts. And it is to correct their faulty education, as we have suggested above, that we write these things.

To our mind the ideal method would be to have no special supports and no special appeals excepting such as our General Board of Foreign Missions themselves may see fit to inaugurate to meet some very unusual need, like the sending out of the large number of missionaries this fall. Our Church has elected on this Board men and women in whose wisdom and faithfulness we have the fullest confidence. Why should we not trust them to know how to apportion the money according to the needs in all the different fields?

We understand that when an oil well goes dry they explode a quantity of dynamite within it to start a new flow, often with good success. So our people seem to need sometimes the blasts of special appeals. But how much better if they would become regular gushers, that do not need any such blasts. Let us do all we can by correct education to make them such.

TREVECCA COLLEGE

Trevecca College is now closing the third week of the 1920-21 session. The school year has just fairly begun, but we have already had time to discover that we have an excellent company of students. They have entered into their work with a zeal that is hardly ever seen at this period in the year. Moreover, they are the best satisfied body of students that we have ever known, and have already demonstrated that they are here for business and not for frolic.

God's blessing is upon the school in a special way. The chapel services and prayermeetings have been times of refreshing. Many have remarked thus, "There is certainly a good spirit on the school." To God be all the Glory. We know that it has come as a result of much prayer.

Dr. Hardy, the new head of our Theological Department, is giving a series of chapel talks. He is dealing with the every day problems of student life. These addresses are creating much interest and are proving very helpful and inspiring.

Next week Dr. Hardy will begin his special lectures along medical lines. He is a physician of high standing and this course will be a very valuable one. While it will be open to all students, it will be especially for those who are preparing to be missionaries. We are also planning to have a number of lectures by a specialist in skin diseases. These will be particularly worth while to our students who expect to be foreign missionaries, since such diseases are so prevalent in heathen countries.

Rev. H. H. Wise, who was formerly pastor of the West Nashville Church of the Nazarene, has accepted a position with the school. He will take over the business management and at the same time do some teaching. He will also supervise the students as they carry on the various forms of Christian work in the city. Any one who knows Harry Wise knows that he does everything that he does with an efficiency which is attained to by few men.

General Headquarters to Remain in Kansas City

Report of Committee on Location

This is to certify and announce that the Committee on Location ordered by the last General Assembly of the Church of the Nazarene has duly voted by ballot and decided that—

1. The General Headquarters of the Church of the Nazarene shall remain in Kansas City, Mo.

2. The following persons shall constitute a committee to secure suitable property for housing all the General Boards of the Church as ordered by the General Assembly, and as stated in the printed Minutes of 1919 (page 105):

- REV. WILLIAM E. FISHER, Board of Publication
- REV. E. G. ANDERSON, General Board of Foreign Missions
- REV. DELANCE WALLACE, General Board of Education
- REV. E. J. FLEMING, General Board of Mutual Benefit
- REV. JOSEPH N. SPEAKES, General Board of Church Ext.
- REV. CHARLES A. KINDER, General Colportage Board
- MISS LUE MILLER, General Board of Social Welfare

3. The General Officers of the Church, namely, the three General Superintendents, the General Secretary, and the General Treasurer, are respectfully requested to formulate plans and institute a campaign to raise the necessary funds for the purchase of property.

4. The property is to be held in trust for the general Church by a Board of Trustees duly elected and appointed according to the laws of the state and the laws of the Church of the Nazarene.

COMMITTEE ON LOCATION OF GENERAL HEADQUARTERS,
By WILLIAM E. FISHER, *Chairman.*

Already his godly life and his untiring efforts are telling for much in the work of the school.

The Bible Conference, which begins January 23d and continues for two weeks, is already attracting wide attention. The pastors, evangelists, deaconesses, and others of the Southeast are beginning now to make their plans to be with us. We are expecting God to make it one of the greatest times in the history of the school. Please join us in prayer that such may be the case.

S. S. WHITE, *President.*

PROGRESS AT BETHANY

Inasmuch as the attention of the Southwest has been so generally turned toward the Oklahoma Nazarene College, I thought you would be glad to hear how we are getting along.

Until the present year the school work has been done in the two dormitories. During the summer Brother Henson, our business manager, has had the new Brees Memorial Building completed, has had quite a lot of repairing and remodeling done on the dormitories, and has practically refurnished both. The school is now enjoying these improved conditions.

For years the school has had a growing enrollment, which indicated a favorable attitude on the part of the people of the supporting territory. This year we have enrolled a splendid body of Oklahoma students, and with them, quite a number of the best of former Peniel students. Our enrollment has now reached two hundred. Since we do not teach the first five grades most of these are in the Academy and College.

We are thankful, too, that we are favored with above forty who are preparing for some special line of Christian work. This has a telling effect on the spiritual life of the school. We have just closed a very gracious revival. One of the blessed features of this meeting was the way our students got under the burden of the meeting, wept over the lost, brought them to the altar, and helped to pray them through. Recently we bade farewell to a former student who was leaving for China where he will do medical missionary work.

We are begging God to keep the vision of a lost world before us, and to help us to keep in mind that, first of all, it is our duty to spread the gospel

to the ends of the earth. It has been said that when a church backslides it does so first in its schools. How significant the statement! Will you not earnestly pray that God will keep us as a school in closest touch with Himself?

The school at Bethany is recognized as one of our permanent schools. It is true that we are embarrassed by some debts, some of which are of long standing, but, in view of the great work that we are doing, we will lift all together, and will free our institution from its weight.

Brothers and sisters, when you pray, please remember these forty and more preachers and missionaries and ask God to keep them filled with His Holy Spirit.

A. K. BRACKEN, *President.*

EASTERN NAZARENE COLLEGE

Eastern Nazarene College has the largest enrollment this year it ever had. One hundred thirty-three students have registered and others are coming. This enrollment is not as high as some of our colleges, because we do not take any under fourteen years of age unless they are registered in the high school. We have over forty taking college work. The enrollment is about equally divided between young men and young women. Our greatest need comes from our prosperity. We need finances to pay off our mortgage and provide class and dormitory rooms. Our rooms are filled now to the utmost capacity.

We made some improvements this year. We have a new dining room with a seating capacity of about one hundred and fifty. It was necessary to remodel a building for this purpose, as it was impossible to take care of the boarding students in the dining hall we used last year. We will probably need to build an addition on this building next year. Provision was made in this building for a sufficient number of dormitory rooms to provide for about half the college students. We also bought a large three-story modern house across the street in order to secure additional rooms necessary to house the young ladies. This building is used for the college girls' dormitory.

We have an excellent faculty of about twenty. Several new members were added, including R. Wayne Gardner, Wayne L. Robison, Harriette E.

Goozee, Carrie M. Gardner, Julia K. Vaughan, and Vera F. Richards.

Dr. Julia R. Gibson returned this year and is developing the Department of Medical Missions. Dr. Gibson has spent six years on the field in India. She is teaching several classes in Medical Missions. We have about thirty preparing for the Mission Field. We have had some donations to this department in the last few weeks. The deaconesses of New England have undertaken to supply a two-bed hospital room, which is an imminent need with a student body of over one hundred thirty. Bedford church, Brooklyn, N. Y., has started a fund toward an office equipment. This is evidently the beginning of a building for Medical Missions Department. Eastern Nazarene College ought to be a missionary center for the entire Eastern District, supplying properly equipped missionaries for the foreign fields.

We are in a campaign to pay off the mortgage on Eastern Nazarene College. The amount has already been subscribed and our effort is centered in getting as many as possible of these subscriptions paid in by the first of January. The payments are coming in slowly. We urge our people to do their best in helping us by sending the amount of their pledge, which is due as soon as possible. Some are already paid up. We trust the Lord will help us at this time.

The spiritual condition of the College is good. We are having seekers at our altar continually. There were about twenty at the altar last Sunday night. We are looking for a revival and want the Lord to have His way.

F. J. SHEPHERD, *President.*

KANSAS DISTRICT

God is blessing the work on the Kansas District. A very gracious revival has just been held at Elkhart by the Home Mission Band and much was accomplished for the kingdom of God in that place. Many were saved and sanctified and the work built up in general.

Brother Peebe and daughter are now in a revival at Wichita. The break has already come and we are expecting a mighty foodtide of salvation in that city.

Brother Lang and Brother Miller are now in the battle at Nickerson and we trust that God will give us a new church out of this meeting.

Other meetings are being held that I have not heard results of as yet. I hope this year will be characterized by real Holy Ghost revivals all over the District. Amen! Let us all push and pray and trust for great things from our God.

E. J. LOAN, *Superintendent.*

ARIZONA DISTRICT

We are glad to report some progress on the Arizona District, where we began active work about the first of October.

Rev. C. E. Roberts and the undersigned held a very successful convention in the Peoria church, October 12th to 17th. We also visited the Glendale and Phoenix churches. Brother Roberts ably presented the cause of Home Missions and the people here seem to be catching the vision.

We are at this writing in a great tent meeting with Pastor Wells and people at Glendale. This meeting was well under way when we began. The people here are hungry. The first night we had twenty-nine hands for prayer and five at the altar; tent packed to capacity. We have shipped a larger tent here and will continue another ten days. Pastor Wells and members have purchased a lot, have practically paid for it, and expect to build a church in the next few months.

Brother and Sister Carle, pastors at Peoria, are pushing the battle, winning great victories and getting souls into the fountain.

Brother Fulllove, our pastor at Somerton, reports a fine meeting with Evangelist Wells.

Pastor Pritchitt of Phoenix is convincing the city of Phoenix that the church is there to do business for God. They have purchased a truck for street work and plan to hold several tent meetings in the city in the next thirty days.

We are asking God to help us plant at least ten new churches on this District before Assembly. We need your prayers and co-operation in this great work. To plan and execute great campaigns in new territory calls for much prayer and some money. We are the smallest District in the Nazarene church—only four churches and less than three hundred members. Are you interested in the salvation of the unchurched masses of this state? If so write us a line. This faithful little band of Nazarenes have taken the burden of supporting the District Superintendent and evangelistic party. We need help.

EARLE F. WILDE, *Superintendent.*

125 North Fifth avenue, Phoenix, Ariz.

Concerning the Coast-to-Coast Conventions

BROOKLYN, N. Y. November 9-14
ASTLAND, KY. November 16-21
CHICAGO, ILL. November 23-28
AKRON, OHIO. Nov. 30-Dec. 5

These conventions are strictly and entirely evangelistic—for the salvation of sinners, the reclamation of backsliders, the sanctification of believers, and the quickening and edification of the saints. It is not an effort to raise money for the General Board of Home Missions, or any other interest. The hope is to kindle revival fires in all of the churches.

While the General Board of Home Missions assumes all financial responsibility for the expenses of workers in this campaign, including their traveling expenses and entertainment, it is not the plan to donate these Conventions to the various churches, but the hope that they may be made self-sustaining through the free-will offerings of the people during the Conventions—or at least as nearly so as possible. It is not a drive for money, but for salvation.

Each Convention is supposed to begin on Tuesday night and close on the following Sunday night, with evangelistic services each afternoon and night and all day on the Sabbath. On Sunday afternoon there will be a great Holiness Rally. The forenoon services during the week will be in charge of the District Superintendent, according to any plan or program he may wish to arrange.

As there will be time for only thirty Conventions until June 1st, and already twice that many calls have been received, I am expecting to place a second, and if need be a third, Party into the field so as to cover the entire field. We shall select the strongest and most successful evangelists available, so that no one need feel disappointed in case they can not have the first Party. We shall plan the itinerary of these Parties so as to avoid back-tracking and consequent loss of time and expense in travel; hence, the earlier you place your call for a Convention the more likely that you will be included. We begin with Utica Avenue Nazarene Church, Brooklyn, N. Y., November 9th to 14th, and work westward. All correspondence should be addressed to the undersigned. Let all pray.

In perfect love, all for Jesus.

C. W. RUTH,

1833 Nowland Ave., Indianapolis, Ind.

MISSOURI HOLINESS COLLEGE

The Lord has given us a splendid teaching force, and a student body numbering seventy-five choice students. Many of them are definitely called into the service of the Lord, some for the home, and some for the foreign fields. Others are planning to come as soon as their farm work is out of the way, and their affairs can be arranged satisfactorily. Inquiries are coming in from families that desire to move here and put their children in school, from various parts of the state and country, and prospects are good for a substantial increase in the number of students enrolled with us in the near future.

Five unusually promising students will graduate from our Bible department this year, and will go out well equipped for the work to which God has called them. The lives of scores of other students are being touched and moulded, and ideals are being instilled into their hearts and minds that will fashion them for the Master's service in the years to come. Our main object is to train workers for our own fields, and give them a vision of the magnitude and importance of the work which God has committed to our care.

Those who have so willingly agreed to come out to the help of the Lord in carrying forward His work in this place will please make their remittances payable to the Missouri Holiness College, and send them to J. W. Gannan, treasurer, Clarence, Mo., or direct to the College. It takes grace, wisdom, and hard work to run a school, and it takes money to pay the bills.

In many respects, Holiness school work is the greatest work in the world, and it is a blessing to have any part in it. We want to hear from all of our associates in this work, and to keep in touch with you so that you may know what the Lord is doing here, and what disposition is made of your gifts.—H. O. FANNING.

CHURCH DEDICATION, DENVER, COLO.

It was our privilege a few days ago to dedicate the First Church of the Nazarene in Denver, Colo. The church is a beautiful structure, modern throughout, solid brick, substantial, convenient, attractive, well located, worth \$30,000. It is one of the finest and most attractive buildings in the connection. The dedication of this splendid property free from debt should be an occasion of rejoicing throughout the Church.

We do not usually report Assemblies, meetings, and dedications, leaving this to reporters appointed for such purposes. This event, however, we wish to especially emphasize as it stands out as an example of what can be done under proper leadership backed by real consecration.

A little less than three years ago Rev. A. G. Crockett was called to the Denver church at the suggestion of the writer. We urged him to accept. This he did, feeling that God was in the call. When Brother and Sister Crockett reached Denver they found a few faithful members worshipping in the basement of a proposed church building. The hope of ever having a building seemed far off. A few members, a lot, a basement, a debt, and a big city, were their assets. But God was with them.

From the beginning the blessings of God were upon their ministry. Souls were saved and sanctified, and the membership began to grow and the determination to have a church home increased. The result is this splendid church building, a large and spirit-filled congregation. More than two thousand souls have knelt at the altar for conversion or sanctification, the spirit of revival being constantly with the church.

We held night services in the church one week before the dedication and during these few days between sixty and seventy souls found God. The hungry for God and salvation in Denver know where to go to get fed. Thank God for salvation centers.

Several things enter into the success of this enterprise.

First of all are God's blessings and the presence of the Holy Ghost.

Second, wise leadership. Brother Crockett is a real pastor. He is a man full of faith and of the Holy Ghost and wise in his leadership. Much of the money to build this lovely thirty-thousand-dollar church came from friends outside of the church who appreciated the work this man of God is doing for the city as well as for the church. The people like to see real salvation work going on—at least some of them do—and all like to see churches built that are a credit to a community, such as will advance the value of property about them.

I was told that the pastor made about two thousand calls last year in the city. This had no small part to play in the work of this church. Brother Crockett has established the fact that he can do things for God and the church on a scale worth while.

Third, his good friends outside the church and especially the consecrated members of the Church of the Nazarene in Denver. They prayed and gave to the point of real sacrifice. God is blessing them for it and will bless them.

What has been done in Denver can be done in any city in the United States. We need a leader and some spirit-filled members that will work and pray and give and believe.

Anything that ought to be done can be done.

We give God all the praise for this great success under great difficulties, but wish to express our thanks to Brother and Sister Crockett and the District Superintendent, Rev. A. E. Sanner, who has been active in all the good works on his District, for their services and sacrifices for the Church and the salvation of the people.

R. T. WILLIAMS,
General Superintendent.

NEW MEXICO DISTRICT

I am glad to report victory for the New Mexico District. We arrived on the field August 19th and have been kept busy since. I have visited most of the churches, and wife and I have conducted three revivals, the first at Rancho, Brother Powell pastor. The second was at Hollene, Brother Scott, pastor. The third we have just closed at Roswell, where Brother and Sister Wilson, with whom we were associated in school, are pastors. God has blessed in each of these meetings, and people have been saved and sanctified and have united with the Church of the Nazarene at each place.

We have found our churches, with the exception of one, which has no pastor, making real progress. Our self-sacrificing pastors are full of courage and are undertaking greater things for God than ever before. The churches are supporting the pastors better, and financial conditions are better along all lines.

The last few years have been very trying on both pastors and people in New Mexico, as the drouth has been so severe. But God is now blessing with rain and abundant crops, and we believe we will be enabled to do greater things on this District. The people have a mind to work and we are going in for great salvation times in New Mexico. Amen!

Our District Evangelist, Brother Threadell, is reporting some good meetings. Also Brother and Sister L. Lee Gaines, pastors at Albuquerque, are engaged in a revival at Belen, where we hope to have a Church of the Nazarene at the close of the meeting. Several of our churches are planning revival campaigns to begin soon. Among them are LaLande, Artesia, Albuquerque, and Deming. There is a great white field waiting the Church of the Nazarene in New Mexico. Plans are now being made to open work in a number of new fields. Brother C. E. Roberts will be on the District soon to raise our Home Missionary money. Some new workers are coming this way, and yet there is room. Brethren, pray for us in this needy field.

C. W. DAVIS, *Supt.*

NORTHWEST DISTRICT

We found upon coming to the District a type of men composing its ministry with whom it has been a pleasure to labor and whose sacrifices are prompted by no other motive than the upbuilding of a spiritual and a soul-saving Church. Our first task was to make a trip over the greater part of the District with our outgoing missionaries. We are pleased that four of the forty missionaries being sent out by the General Board this fall are going from this District. Brother and Sister F. Arthur Anderson and Brother and Sister P. Beals. These are held in highest esteem by all on the District and we are looking for great things from them, when they get on the field.

Our meeting in July with Sister Mae Budd, Garfield, Wash., while the opposition was strong, went off with victory. A goodly number were saved and sanctified and on the last Sunday of the meeting Sister Budd took four members into the church. Brother Arthur Ingler was with us in this meeting and helped make it a success with his splendid singing and Bible readings.

A meeting was started in Heppner, Ore., in August, by Brother Ora Ogle and Brother and Sister Millen. This was a new field, not even a member of the Church of the Nazarene living there. God gave splendid victory and some of the very best people of the town were at the altar as seekers. We were not able to organize a class there, but weekly prayermeetings have been held since that time, and we are planning another meeting in the near future, which we hope will result in a good Nazarene church on that field.

Brother J. T. Little started a campaign in the District tent at Wenatchee, Wash., on August 15th. After ten days Brother Little had to leave on account of sickness and the District Superintendent finished the meeting, which he found in fine condition. The meetings closed with a number of souls having found salvation. On August 20th we organized a good class here with Brother A. H. Smith as pastor.

We shall not very soon forget the time we had with Brother and Sister Nerry in the church at Yakima, Wash., on August 15th. We preached to three splendid audiences and I believe I counted twenty-eight seekers at the altar that day. The church there is in a splendid condition and seekers at the altar is the order of the day in this church. We have often wished that all of our pastors could visit the Yakima church and there see the wisdom of putting our churches as close to the heart of the city as possible. Brother and Sister Nerry are doing a great work there.

AMONG THE CHURCHES

WALLA WALLA, WASH.

—Sunday, October 10th, was a great day in the church here. It was children's day and a splendid program was rendered. Children brought in their mite boxes and offerings amounted to \$66.77, and the same was given to the outgoing missionary fund. Rev. H. Orton Wiley and J. F. Sanders, of Nampa, Idaho, spent the day with us. Dr. Wiley's sermon in the morning will not soon be forgotten by those present. Brother Sanders gave us a very helpful and stirring message in the evening. Our revival began Sunday, October 24th. When you think of us, pray for us.—U. E. HARDING, *Pastor.*

SPRINGFIELD, LONG ISLAND.

—We have just closed a revival campaign, lasting four weeks, with Rev. M. C. Adam as evangelist. This is a very hard field, a church town, and the break was long coming, but God gave us the victory, and many souls were saved and sanctified. The first two weeks the meetings were held in a tent

WE accept as obvious to all our readers the fact of the high cost of manufacturing during the last two and a half years; and so far as cost of materials is concerned, during the past four years. The Nazarene Publishing House has not escaped this cost. In common with business all over the United States it has met these costs, and to the present has issued each of its publications in full size and without missing a single issue.

But cost of materials is not the only problem in production confronting manufacturers. Scarcity of labor for all classes of work has been as potent a factor in retarding production as has the cost and scarcity of raw materials. So scarce at times has the supply of labor been, that employes absent on account of sickness could not be replaced, production suffering, of course, to the extent of that absence.

As affecting the Publishing House this labor scarcity has operated to delay shipment of added equipment and the replacement of old equipment, until the plans for production of the Publishing House have been completely altered and delayed during the last four months. This condition has been accentuated from the fact that the Publishing House is endeavoring, despite the difficulty of manufacture, to take care of all the printing offered to it by the church and its friends, in addition to the constantly growing volume of business already in its hands. Your Publishing House should be equipped to take care of your printing needs, and by His help it is being accomplished.

We are glad to report to you that equipment long delayed is now installed; and that the labor scarcity is very much reduced. So that now your House can confidently take and execute in regulation time the printing committed to its care. Not only is the above good news, but in addition other equipment is being now installed and extensive additions and improvements in working conditions are being made to the end that not only shall the House do your printing, but also do it in reasonable time.

The patience of the Districts in waiting for Minutes overdue, and of others whose work has been delayed, is much appreciated. The promises made of delivery within certain time limits were based on the grounds that in April of this year delivery to us of certain units of equipment was promised, which delivery was not made until August. It is good news, therefore, that with our present equipment finally installed we are meeting the promises of delivery of the Minutes and all other work as well as of our regular publications.

More and more it is becoming evident that the full gospel literature and other printing for full gospel men and women must come from full gospel printing establishments, among which we believe your Publishing House stands at the head. Pray much that His cause may be mightily upbuilt through the efforts now being put forth by those in charge of the Nazarene Publishing House and the publications of the Church of the Nazarene.

Yours in His Service,

NAZARENE PUBLISHING HOUSE.

alongside our church, and the crowds were good every night. The last Sunday it was full and about the same number gathered around on the outside—about five hundred in all. The tent blew down in the beginning of the third week and the Devil thought he had us, but we moved inside the church and the tide rose higher and higher. Some very hard cases, all new material, prayed through, many of which have been the subject of our prayers for months. Heaven alone will reveal the true results. Eleven new members were added to the church; the evangelist was paid \$260; pastor's salary raised to \$35 a week; \$341 raised for Women's Foreign Missionary Auxiliary; eighty-eight new seats were bought for the church; \$158 raised for expenses for tent meeting; making a grand sum of \$750 raised for all expenses. Church blessed, strengthened, and built up. Others are under conviction and the spirit of the meeting will continue. Others are expected to unite with the church soon. We wish to thank the friends from our different churches who came in to help us from time to time.—G. HOWARD ROWE, *Pastor.*

SYRACUSE, N. Y.

—Sunday night, October 17th, we closed a three weeks' revival campaign which proved to be the best, both in attendance and results. This church has had for years. Syracuse has had hard sledding over almost insurmountable difficulties for a long time. But slowly and surely the Ark is coming up the road, and this revival has been a great blessing in more than one way. Evangelist Theodore Elsner and wife did the preaching and singing and God made them a blessing to the people. Congregations were good, every night new faces being in evidence. A number of souls were definitely blessed, most of them being members of other churches. Finances came easy, the HERALD of HOLINESS will go into nine new homes, and six new members were added to the church the last Sunday night, with some others waiting to come into the church in the near future. To God the Father, Son, and Holy Spirit be all the glory.—PHILIP GEITER, *Pastor.*

TOLEDO, OHIO.

—Just closed a missionary convention with Mrs. H. F. Schmelzenbach, returned missionary from Africa, and Miss Myrtle A. Pelley, an outgoing missionary to Africa, as speakers. God greatly used these sisters and made them a blessing to our church. On Sunday night the altar was filled with young people who presented themselves to the Lord to be used as missionaries or in any way He saw fit.

Over \$500 was pledged for foreign missions and the missionary spirit greatly increased. A Woman's Auxiliary was organized. Our church is gaining in every department under our efficient pastor, Rev. Will H. Hafer. We are planning to hold a revival meeting in November with Mrs. Edna Wells Hoke as evangelist. Our church is located at the corner of Lawrence and West Delaware avenues, Short Belt Car. Any one passing through Toledo would be welcomed to our church for one or more services.—CHURCH REPORTER.

FRANKLIN, OHIO.

—The revival, with Evangelist Edna Wells Hoke and Miss Ethel Carney, closed with victory. Sister Hoke preached the old-time gospel with great unction and power, some precious souls plucked into the fountain, and the church was greatly blessed. Miss Ethel Carney, from Racine, Wis., had charge of the singing, which was blessed of God. The church feels like pressing on as never before, for higher things and to widen out for God and holiness.—D. L. and LENA BRANDENBURG, *Pastors.*

AMBOY CHARGE, PALCO, KAS.

—The two weeks' revival meetings at Amboy Charge, Palco, Kas., with Rev. Edward W. Kiemel, of Sylvania, Kas., evangelist, closed Sunday night, October 3, much good being accomplished. To God be all the glory. At the close of the services, \$120 was paid the evangelist and his wife, and \$800 was pledged toward building of new church. H. O. DAVIS, *Pastor.*

YUMA, COLO.

—Great services at Yuma, with Rev. Oscar Hudson present. Street meeting Saturday night, three meetings in tabernacle on Sunday; \$168 raised in cash and pledges in a few minutes for orphanage work and \$11.40 as a love offering to Brother Hudson. Night service crowned with glory as he brought the message on the "Unpardonable Sin." Four prayed through to victory, with others under deep conviction. Praise God from whom all blessings flow.—MRS. H. L. CHENEY, *Reporter.*

MT. ZION CHURCH, BLOOMFIELD, IND.

—Just closed a successful two weeks' meeting with Rev. F. P. Cassidy, of Lexington, Ky., as evangelist, at Mt. Zion church near Bloomfield. Brother Cassidy's messages were full of Holy Ghost power, and conviction did its work. There were about twenty knelt at the altar for pardon and most of them prayed through. Seven were sanctified. There were seven additions to the church, all heads of fam-



REV. E. A. LEWIS



REV. D. RAND PIERCE

LEWIS AND PIERCE, EVANGELISTS

We are sure our readers will be glad to look into the faces, for the first time, of one of the newest teams to be called into the soul-saving work of our denomination—Evangelists E. Arthur Lewis and D. Rand Pierce. They are both men of experience. Brother Lewis has been in the evangelistic field about twelve years, nine of these being spent with Rev. E. S. Mathews, now pastor at Calgary, Alberta. In these years the

names "Lewis and Mathews" became known throughout our connection. Brother Pierce is probably more widely known as a writer, having had somewhat extensive experience in the line of editorial work, both secular and religious, which was begun at the age of twenty years. He has held pastorates in several New England churches, and some years ago was greatly used of God in the evangelistic work.

ilies but one. The church was greatly benefited and brought out on the line of tithing. The evangelist was given about \$80, a box of provisions, and a barrel of apples. There was a special offering given the pastor. Received five new subscriptions to the HERALD OF HOLINESS. To God be all the glory.—WESLEY MARTIN, Pastor.

BRITTON, OKLA.

—The Church of the Nazarene here has just closed a successful revival with Rev. Frank Pierce and band as evangelist and workers. Brother Pierce is a very forceful preacher of holiness, and in his great messages convinced the people along holiness lines. The dear Lord manifested His power mightily and many souls prayed through to victory and got wonderfully blessed. The writer's father and mother were with us and were wonderfully sanctified. The results of this meeting will count at the judgment.—LEE LANKFORD, Pastor.

TEXARKANA, TEXAS.

—During the meeting recently closed seekers were saved and sanctified all through the meeting; but the climax was reached last Sunday, when twenty or more prayed through for pardon or purity. We are glad beyond our ability to express that Brother Robinson came this way. The people certainly know that the Bible teaches holiness as a second work of grace. Brother Johnnie Douglas blessed the people with his Spirit-filled songs. Our District Superintendent, Rev. P. L. Pierce, was with us for most of the meeting, and was a great blessing to us, preaching a few times to the edification of all. A fine class was received into the church. The Lord is helping us to do quite a lot of improving on our property.—R. B. GILMORE, Pastor.

CUNNINGHAM, TEXAS.

—Eleven days of high tide. Between sixty and seventy prayed through to real victory. The outlook is good for a church at this place. Finances came easily.—ARTHUR JAMES AND WIFE.

CADDO, OKLA.

—Arthur James and wife and W. S. Shaw have just closed one of the best meetings ever held in this town. Fifty-two prayed through to certain victory. Nine members were received into the church, with more to follow. The finances came easily. We pray God's blessing upon our successor at Caddo, Brother Lykins.—C. W. Mowby, Pastor.

EAST LIVERPOOL, OHIO.

—These are great days for us here in East Liverpool, Ohio. God is blessing us in a marvelous way. Our Sunday school enrollment is over two hundred. We have been in the new church since the first Sunday in October. The auditorium is finished, the basement will soon be ready for occupancy. The

fire is falling and souls are getting through in our regular services. There has been quite an addition in membership lately. On the last Sunday in September we received nineteen members, and on last Sabbath four more, with others to come next Sabbath; baptized a number of children. To God be all the glory. We have been greatly hindered in the work by reason of shortage in both men and material to finish our church building. Would like to have some one to help us in special services about the first of November (D. V.). Have tried to get an evangelist, but all seem to be too busy to come this way.—RANDALL P. FITCH. --

DUNCAN, OKLA.

—I closed out my two years' work at Skeetz, Okla., in good shape, and am now on the field in my new field of labor. The church has a splendid property here—nice, roomy church building and a six-room parsonage—and it's free of debt. On the two Sundays since coming here the Lord met with us in a very precious way. Brother Owens, our District Superintendent, was with us over last Sunday night, and gave us a good and encouraging message.—W. B. Walker, Pastor.

EVANSVILLE, IND.

—We report victory for the Evansville church. God is with us and His blessings are upon every department of the work, every service is owned and blessed of God. Our Friday night cottage prayer-meetings are well attended and are times of refreshing from the presence of the Lord. God gave us a great time yesterday (Sunday, October 24th). The morning service was one of blessing and uplift to our souls and we closed the day with a great evangelistic service, at which time four precious souls prayed through to victory. We begin our revival meeting on November 14th with Rev. Martha Curry as evangelist. E. E. Robinson, Pastor.

CLIFTONDALE, MASS.

God is giving us an excellent meeting here in our church with Evangelist Harry Lee as our helper. Yesterday in a union meeting at the Methodist church Brother Lee gave his remarkable life story, "From the Box Car to the Pul-it," while hundreds of Methodists, Congregationalists, and Nazarenes listened attentively. At night we had a great service in our church with a good number of seekers at the close. The meeting is going deep and men and women who have discovered more or less of "sand foundation" in their experience are digging down to something solid. We have run one week and I have never seen a meeting here take on more strength and real revival signs in its early stages than does this one. Brother Lee is a strong, rugged preacher and with the music which he furnishes with his guitar and harmonica makes him a strong worker.—C. P. Lanpher, Pastor.

CHATANOOGA, TENN.

We have just closed one of the best meetings in the history of the church in Chattanooga. Rev. E. P. Ellyson, Superintendent of the Tennessee District, was with us and did the preaching. This was Brother Ellyson's first visit with us but we trust it will not be the last. The messages were clear, spiritual, and powerful. A number were saved, reclaimed, or sanctified at almost every service, and all seemed to be blest and encouraged to press on in the things of God.—E. A. Theford, Reporter.

PILOT POINT, TEXAS

—We have good news of the annual meeting of our Pilot Point Nazarene church of only a few members over the year's work realized and progress made. With only about fifty active members we have been able to raise for all purposes for the church and cause of Holiness over \$4,000 in cash during the Assembly year. In the Spring Convention, with Dr. John W. Goodwin as leader and the Lillenas as singers, and the accompanying with the writer as preacher and Brother Halder Lillenas song leader, over one hundred souls have found God and built a beautiful and substantial church house and dedicated it free of debt, with the aid of only our own little crowd. Amen! Had the greatest annual church meeting we ever had in Pilot Point recently. Mrs. Emma Irick called as pastor for another year. The deepest of love, sweetest harmony, oneness of purpose, and greatest concord and concert in our church of its history. All apportionments in full.—Allie and Emma Irick.

PITTSBURG, KAS.

—The shekinah of God covers the church here, and we feel securely hid away from the fiery darts of Satan. It really is a twentieth century miracle the way our people here endure hardships and ignore discouragements. In spite of the drenching rains of the last two weeks, our folks faithfully attend services in a cold, wet tent and continue to work on the new edifice. Last night the church turned out to unload a carload of tile, which is to be used in the new church. Last Sunday was a great day of victory. While the people hovered around in the cold, we preached, and three prayed through to victory, and one was received into the church. The death angel has already visited the little flock here, and took our strongest financier and spiritual help away. Our trust is in God, who is able to fill us every breach, and sustain us, and cause us to come out more than conqueror over all our foes. By Christmas we expect to be worshipping in a beautiful stucco edifice. Our property when completed will be valued at about \$17,000. We earnestly ask the prayers of all our sister churches.—L. A. Winkler, Pastor.

NEWTON, KAS.

—We closed a good revival meeting here October 11th. There were probably forty different persons at the altar seeking the Lord during the meeting and the most of them were happy finders. Two men were converted who had never professed religion before, one being fifty-eight years old and the other sixty-five. Rev. O. B. Ong was the evangelist. The Lord blessed him in preaching. He honors the Holy Ghost. Mrs. Virginia Shaffer was the special singer. How the Lord blessed her as she sang with the glory of heaven on her face. Thank the Lord for this revival and these good workers.—A. L. Hipple, Pastor.

KENESAW, NEB.

Just closed a three Sundays' meeting at the Nazarene church at this place. Had a hard fight and the break never came till the last Sunday, although a few were at the altar before. Several bright victories at the altar and nine new members taken into the church. This town of six hundred has seven churches. The Nazarene pastor is Rev. R. L. Major.—Ural and Alma Hollenback.

BELEN, N. M.

—We have recently closed a good meeting at this place where there were several who prayed through to victory. At the close of the meeting we set a church in order with eighteen charter members. They are all wide awake people, and we see a great future for the work at that place.—L. Lee Gaines.

MONTROSE, IOWA

The Lord is with us at this station and we are having great victory through His name. We are giving out the gospel of full salvation from all sin by a twofold work of grace, and conviction is coming on the people. Two have been reclaimed, several have asked to be prayed for, and some have said they are not as far out in the divine life as they have been in the past. Everything points to a great revival and we are asking God to give us a real landslide from glory, and that many souls will be saved and sanctified. We have secured the services of Evangelist N. J. Hepburn to assist us in our revival meeting. We are much encouraged at

the way the attendance is increasing at all of our services. Sunday night the house was full of hungry souls to listen to the gospel. Our church is entirely too small to hold the people that attend, and the saints are getting stirred to have a new church building, and we will begin a campaign in the near future to raise funds for a new church.—J. H. Vance, Pastor.

WALLA WALLA, WASH.

—Sunday, October 17th, was a great day in our church. The preachers' meeting of Northwest District was held here, October 14th to 17th. Our four outgoing missionaries, Rev. Arthur Anderson and wife, and Rev. Prescott Beals and wife, members of local church here—farewelled on Sunday; \$3,000 raised for missions. This brings our budget for the year up to \$10,000.—U. E. Harding, Pastor.

LOS ANGELES, ENMANUEL CHURCH

—Just closed a great revival, the Wilde-Knight Evangelistic Party as special workers. Their valuable service rendered, greatly appreciated by all. A hundred or more seekers, a number proving to be happy finders. At many of the services the church was crowded to its uttermost capacity. A number received into the church and more to follow. The all-day meeting Friday was simply great, the attendance large, the spirit and glory on. The finances for the evangelists came easy. On the closing Sunday over \$7,600 was taken in cash and pledges for the church debt. At the evening service altar crowded, eighteen prayed through. Since the Assembly, membership about doubled. Missionary rally Monday night was a great success; \$100 received in cash in the Hallelujah March for the Wilde-Knight Chapel in Africa. The church and pastor greatly encouraged. The revival fire continues to burn.—W. C. Frazier, Pastor.

BUFFETON, IND.

—In spite of the high cost and the unsettled conditions, we have about finished painting the church, and beautifying the windows. We have been having good services, the Lord being manifested in each service. Our good people have raised the pastor's salary five dollars a week, and we feel sure that God is going to give us a great year in His service. We never had more unity among our people than now. New faces are seen in our congregation, and hands are going up for prayer. We are asking God for a cyclone of divine power to shake out the sandy foundations, and give us some sky blue, clear cut cases of regeneration, and sanctification. A few of our good people have moved away, but we still have God and the blessing and are marching on in victory.—B. A. Fleming, pastor.

SPRINGHILL, NOVA SCOTIA

—We have recently closed a three weeks' revival meeting with Rev. W. E. Smith as evangelist. This meeting was largely made possible by the interest and self sacrifices of our Malden (Mass.) church. Our brother preached with no uncertain sound and God was with him. He also preached on the street several times and gained the attention and respect of the miners by going down into the mine and spending an entire night with them. As a result

"JUST BETWEEN US"
 Week-to-Week Visits With
 "Our Folks" on Matters
 of Mutual Interest

LITTLE THINGS

Little things often play an important role, especially in the business and industrial world. In the Government Printing Office at Washington, D. C., this fact is demonstrated. Here United States postage stamps are printed in large sheets which are cut into smaller sized sheets and perforated. The process of perforation consists of pushing small holes in the sheets, all of which, of course, is done very rapidly by modern machinery. On examining a postage stamp you find that the perforations or holes are very small—about the size of a pin head. Yet in the course of a day's work four barrels are filled with the little circular pieces of paper that have been discarded in the perforating process. This paper—almost called it waste paper—is sold to the paper mills and makes an item of revenue not to be despised.

The aforementioned matter is related for the purpose of emphasizing the fact that numerous items and matters of considerable importance are made up of many things quite trivial and insignificant when viewed or considered separately.

We were struck with this truth when the total of the past due accounts on our books was called to our attention. We have hundreds of small balances ranging from 25c and upward that have been owing to us for various lengths of time. Many of them are for such insignificant amounts that we are almost ashamed to send a statement asking for payment. But these small balances in total assume astonishing proportions. We would hesitate to give the entire indebtedness due us for merchandise and supplies; most of it owed by holiness people. They all intend to pay and will some day but they keep putting it off and we are embarrassed and our credit jeopardized on that very account. Often we must borrow money to pay for merchandise that is sold and charged to our customers. Paying interest on such loans absorbs what little profit there might be in furnishing books, Bibles, etc., to our folks.

We have been praying that God would stir the hearts and minds of those who owe us money on accounts that are past due. We are in a peculiar position on account of being a religious and denominational institution. We fear that many people provide for other obligations before settling with us. This ought not so to be. Much of our work is in the nature of service for the church and its members and we do not plan to profit like an ordinary business establishment. This is just one reason why our people should be prompt in remitting for charges and balances on orders.

This is in no wise a complaint but merely a statement of facts as they exist. We felt that all of our folks would welcome a frank statement of conditions and that, being informed along this line, would take heed and be more prompt in paying their bills.
 NAZARENE PUBLISHING HOUSE.

of the meeting we had some seekers while others raised their hands for prayer but would not yield. Other results have also been manifest since the close of the meetings in an increased interest and attendance at the regular services and the removal of prejudice.—Mary A. Custance and Annie S. Allen, Pastors.

CRAWFORDSVILLE, IND.

—Sunday, October 17th, was the closing day of a gracious, old-time revival here. Brother George and Sister Effie Moore were with us seventeen days. Sister Moore preached the gospel truths without fear, and in the power and demonstrations of the Holy Ghost. These Spirit-directed messages with the earnest prayers of the saints brought pungent conviction to many hearts and resulted in men and women repenting, confessing their sins, paying up old debts, forsaking the world—and getting to God. About twenty professed to have obtained definite victory, being saved or sanctified. Eleven men and women were taken into the church, and we now have quite a band of praying people to help push the battle for God. We are expecting to start work for a new church building soon, for the people have a mind to work. We are glad also for sixteen new subscriptions to the HERALD of HOLINESS. The good work must go on and on, and indeed we feel like traveling on. We had with us for a missionary service, Brother M. A. Dehabayah, our outgoing missionary to Damascus, who stirred our hearts for

the work in the foreign lands, and a pledge of \$225 was given for a Church of the Nazarene in Damascus.—Mertie E. Hooker, Pastor.

MAPLEWOOD, MO.

—Our new pastor, Rev. J. L. Cox, has entered upon his new field of labor at the First Church of the Nazarene, Maplewood, Mo., with a holy and vigorous enthusiasm. His messages are unctuous and soul reaching. Mrs. Cox is a spirit filled, quiet, motherly pilgrim, and is already making her way into the hearts of the young folks as well as the older ones. The children, Naomi, Jimmie, Jr., and Paul have entered the Sunday school, and each class gives them a hearty welcome. Maplewood is coming to the front, and with our competent Sunday school superintendent, Brother Edward Wilkinson, we feel confident that the Sunday school, as well as the church, will march on to victory this year, and do the big things for God. The work in general has taken new interest and a good healthy growth is evidenced among the members.—Clarinda C. Hopkins, Reporter.

CAMBRIDGE, MASS.

—We wish to report that God is with us, and therefore we are having victory, over the world, the flesh, and the Devil. Our pastor is preaching plain, practical sermons, which the Lord is backing home with His almighty power. We are keeping in the middle of the road, looking unto Jesus. God is blessing us in our missionary efforts. The Women's Auxiliary is doing a good work. They now meet in the church the last Friday evening of each month. The attendance is good, ninety-two being at the last meeting. Miss Kate Sullivan, who is preparing herself at the Eastern Nazarene College for foreign mission work, gave the address, relating how she was converted from Roman Catholicism. On the last Friday evening of November, Mrs. Thatcher, returned missionary from Japan, is expected to give the address, at the women's meeting, to which all are invited. On November 12th, in connection with the general missionary work of the church, Mrs. Stella Crooks and Miss Vier, returned missionary from China, will be with us and address the meeting.—A. R. Shepard, Reporter.

KEARNEY, NEB.

—Our meetings have been getting better and better for months. The four weeks' revival our pastor held in September resulted in the reclamation and sanctification of quite a number; some have joined the church, and we are having more spiritual meetings than ever before. We are praising God for sending us Rev. Elizabeth Wheeler to be our pastor, who by her Godly life, unctuous preaching, and wise management has proved that she was the one whom God sent for such a time as this. We are striving as a church to hold up her hands and pray for her and encourage her in every way possible that she may continue to be more and more a blessing to us, that we may yet see the salvation of many souls, and the sanctification of believers.—A. C. Holland, Reporter.

MUKILTEO, WASH.

—Closed the best revival meeting last night that this town has seen in years. Rev. F. B. Smith and



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Hamlin, Texas

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We introduce to the friends of Central Nazarene College, Professor W. K. Twyeffort, Teacher of Mathematics. Professor Twyeffort spent four years in school in Paris, France. He was for two years a student in Columbia University, also spent one year in Princeton University. He is a minister in the Church of the Nazarene, and a teacher of rare ability. He is a man of strong character, and pleasing personality. He is kind, patient, and is a gentleman of the highest type.

Central Nazarene College has the best enrollment at this time of the year in the history of the institution. We have just closed one of the best revivals that has ever been in the school. This was held by Evangelist Rick. There are several open doors yet for students to work for board and room. We will do our best for your child if entrusted to our care.

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COME, THEN, AND JOIN US

JANUARY EIGHTEENTH IS THE DATE

A. K. BRACKEN, President.
 J. C. HENSON, Business Manager.

family of singers were the evangelists. Twelve new members received yesterday, with several more looking our way. A goodly number prayed through during the meeting. The attendance was good throughout the meeting and the evangelists were paid well and we all are blessed to behold "what God hath wrought." We organized a Young People's Society. Our Sunday school has more than doubled since the Assembly and the church membership more than multiplied by four. Praise the Lord. The pastor is well cared for. We see a great field around here and we expect to do our best, working at our job till Jesus comes.—J. W. Frazier, Pastor.

NEW BEDFORD, MASS.
—Our church has been feeling the oppression of the Enemy somewhat, and triumphing over him in the name of the mighty conqueror from Bozrah, refusing to see anything but victory through the Blood. We had a good brief series of revival meetings last month with Evangelist Rev. Clinton Simonton, who brought some great messages while the saints prayed, and the church was blessed, and some souls sought and found God. Brother Simonton was made the recipient of a handsome interleaved Scofield Bible as a special token of appreciation and fellowship. Sister Stella Crooks and Ida Vieg held a splendid missionary meeting here on their New England District campaign. Our people pledged \$1,300 for missions for the Assembly year, and presented Sister Vieg with a large American flag for Choacheng Mission Station.—T. M. Brown.

VINCENNES, IND.
—On coming to this city, we found some loyal Nazarenes. God has been blessing us on every line. September 10th was a good day in our Sunday school; \$46.16 was raised for the "outgoing missionary fund." Our prayermeetings have been times of refreshing. Our Sunday services have had the seal of God upon them. October 17th the night services closed with five seekers for pardon or purity. To God be all the glory. Pray for us.—Stephen C. Johnson, Pastor.

NORTH PLATTE, NEB.
—We are in a siege meeting. The fight is hard, but God is able and we are trusting Him to break through. The band of five workers—including Rev. J. N. Smith, Misses Elva Haas and Emma Pruessner, Mrs. Ludwig, and myself, part of the time—is busy preaching, singing, praying, and shouting in the hall and on the street every night. We are doing our best to bring this city of 10,000 the gospel of holiness. God must come and break through if we get a church established here. The modern "Tongues" have greatly scattered the holiness forces here. We covet the prayers of the whole church for this place.—Theodore Ludwig, District Superintendent.

BRIDGEFORD, N. J.
—We have just closed a ten days' evangelistic campaign with Flora N. Ruth in charge. Although there was great opposition, the Lord worked in His own way and there were twenty souls either saved or sanctified. Two new members have been taken into the church and there are indications that others

TELEGRAMS

HERALD OF HOLINESS: Darling, Miss.
Assembly saddened by death of Dr. Z. B. Whitehurst, Assembly host. Funeral first day. Body shipped to Ft. Worth, Texas. After funeral Assembly moved on, Dr. Reynolds chairman. Victorious missionary rally. Misses Carpenter, Bassford, Claypool speakers. Over the top for Home Missions, Church Extension, Education. Rev. H. F. Tate appointed Superintendent.
S. E. GALLOWAY.

HERALD OF HOLINESS: JASPER, ALA.
Business of Alabama's greatest Assembly closed today. Great grace, much glory, and mighty vision on Assembly. Great anniversary and \$3,200 for Foreign Missions and \$3,200 for Home Missions. Every other institution of church cared for. Rev. H. H. Hooker unanimously elected District Superintendent for third year. Dr. Reynolds great—none better. Miss Marjorie Tousey efficiently and beautifully recorded Assembly proceedings. Entertainment great by Jasper church. Roscoe Thompson in charge of dining hall. Expecting great Sabbath day.
C. C. BUTLER, Reporter.

HERALD OF HOLINESS: Glendale, Ariz.
Just closed great revival campaign. Wilde-Knight party at their best, pastor assisting. Singing and preaching of District Superintendent Wilde and quartet greatly blessed of God. Over one hundred professions; twenty new members; more to follow. Over \$3,500 for new church.
L. T. WELLS.

HERALD OF HOLINESS: Washington, D. C.
Three weeks' meeting with Evangelist Miss Martha Curry closed with crowded house. Many prayed through at altar. Local church pledged \$2,200 for church building in addition to \$3,000 previously pledged and paid.
L. B. WILLIAMS, Pastor.

HERALD OF HOLINESS: Drexel, Mo.
Revival with Rev. Charles Garrett closed with victory. Church organized with thirty members, evangelist included.
L. W. DODSON, Dist. Supt.

HERALD OF HOLINESS: Hammond, Ind.
Great revival ended in blaze of heavenly glory. About one hundred seekers; twenty-six subscribers for the HERALD OF HOLINESS. Bona Fleming, evangelist.
A. M. WELLS, Pastor.

HERALD OF HOLINESS: Chicago, Ill.
Good tide on at Woodlawn church. Revival begins with Lewis and D. Rand Pierce. Souls praying through first day. Meetings continue indefinitely. Will all Nazarenes join in prayer that a mighty work shall be wrought?
H. B. WALLIN, Pastor.

HERALD OF HOLINESS: St. Louis, Mo.
Great day at Flower Memorial; Brother Bowers, our missionary to the Indians, brought wonderful message. Professor Stanze rendered two beautiful violin selections. Much blessing and victory on all services. Ten united with church. Splendid evangelistic service at night. Oriole quartet brought touching message in song. On we go! Amen!
NORA F. MILLIGAN, Reporter.

HERALD OF HOLINESS: Seattle, Wash.
The gathering of the eighteen outgoing missionaries in Seattle, preparatory to sailing, was a momentous occasion. It beggars description. Tuesday evening's farewell meeting was marvelous. Rev. E. G. Anderson at his best in a telling missionary address. Missionaries full of fire, impatient to be off. The high line of the occasion was reached Wednesday morning as they joyfully set sail on their fields of labor. Pastors and people gathered in from adjacent towns till 300 witnessed the sailing with songs, shouts, waving of flags and handkerchiefs. At 10:50 o'clock they turned their faces toward the setting sun, bidding farewell to homeland and loved ones. We now have twenty-nine missionaries on the high seas bound for their work in foreign fields. This fact is unparalleled in the history of our church. Thirty-seven have sailed so far this month and more tomorrow.
LIBBIE BEACH BROWN, Reporter.

"Inclosed please find \$1.50 to renew my subscription to the HERALD OF HOLINESS. I am a local preacher in the M. E. church, and doing supply work, but can not afford to be without the HERALD OF HOLINESS." L. E. Wright.

"Don't think for a minute that I do not want the paper [HERALD OF HOLINESS]. I could hardly do without it, as I am living in the wilderness among folks who do not fear God or man." John Crabtree, Oklahoma.

will follow soon, as folks are hungry for the truth. After two years we are still standing for God and holiness. We are giving God the glory to whom it is due.—John Donaldson, Pastor.

PLEASANT VALLEY (YUMA) COLO.
—We closed a four weeks' meeting October 17th, with Rev. and Mrs. I. W. Buchanan as evangelists. They were true to souls and preached the gospel in its fullness. Crowds were small but the Lord blessed and gave us salvation of souls. Others are under conviction and the end is not yet. We are expecting salvation the year round. The church is steadily moving up the line. Two girls were beautifully sanctified on a recent Sunday morning. Revival spirit is still on.—Lydia Brindle, Pastor.

ONTARIO, CALIF.
—On Sunday, October 24th, Rev. A. O. Henricks of Pasadena University was present, and in the morning service over \$1,600 was raised in cash and pledges for the University Building Fund. At the evening service six young people manifested a desire to become Christians. November 11th will mark an all-day meeting during our revival with Rev. W. E. Shepard, and we desire the people of nearby churches to spend the day with us.—A. K. Bryant, Pastor.

COOPER, TEXAS
—The Lord has been blessing us in our prayer meetings on Sunday nights. The Sunday school is doing very well and having good interest. Our District Superintendent recently was with us and brought a very helpful message. Our pastor, C. C. Chuck, preached three good sermons for us last Sunday. We have called Brother Chuck for another year.—A. D. Drake.

ALTO, NEW MEXICO
—The Lord gave a good meeting here, closing October 17th. We had no human help other than local, but fifteen seekers professed to pray through. We are believing for greater things at Alto. Pray for us in this pioneer work.—J. E. Threadgill.

DOW, OKLA.
Under the powerful sermons of Rev. T. W. Sharp and with the assistance of the Christian people, thirteen souls made profession in the recent revival meeting. The meetings closed with a good attendance and great interest. Much of good has been accomplished for the church and the community through the preaching of Brother Sharp, whose messages are logical and convincing, laying a secure foundation for the Christian life. The evangelist was remembered with a liberal offering at the close of the meeting.—G. E. Sprabery.

"Please find inclosed \$1.50 for the renewal of my subscription to the HERALD OF HOLINESS. I find so much help and comfort in its pages and don't want to miss a copy. It is just like a touch from the glory world to read its blessed pages. God bless and help in every way is my earnest prayer." Mrs. W. L. TANNER, Augusta, Kas.

"Inclosed please find \$1.50 for the renewal of my HERALD OF HOLINESS another year. I must give you a word of encouragement. I surely appreciate the clean holiness papers that I get from week to week and always read them as soon as I receive them." Adella Tracy, East San Diego, Calif.

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A. O. HENRICKS, M.A., D.D., President Pasadena, California

Kewanee, Ill.

—The Lord is answering the prayers of the faithful in Kewanee. Though here but for two prayer-meetings since being called to the pastorate, the writer is impressed with the fact of faithful and effectual praying on the part of the people. Kewanee congregation has a nice church building and an eight-room parsonage adjoining. The Sunday school is going forward under the leadership of Superintendent Pettit.—H. M. Vudenburg, Pastor.

Hamlin, Texas

—With the hearty co-operation of the church and school, the Lord answered the cry of the church and school, and in the one week of revival effort about one hundred seekers were saved, reclaimed, and sanctified. At the closing service Pastor George Nicholson received thirty-two members into the church. At this service about forty seekers were in the altar, the most of whom were happy finders. The revival has inspired the church and school and community life of Hamlin. We thank God for our holiness schools.—Rev. Allic Irick.

Peoria, Ariz.

—On October 15th, Rev. C. E. Roberts and wife and Rev. Earle Wilde and wife came to Peoria to arrange with the four churches of the Arizona District for the evangelizing of the state of Arizona for holiness. Every meeting was marked by the presence of the Holy Spirit. The hearts of the people are stirred as never before to "far fling the battle line." The business meeting of Saturday night settled all financial difficulties. Our watchword is forward! to conquer in the name of Jesus. Pray for the new District of Arizona that God will lead on and have His own way.—Belle M. Brown, Dist. Secy.

NOTES AND PERSONALS

From a clipping taken from a Grand Rapids (Mich.) paper we learn of the injuries to Brother and Sister A. H. Kauffman while motoring to prayer-meeting recently. Brother Kauffman suffered a cut nose and body bruises while Sister Kauffman was bruised about the head. The car they were driving, and in which were two other passengers, plunged over a curb and went down an embankment into a creek. We are glad to record that none was seriously injured.

In a good letter from Rev. D. J. Wazgoner, too lengthy to print in full, he says that God has been very gracious and good to him this year, and that he has seen salvation and experienced the joy of the Lord in his meetings. He closes with this timely exhortation: "As ministers of the gospel we should be possessed with an intense desire to be holy. It should be our daily prayer. Also a minister should pray, 'Lord, help me to get some gospel truths on the hearts of the people so that after I am gone, though the people may forget me, these truths may live on in the hearts of the people and spring up into everlasting life.'"

Brother J. F. McAbee, of Bliss, Idaho, writes that for several years he has felt drawn to evangelistic singing, particular solo work, for which he has had special training. He will be open for engagements after November 1st.

Rev. R. V. Starr, pastor at Lansing, Mich., announces a holiness convention in the Church of the Nazarene there, November 23d to December 5th, with Rev. A. L. Whitcomb as preacher, and Professor D. B. Sutton and wife as singers.

Rev. M. A. Dehabeeyh, outgoing missionary to Syria, writes that the ship will sail for Beirut on November 15th, and that, together with his father and other relatives and friends, he expects (D. V.) to ship on that date, reaching Syria on the third of December.

Singing Evangelist Robert J. Kennedy writes of the good meeting at Berkeley, Calif., and adds, "We are pushing forward on the Northern California District."

ANNOUNCEMENTS

Notice—To Dallas District: The attention of the Licensed Ministers on the Dallas District is called to the fact that our Assembly opens at Fort Arthur, Texas, Wednesday, November 10th. The Manual provides that all Licensed Ministers shall be on hand prepared to take the examination the day before the Assembly opens. The Board of Examinations will be open for business at the Nazarene church, 9 a.m. Tuesday, November 9th. No examinations will be given during the Assembly.—Uscar Hudson, Chairman of Board.

Notice—John M. Mitchell, of Berryville, Ark., is no longer an elder, nor a member in the Church of the Nazarene.—E. J. Lord, Dist. Supt. of Kansas District.

Notice—To Any Church in Need of a Pastor: As the evangelistic work keeps me away from my family so much, I have decided to take a pastorate, should God open the way. I have had a number of years' experience in the pastorate, and have served as Superintendent of Missouri District for the past three years. I could not consider a place where there is not a possibility of building a strong work for God and holiness. Can give references.—W. L. Deboard, Clarence, Mo.

Notice—To the Ohio District: The District preaching meeting and the coast to coast convention has been combined and will meet in Columbus, O., December 14-19th, inclusive. Further notice will appear in the HERALD of HOLINESS at a later date, giving full information and particulars. Begin to pray now and plan to come. This is a great Home Missionary rally for preachers and laymen.—E. E. Wordsworth, Supt.

Notice—To Pastors and Sunday School Superintendents, Indiana District: At the last District Assembly, Dr. Goodwin appointed a committee to arrange for a Sunday school convention on the Indiana District. The committee has made arrangements to hold this convention at Mohawk, December 24 to 26th. All the Sunday schools on the District should plan to send two delegates to this convention. This is the first convention of this kind that has ever been held on the District. It was heartily endorsed by Dr. Goodwin. For further information write Rev. Albert Schocke, Mohawk, Ind., Chairman of Committee.

Notice—We would like to get in touch and correspond with pastors who want to come to this part of the country. In the near future we will be opening up new work in this great state and will need good pastors and good preachers. Our churches pay as good salary as any District similar. We are practically pioneers in this state, and pastors must need hard up their work. We propose to launch campaigns in the larger cities in the next few months and will take prospective pastors with us in the campaigns and leave them with the work after organization. It will call for some sacrifice and heroism. If you do not possess these qualities do not make application. If you are a loyal Nazarene, but are willing to work hard and build up your work, write us and we will have an opening for you.—Earle P. Wilde, Supt., 125 No. 5th Avenue, Phoenix, Ariz.

WANTS

WANTED—To rent grain, stock, or dairy farm; present farm sold; best of references. J. A. Gundy, Bloomington, Ill.

WANTED—Need a good field agent (collector) to travel and collect for the Southwestern Training Home. Write W. Evans Burnett, Mgr., Lake Charles, La.

WANTED—Sanctified married man to operate small farm on shares. Particulars first letter. F. E. Wooley, Clarence, Mo.

WANTED—Girl to assist in Christian home where there are little ones. Address Mrs. R. S. Bradley, 2724 Highland Ave., Ft. Wayne, Ind.

WANTED—The Second and Third Year Course of Study and a set of Clarke's Commentaries; all second hand. Thomas Wortham, 315 Vine St., N. Little Rock, Ark.

REQUESTS FOR PRAYER

318. A sister in Tennessee desires prayer for her healing.

319. A preacher in Indiana asks prayer for the recovery of a sister who is feebly ill.

320. An Oklahoma woman also asks prayer for her healing.

321. A California brother requests prayer for the restoration to holiness of a former holiness preacher.

322. A Virginian asks us to pray that a friend be healed in his body and another friend in his soul.

DEATHS

BREWER—Jennie Pratt was born in Iowa, June 13, 1857, and passed to her reward September 18, 1920. She was married to L. H. Reuder in 1881. In 1889 they removed to Idaho and settled on a farm the following year, where they resided until her death. She was the mother of four children—Mrs. F. A. Barnett, of Moscow, Idaho, and three sons living in Washington. She was a member of the Church of the Nazarene at Troy, Idaho. The funeral was conducted at the home by her pastor.—C. E. Coakley, Pastor.

RICHARDSON—Paul Wallace Richardson, son of Mr. and Mrs. N. Richardson, was born December 27, 1917, and died June 24, 1920, in Sallisaw, Okla. Burial services were conducted by Rev. J. A. McDonald, pastor of the Church of the Nazarene at Sallisaw.—Mrs. E. Fowler.

BOLEN—Pleasant B. Bolen passed suddenly to his reward from his home in Los Angeles on September 21th. Brother Bolen was a faithful member of the First Church of the Nazarene of Los Angeles for sixteen years. He was 81 years old.

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Having lain down for rest after performing some chores, he appeared to his wife to be in a peaceful sleep. Attempting to arouse him, however, she found he had passed to the Many Mansions. He was a veteran of the Civil War, and leaves a widow and five children, and several grandchildren.—R. Pierce.

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EVANGELISTS' DATES

- JARRITT AND DELL AYCOCK, Atwood, Okla.: Arnold, Neb., Nov. 3-Dec. 12
T. E. BEZGE AND DAUGHTER, 1420 Lemon avenue, Long Beach, Calif.: Santa Ana, Calif., November 7-25
LYMAN BROUGH, Pottersville, Mich.: Moreland, Mich., October 31-November 21
W. R. CAIN, 615 So. Vine street, Wichita, Kas.: Columbus, Ohio, October 31-November 21
JAMES B. CHAPMAN, Bethany, Okla.: Hutchinson, Kas., November 4-24
W. F. CLEGG, Bethany, Okla.: Brokenbow, Okla., Oct. 23-Nov. 14
E. M. CORNELIUS, 3103 Bell avenue, St. Louis, Mo.: Effingham, Ill., November 14-28
ARCHIE J. DAILEY, 408 North Butler street, Lansing, Mich.: Telford Center, Mich., Oct. 24-Nov. 21

- DEBOARD Brothers, Clarence, Mo.: Caruthersville, Mo., November 8-21
RAYVILLE, Mo., November 23-December 12
THRO, ELANER AND WIFE, 1428 Pacific street, Brooklyn, N. Y.: Audubon, N. J., November 14-28
FRENCH AND WATKINS, 3219 Cedar avenue, Cleveland, Ohio: East Palestine, Ohio, November 7-28
AKRON, Ohio, December 1-12
O. F. COETTEL, 30 Madera avenue, San Jose, Calif.: Oakland, Calif., During November
UHAL and ALMA HOLLNBACK, Bethany, Okla.: Woodbine, Kas., October 23-November 14
FLORENCE, Colo., November 18-December 5
J. R. HUNTER, P. O. Box 339, Salt Lake City: Salt Lake City, Indefinitely
A. G. JEFFRIES, Peniel, Texas: Oklahoma City, Okla., November 7-27
A. H. JOHNSTON AND WIFE, 800 Princeton street, Akron, Ohio: Elyria, Ohio (Route 4), Nov. 5-15
KANSAS CITY, Mo., Nov. 15-Dec. 5
R. J. KENNEDY, Singing Evangelist, 545 Claremont Drive Pasadena, Calif.: Berkeley, Calif., Oct. 27-Nov. 15
M. F. LINDAP, 1607 Topeka avenue, Topeka, Kas.: Auburn, Ill., Indefinitely
THRO, and MISSIE LUDWIG: North Platte, Neb., Indefinitely
GRACE McLEATH, singer, Bethany, Okla.: Oklahoma City, November 7-23
GUTHRIE, Okla., November 29
GEORGE AND EFFIE MOORE, 1133 Holiday street, Indianapolis, Ind.: Vincennes, Ind., November 12-23
H. L. MOIGAN, 2205 Central avenue, Anderson, Ind.: Indianapolis, Ind., November 1-28
MINNIE E. MORRIS, 1442 Brookside avenue, Indianapolis, Ind.: Milltown, Ind., October 25-November 14
Wm. O. NEASE, Olivet, Ill.: Malden, Mass., October 17-November 7
Wollaston, Mass., November 14-25
ORA OGLE, Box 13, Garfield, Wash.: Garfield, Wash., November
O. B. ORS, 657 N. Raymond avenue, Pasadena, Calif.: Sylvia, Kas., November 1-14
JOU AND HELEN PERREN, New Salisbury, Ind.: Millgrove, Ind., Nov. 1-Dec. 1
FLORA N. RUTH, 526 Welsh st., Kane, Pa.: Mannington, W. Va., November 2-21
GRAFTON, W. Va., Nov. 22-Dec. 5
J. O. SCHEAP, 1342 Brand street, St. Paul: Buffalo, Wyo., November 7-21
W. E. SHEPARD, 513 Redfield avenue, Los Angeles, Calif.: Ontario, Calif., October 31-November 14
RIVERSIDE, Calif., Nov. 21-Dec. 6
F. B. SMITH AND FAMILY, 429 E. Hawthorne street, Stockton, Calif.: Monroe, Wash., October 25-November 21
W. E. SMITH, 37 Curtiss street, W. Somerville, Mass.: Victoria Corner, N. B., November 3-21
HARTLAND, N. B., Nov. 22-Dec. 12
BURL SPANNA, 1620 East G street, Elwood, Ind.: Indianapolis, Ind., Nov. 1-31
H. W. SWETREN, Ashley, Ill.: Clarksville, Ill., Oct. 27-Nov. 5
ANDERSON, Ind., Nov. 12-Dec. 1
CLAY CITY, Ill., December 3-19
W. H. TULLIS: Moot, N. D., Nov. 1-21
Sterling, N. D., Nov. 23-Dec. 10
MRS. DELANCE WALLACE, 2109 Troost, Kansas City, Mo.: York, Neb., November 7-21
WILDE-KNIGHT EX. PARTY, 125 North Fifth avenue, Phoenix, Ariz.: Peoria, Ariz., Nov. 7-28
MRS. BESSIE WILLIAMS, 1208 May street, Ft. Worth, Texas: Florenceville, Texas, October 31-November 14
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