

# Herald Holiness

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## United Effort Will Bring Victory

By GENERAL SUPERINTENDENT GOODWIN

THE YEAR just closing is somewhat a beginning of years with the Church of the Nazarene in the inauguration of a new financial system known as the "budget system." Very much has been accomplished and good success has attended the effort in a general way. Our people generally have taken kindly to the plan of the General Board and all the various districts have adopted the general budget of the Board. The General Superintendent's have preached constantly and continuously the tithing system and instructed the preachers and churches in the way of systematic giving.

We believe the year will show gracious success and that the ingathering of funds has been with less expense and trouble than any previous year. However, it must not be expected that this, our first year of effort, will result in a perfect working of the budget system. There will be some failures and some adjustments to be made. The goal set by the General Board for the general budget, \$260,000, may not be reached this year, although a good effort should be made to accomplish this, the desired end.

It must be remembered that while these good efforts are being made to instruct and teach the people the better methods of tithes and offerings and while our pastors and churches are adjusting themselves to the budget plan, the expenses of the general church are running right on all the while. There has been no effort made to enlarge the expenses, but the General Board undertook to keep all items in the general budget as near the minimum as the demands of the various departments would allow.

It must be clearly understood by all that actual needs must be met. The obligations and bills must be paid. Our foreign missionaries and those receiving salaries must have their money to pay living expenses. It will not do for the year to close with unavoidable bills unpaid. In this effort to close the year with obligations met, no one should hold back. All must do their best. In the working out of any financial system it will be clearly understood that there will be, unavoidably, some disappointments. Every local church which undertakes the budget plan will discover before the year is out that some of the individuals who signed up to give certain amounts will not be able to meet their pledge on account of sickness or loss of work or other causes, hence other members of the local church will necessarily be compelled to assist in the making up of any deficit. The same principle must be applied with the districts. Some of the local churches on the district may not be able to reach their quota or the amount pledged in the support of the budget, hence other churches on the district who are able must go over the top and give more to assist weaker churches who are not able to reach the desired amount. The same principle also must be used in the making up of the

entire amount from the various districts. Districts which are able to raise their entire general budget must undertake to do their best to supply the deficit occasioned by some of our smaller or weaker districts being unable to reach their quota.

December 28th has been set aside as a special Sunday for a Christmas offering from all the churches and districts for the general budget. This should be a day of great joy among us and everyone should do something to make this first year of our budget system the greatest success possible. The success of the budget system may depend upon our ability to close this first year with all the obligations, at least, fully met. We should all see that this is no time to talk or criticize, this is the time for action. The pastors should take up this special offering for the general budget. If there are those in the congregations who want to give special offerings for any of the items of the general budget, the money may be gladly received, for all departments are behind, yet the needs of the general budget should be pressed upon the people. We are confident that all our pastors will be loyal and do their best and send every dollar to the District Treasurer and all District Treasurers will send all moneys in to the General Treasurer of the Church not later than January 1st. The desired end can be easily accomplished when all do their best. Let no one lag behind, but altogether let us close the year in victory.

Few appeals have been made this year and I am sure all will be gratified that so much has been accomplished and so much money has come in through the regular channels of the church, and now with this small effort we should be able to meet the obligations. All should be enthusiastic in making a free-will love offering for Christ on this glad Christmas. Shall we not, like the wise men of old, give some of our gold, as well as the frankincense of our praise to the Christ who gave Himself for us. We are confident that this appeal will meet with a glad, happy response from all our pastors and churches. This effort will increase our joy in this glad Christmas time.

And now, dearly beloved, no excuse can avail. Every church, every pastor in all the connection can do something. Obligations must be met. Bills must be paid. Our missionaries must not be allowed to suffer. We must not carry these obligations over into another year. The only successful method in any enterprise is to close every year with all the obligations cared for. Even a hundred thousand dollars would not be an unthinkable sum for fifty thousand people to lay down at the feet of Jesus in a glad, happy Christmas offering. Many among us could give large sums and all can surely do something. We are confident that our people will not fail us in making this year one of victory.

## Tomorrow Is His Birthday

**T**OMORROW five hundred million people, approximately one-third of the world's population, will by some thought or deed celebrate the birth of our Lord Jesus Christ. Christmas is the most universally observed of all Christian festivals, and in spite of the fact that much of that which goes on in the name of Christmas is far from Christian, it is yet a splendid time for us all to turn our thoughts anew to Christ and to attempt to help others to do the same. There has been no greater day in the history of this world than that one upon which "God was made flesh and dwelt among men." It was so like the day of creation when "The morning stars sang together and all the sons of God shouted for joy," that an angel choir did come and sing the first Christmas carol.

Discriminating historians have called our attention to the harmonies which existed, by the Father's election, at the time when the Christ appeared as the Babe of Bethlehem: Religiously, the world was broken down and was therefore, prepared for God's supreme revelation. Intellectually, the world was nearing one of those periodical peaks which have marked the years of the past of men upon earth, and thus it was prepared to weigh evidence and test out the claims which any might make and to reject the false and prove the true. Politically, Rome had conquered all nations and all the world was at peace, and thus the passage of messengers of the gospel from one country to another was made expeditious and safe. Linguistically, the world was more united than at any time since the days of the tower of Babel, for the Greek language was read and spoken everywhere. Jerusalem, which was to be the center of the life and ministry of Jesus was and is, also, the center of the world, geographically, and appears on the map of either hemisphere. The Jews of the Dispersion had settled in every community of the known world and constituted a nucleus for the beginning of the gospel in every clime.

If all these things had to converge in order for it to be the right time for Jesus to appear, then there has been no other time when it could have taken place besides the one when it did actually occur. But the evidences of His life and work are too many and too important for any sane person to doubt that He has been here; for Christianity itself is Christ's unparalleled monument.

There is much in the world to make one sad, but let us set Christ over against every such thing and let us worship Him with the Father and the Holy Spirit in gladness and thanksgiving.

Have you ever tried to think what the world would be if Christ had never come into it? And what would you and I have been if: Christ had not come to us? Then let us lift our hearts and voices in this glad Christmas season, saying, as His redeemed have always delighted to say, "Thanks be unto God for his unspeakable gift!"

## The True Storm King

**P**ROUD kings of earth have built great cities, subdued powerful armies and laid waste many a fair country side. They have slaughtered forests and changed the course of rivers. They have scaled the Alps and sent their engines of death through the subterranean paths of the Great Deep, and for all these things men have feared them as tyrants, or revered them as exalted and genius possessing mortals.

But from the earliest times men have sung to their fellows of one who was master of the sea and of the winds. Ancients recited to their children stories of one who rode out bravely in his iron chariot to subdue the King of the North Wind with his hammer. But always men have known and acknowledged the Deity of him whose word is law amidst the confusion of winds and waves and nature's madness.

But the true Storm King slept in the tempest tossed boat on the Sea of Galilee one day. At his first slight bidding the wind became quiet and the waves went to sleep. And those who saw it could only murmur "What manner of man is this that even the winds and the waves obey him?" What manner of man was He? Why, He was the God-man; He was the King of earth and air and sky; He was the full orb'd anti-type of every dream man and imaginary divinity with which the fancies and wishes of men had peopled the centuries of the past. Jesus was and is, in a special sense, "The Desire of all Nations."

But His sovereignty of nature was but emblematical of His sovereignty in the moral and spiritual realm. There is no night so dark as the night of doubt, and no storm so bleak as the storm of fear that sweeps men's souls. There are no waves so fierce and so unmanageable as the waves of sinful passion which roll and surge on the dismal deep of the unconverted heart. Yet Jesus is the true Storm King and can quiet every tempest and bring rest and peace to every sin-tossed soul.

Answering the question, "What has your religion done for you?" an adherent of a fanciful faith recites only relief from bodily pains and recovery from physical ailments as the portion of his cup. We would record these and would not forget to be thankful for them; but we would count our heritage rather in terms of inward peace and joy and comfort of the soul. We would remember the joy which came as a resultant of cancelled guilt,

and the comfort which followed immediately in the wake of the consciousness of a heart made pure. The standing miracle of the ages is the conversion of a sinner into a saint, and the stilling of the storm which sin stirred up.

"What manner of man is this that even the winds and the waves obey him?" Why, He is the God-man. He is the King of earth and air and sky. He is the same who walked on the raging Galilee as though it had been a pavement. The same who quieted the wind and the waves as naturally as a mother would, her child. He speaks to the trusting soul as He did to the elements that day "Peace, be still"; and there follows a calm that the storms of earth cannot destroy. He is the true "Rock in a weary land, and a shelter in the time of storm." Are you resting in His shadow?

## The Hazard of Haphazard

**A**NSWERING the question "Where to put the tithe," the editor of *The Pentecost*, official organ of the "Holiness Church," Los Angeles, Calif., concludes: "Those who give to be seen of men will not like system, but it is the only successful method. Those who are led of the Spirit will be led in harmony with the Word. Those who pay haphazard will hazard the church."

We notice this last statement because there are people who say, "Well, no matter how and when people give to the support of the church, just so they give," and there are good reasons for believing that many who are so ready and able to subscribe liberally when some "special" is on have prepared for such occasions by withholding their tithes and offerings when the plates were passed for the weekly collections. This is not always the case we know, then we are just as sure that it is sometimes the case; for if the man or woman with the average income puts in his tithe every week and opens his heart to the numerous necessary offerings which are presented, he will not be able, nor will he feel it necessary, to make a public subscription on the "special" which is unduly large.

Of course, we are not ready to say that it would be better for one not to give at all than that he should give spasmodically, but we would emphasize the statement that "Those who pay haphazard will hazard the church." And this does not mean simply that their withholding jeopardizes the church, but their giving, also, constitutes a hazard; for a large, temporary balance tempts the church to extravagance, and to carelessness in further giving, just as a large deficit tempts to discouragement and to unbelieving retrenchment. The only real "right" way is for everyone to pay into the treasury of the church liberally and systematically. Then those in charge of the disbursements will be able to plan for expenditures on the basis of receipts and the church will not be open to the charge of being "slothful in business."

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## Any Man's Lawyer

By A. M. HILLS, D. D.

"My little children, these things write I unto you that ye may not sin [even once]. And if any man sin [once], we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for our sins only, but also for the whole world" (1 John 2:1, R. V.).

THIS aged Apostle, nearly one hundred years old, writes to younger Christians, many of them no doubt his own converts, with tender benignant grace, addressing them as, "My little children." In the first chapter he has told them about a mighty Savior and His full salvation from sin, in contrast with the deadly heresy of salvation in sin. "God is light, and in him is no darkness at all . . . If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:5, 7, 9). This is the blessed salvation that God has prepared for all men, which will enable us to live without sin.

The companion verses (6, 8, 10) were written against the Gnostics, who were indulging in orgies of vice, yet professing to be Christians. John says that all who make such profession, yet live so wickedly are liars, and God's Word is not in them. Then follows appropriately the opening of the next chapter.

I. "THESE THINGS I WRITE UNTO YOU THAT YE MAY NOT SIN [EVEN ONCE]." I insert the words "even once" in brackets because the verb is in the Aorist tense and denotes a single act. This is admitted by the most scholarly modern commentators. Says Bishop Wescott: "The thought is of the single act, not of the state. The tense is decisive against the idea that the Apostle was simply warning His disciples not to draw encouragement for license from the doctrine of forgiveness. His aim is to produce the completeness of the Christ-like life." Whedon: "The main aim of the epistle is to show the incompatibility of sinning as an actual practice, or sin as a permanent state, with the divine fellowship or communion." So Alford writes: "That ye may not sin at all; implying the absence not only of the habit, but of any single act of sin." So Dr. Steele: "In aiming to produce complete and constant victory over sin, he was not endeavoring to get forth an abnormal character. An unsinning Christian was in his estimation neither an impossibility nor an anomaly. He plainly asserts that sinlessness is the aim of his teaching. We call attention to the Aorist tense, "May not sin, that ye may not commit sin—a single sin." Lange says; "Sinning applies here to particular sins, not to small faults and inadvertences which would properly be no sin."

The venerable Apostle was not teaching the world the false doctrine that sin was a necessary. He himself had been pardoned, and then had been sanctified in the Pentecostal chamber. He had experienced what he wrote about in verses seven and nine of the previous chapter. And the opening of this

second chapter implies that he was not conscious of any single sin, much less of a state of sin. He wanted his converts to live a holy life, as he was living, without sinning even once.

"This," says Dr. Clarke, "is the language of the whole Scripture; of every dispensation, ordinance, institution, doctrine and word of God. Sin not. Do not run into sin; live not so as to promote your own misery; be happy, for it is the will of God that you should be so; therefore He wills that you should be holy; holiness and happiness are inseparable; sin and misery are equally so."

Let this then be the aim of every child of God to sin not. Let it be your fixed purpose not merely to sin as little as you can, but not to sin at all. And by the sanctifying grace of God, let this aim be realized. We are not to anticipate failure but success. By God's cleansing and helping grace, we may find holiness to be not a distant and impossible ideal, but a blessed, joyous experience.

We should not sin out of respect and reverence for God; for it has made Him endless sorrow and trouble, and He hates it with an infinite and eternal hatred. It is opposed to His nature, His perfections and His supremacy. If it should prevail it would involve His universe in ruin.

Again we should not sin for Jesus' sake. Sin cost Him descent from eternal enthronement, the humiliation of His earthly lot, the contradiction and abuse of vile sinners, the anguish of Gethsemane, the scourging of the Judgment Hall and the dying agonies of Calvary. He bore them all for us that we might escape the sorrows of a lost eternity. How wickedly ungrateful it would be to grieve such holy love by wanton sin!

### An Appreciation

THE EDITORS of the HERALD OF HOLINESS and of the Sunday School Publications and the Managers of the Nazarene Publishing House desire to express their appreciation of the loyal manner in which our people and our friends have patronized them and the institutions committed to their charge. The year 1924 has been the best year of the Publishing House's history in every sense of the word. More pages of full salvation literature have been sold, more subscribers for our publications have been obtained and less complaints have been heard than ever before in our history. We believe the credit for the good year and the present very satisfactory state of affairs belongs to our patrons more than to anyone connected with the business here. And in the year which is so soon to open, we expect to strive harder than ever to deserve the loyal support and patronage of our people and their friends. We expect to give better and fuller service than ever and our people who spend money with us for papers and books and supplies for church and Sunday school may rest assured that they are getting the best values and that they are helping on with the great work for which our church stands as they cannot possibly do in any other way. The words are conventional, but we use them to express the genuine feelings of our hearts when we wish for every reader of the HERALD OF HOLINESS, A Joyous Christmas and a Happy and Prosperous New Year.

Still further, we should not sin because it grieves the Holy Spirit. The Holy Spirit is sent to take Jesus' place and to be ever present to counsel, guide and help us. He hates sin just as Jesus does. And when we wilfully sin it insults and grieves Him, and drives Him from our hearts.

Again we should not sin for our own sakes. Sin necessarily and inevitably makes woe. It avenges itself, inflicts its own penalty, strikes its fangs of retribution into the soul that conceived it, and kindles the fires of its own eternal burnings. And ever if a Christian should sin and afterwards repent and be forgiven, he has suffered an eternal loss that never can be made good. An act of obedience has been subtracted from his record for which he can get no reward; an act of sin has taken its place whose evil influence will be felt through eternal ages. Nobody but God can measure the evil influence and eternal disaster of one sin. No wonder the holy Apostle intreated his converts not to sin even once.

II. BUT STILL THE BEST OF CHRISTIANS MAY SIN. "And if any man sin [once]." The tense is still Aorist, and denotes a single act. Wescott: "Here again the thought is of a single act, regarded as past, into which the believer may be carried against the true tone of his life, as contrasted with the habitual state." Steele says! "The possibility of a sinless Christian life is still implied." In this wicked world, where the moral atmosphere is so hostile to goodness, and sin is so abundant on every hand, assaulting every sense of our being perpetually, by carelessness, by a little unwatchfulness or unsteadiness of faith and lack of prayer, the saintliest Christian may trip and fall. He need not; for the keeping grace is sufficient. "Christ is able to guard you from stumbling" (Jude 24, R. V.). But He will not do it without our cheerful consent and helpful co-operation.

And if through ignorance, inexperience, the violence of temptation, unwatchfulness, suddenness, you have fallen into one sin, swerving a moment from the Christian's orbit in which you usually revolve about your center—Christ, and you have thus grieved the Spirit, do not continue a moment longer in sin. Do not let days and weeks and, perchance, months pass by while you lie down in discouragement, and let Satan triumph over you. Do not despair of being again restored to the favor of God. Your case is indeed sad, but not hopeless. You may come back at once into the sunlight of God's reconciled face. For

III. WE HAVE AN ADVOCATE WITH THE FATHER, JESUS CHRIST THE RIGHTEOUS. The word here means an attorney, or responsible speaker for us in court. The term implies that the man is now a culprit on trial before the Father for his sin, and Christ is the Lawyer to plead for him. The image is borrowed from Roman law; no such officer as an Advocate being known to the Old Testament. When brought under the Romans, the Jews and other conquered peoples were obliged to engage Roman lawyers to plead their cases, as Tertullian in Acts 24:1.

A wonderful Advocate Jesus is!

(1). He is Jesus Christ the Righteous. "Jesus," because "He saves his people from their sins." "Christ," which means the Di-

vine, Anointed One! "The Righteous One," filled with the holiness of heaven, who will not try to save anyone in anyway incompatible with perfect holiness. He will not tolerate evil, or smile upon or minimize guilt. If He secures the pardon of His client it must be in a way consistent with the safety of the government and the honor of God.

(2). The Righteous One is a successful Advocate because He enjoys the perfect confidence of the Judge. The Father knows that He will make no unworthy plea, nor ask a favor of the Court that cannot be safely granted. The Father knows that however much His Beloved Son loves the trusting sinner, He loves still more the honor of His Father, and the holiness of the law, and the safety of the divine government. This Righteous Advocate will not connive at, or condone, or in anyway conceal the sinner's guilt. There is no other such Advocate. As He appears for us at God's bar of judgment, He admits the sin; He approves of the law; He acknowledges the justice of the penalty, and yet, O blessed fact! He procures for all who believe, and make Him their Advocate, a full pardon. And how? Because He pleads not our merits, but His own. For

IV. "HE IS THE PROPITIATION FOR OUR SINS; AND NOT FOR OURS ONLY, BUT ALSO FOR THE WHOLE WORLD." The propitiation is the Atoning Sacrifice appointed by God Himself for the sins of the world. "Jesus' vi-

carious sufferings were made a provisory substitute for penalty in the interest of the divine government in behalf of all who will forsake sin, and accept Jesus as their atoning Savior."

What a plea it enables our Advocate to make! "Remember, O Father, what I suffered that guilty sinners might be offered pardon! Remember the bloody sweat of Gethsemane! Remember the scourging and the crown of thorns! Remember the blood I shed that this repentant, believing disciple might be forgiven this sin! Remember the promise thou didst make that 'Whosoever believeth in me shall not perish, but have everlasting life!'"

Listen! The Father speaks: "Son, I remember it all." "Recording Angel, write, 'This sin is blotted out! this repentant, believing child of grace is forgiven and restored once more to the divine favor'."

O child of God, "These things I write unto you that ye sin not *even once*," but should you sin *once*, haste in repentant faith to the Righteous Advocate, apply to His blood that "cleanseth from all sin." Then go forth in the strength of Him "who is able to save to the uttermost," and "keep you from stumbling," and "sin no more."

O unrepentant, unbelieving sinner, persistently rejecting Christ, what will you do at the bar of God without this Advocate?

PASADENA COLLEGE, PASADENA, CALIF.

## The Gift of Tongues

By EVANGELIST C. W. RUTH

WE DO not for one moment question nor deny that there is such a gift, for the Scriptures plainly state that there is. One might as well deny all the gifts of the Spirit as to deny the gifts of "tongues." But I desire to point out some of the errors concerning the present day teaching in the movement known as the "Tongues Movement." It is well to remember that all fanatical movements have some truth; but usually it is distorted truth; and distorted truth is error.

The first error is that of giving an undue emphasis and prominence to the gift of "tongues;" putting first what God put last in the order of the gifts. In 1 Cor. 12:28, we find the numerical order of the gifts, given, doubtless, according to their relative value; and the last mentioned is "diversities of tongues." We commit a grievous error when we put last what God put's first, or first what God puts last. We must learn to leave truth in the place and order that God puts it, for God puts first things first and last things last.

This is why I do not make use of the term "the four-fold gospel." Says one, "Do you not believe in the four-fold gospel?" I would answer, "Yes, I believe in a hundred-fold gospel." "Then why object to the term 'four-fold'?" Because it places the subject of divine healing and of the second coming on an equality with the subject of pardon and sanctification—as though of equal importance. While I am a glad witness to divine healing and rejoice in the glorious hope of his coming, I am persuaded that it is infinitely more important that men should be saved and sanctified than that they should be healed of

physical ills, or accept our view of the Lord's return. And yet the multitude will seek physical health before they will holiness of heart.

The second error of the "tongues movement" is in the teaching that all may have, and should have the gift of tongues. After enunciating the gifts, Paul raises the question, "Are all apostles; are all prophets; are all workers of miracles; have all the gifts of healing; do all speak with tongues?" (1 Cor. 12:29, 30). Of course this is just another way of saying that all do not have the same gift. And no one would teach that all should be apostles, or that all should be prophets, or teachers, and yet when it comes to "the gifts of healing" and "tongues," it is urged that if one was just right and living up to their privilege, all might be healed and all should speak with tongues. This we deny, and insist that it is wholly unscriptural. As well urge that all should be "apostles" and "prophets" as urge that all should speak with tongues.

It should be remembered that all the gifts are in the sovereignty of God, and that "all these" worketh that one and the self-same Spirit, dividing to every man severally as HE will." (1 Cor. 12:11.)

A third error is that of insisting that the speaking of tongues is the necessary accompaniment, and evidence of the Pentecostal experience. This is as though the sun in the solar system needed a tallow dip to prove it is in the neighborhood. The Holy Ghost bears his own witness, and can do so in ten thousand different ways. One might as well insist that unless "there came a sound from heaven as of a rushing mighty wind," and the "cloven tongues of fire" were visible, and all

the other phenomena of the historic Pentecost were present, the Holy Ghost had not yet been received. Not only so, but it is not said in the second chapter of Acts that they spoke with "unknown tongues," but with "other tongues, as the Spirit gave them utterance." This is different from the "gift of tongues," in that there was no interpreter necessary on the day of Pentecost, "because that every man heard them speak in his own language," and this was the amazement of the multitude as they exclaimed, "How hear we every man in our own tongue, wherein we were born." The exercising of the "gift of tongues" always requires an interpreter, and is positively forbidden and prohibited in the church where there is no interpreter. "If there be no interpreter, let him keep silence in the church." (1 Cor. 14:28.)

A fourth error is in the assumption that the "gift of tongues" is an evidence of advanced spirituality and superior piety. We would insist that all the gifts are on this side of the thirteenth chapter of 1 Corinthians; that after enumerating all the gifts, the Apostle Paul says, "And yet shew I unto you a more excellent way," and gives them, the thirteenth chapter of 1 Corinthians, thus indicating that Perfect Love is "more excellent" than any of the gifts. While evidently the Corinthian church had the "gift of tongues," it may be well to note that this church gave the apostle more trouble than any other church in the New Testament; that they had "divisions;" had gone to law "brother with brother"; had misused the sacrament of the Lord's supper; had among them gross immoralities, such as was "not so much as named among the gentiles;" and evidently had misused the gift of tongues which called forth the restrictions of the 14th chapter in the exercise of that gift. He said of them in the third chapter, they were "yet carnal;" and "babes in Christ." So the "gift of tongues" among them did not prove advanced spirituality and superior piety.

A fifth error is in supposing that any sort of a mysterious gibberish or jargon—though not understood by themselves or anyone else—is the "gift of tongues." The falsity of this claim has been disproved by numbers who have sincerely supposed they had the gift of tongues and gone to the various missionary fields to find they could not speak so as to be understood by the natives at all—though they were sure before going the Lord had given them the language and called them to those fields. Indeed, there have been exceedingly few, if any, of real authenticated cases of the gift of tongues in these latter days. It should be remembered that Satan can manipulate our vocal organs just as certainly as he can any other part of our being, as in the case of witchcraft, sorcery, spirit-rapping, etc., hence we need to heed the injunction, "Believe not every spirit, but try the spirits whether they are of God." "The spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace."

I do not seek the gift of tongues, first, because I have that which is "more excellent," and would not know what to do with the gift of tongues if I had it. Second, because the command is, "Covet earnestly the best gifts," and the gift of tongues is not the best, "for

greater is he that prophesieth than he that speaketh with tongues, except he interpret." (1 Cor. 14:5). With Paul, "I had rather speak five words with my understanding than by my voice I might teach others also, than ten thousand words in an unknown tongue." "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." Why should I seek that which is inferior as to its usefulness, when I am exhorted to "covet earnestly the best"? Third, I do not seek it because I could not exercise the same without an "interpreter," and I cannot afford to

carry one with me for the business. Fourth, because if I should speak in tongues without an interpreter, and without regard to the restrictions placed upon the use of the gift, I should appear as "a barbarian" and as "mad" to them that heard me—even as many who have claimed to have this gift in these days. Fifth, because if I seek it for a month and obtain it, and die tomorrow, it would be of no longer use to me. "Whether there be tongues, they shall cease." (1 Cor. 13:8.) I prefer to seek that which "abideth" and is "the greatest."

a large library there will probably be just a few books that get hold of you good. Others are appreciated, but just a few that really make you.

Libraries are not luxuries. They are necessities. One writer says that it is in the libraries that we are to find the fountain of youth. Good books preserve life's freshness and bloom. Goldsmith said that when he read a good book for the first time, it was like meeting a new friend. When he thoroughly digested it, it was like meeting an old friend.

A good book is a companion. It is good company. It helps the aching heart. It lifts the soul to the realm of the divine. And as Henry Ward Beecher said, "It silently serves the soul without recompense. It is not offended at your absent-mindedness, nor jealous if you turn to other pleasures. It enters the memory and hovers in a silvery transformation there, until the outward book is but a body and its spirit and soul are flown to you, and possess your memory like a spirit."

I teach my students to mark up their books. Make notes in them. In this way they will become more valuable to them. Underscore passages that appeal to them. Books are to use.

Franklin said that the reading of one book, "Essays to do Good," while just a small lad, determined his career for his entire life's work. One book on nature led Tyndall to become a great naturalist.

No wonder that an old writer said, "I buy books first. If I have any money left, I buy clothes." It is my honest belief that a person progresses in life in proportion as he reads good wholesome literature. A great teacher said to his students, "Gentlemen, shirts are necessary, but books are indispensable." Buy books. Buy more books.

Three books helped to awaken and inspire my own life. They gave me the incentive to get an education. They lifted me to the thought of holy living. They made me want to be somebody and fill my place in the world. I had an impulse to write. I studied hard. I had caught a vision.

One book recently fell into the hands of my boy. I caused it to do so. He sometimes sleeps with it. He takes it with him when on a journey. He watches it. He has digested it. It has been powerful in his life. It is not for sale. It is his property. Oh, the power in books!

HUTCHINSON, KANS.

#### THE LESSONS OF BETHLEHEM

By REV. R. PIERCE

BETHLEHEM, the favored—the training-place of David, where his young mind drank in the wonders and glories of God, which became the foundation for his matchless psalms. Bethlehem, where the heavenly host burst forth in rapturous song and made known to the shepherds the greatest event in human history—that a Savior was born; and it is to Bethlehem that our glad hearts revert at this joyous season as the birthplace of Him who is the source of all our joy and peace.

It might be thought that the Shepherds of Bethlehem would be satisfied with the heavenly light which shone around them, and with listening to the glorious song of the angels,

## The Power in Books

By PROF. A. S. LONDON

MILTON said of a good book that, "It is the precious blood of a master-spirit treasured up into a life beyond." Emerson emphasized the greatness of books when he said that there are books which take rank in our life with parents and lovers and passionate experiences.

Paul must have prized his books very highly. In writing to his son in the gospel, Timothy, relative to coming unto him, he asks him to bring his cloak and then added the words, "Bring with thee the books." I suppose no one knows just what books he had reference to, but no doubt they were books along with the Scriptures, that had been great factors in his life in helping to make him stand out as the greatest man in his time.

Bacon said, "Reading maketh a full man." Truth is preserved by means of the printed page. Through this means we become heirs of the thoughts of the wisest and best men. Blessed is the young person who learns the art of reading. Words have life. There is reading that makes one cry. Words flash like lightning. They roll like thunder across the life, and make one catch his breath, and send chills through his being.

The printed page has influenced humanity more than any other one factor, except, the human voice. It has become the poor man's friend. It is his constant companion. It brings wisdom. It stirs imagination and lifts one from the gross and material to the realm of the spiritual. It makes one think. It has brought inspiration that has lifted humanity to a pinnacle, where otherwise it could never have gone. It is said that the reformation could not have been brought about by Luther, without the help of the writer, Erasmus. Erasmus gave the cold intellect and Luther the warm heart to the reformation.

I heard a great man say just recently that you could estimate the size of a preacher by the size of his library. Another has said that he who does not read will surely go to seed. You can almost tell whether a preacher reads much or not as soon as you hear him. Reading vitalizes. It brings a sparkle to the eye. It puts an elasticity into the step. It inspires confidence.

The destiny of many a boy has been determined by a book. I have a teacher friend. He was wild and reckless. He was given a book. He read it. It gripped him. It was the means of his awakening. He is now the superintendent of a large high school. The book started him. He was inspired to be somebody. He was given hope. He arose

from reading the book to follow the ideal that had been awakened in his mind to be a teacher. No wonder Henry Drummond said that to fall in love with a good book is one of the greatest events that can come into one's life. A good book saves the boy. A bad book leaves him stranded upon the seas of life. One of England's great men said that he had never fully recovered from the awful effects of a few minutes' reading of a bad book when he was a small child. Oh, the effect upon character of the reading of trashy literature! It leaves a trail upon the brain than can never be erased.

A noted criminal said that he was a murderer as the result of one book that he read. There is a stream of literature going through this country at the present time that almost makes it impossible to save this generation. Cheap magazines. Rotten love stories. Lewd pictures. Vile stories. Novels that stir the passions of our young people and leave them staggering through life.

May I make an appeal to our parents and teachers to see to it that our young people have the best of literature. One cannot take fire and not be burned. Neither can one read bad literature and escape its influence.

A great Southern preacher tells the story of an old Puritan who wrote a book on the "Bruised Reed." This book fell into the hands of Richard Baxter. He was converted. Baxter later wrote the book, "The Call to the Unconverted." This book has had a sale of several millions of copies. Baxter's book was read by a man by the name of Doddridge. He was led to write the book, "The Rise and Progress of the Soul." This book was read by Wilberforce, who later wrote the book, "Practical Christianity." This book fell into the hands of a man by the name of Richmond, the author of the book, "Dairyman's Daughter." This book has been translated into more than fifty languages and has been a great factor in the spreading of the gospel of Jesus Christ.

It is said that John Wycliffe wrote a small pamphlet, which fell into the hands of a man who was a friend to John Huss. He asked Huss to read it. He did so and was converted and later died a martyr to the Christian religion. No surprise should come from the statement of Milton when he said that books are not dead things. They help to make or break a human life. A good book well mastered and digested nourishes the understanding. It is an incentive to noble living.

Some books are only to be tasted. Others are to be swallowed. A few are to be chewed and assimilated, says an old writer. Out of

"Glory to God in the highest, and on earth peace, good will to men;" but they were not, for these manifestations had simply aroused their desires and curiosity, and so they said, "Let us now go even unto Bethlehem, and see the thing which is come to pass, which the Lord has made known unto us;" for, what are the angels to Jesus, or the songs of the heavenly host to the cry of the infant Jesus. They had no doubt as to the truth of the angel's messages, yet they lost no time in verifying it.

What did the shepherd's see in Bethlehem's manger? They saw in the infant Christ the consummation of all the hopes of the preceding ages; they saw the "seed of the woman, which should bruise the serpent's head;" they saw the meaning of Abel's sacrifice, of Abraham's lamb, and the substance and realization of all the types and shadows of the Jewish sacrifices. They saw the Son of Man of Ezekiel, the Counsellor, the Mighty God of Isaiah, and the Lamb slain from the foundation of the world, who was to be the Savior of all. They saw the Son of God become the Son of man, that the sons of men might become the sons of God.

Let us also "now go even unto Bethlehem," at this Christmas time two thousand year later, and taking a retrospective view, see what things have come to pass, *because* of the birth of the infant Christ.

We see a Babe, from whom all the world has been filled with a principle which has revolutionized society, and from which all the peace of the world has come; we see how to live, by the pattern this Babe has left us; how to give the kindly look, the word of cheer, the touch of love, and how to forgive. We see how to die; how death has been robbed of its sting—sin. We see light beyond the grave—the darkness of the tomb made bright by the resurrection, and a light shed into it for every redeemed soul, because the Babe has passed through it. We see also a glimpse into heaven—a future life—and all its glories, where we shall meet the same host still singing, which enraptured the ears of the Shepherds at Bethlehem.

And do we not see "things that have come to pass" around at this glad, joyous Christmas time? happy faces, bright with the joy of heaven; hearts that are bursting with praise and ready again to sing the glad song of the angels, for the change which came into the world on that first Christmas morning, comes into the individuals when Christ is born in them; for just so surely as the Shepherds said, "The Lord hath made known this thing unto us," so every child of God has this blessed revelation.

O Bethlehem! thou much favored spot, blessed with such a manger and such a Babe; O happy shepherds, to hear such a song and see such a sight; but, thrice-blessed heart, to have such a Savior dwelling *within*. Well may that soul sing again the song of the heavenly host, for it experiences the very joy that they sang into the world,

"Awake, glad heart, get up and sing,

It is the birthday of thy King."

May all the dear family of Nazarenes have a joyous and happy Christmas, by walking in the footsteps of the Babe of the Manger. Amen!

LOS ANGELES, CALIF.

## THE FIRST CHRISTMAS

By DR. A. O. HENRICKS

Luke 2:8-20.

SOME nineteen hundred and twenty-four years ago, near Bethlehem, Judea, the City of David, were some humble shepherds abiding in the field, keeping watch over their flock by night. "When lo, suddenly the Angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. But the Angel said unto them, FEAR NOT: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger."

"Fear Not I bring you good tidings," were the first words uttered by the heavenly messenger to those humble shepherds, and how fraught with heavenly comfort are these words this Christmas time, to those who are hungering and thirsting after righteousness. Conscious unlikeliness to God has caused men in all ages to fear. We find it in Isaiah the sixth chapter where the great prophet saw the Lord high and lifted up, and became conscious of his own uncleanness, and cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

This message was not only for the shepherds or a select few, but for "All people," all ages, nations, kindreds and tongues. There is here no limited atonement but a universal salvation for all of Adam's race, who will meet the conditions and accept it. "For unto you is born this day a Savior, which is Christ the Lord."

"A Savior," who saves to the uttermost all that come unto God by him, seeing he ever liveth to make intercession. A Savior who can save the worst of sinners; the most hopeless of backsliders; from the practice, penalty, punishment and pollution of sin; one who can restore character and deliver us from our proneness and propensity to sin, and from all our ailments, temporal and spiritual, now and eternally.

The confirming fact of all this is that He is "The Savior which is Christ the Lord." The incarnation and life of Christ are the highest revelation of God to humanity. It is real physiologically and historically, and brings universal joy to all mankind. When Christ ceases to be Lord over our hearts, He ceases to be our Savior.

"There was with the angel a multitude of the heavenly host [chorus] praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (peace to men of goodwill). Our churches have their Christmas choruses, but not like this. What a message of peace between God and man! Peace with God: The peace of God: Peace among men: Reconciliation. What a glorious result of His coming!

This Christmas message should move all to the altar where like the humble shepherds we will visit the child Jesus, and then give us the simple faith, obedience, zeal and attention to present duties in proclaiming the message of salvation that characterized these humble shepherds.

PASADENA, CALIF.

## A QUOTATION

By REV. O. G. BROOKS

Books are opened. Heaven keeps record of all the deeds of men, and of all the thoughts and feelings under which they act. Myriads of human beings have lived and died of whom the world knows nothing; but the lives they lived, the deeds they wrought, the thoughts and tempers they indulged still stand written where the memory of them cannot perish. Not a human being has ever breathed earth's atmosphere whose career is not traced at full length in the books of eternity. Yes, O man, O woman, whoever you may be, your biography is written. An unerring hand has recorded every item, with every secret thing. There is not an ill thought, a mean act, a scene of wrong in all your history, a dirty transaction, a filthiness of speech, or a base feeling that ever found entertainment in your heart, but is there described in bold hand, by its true name, and set down to your account, to be then brought forth for final settlement, if not clean blotted out through faith in Christ's blood before this present life of yours is ended. And if no other books are to

be thought of, the book of your own conscience, and the book of God's remembrance will then and there attest your every misdeed and ill-desert. Think, ye that fear not God, and make nothing of trampling his laws, how your case will stand when those books are opened.

CRAIGMYLE, ALTA., CANADA.

## Questions Answered

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

Q. Should Nazarenes solicit funds from worldly people to use in paying the debt on church property? Would it be Biblical to do it?

A. Everybody, saint and sinner, owes a debt to the churches of the land, for without the churches, this would not be a fit or safe country to live in. Roger Babson says that money invested in Christian education is the very best insurance money that a property owner can spend. And thoughtful and just sinners acknowledge this debt and want to pay it. I believe it is right to let them help with their money. Then again, observation convinces us that "where a man's treasure goes, his heart is likely to follow." Get a man to give to help pay for the church and the chances are he will come and help you use that church in which he now has an investment much sooner than if you left him out. It is wrong to solicit money for the work of the Lord from worldly people when it is necessary to make concessions or compromises in order to do it. If a worldly man says, "I'll give you money for your church if you will—" Better let him keep his money. And as to this being Biblical, don't you remember that Jesus looked with favor upon the request of the Jews who came to him in behalf of the Roman Army Officer whose servant was sick? And you know the plea which the Jews made in behalf of this heathen man was, "He was worthy for whom he should do this; for he loved our nation, and he hath built us a synagogue."

Q. There are some Nazarene evangelists who anoint with oil for healing by proxy. That is, Mrs. A— is anointed for her brother and claims victory for his healing. Is this scriptural and has it any reference to 1 Cor. 15:29, where it speaks of being baptized for the dead?

A. I do not think this scripture refers to the practice which you mention, and I do not know of any other scripture which refers to it. But it is said that diseases departed from some that were sick and that evil spirits departed when handkerchiefs and aprons were brought to them from the body of Paul (Acts 19:12), and so far as I know that practice had no precedent and no repetition in the experience of the Apostles, and it might be that God would bless the practice you mention when the circumstances are very unusual.

Q. In the "Parable of the Sower" (Mark 4), what course or manner of life is represented by the wayside, stony ground and thorny ground hearers and what determines the amount of fruit that a Christian will bring forth?

A. The wayside, stony ground and thorny ground hearers are all Christ rejectors and are unsaved. They represent the various causes and methods of rejecting the Word of Life. Only the good ground hearers were saved. And among the good ground hearers there is still the question of fruit bearing which depends not upon one's ability, but upon his fidelity. Any Christian can be a hundred fold producer if he will be faithful to all his light and privileges.

Q. Does the Arminian and Calvinistic doctrines cover the 850 different creeds of today?

A. There can be no adjustment between Arminianism and Calvinism; for whoever believes that Jesus so provided for the salvation of men as to make salvation possible to them all is an Arminian, and whoever believes that He did not so provide for their salvation as that all may be saved is a Calvinist. The lines may approach each other very closely, but they cannot become identical. Therefore, all creeds must be one or the other. But I do not think there are so many creeds as you mention, unless you allow distinctions which are not based on real differences.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## WASHINGTON, D. C., N. Y. P. S.

Our society has been very active since the convention in October and the election of new officers. We have just closed a three weeks' revival with Brother and Sister Aycock. These two are very effective with young folks. Brother Aycock talked to our society twice and we were all blessed by his talks. And Sister Aycock talked to the Juniors every Sunday afternoon. And on the last Sunday afternoon we had a church full.

Brother Cooper, our new pastor, has talked to us too and we are looking for many more helpful talks from him as we go along. We have many activities planned for the winter months. We will be glad to report all the activities of our society as we develop these plans.

It is very encouraging to me to read the reports of the various societies and to see the progress our societies and churches are making over the country.

CHARLES E. REED, Reporter.

## N. Y. P. CONVENTION AT VALLEY CITY, NORTH DAKOTA

The N. Y. P. convention at Valley City, N. D., Nov. 27-30 was a wonderful meeting. Conviction gripped the hearts of the people and a number prayed through to an experience with God. We have adopted the slogan, "We are different," and if you had been here, you would have said it is appropriate.

One of the most interesting topics discussed was "Worldly Amusements."

We have experienced Psa. 36:8, "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the rivers of thy pleasures." No wonder we are spoiled for the cheap and fading pleasures of this world.

The first day of the convention closed with a good evangelistic service in charge of Evangelist Lyman Brough. At the close there were two or three seekers, but they did not get through. Two of them went to their place of entertainment where their hosts instituted another prayermeeting which lasted all night. One of the seekers got through about eleven o'clock and the other found God about seven the next morning.

Saturday morning was a blessed meeting, and while singing "Rolled Away" as the opening song in the afternoon service, waves of liquid glory came in upon us. One girl came to the altar and found victory and arose happy and satisfied. We then took up the different topics amidst the "Amens" of the people. "Contentment," "How to develop our talents," and other topics were ably and blessedly discussed.

We feel that our young people and the whole church was greatly benefited by this convention.

LAURA MEYER, Pastor.

## N. Y. P. S. ZONE RALLY AT MANGUM, OKLAHOMA

The Seventh Zone of the Western Oklahoma District N. Y. P. S. held its second rally at Mangum on Thanksgiving Day. This meeting was indeed a great blessing and an inspiration to the large crowd of young people who attended. Following are the churches represented and the number attending from each: Altus, 22; Grandfield, 4; Spring Valley, 15; Mangum, 16. Some came as far as seventy and eighty miles to attend this rally. They seemed to feel well repaid for their trip, too.

Rev. N. E. Wood, Vice-President of the District N. Y. P. S. and also pastor of the Grandfield church and Rev. Peter Kiehn, missionary from China were the special speakers for the occasion. Rev. Wood preached on the "Relation of the Nazarene Young People to the Nazarene Church," recounting the struggles of the pioneers in the holiness movement in such a striking way that the young people were made to feel "Woe is me" if I fail to uphold the standards, which have been raised

by those who have been used of God in the planting of this great work. The sacred trust which is about to be laid upon the shoulders of the N. Y. P. S. was emphasized and made more real to the hearts of all.

A short business session was held in the afternoon at which time it was decided that the next rally should be held at Grandfield on Friday, February 27.

A round table discussion of the problems of the N. Y. P. S. was conducted. Problems were presented by representatives of the different societies, solutions were suggested and much helpful advice given.

Brother Kiehn addressed the young people, presenting the accomplishments of our missionaries in China and telling of some of the work done by the native workers supported by N. Y. P. S. and others. His songs in the Chinese language were also enjoyed very much. It was a rare privilege to have Brother Kiehn in the services. Everyone present was blessed and helped by his presence and inspiring message.

Rev. E. A. Green and his faithful members provided a delightful Thanksgiving dinner for the crowd in the basement of their new church. Brother Green, as well as all the other pastors in this Zone, is a friend of the young people. He spared no efforts to make the rally a success. His efforts were appreciated very much.

The young people of the Western Oklahoma District are moving on to explore greater heights and depths in things divine and urge that the young people of the other Districts take advantage of the wonderful opportunities in store for them in the N. Y. P. S. rallies.

NORENE SOUTHALL, Zone Chairman.

## MODOC, INDIANA CONVENTION

A joint convention of the young people and the Sunday school interests was held at Modoc, Ind., Dec. 2-5. Preachers and delegates came from every portion of the state and were royally entertained by Pastor Maish and his loyal church. Modoc is a small town, but we have a commodious church building and parsonage and a membership that adequately supports the pastor and church interests.

The morning sessions were given to the young people's work. Rev. L. W. Collar of Seymour was elected chairman, and he is an adept in directing the sessions. Nazarenes can have a warm discussion of a topic and then wind up shouting, having perfect love still on hand. Rev. F. S. Robinson of Newcastle was elected chairman for the Sunday school sessions, and he filled the place in a masterly way. Interesting and helpful papers on Sunday school work were read to the convention. Dr. John Matthews brought the evening evangelistic messages at which souls were saved. He also brought several helpful messages during the day sessions.

All felt that God blessed the convention, and we returned home with new visions, and a faith that God will continue to undertake for our beloved church.

RALPH W. HERTENSTEIN, Reporter.

## DISCUSSION OF THE N. Y. P. S. TOPIC FOR JANUARY 4, 1925

A New Year's Resolve  
Phil. 3:13, 14.

By DONNELL J. SMITH

It has well been said that our years are milestones in life. They mark and number the successive stages of our progress to the grave. They are sharp reminders of the past, and prophetic index-fingers of the future. While marking the division and progress of time by the operation of natural laws, the exact measure of time by years, and the steady and noiseless ongoing of the years in our actual experience, is an arrangement of Providence to teach making great and solemn spiritual lessons. God "numbers" our years in this probationary state, and then sets up his milestones along

our path, constraining us to note each one; and each one tells us just how far we have gone on life's journey and the distance yet to travel to reach the goal. And everyone of these pillars, with the years we have lived engraved upon it, is a solemn sermon from the mouth of God—a voice out of the skies, prophetic of the hastening end of time and probation!

Standing today on the threshold of a new year—or, to keep up the figure—pausing before another of God's great milestones and reading the inscription upon it, what are your thoughts? your retrospection? your purpose regarding the future? What figures do you see upon the stone? 20,—30,—40? So much of life gone, and gone forever? And what have you to show for it? How much of it will yield you comfort and hope at the end of the journey? So little time left; so many of your years already spent; so near the goal, and so much of life's duty still undone, so little real preparation for the solemn future? And the distance between the stones is all the while decreasing, and quickly the last will be reached.

Is not this the place, the hour, of all others, for a "resolve" a new, high, holy resolve, that shall move and quicken your whole being and put its impress upon your entire future years?

What shall that resolve be? Can you make a more fitting one than the great Apostle made and the spirit of inspiration holds up before the minds of all believers? Read it, carefully and prayerfully, till you take in its full meaning (Phil. 3:13, 14). Be you saint or sinner, that is a fitting, grand resolve for you.

Note the three special items in this resolve.

1. "I count not myself to have apprehended." Eminent in grace and attainment as he was, Paul was still consciously imperfect. There were heights and depths he had not yet reached. He could not rest in an old hope.

2. "Forgetting those things which are behind." Marvels of experience and achievements he could relate. But no; he would not so much as name them; they were to be counted for nothing; the "goal" was ahead, the consummate attainment had not been reached. So long as he had not apprehended the fulness and perfection there is in Christ, he must look only ahead and "press toward the mark." Satisfied he could not be, while higher attainments and nobler achievements were possible.

3. "I press toward the mark for the prize of the high calling of God in Christ Jesus." Noble prize! Lofty calling! An angel might covet such ambition. Nothing short of the "high calling of God in Christ Jesus" would suffice.

Young people, let us begin this year with this high resolve, and pursue it to the end; and then this will be a memorable year in our lives, and grandly fruitful in eternal good.

## THOUGHTS FOR CHRISTMAS

By REV. ROBERT PIERCE

The pleasure of possessing comes far short of the joy and blessing of giving. Test it.

God's great Christmas gift to a lost world was Jesus.

The Son of God became the Son of man that sons of men might become sons of God.

We can make our own enjoyment of this season of gladness much greater by seeing to it that some sad hearts are cheered by our gifts.

Peace after all, and above all, is our Christmas gift. To make joy for others, to behold their joy and to rejoice in it is the "joy unspeakable"; and why? Because it is God-like and divine.

May this be the happiest of happy Christmas days! As we hear our children sing, may it be the echo of the angels' song; as we unite with them in praising Christ the Lord, may His peace fill our hearts and abide there forever more!

LOS ANGELES, CALIF.

"Faith does not first ask what the bread is made of, but eat it. It does not analyze the components of the living stream, but with joy draws water from the 'wells of salvation'."—J. R. MACDUFF.

"These poor people had never heard the distinction between intellectual faith, historic faith, and saving faith; but they did as they were taught,—reached our their dirty hands afterwards."—W. H. DANIELS.

## First Church of the Nazarene Sunday School, Hutchinson, Kansas



**R**EV. F. H. BUGH, pastor. G. C. Green, superintendent. Enrollment 360. Average Attendance 325. There are twenty officers and teachers and eight departments. Four departments have their own opening exercises in separate rooms, and quite often all departments come together for closing exercises.

The Sunday school has recently had a rally with two outside speakers. The Sunday school

offerings have amounted to about \$140.00 in past two months. A twenty dollar Sunday school library has been added recently. Out of thirteen state requirements for Standard Elementary departments our school qualified for eleven and one of the two points wherein that we lacked will be put in January 1st, when we add graded literature. The other point is observing children's week. This occasion will be ob-

served so that we will be 100 per cent efficient. Every teacher in our school has had the Teacher Training work, or is now taking it. We have a Teacher Training class of sixty members, with Prof. London as teacher. We have four departmental supervisors.

The above photo was taken recently at an outing given at Carey's Lake two miles from Hutchinson.

### LATE NEWS, NOTES AND PERSONALS FROM THE WIDE FIELD

By REV. C. E. CORNELL

Chicago is soon to build the largest hotel in the world. It will have 3,004 rooms and cost seventeen million dollars. Who says that prohibition has ruined the hotel business in the United States?

The W. C. T. U. recently held in the city of Chicago one of the greatest National Conventions—the Fiftieth Jubilee—in its history. Delegates were there from all over the world. The prevailing sentiment was, "We fought fifty years to win prohibition and we will fight fifty years more, if necessary, to have it enforced." And these holy women mean what they say.

We are no longer a nation of beer drinkers, but a nation of milk drinkers. Since prohibition became effective the per capita consumption of whole milk has increased more than 23 per cent. In 1920 each person on the average consumed 43 gallons of milk, whereas last year's per capita consumption was 53 gallons. A nation that drinks milk rather than booze is on the up-grade. Watch it prosper and grow.

A Chicago beer king, namely, Dion O'Bannon, was recently shot by a gangster. He was the reputed leader of one of the most powerful criminal gangs in Chicago. It is said that he had murdered twenty-five persons. His funeral was one of the largest ever seen in that wicked city. It required five trucks to haul the floral tributes, and his casket is said to have cost ten thousand dollars. Such a tribute to a noted criminal is simply putting a premium on crime and encouraging law-breaking. How strange that such can be the case. He ought to have been buried in a rough pine box without a flower or a tear as a public protest against his nefarious business and his awful crimes.

Here are a few items worth studying on what it costs America to be careless:

Fifteen thousand persons are burned to death every year.

More structures are burned than built. Fire losses are over \$300,000,000 beside timber losses \$25,000,000.

There is dumped into the garbage pails of America, \$150,000,000 worth of usable food.

Junk dealers say that there is discarded annually a \$100,000,000 worth of pots, pans and cooking utensils that need only simple repairs.

Rats and mice require the labor of two hundred thousand persons to feed and they do damage to the extent of five hundred millions.

Heart disease is now the chief arch-executioner. It takes the place of that other dread disease, tuberculosis. Heart disease caused 19.2 per cent of all deaths at and above forty years of age. Kidney disease, cancer and apoplexy come next, each a little over 11 per cent of all deaths, while pulmonary tuberculosis had only 4.6 with pneumonia following closely at 4.2 per cent. So says a group of reputable physicians.

Here are some pertinent reasons for defective eyesight:

Reading poor print by a dull light or else one too bright; long use of the eyes; reading lying down; reading on the train or a moving automobile; subjecting your eyes to fierce glares; filling the eyes with tobacco smoke; exposing them to dust, irritating fumes, and severe winds; rubbing your eyes with dirty, germ-laden handkerchiefs, or with germ-laden public towels; you make them work when they are tired or lame; abusing them by not properly resting them with sleep; you squirt "eye-water" into them not knowing the composition; all this and more; no wonder your eyes are not healthy.

Uncle Sam now owns the two largest airships in the world. The ZR3, re-christened the Los Angeles, that made the transatlantic flight in safety and the Shenandoah that crossed the United States battling the most severe storms, yet the great airship passed safely through. The ZR3 cost the United States \$2,200,000. Both ships are about the same size, and passengers can ride in comfort on either.

Women voted for the Presidency the first time in 1920. They voted 10,000,000 strong while about 17,000,000 men voted. There are now about 27,000,000 voting women and a much larger number voted this year than in 1920. The exact figures are not yet given out.

Women cut some figures in the recent election. Two of their number were elected governors of two states. Mrs. Nellie T. Ross Dem. governor of Wyoming, and Mrs. Miriam A. Ferguson governor of Texas. They will draw an annual salary of \$4,000 each.

Rev. Charles H. Babcock pastor of the First Church of the Nazarene, Los Angeles, Calif., and nationally known as a successful evangelist and great preacher, was united in marriage to Miss Emma K. Fritz a very estimable Christian lady, at the home of the bride, Los Angeles, Calif., on Friday evening, November 21, 1924, the Rev. C. E. Cornell a former pastor of First Church, officiating. F. Stoy Spangler a prominent layman of First Church and his estimable wife stood as best man and best woman.

Only a few friends and the immediate family were present. A wedding supper was served. The happy couple went on a wedding trip to San Diego. We wish for them the very best of everything in life. They are deserving of it.

Jews are returning to Palestine at the rate of 2,000 a month.

Newspapers report that Horace W. Carpenter gave to Columbia University \$100,000 for the establishment of a Chinese department in the school. With this splendid gift he made the statement that this sum represented the money he had saved by refraining from the use of tobacco. Carpenter went to California in 1848, and thence to China. He returned to New York in 1901. Many a man would have a bank account if he did not use tobacco.

The total expenditures for public schools in the Philippines for 1923, amounted to \$7,220,000, which was \$221,000 less than the year before. There were 1,129,000 pupils enrolled out of a school population of 3,000,000. Of the 25,780 teachers employed 320 were Americans. Only the English language is taught in the public schools.

Strange the complaint of some churches as to their pastor. The former pastor spent too much time visiting and too little time in his study. The other pastor spends too much time reading and studying and too little time visiting the membership. Another church wants a *little* pastor whose only concern is the little local church. He must have no vision of the connectional interests of the church or a wider field; just "us" and no more. The average preacher has a stupendous job pleasing everybody. Of course the members of the Church of the Nazarene are not guilty of such complaints:

"It's not what you'd do with the million,  
If riches should 'er be your lot,  
But what you are doing at present  
With the dollar and a quarter you've got."

A writer suggests five essentials to leadership:

1. Knowledge (which is the result of instruction).
2. Power (which is the result of training).
3. Skill (which is the result of experience).
4. Character (which is the result of moral living).
5. Vision (which is the result of the "climbing life").

"We must imitate Jesus; live as he lived, think as he thought and be conformed to his image, which is the seal of our sanctification."—FENELON.

# The Sunday School Lesson, January 4

By M. EMILY ELLYSON

LESSON SUBJECT: Christ's Triumphal Entry.

LESSON TEXT: Luke 19:29-44.

GOLDEN TEXT: *Blessed be the King that cometh in the name of the Lord (Luke 19:38).*

WITH this lesson we begin the closing period of Christ's ministry. We have had six months' study of the life of the Master, and we are now approaching the concluding scenes. We will devote three months to this most important subject, Christ's death and resurrection. In this week lay the climax of all world history, hence it seems but fitting for us to speak of this period as the supreme one, not only in the life of our Lord, but also in the history of the human family as a whole.

Up to the time of His triumphal entry into Jerusalem, He had sought, and that successfully, to avoid the applause of the people. He had been upon many occasions the central person of large throngs, who gathered to hear His sermons, see His miracles, or place themselves as beneficiaries of His wonderful power. Crowds had followed Him from place to place during these years of public ministration, many of whom would have been glad to proclaim Him king, but that is exactly the issue He would avoid, for while insisting on the kingdom, He skilfully managed the people so that their enthusiasm would not lead them to perform an act, which would have brought on a bloody revolution. That danger had now passed for the time was very short, a fact which our Lord must have known. Distant but a week is the tragedy of Calvary, and He now permits Himself to become the prominent One in a royal procession, the theme of whose enthusiastic rejoicing as they entered the city, is found in the words of the Golden Text, "Blessed be the King that cometh in the name of the Lord."

Pomp and splendor such as characterize the procuring of a king is absent here. No military escort with glittering trappings and carnal weapons are seen in this procession; no prancing steers clear the way and safeguard the royal personage from the motley crowd of shouting, hilarious admirers; no bands of musicians played stately marches, and the pageant moved down the slopes of Olivet and on through the streets of Jerusalem, but such a procession was this as revealed the character and purpose of the Christ. Against a background of oppression, war, and crime, He stood, the Prince of peace and the only king who had ever, or will ever, discard all force of arms, and rely upon moral power alone to take, and carry on His kingdom.

We note here the obedience of the disciples in helping to bring about this triumphal entry. Jesus sent them on a very lowly errand when they were sent to procure the colt. They might, upon very good grounds, have refused to comply; they might have argued that they would have trouble in securing it, the owner refusing; then who wants to lead a riderless animal, a young ass, along the public highway? But no word of remonstrance is heard, they go willingly, and in doing this they were helping to fulfill one of the great prophecies which established the fact of the Messiahship of their Master. What a loss to them had they refused to comply.

Sometimes Jesus asks some service of us and we excuse ourselves from the doing of it, never thinking how we will suffer loss by our disobedience to Him, and the little errand would have been so easily performed. Then much may depend on our obedience in the matter, as to the success of some church enterprise which will greatly advance the kingdom of Jesus Christ among men. If He is to triumph, and He is, it means that His people must travel the path of literal obedience, though it be rugged.

These two disciples with no thought of anything but loving obedience, trudged along the road and found the ass as Jesus had said. Matt. 21:2 tells us that there were two, the colt and its mother, and both of them were brought to the

Master, but the one that had never been ridden was the one that Jesus needed. Dr. G. H. Morrison says in commenting on that "Many a youth begins by putting Christ on the saddle where other men have sat. They put Him beside Socrates and Plato or give Him a place beside Hægel and Kant and the years go by, and troubles come, and no one can help and save but Jesus Only: He is on the colt whereon man had never sat."

Jesus knew that the question of ownership would have to be met by these disciples, so He told them how to meet the question. How often we have the same question to contend with; as to money, talents, home and even our families. There is but one answer to it all, "The Lord hath need of him," or of it, as the case may be. It might seem strange that the Lord would have need of anything, and yet Christ plainly makes the statement here, and if He had need of man's possessions then, He still has need of them to accomplish His purposes and plans, which will ultimately lead to His glorious triumph. First of all the Lord has need of thee, thy personality with all its faculties and powers. Thy talents which were given of God He needs. There is a place for thee to fill, a service for thee to perform, whether great or lowly, which none other can do. He has need of thee. Then He has need of thy possessions, thy money, whether much or little, thy horses, mules, cattle, sheep, houses, lands, etc., He has need of these. If the professed followers of Jesus today were as eager for the Master to use whatever they possess; as the owner of this colt was to surrender it, when he knew who wanted it; it would not take long to "girdle the globe with salvation, with holiness unto the Lord"; and the pinching want, and the embarrassment, in homes of faithful ministers of the word, which is occasioned by "the withholding more than is meet," on the part of those who have been entrusted with splendid earthly goods, would be felt no more. O that we would realize the honor conferred upon us, when Jesus asks for our colt upon which to ride to triumph! We would only have to know that "He hath need of it" and we would gladly give it to Him and sing while handing it over,

*"Take my silver and my gold,  
Not a mite would I withhold,  
Take my self and I will be,  
Ever only all for Thee."*

The procession seems to have started at Bethany, on the Eastern slope of the Mount, and having reached the summit they began to descend toward Jerusalem, where the whole multitude breaks out into rejoicing and praise. Probably the crowd had kept increasing all the time until a considerable multitude had gathered, which were met by another company from Jerusalem (John 12:13) who came shouting "Hosanna" and waving palm branches. We are told they were praising God for all the mighty works which they had seen. John tells us (ch. 12:17, 18) that they had in mind largely the recent miracle of the raising of Lazarus; but for over two years they had been eye-witnesses of His mighty works, and doubtless there were hundreds in that company who had been personally touched by the healing power of the Master, and were shouting the praise of their great Deliverer.

How the Master loves to hear the gratitude of His followers. He needs our testimonies and our praises. The Psalmist says, "Let the people praise Thee, O God, let all the people praise Thee." We recall the cleansing of the ten lepers, and only one returned to give thanks and glorify God, and Jesus remarked about it saying: "were there not ten cleansed, but where are the nine?" We should be careful to give Him our praise. Ours has been a great deliverance and our praise should know no bounds. In this way we help to hasten the great coming triumph, when there will be no shadow of a cross to darken the way, for in His great triumphal entry, He will come riding on the clouds of heaven and then He shall reign "from the river unto the ends of the earth."

*"Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom spread from shore to shore;  
Till moons shall wax and wane no more."*

## NORTH PACIFIC DISTRICT

After our Preacher's and Missionary's Convention, at Newberg, Oregon, which was a time of refreshing and inspiration, we found it necessary to hold a ten-day meeting with our Brentwood Church in Portland. The pastor had resigned, but God helped us to get the work well organized and we installed Rev. Mrs. Sadie Lewis as pastor. They are doing well now.

The next week found us in Marshfield, Oregon, where we assisted Pastor Sanders of our new church in a revival. That heroic band is buying a lot preparing to build a church. God gave us a good revival, and the people are encouraged.

Following this I made a trip to Whidby Island in Puget Sound. Here we organized a church with fifteen charter members, called the First Church of the Nazarene of Oak Harbor. They have chosen Louise Pinnell as their pastor, and she is pressing the battle there now. This makes five new churches since the Assembly.

Brother D. P. Henry is building a new church at Bucoda, Wash., where he has gathered a nucleus, with prospect of an organization later. I visited a band of saints at Toledo, Wash., where we also have good prospects. We thank God for what has been accomplished and press the battle on to victory.

E. J. LORD, District Superintendent.

## KENTUCKY DISTRICT

We are happy to report real victory for the Kentucky District. The Lord is blessing and our work is growing as never before. Our people in general seem to have reached the point where they are not satisfied with anything short of salvation times in their regular services, and every week reports come from various churches which make our hearts rejoice over new born babes in Christ. Besides, we have had a number of revivals this fall which have resulted in the salvation of many souls.

Mt. Sterling has enjoyed a good revival, many souls blest, the church helped and a financial system worked out. Evangelist Tarvin did the preaching. The Stovers are gripping the situation there, and will build a strong work.

Pastor Lee reports a mighty revival in Georgetown with his wife's sister as evangelist. God is with Brother and Sister Lee and their influence is blessing multitudes. They do things on real Nazarene lines.

I recently visited Pastor Milby at Ashland, and there is no way to describe the joy we had together. The Lord blest in the service until we felt we would almost be translated if it continued much longer. The Lord will greatly use Brother Milby in that city.

Pastor Green and his people at Newport still enjoy Pentecostal blessings each Sabbath. They will soon have one of the strongest churches in all this section of the country. Two hundred per cent increase is their record in less than one year! They have not lowered the standard to do it.

Evangelist Elsie Martin has accepted the pastorate at Wurtland, Ky., and good reports have been received from her labors there already. She has assisted in establishing several churches on the District.

Rev. A. T. Burnett is really building up a congregation, and will establish a church in Nicholasville, Ky. He remained faithful and continued to go and preach to them when there were less than five in his audience, and God is now rewarding him with a good congregation. It pays to have courage and to be faithful.

Rev. O. E. Shelton is building a church at Augusta. He is having fine crowds and doing splendid work in the temporary place of worship; and reaching many who otherwise would be unchurched.

Lately I visited Pastor Stovall and his churches at Highway and Creelsboro. They have had a fine meeting at Highway with Evangelist Dunkum, and took in a fine class of members. They planned to care for their budget systematically.

We enjoyed a blessed service with Pastor Ash and the Huntington church recently. That church is on the upgrade. Just closed a good meeting with Evangelist Fitch of Cincinnati before I got there.

Evangelist Sweeten is in the midst of a meeting with Pastor Taylor and his people at Science Hill, and the Littrells are with the Brookes at Lexington. The meetings are coming fine, and each of these churches have all the people they can do anything with in regular services.

Evangelist Hughes is with Pastor Honchell in Louisville. The two churches there have united, and Louisville church is facing the brightest day she has seen in years.

Rev. Wiggs is doing fine work at Olive Hill and the people seem much pleased with his work. He is one of our Trevecca products, and among the very best of them.

Sister Carpenter, returned Missionary from India, is working with the women of the Missionary

Society of the District. Her services have blest our people beyond description. She is on fire for God, and her messages burn missionary zeal into the hearts of people that they cannot get away from. She is with Sister Coleman and her people at Woodrow, W. Va., at present. She and Sister Coleman will make a good team, as they are both full of missions.

We are beginning a convention with Pastor Pegram and his people here in Owensboro. Nothing short of a modern miracle has been performed at this place. They are now worshipping in the new basement 60x80 in the heart of the city, and expect to have the superstructure completed in time for the Assembly which convenes here in Sept. They owe very little on the building, and have paid three thousand on the six thousand dollar lot. The Lord is breaking in upon us, and souls are praying through already.

Our budget system is working much better than ever before. The Treasurer reports more than twice as much money received as we have ever received before at this time in the Assembly year.

We take courage and push forward to greater victories.

J. W. MONTGOMERY, District Superintendent.

## REVIVAL AND CHURCH NEWS

PASTORS HALDOR AND BERTHA LILLENAS, First Church, Indianapolis, Ind.: "The meeting recently closed at First Church, with General Superintendent Williams and Virginia Shaffer was a success in every way. The church had been planning and praying for this, the first revival in the new church building, for some time. Having worshiped all summer, since the early part of May, in the big tent erected on a vacant lot next to the church, we were all pleased to get into our beautiful new building. The meeting was well advertised with street car and newspaper advertising, and the people came in great throngs to hear Dr. Williams and Virginia Shaffer. Many nights the great altar was lined with earnest seekers. During the meeting about two hundred persons knelt seeking pardon or purity. The second Sunday of the meeting was Rally Day in the Sunday school. There were 440 present. The Sunday school work under the leadership of our Superintendent Joseph Kemp is steadily growing, our aim is 500 in regular attendance. On the last day of the campaign we had three great services. In the morning Dr. Williams preached a remarkable sermon on the text, 'He saved others, himself he cannot save.' The dedication service in the afternoon was preceded by a concert given by the Nazarene Brass Band and music by the choir of fifty voices. Following the dedication sermon delivered by Dr. Williams, nearly ten thousand dollars was raised toward the indebtedness on the church. This amount to be paid in one year. This was a very gracious service, the building being packed to the doors and with many people turned away. The Dedication Service followed. There were present a large number of pastors from the city and surrounding towns, and also our much honored District Superintendent, Rev. J. W. Short. The closing service at night was a great climax with many seekers and finders. A splendid class of new members were received into church fellowship and others have united since. We are sincerely grateful to God for his many blessings on us as a church, we appreciate very much the opportunity to have with us the two most excellent workers we had, and hope to have them return in the future. We are laying plans for an aggressive campaign of soul winning for the coming year. Our purpose is to keep the holy fires burning on our altars and to spread the good news of full salvation abroad in this city of 350,000 people. We have here a great opportunity as a church, and by the grace of God we expect to do our best for Him, whose we are and whom we serve."

PASTOR F. C. SAVAGE, Bartlesville, Okla.: "We have entered our fourth year as pastor here with better prospects than ever before. Nov. 26 we closed a revival which was a great blessing to the church. W. H. Minor of Muskogee was the evangelist. He will be a blessing to any church and community where he may go. Fifty-two prayed through in the old-time way and five or six will come into the church as a result of the meeting. Our church has a great opportunity in this wicked city, and it now has the confidence of the business men."

PASTOR F. F. HORN, Diagonal, Iowa: "I arrived on this work Nov. 9 and found some real saints and

## Uncle Buddie's Good Samaritan Chats

To the Readers of the Good Samaritan Corner:

I greet you this week from New York City, where the Democrats met last summer and fought for two weeks and disgraced themselves and their great old party. Doesn't it seem strange that a great political party like the Democratic party will turn down 114,000,000 splendid Americans and go into New York City and line up with six million Romanized and rum soaked foreigners and play to their galleries to try to get into office. If the Democrats had met in some great central city and have stood for red blooded Americanism and opened their convention with prayer and have selected some cultured, high-toned Christian gentleman for president, he would have swept the United States. But it is woe unto the Democrats as long as they suck the Pope's toe for a job. "Nuff said," as Brother C. W. Ruth says.

Well, our convention opened on October 31 in the United Presbyterian Church on the corner of Bond Street and Atlantic Avenue. The Committee had called as preachers, Dr. H. C. Morrison of Wilmore, Ky., Rev. A. D. Zahniser of Pittsburgh, Pa., and Bud Robinson of Pasadena, Calif.; and as choir leader W. B. Yates of Marion, Ky.; and for organist, Mrs. John Norberry of Delanco, N. J. But among the workers were such men as Rev. Homer W. Hodge. Brother Hodge was to have charge of the Sunrise prayer-meetings, and Brother Henry Elsner was to have charge of the street meetings. We also had with us many of the finest singers in the country. Most of the time we had Miss Ruth Harris, and also a Sister Miller and Brother Norris and daughter from Boston. All of these are most excellent singers. Miss Ruth Harris and Sister Miller were both wonderfully used of the Lord in solo work, and their duets were wonderful. Also Brother Norris and his daughter sang together as beautifully as I ever heard.

As the readers may know, Brother George J. Kunz was to have charge of the convention, but sad for us, he was taken very sick and got to attend only one service. Brother Cecil Troxel from China took the lead, made the announcements and kept everything in a beautiful spirit. He is a beautiful brother.

Among the leaders of this great annual convention are Brother and Sister C. H. Cook and Rev. O. L. Brown, pastor of Utica Avenue

Church of the Nazarene. I think Brother Homer W. Hodge is the District Elder of the Free Methodist Church. He was a life-long friend of that great man, Dr. Bounds, the old man that prayed. And Brother Hodge is the man who published Dr. Bounds' book that you see advertised in the HERALD of HOLINESS. Every Nazarene in the world ought to have at least one of Dr. Bounds' books.

Our great convention closed Sunday night, Nov. 9, and the workers broke up, and started to different fields of labor. But this old soldier had planned to stay over two weeks longer and hold a meeting for Brother Brown in the Utica Avenue Church of the Nazarene. And on Monday night of the 10th I had planned to go back to Lynbrook and stay over until Tuesday evening with Brother Paul Hill. And we had planned for a short service on Monday night. We had an understanding that if only twenty-five came out I was to sit down to talk to them, and if as many as twenty-six came, I was to stand up to preach to them. But as they began to pour in, I saw that my sitting down was knocked in the head, so I stood up and preached to them for a full hour. And then they had planned to surprise me, and it was so well carried out that I never caught on until I was in the grip of the whole affair. They had planned a love offering for me that amounted to more than thirty dollars; and after preaching they ordered me to the basement of the church where we had two tables clear across the basement, lined on both sides, and the finest ice cream and cake that you ever saw. And all of that was a surprise to me. How they covered their tracks so well is a mystery. I never dreamed of any thing of the kind.

Well when it comes to down-right good folks, Paul Hill and Sister Hill and their church are the limit. If I ever desired to settle down and be a pastor, I know of no church and people in the United States that I would rather be the pastor of than that little church and people. They are sacks of salt. But Tuesday evening came, and I was brought back into Brooklyn and we opened on Tuesday night with a fine crowd. One more letter on Brooklyn, next week.

In love,  
UNCLE BUDDIE.

a beautiful unity prevailing. Brother and Sister DeVoll, the former pastors, live here, and we commend them to anyone wanting evangelistic help. District Superintendent Kinzie will begin a revival with us Jan. 1. We shall be glad to have any workers who may be passing through to stop with us and give us a boost."

PASTOR ROBERT ANDREWS, Greentown, Ohio: "After spending the summer in evangelistic work, we came to Greentown, where we found a little band of Nazarenes; some of the best in the country. Several discouraging things confronted these people and to add to their difficulties, the Devil had scattered the flock; but we prayed through and shouted 'Victory' in the face of the Devil, and on Sept. 23rd we moved our goods and started living in two rooms that one of the members let us have until we could get a house. On Oct. 26 we started a week of prayer, and it was wonderful how the Lord blessed. On Nov. 2nd we started our revival which lasted until the 30th. Sister Sourtright of New Philadelphia, Ohio, did most of the preaching and God wonderfully used her. Brother Clark from Canton preached a number of times and helped hold communion service, the first held in the Church of the Nazarene [formerly known as Greentown Mission]. Brother Johnson of Alliance preached once and the Sebring Male Quartet and others helped in the special singing. God broke down prejudice until people who vowed they would never come to the little church, came and enjoyed the meetings. The glory was on us the last Sunday and the people said the spirit of unity never was better than it has been for the last three months and 'The end is not yet. Praise the Lord.' We expect to take in some new members soon."

PASTOR M. R. DUTTON, Bakersfield, Calif.: "We are glad to report that the work here is forging ahead in a very encouraging manner. I have just closed a twelve-day meeting. This was strictly a

'home talent' meeting, the singing and preaching all being done by our local people. The church was blest and helped, a number prayed through to victory, and we are expecting good results to follow in the coming days. We took a thank offering for our new church building Thanksgiving Day and raised altogether a little over three hundred dollars in cash to apply on the building. This was a great encouragement to all. The Sunday school children went out collecting and raised \$84 of this amount. We are developing some splendid talent along the musical line. We now have a good orchestra, a splendid chorus choir, a string band, a men's quartet and a ladies' quartet, which with the good congregational singing takes care of the musical part of the services in good shape. We hardly ever close a week without someone praying through to victory. Our Sunday school is growing, our Young People's Society is hard to beat, sixteen have joined the church in the last two months and others are coming, so we are encouraged to press on."

EVANGELISTS IRL AND FANNIE DUNBAR, Miltonvale, Kans.: "During past three months we have labored in Western Kansas. Our first meeting was at Russell Springs, where the Lord marvelously poured out the Holy Ghost and gave an old-fashioned revival, a goodly number were saved and sanctified. The Northwest Kansas Group Meeting was held during this meeting and was a means of blessing and help in gaining the victory. We then went to Wallace, Kans., where the Lord blessed the Word and made it an inspiration to several precious souls. The next meeting was with Pastor Chas. R. Dick, Hoxie, Kansas. We need more pastors like Brother Dick to stand by the evangelist, shout and pray until backsliders are reclaimed, sinners converted, and believers sanctified. Several received help at the altar and we believe there are better days coming for the Church of the Nazarene at Hoxie. The last Sunday night service ran on until three-thirty Monday

morning. Testimonies, prayers, songs, tears, confessions, and pardons were all in order. We went from Hoxie to Covert, Kans., the home of our faithful and efficient pianist, Sister Hazel Sandy. The writers performed the ceremony at noon Thanksgiving Day that united her in marriage to Brother Ray Herschberger of Russell Springs, Kansas. Brother Ray is one of our pillars in the Church of the Nazarene, at the Lone Star appointment. Brother and Sister A. L. Crane sang, 'He is my Pilot.' While the saints praised the Lord. The Lord give us more weddings that are blessed with His presence and glory. Following the wedding ceremony Pastor F. R. McConnell gave a short talk informing us that this was also the Golden wedding anniversary of Brother and Sister W. H. Sandy, the parents of the bride. At the close of his remarks he presented them with fifty dollars in gold, and a gift of love and appreciation from their children. There were forty-three friends and relatives present. The Northwest Kansas Group Meeting began Thanksgiving evening at Covert, Kans. This was one of the best group meetings we have attended. The papers and discussions were spiritual and inspiring. A blessed spirit of harmony, love and unity prevailed all through the meeting and best of all the Lord poured out the Holy Spirit and souls were saved and sanctified. The closing Sunday was a great day. A good live Sunday school at 10 a. m., preaching at 11 a. m. by Rev. C. R. Dick, followed by a basket dinner. Evangelist I. C. Dunbar was to preach in the afternoon but the Holy Ghost inspired some of the brethren to unlock the flood gates of the glory world and only holiness people can understand what followed, shouting, laughing, singing, crying, leaping and praising the Lord was the order of the service. We believe if these outward manifestations are of the Lord souls will get hungry for salvation. Sister Dunbar gave the message to a crowded house Sunday night. Text, Rev. 21:7, 'He that overcometh shall inherit all things.' We have some open dates this winter and spring."

PASTOR W. G. SCHURMAN, First Church, Chicago: "We are still preaching to the largest crowds we have ever seen attend the services of First Church. We have received nearly fifty members into the church since the Assembly year began—thirty as a direct result of our meeting with the Fleming Brothers. John and Bona Fleming gave us one of the best meetings that we have ever had in our ministry. Protracted meetings mean very little to us unless it brings new members into the church. They fill the bill in every detail. The church was unanimous in their approval of the good work done by these two good men. They made a host of friends in Chicago. We did our best to secure them for a meeting during 1925, but failed to land them, and we admit we are the losers. They can come to First Church anytime and be welcome. Professor J. Warren and Mabelle Lowman had charge of the music, and it is needless to say they 'put it across.' General Superintendent Williams was with us from Thanksgiving over the last Sunday in November. He took up the offering for the General Budget the last Sunday morning, receiving about \$4,000. How we thank God for this truly great and good man. May the Great Head of the Church spare him to our movement for many years to come. Rev. E. G. Anderson, our General Treasurer, was also with us during the Sabbath. The church recently presented us with a Hupmobile Club Sedan. Rev. John Fleming, the last night of the revival meeting, took ten minutes to raise the money for the initial payment, but the church bought it outright and gave it to us without any strings to it. We propose to make the church feel that we appreciate it by using it to visit

ANNUAL MEETING

The General Board of the Church of the Nazarene will meet in annual session at 2905 Troost Avenue, Kansas City, Missouri, at 10:00 a. m., Thursday, February 12, 1925, for the transaction of regular and special business pertaining to the general interests of the church. The Board will remain in session until business is completed. All parties having business which they desire to submit for consideration are requested to notify the Secretary in order that provision may be made in arranging the session programs. This is necessary in the interest of efficient dispatch of business.

E. J. FLEMING, Secretary,  
of the General Board.

the sick and the afflicted and make it really work for God. We have no complaint to make. God is continuously blessing us as a church and we mean to mind God and keep 'saying wood'."

"THE CHURCH OF THE NAZARENE at Olive Hill, Ky., is progressing nicely under the leadership of our new pastor, Rev. W. F. Wiggs, who came to us from the Tennessee District at the close of our last Assembly. Every department of the church is reviving and taking on new life. There is a marked increase in our Sunday school, mid-week prayer-meetings, and Young People's Society; also we have just organized a Missionary Society from which we are expecting great things in the future. Brother Wiggs and wife seem to be interested in, and boosters for everything that the Church of the Nazarene stands for. We are looking forward to a great revival in the near future, and at the present we are planning and praying to that end."—Mrs. George Fouch, Reporter.

"DISTRICT SUPERINTENDENT THREADGILL just closed a fine revival at the First Church of the Nazarene, Austin, Texas. He is indeed a 'holiness' preacher, and a Bible preacher with it. He uses more Scripture than any evangelist we have ever had. The pastor and church are delighted with the work. Brother Threadgill did. There were thirty-nine bright professions, with some joining the church. The church is in the best condition, both spiritually and financially, it has been in since we have been here. The evangelist was well paid. The pastor was given a good pounding, until he has not got over it yet. The Young People's Society gave Brother Threadgill a fine overcoat in appreciation of the work he did for the church. Brother Threadgill will make Austin his headquarters while serving the District. This is our fourth year with the Austin church. The prospects are that it will be our best. Last year we had in our own services 269 seekers, and 118 professions. We had forty-one to unite with the church. There was more money raised last year by this church than in any of the four years' previous. God is with us. We are a one hundred per cent Nazarene."—I. L. Flynn, Pastor.

EVANGELIST F. R. MORGAN: "The meeting at Holdenville, Okla., with that good pastor, Rev. C. C. Johnson, was a great time in the Lord. Fifty professions and fifteen joined the church. Brother Johnson is proving himself to be the man for that place. From there we went to Marlow for a meeting, and Brother E. H. Matlock was as busy as an old hen with one chicken, and he is certainly getting hold of the folks. Folks were so busy that our crowds were small. The evangelist was not large enough to get them to quit work and come to church. From there we went to Bridgeport, Okla., and preached from Monday night until Sunday night in the Baptist church building where dear Brother Wooten was holding forth, as the Methodists had rejected him because he 'preached holiness and had a Nazarene preacher to hold his meeting. But I did not blame him, he tried two Methodist preachers in revivals, and neither of them got up any stir whatever, and he ordered a Nazarene preacher, and like Dr. Bresee, he made them 'scratch gravel,' and God gave us twenty-one to pray through in six nights. We are now in Caruthersville, in southeast Missouri, with our dear Brother A. T. McAnally.

He is on his first pastorate, but if you were with him to see how he manages things, you would think he was old on the job. We are getting along fine, have not been here one week yet, and eight or ten have found God; and there are ten days yet before the end. We go from here to Yale, Okla., with the newly married pastor, Rev. R. E. Gray, for a meeting. Then to Oklahoma City, and on till Jesus comes or calls."

PASTOR J. S. MOIR, Springfield, Mo.: "We entered our new field of labor here on the 27th of Sept., and found a loyal band of Nazarenes and the church in very good condition. We have a good Sunday school and our crowds are increasing with every service. Our finances are up in full to date and we are pressing the battle for the Lord. We have received three new members into the church and others are looking our way. District Superintendent Dees has been with us for two services which were greatly appreciated by all. We have a large field to work and hope by the help of the Lord to have a good report at the close of the Assembly year. We are expecting to begin a revival about the 10th of Jan., 1925; also hope to make this the best year of our lives."

PASTORS E. E. AND ORA TURNER, Hammond, Ind.: "We began our labors as pastors of the Hammond Church of the Nazarene on Sept. 7. We were greeted the first Sunday morning with a fine congregation of loyal Nazarenes. From the first we have had the united co-operation of one hundred faithful members, and as is always the case where unity and loyalty prevail, salvation is the order of the day; hence at nearly all our regular services we have had seekers praying through, and we were rejoiced that over thirty had sought God before our revival began on Nov. 9. At this date we were fortunate in securing as our evangelist, Ira R. Akers, the good and efficient pastor of the Elkhart church. He came with a burden for the meeting, and by much prayer he took the church from where it was and led it on. His preaching was of the old-fashioned kind; straight, clean-cut and radical, and that brought old-time Bible conviction, which also brought many to their knees, and the results were very gratifying indeed. This meeting was remarkable in the fact of there being men, women, young people and children, all praying at the same altar. We have a wonderful class of about forty young people in this church, and the number is constantly increasing. They take the front seats in the church and are ready to testify to the grace that keeps them from the snares of this old world. They do not need something of a worldly nature to hold them, they are happy in Jesus. The pastors are just now beginning a Young People's Bible study class, to meet once a week. This we trust will be a great asset to their spiritual growth. We will begin our Bible Course in Genesis. During the revival we took twenty-four subscriptions to the HERALD OF HOLINESS, received twenty-two good substantial members into the church, and had about 140 different seekers, either at the church altar or in the homes. The church is now in a fine spiritual condition, ninety-seven per cent of membership at prayermeeting Wednesday night."

"STOUC CITY, IOWA, is in the beginning of what looks to be an old-time revival. Brother W. E.

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Ellis and J. W. Lowman and wife arrived for Sunday, Nov. 30. The pastor and wife had the people so well lined up that without loss of time the altar was full. Souls began to seek God. Without waiting for a pounding; the people had things so well planned that the parsonage began to 'fill up.' The best plan yet, was carried out to man the meeting with workers. The parsonage was taken in hand by a committee and the pastor and wife and family, with the evangelists, are being entertained by the church. We look for a great revival with such plans and co-operation and such preaching and singing. You will likely hear from Sioux City, at the close of this meeting. We continue until Dec. 21. Any preachers or people passing through will be welcome to add fuel to our fire."—Reporter.

"THE LEXINGTON, KY., Church of the Nazarene just closed a twelve-day meeting with Rev. V. W. Littrell and wife of Nebraska. Forty-one came to the altar and quite a number of them still have the victory, and the light of heaven beams from their glad faces. We surely do give God and His Son Jesus all the praise for what was accomplished in the meeting. Rev. Littrell is a forceful, as well as a convincing evangelist and a constructive preacher, and he left the church in good spiritual condition. No pastor need fear to give these Spirit-filled evangelists a call, for their work is owned of God. We wish them Godspeed in their work."—A. R. Brooke, Pastor.

PASTOR J. L. ROBY, Miami, Florida: "The Lord is blessing us in the new church in Miami. Before the Assembly we were organized into a second Church of the Nazarene for Miami, and the prospects are good for another church on the Florida District that shall be self-sustaining, the First Church having been, up to this time, the only one on the District. Princeton and Ft. Lauderdale are forging ahead as never before, and the Lord is blessing all along the line in South Florida, First Church looks for their new pastor, Rev. Howard Eckel this week. They are hopeful for a great work at First Church. Our District Superintendent, Rev. Norcross is a good selection for the District, and we predict a steady pull this year that shall tell for the work. It is a real joy to have two good strong elders added to our force in the persons of Brothers Eckel and Norcross. Rev. M. M. Bussey, former District Superintendent, has gone to Grand Crossing, near Jacksonville, to help plant the work there. When you pray remember the Baby church of the District, and when in the city give us a call. My present address is Route 2, Miami, Fla."

PASTOR J. SCOTT BLYSTONE, Webb City, Mo.: "We are glad to report victory. The people are loyal and true Nazarenes, they know how to stand by their pastor and to pray the glory down. Our finances are in good condition, for which we give Him the praise. We have adopted the budget system and it is working fine. We have made some \$200 worth of improvements on the church and this is about all paid for. The Sunday school had the largest attendance last Sunday in nearly a year, 'and the end is not yet, praise the Lord.' We have just closed our meeting with Brother Owen of Carthage as the evangelist. He knows how to get under the load and push the work. He did some fine preaching and the outside people are interested. Mrs. P. H. Lunn of Kansas City, Mo., was our special soloist. Those who have heard Mrs. Lunn

Saturday, December 14, while Evangelist W. E. Ellis was in a meeting at Sioux City, Iowa, Sister Ellis was fatally shot in their home town at Dodsonville, Texas. An insane man mistook Sister Ellis for his own wife and in his frenzy shot her. The tragedy occurred about six o'clock Saturday evening and Sister Ellis passed on into the more excellent glory at six o'clock Sunday morning. She left a wonderful testimony and died triumphantly with God's grace abounding. Shall we not all breathe an earnest prayer for Brother Ellis and his nine children? And will not many of the thousands who have been blessed under his life and ministry desire to remember him substantially in this time of terrible grief and need? Address him at Dodsonville, Texas.

sing can appreciate what a blessing she was to us in her messages in song. Considering the amount of sickness here, we had good crowds and splendid interest. There were six sanctified and two saved, making a total of twenty-four saved or sanctified this Assembly year. Six have been received into the church with more to follow. God is blessing us in our own souls and we are looking ahead to a great year."

EVANGELISTS JARRETTE AND DELL AYCOCK: "Since our last report we have been both preachers and singers in three meetings. The first was at Beatrice, Nebraska. Rev. Majors, a young man with sterling qualities, is pastor of this church. They have a beautiful building and some splendid people. We had a goodly number of souls during the meeting but it was all told one of the hardest battles we have had in a long time. This was our second meeting in Beatrice, having held one for Brother Ryder at that place four years ago. Our next meeting was at Lansdale, Pennsylvania, with Pastor Shelor, another man who is doing things for God. He has a good church in that little city of some six thousand people and some of the most loyal members we have ever seen. This was our second meeting with that church during the year 1924. Crowds were good and a good number of people found God and in many ways we feel that the second meeting was better than the first. The pastor was kind enough to invite us back for a third meeting in the summer of 1925 if we can arrange a date. A great majority of this church are Pennsylvania Dutch, and they are solid, godly people. Rev. C. W. Ruth's sister and family are members here. From Lansdale we went to Philadelphia, to assist Dr. H. C. Morrison for a few days in the Holiness Convention. The attendance was good, for a meeting of that kind, and Dr. Morrison preached some great sermons which proved a great blessing to the people. Our last meeting was with Brother Cooper the new pastor at our Washington, D. C. church. Brother Cooper has some of the best plans for church building we have ever listened to, and we believe that great work is going to be accomplished for God and holiness in the Capital City under his ministry. We had a very good meeting and a number were saved and sanctified. We found the people very firm, and very faithful, and against all odds this church by God's help has fought its way through, and now the day is breaking for them. More than twenty thousand chapters were read in the Bible during the above three meetings. We want to see over one hundred thousand chapters read during our Assembly year which we figure from October to October, and the above are our first three meetings. We have had seemingly far better meetings than the above three, but we have never worked with men who were more faithful, loyal and true, or who stood by us any better than Marvin S. Cooper, W. D. Shelor, and R. L. Major. We are now in the beginning of a promising meeting in Seymour, Indiana."

EVANGELIST LUM JONES: "We closed Sunday night what was said to be the greatest meeting in many a day in Cove, Oregon. You may want to know how I came to hold meetings in the Baptist Church for the Baptist people. Well God opened the door through Rev. J. W. Slaton and wife, who are the pastors at this time. They are both sanctified people, 'And God which knoweth the hearts bare them witness, giving them the Holy Ghost,

even as he did unto us; and put no difference between Nazarenes and Baptist purifying their hearts by faith.' Some way the Devil found out we were to be in Cove, and when we got there he was there. The first night the Devil, Mormons, or someone climbed the light pole and cut the wire so we were in the dark. I knew when the Devil went to work God was going to give us a revival. Many who had hatred in their hearts were saved and confessed, and made right the wrongs. Some told of taking that that did not belong to them. Mothers-in-law fixed up with sons-in-law, and sons-in-law with mothers-in-law. Some that were dancing quit and began to shout; some got mad and began to pour. Thank God some Baptists know a good thing when they see it. Why graze in a dry lane, when there is plenty of clover? Sunday will be a day not to be forgotten soon. After the Sunday school, the secretary arose and said she was saved the night before, and had something she wanted to say. I have held this office for three years, and was never saved until last night, and 'I have taken some of this money and used it three different times, please forgive.' Some thought she was ruined by doing this, but I thought she was ruined without doing it. Just then a young lady arose and said, 'I did not tell the truth about how many chapters I read in the Bible; many times when I said so many I did not even see the Bible.' The morning service did not close till 2:30 p.m., many were saved. Just before closing we were praying with a Catholic girl, when her mother came in and took her away. While there I got many letters of warning, some signed, and some that were not signed. The tobacco Devil got a hard blow. One Baptist man quit that had used it for many years. Cigarettes were thrown away. Thank God for men that want to be clean. Rev. Joe Ranson and his good Nazarenes from La Grand, Oregon, came over several times and were a great help. Pastor Meggers from Enterprise, spent three days, and Rev. Fred Kimsey from Baker, Ore., was over. Rev. Kimsey is the wonder man, building a church in Baker and not a Nazarene to put in it, but you can't keep a man like that down. The Methodists have some good people at Cove and they stood by us with their prayers and money. It is a marvel to think of a man like Rev. Slaton and his wife. They are Baptists and yet I have never had a Nazarene stand by me more loyally than did Brother Slaton, he would say, 'put the plow deep.' We had a great closing at the night service, and it seemed that all who were not glad were mad. But I have a call to go back. Thank God I am ahead!"

EVANGELIST EARL CURTIS: "Am in a three weeks' campaign with the Salvation Army in Uita, N. Y., a city of one hundred thousand people. From the very beginning God has been with us in a most wonderful way. Several seekers and finders the first day and several nearly every service since. Ten glorious cases last night. Close the 21st. Begin with our Nazarene Church at Canastota, N. Y., the 28th. Best wishes to the entire Nazarene family for a glorious holiday season. I am enjoying glorious old-time flaming victory in my soul these days."

PASTOR WM. F. MCPHERSON, North Side Church, Chicago, Ill.: "We have just closed a wonderful three weeks' revival. Stella B. Crooks was with us the first ten days and God is using this wonderful woman in a wonderful way. Then Uncle Buddha



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A. S. D. Mrs. H. E. Franz

1. Where he first sought me, I was lost in  
2. He will give help us, His love and  
3. Where he comes to take us, Trust in  
4. Where he is so very, Tells us what

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took charge and preached every night and three times a day for eleven days. His last three sermons were the best I have ever heard him preach. There were forty-one seekers; thirteen were at the altar when Uncle Buddie left to catch his train. Our local musicians and singers rendered fine service. We paid the preachers \$324 and raised \$760 for repairing our new building. We have also changed the name from North Side to The Nazarene Tabernacle. We believe God is going to give us a great work in North Chicago."

EVANGELIST E. C. TARVIN: "The past year has been the best of our life. Have had meetings in Tennessee, West Virginia, Illinois and Kentucky in which scores of men and women have bowed at an old-fashioned altar of prayer. Our last meeting was with Rev. Stover at Mt. Sterling, Ky. God was with us and a number prayed through. We are now at Siloam, Ky., and the power of God has come upon us. Among them who have prayed through is a preacher who was backslidden."

REQUESTS FOR PRAYER: "Pray that I, a woman of 80, may find Christ."—Mrs. Georgia Talbott, Washington, D. C. "Help us to pray that the Lord will send Nazarene workers and revivals to this country."—Mrs. Jack McCann, Taft, Texas. "Pray that my son may return home and that he may be saved." Mrs. S. C. M.

PASTOR J. N. SMITH, Wray, Colo.: "Have just closed a good revival led by District Superintendent Davis and wife. About sixty-five seekers, and several were definitely healed. One little girl whose doctor urged an operation for appendicitis, saying delay was dangerous was healed and came to service. We took in seventeen members. Brother Davis got the entire budget subscribed the last Sunday morning. A good pounding and also a nice cash offering for the pastor during the meeting. At last the church in Wray is pushing ahead."

EVANGELIST JACK LINN AND WIFE of Oregon, Wis., have just closed a gracious revival at Lost Springs, Kans., in the Evangelical Church. Definite work for God was done in that sinners were saved, backsliders reclaimed, believers filled with the Spirit and sick bodies were healed. Brother Linn says, "In spite of all the blockades and hindrances, the old-time gospel of Jesus still has power. Praise His name!" The Linns will hold a meeting near Baraboo, Wis., Dec. 28-Jan. 11; and Jan. 21-Feb. 8, they will be in a meeting in Baltimore, Md. (Gen. Del.). After that they have open dates and are open for calls. Prefer to go south, but will go any place. Anyone desiring their services may write them at their home address given above or at the places of the meetings at dates given.

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PASTOR E. W. LARRABEE, Rock Island, Ill.: "A tent meeting which resulted in the organization of a Church of the Nazarene was conducted here during July, August and September. We took charge of the new work following the Assembly, and found some of the finest people in the world. We are surrounded here with a population of 150,000 and have an unlimited opportunity. Our people believe there is a way for us and they are finding it. We have secured the Swedish Baptist Church which is in a good location. We have put on a new roof and have decorated the interior and have an ideal place to push the work of full salvation. We are to have the Ludwigs with us in February and we are expecting a great revival."

PASTOR HORACE IRELAND, Webster City, Iowa: "We closed our campaign, led by Evangelist F. W. Cox of Lisbon, Ohio, Dec. 7. The meeting and the preacher were a blessing to us. Eighteen sought the Lord and the work was thorough. The church was well filled at nearly all the meetings, many strangers and out-of-town people coming. We took in three members and are expecting more to come soon. One man who joined us is 6 feet two, and weighs 274. He will be a literal as well as a spiritual pillar. Some fine young people were at the altar. A liberal offering came easy for the evangelist and a nice love offering for the pastor. Brother Cox's Missionary address was fine. Our church is well pleased with the meeting and we hope to have Brother and Sister Cox with us again."

PASTOR M. S. COOPER, Washington, D. C.: "We have just closed a gracious revival in which the church was especially blest and many souls found victory. The meeting was conducted by Evangelists Jarrette and Dell Aycock. We have never had more earnest workers nor heard better preaching than they did. They carried every interest of the church upon their hearts and there was not a department of the church but that was strengthened. Special stress was given to Bible reading, the results of which was the reading of 3787 chapters in one week. 3780 chapters were read by children under fifteen years of age. Mrs. Aycock gave her object sermons in the afternoon, and her congregation grew from twenty-eight to 205. She is a specialist with children. We were delighted to have some of the pastors and friends from our near-by churches. The many strangers who came were an inspiration to both the pastor and people. Our Sunday school grew from fifty to ninety-one during the three Sundays. Twenty-five subscriptions were taken for the HERALD OF HOLINESS, and forty-five subscriptions were taken for *The Other Sheep*. Most of these were subscribed for by our own people for which we are thankful. Our finances came with but little effort and that too encouraged our hearts. We will hold a Missionary and Christian Worker's Conference during the last week of January. We contemplate a great convention, and would like to have the names of friends or relatives who live in the City. Write us in care of Church of the Nazarene, Cor. 7th and A St., N. E., Washington, D. C."

EVANGELIST HOWARD W. SWEETEN: "We closed with Pastor Elwood Taylor at Science Hill, Ky., Dec. 7 with an altar full of seekers. From the first altar call, there was not a barren service. Though the last day was stormy, there were fifteen at the altar in the afternoon and twenty-two at night. E. H. Wreede was song leader and Chas. Regal pianist for the meeting, and they were a great blessing. We are glad to leave a good company of converts and members under the care of Brother Taylor and his good wife, who we feel will spare no effort to conserve the work. We go now to Raymond, Ind."

"THERE IS VICTORY at Spencer, Ind. We have been without a regular pastor since the Assembly in August, but have been fortunate in having Brother Roy Sims, one of our members whom God has called to preach, to lead us. He is proving a great blessing to our church. Rev. J. M. Wines was with us for both services Sunday, Nov. 30. He was a great blessing to us and is encouraged over the outlook for our church here. We want to begin a revival in January. Pray that God may bless us."—Ethel Johnson, Reporter.

I love the HERALD OF HOLINESS and think it is the best paper I ever read.—Mrs. D. E. Corley, Calif.

**ANNOUNCEMENTS**

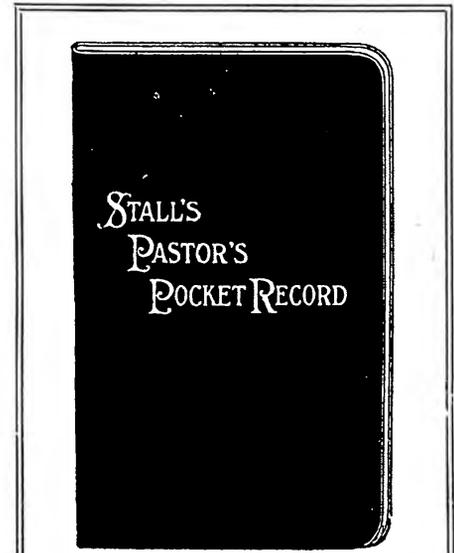
NOTICE OF BOARD MEETING—The General Board of Education of the Church of the Nazarene is hereby called to meet at the headquarters of the church, 2905 Troost Ave., Kansas City, Mo., on Thursday, February 12, at ten-thirty a.m. All members of the Board please take notice, and all persons having business which you desire to have this Board consider, please be on hand.—J. B. Chapman, President.

NOTICE—The Miami Valley Holiness Association (Interdenominational) will hold its annual All Day Meeting on New Year's Day at the Mennonite Church in East Dayton, Ohio, beginning at 9:30 a.m. For further information address J. L. Kennett, 33 N. Kilmer St., Dayton, Ohio.

NOTICE—The Reading Holiness Association (Interdenominational) will hold its Mid-Winter Convention in the Ebenezer Evangelical Church, Reading, Pa., Dec. 26-Jan. 4. E. L. Hyde and John Norberry will be the special workers. For further information write M. L. Dries, 115 Park Road, Wyoming, Pa.

SPECIAL NOTICE—Do not send my mail to Olivet, send it to Danville, Ill., Gen. Del.—E. O. Chalfant.

NOTICE—Much interest is centering in the Northern California District around the DISTRICT PREACHER'S AND WOMAN'S MISSIONARY CONVENTION which is to be held at the First



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Church of the Nazarene of Oakland, Jan. 5-8, General Superintendent Goodwin is to have active part throughout the convention, speaking at the eleven o'clock hour daily and evangelizing each night. Much time and interest has been directed by District Superintendent Smith and a loyal co-operation by the entire district to make this convention a spiritual center of mighty force and power. Every pastor, Christian worker and Woman's Missionary Society report that they will be present or represented.—Fred M. Weatherford.

**A RECOMMENDATION**—I take pleasure in recommending Rev. J. H. Bury, Home Missionary Superintendent, British Columbia. Brother Bury has been appointed by the Board of General Superintendents, according to other announcements, as a Home Missionary Superintendent in British Columbia. He will have charge of the work in this province and will soon be able to give his time to the work. All Nazarene pastors and churches and others who desire to open our work in this province will please correspond with him. We believe that Brother Bury will be greatly used in caring for our work in this great and needy field. We bid him God-speed and bespeak for him a year of great progress.—John W. Goodwin, Chairman, Board of General Superintendents.

**TO THE NAZARENES OF BRITISH COLUMBIA, Greeting**—It has seemed good to the Lord and to the General Superintendents to appoint me District Superintendent of British Columbia. We have a large district and a great opportunity. Have some Nazarenes that we know of, and others whom we do not know yet, and we have the blessings of the Lord. Surely, if we work together with an eye single to His glory, a well appointed and working district will be established. To this end, let every Nazarene in British Columbia write me in care of Bro. L. E. Channel, Cloverdale, B. C., until I can announce a permanent address. Every British Columbia Nazarene, please come up to the help of the Lord and let us push the battle. We are a little late in this part of the battle field, but we expect to win. Our motto is "Jesus for British Columbia."—Jas. H. Bury, District Superintendent.

**ANNOUNCEMENT**—I am to be with Pastor Brown, Glendale, Ariz., in March. Could arrange a few other dates on coast or in the West. Confer with me at once. You would have to act at once or the dates will be given elsewhere. If you desire reference, you may confer with Prof. Jno. E. Moore of Los Angeles First Church by his special request.—Evangelist J. E. Gaar, 1502 46th St., Des Moines, Iowa.

**NOTICE**—Rev. N. B. Shade of Florida, a commissioned evangelist of the Florida District of our church held a five weeks meeting for us last summer and I desire to commend him to others who may desire the services of a sane, mature preacher of the Word, who is also a good soul winner. He is undertaking a worthy work in his own country and his evangelistic work will help him. Let's keep him busy.—Allie Ford, Pastor, 2524 Venable St., Richmond, Va.

**NOTICE**—Hereafter all wishing intercessory prayer help from me, please address me at Orange, Texas, Box 523, L. F. Cassler.

**NOTICE**—Rev. P. C. Ramsey, 606 South Louisa St., Shawnee, Okla., who has been in the ministry for twenty-three years and is a commissioned evangelist in our church, is now ready to answer calls for revivals and camp meetings.—Editor.

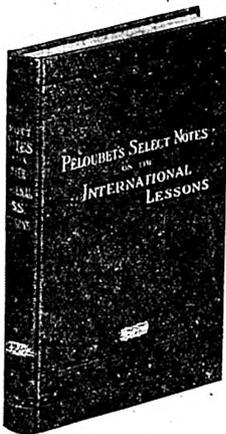
**RECOMMENDATION**—Evangelist H. E. Copeland is a most successful full salvation preacher and is open to calls in our churches. He comes well recommended, having been a pastor for ten years and an evangelist for seven. His address is 1237 N. King's Highway, St. Louis, Mo.—E. O. Chalfant, District Superintendent.

**NOTICE**—On account of some changes, I have two winter dates open which I shall be glad to give to some of our own pastors. One date is Dec. 23-Jan. 4, and the other Feb. 18-March 8.—Evangelist C. K. Spell, Bethany, Okla.

**TELEGRAMS**

**CANTON, ILL.**  
Closed here last night with thirteen, praying through in last service, three in morning service. Church greatly revived. Quite a few new people reached in meeting. Pastor Chas. Bauerle much loved by his people. We predict a great year for him. Church supporting him well. Pastors Brown, Fritsch and Lemon of nearby churches in meeting. These are fine young men and God is blessing in their churches.—Evangelist, J. E. Gaar.

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# The Night Before Christmas

## (December 24th)

**M**ILLIONS look forward to the night before Christmas in happy anticipation. It is at this time that they look for a gift from some loved one, and very often in the desire to follow the custom of the age many will forget what Christmas really means. To them it is but an occasion to give a gift, and possibly receive one, forgetting that there was One who came into this world almost two thousand years ago and whose birth ushered in the first Christmas and whose life on earth, followed by death on the cruel cross, has perpetuated the great day known as Christmas day. The wise men saw the star of hope and obedient to the heavenly vision sought the babe in Bethlehem and brought to Him gifts. To them Christmas was not an occasion for receiving but an occasion for giving to Him who was to give His life to redeem a lost and a dying world.

### What Christmas Means to Me

In the HERALD OF HOLINESS for December 20, 1922, Charles A. McConnell writes the following, beautifully illustrating what Christmas really means:

*"A song of angels and an opened heaven? Yes. A wonder-Babe and visiting Magi? Yes. A teacher who spake as never man spake? Yes. A marvel-worker in whose hands the forces of Nature yield obedience to their Master? Yes. The incarnation of unselfish love? Yes, and more: The long-lost face of God—and the face is lit with love."*

Man's night of sin has been long, and dark, and deep with woe—but One came, and in Him was light and life and fulness of joy. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? A Redeemer, mighty to save.

Utterly ruined by my sin; helpless and hopeless, unworthy the love of Goodness, deserving the curse of Justice, One comes to take my place, to pay my debt, to set me free.

And He came, and He took my place. Oh, my heart broke when I knew it, and I yielded myself to Him in utter loyalty, and He saved me, and cleansed me, and made me like Himself. My Christ, my Redeemer, my King, my God!

### Shall We Fail Him?

It is almost unthinkable that thousands, if not millions, who have enjoyed the benefits and blessings that have come as a direct result of Christianity should so easily forget the Christ who through His suffering and death has made possible what we enjoy today. And yet we venture to say that at this Christmas time possibly more people will be thinking about a gift for some friend than a gift to Christ and His cause. Millions of homes in America will be made happy at this Christmas, yet there are multiplied millions in the regions beyond who have never heard of Christ nor of His power to save. They know nothing about the joys and blessings that are ours; they grope in darkness and despair, hopelessly wandering through the dark night, trusting that some ray of light may eventually penetrate the dense darkness and give them some relief from their pain and suffering. Millions of little children at this Christmas time live in heathen lands, suffering from hunger and many of them on the verge of starvation. Millions of others for whom Christ also died have never felt the touch of love nor been blessed with even one ray of hope that there was a better day coming.

It is for these that we plead at this Christmas time. Our missionaries are trying to reach many of them not only with temporal blessings, but with spiritual blessings. Can we afford to fail Jesus Christ at this critical time? He has sent our missionaries forth. They have gone cheerfully and willingly, in humble obedience to His call. *To fail them is to fail Him.*

CHRIST HAS NEVER FAILED US. When we were in sin and sorrow He spoke to us and brought peace and joy. It will take an eternity to even begin to show to Him our appreciation for His great love. SHALL WE FAIL HIM at this time when he depends upon us? We must not fail Him, no matter what the sacrifice may be.

### December Thirty-First

The record will soon be written. It would indeed be a sad record if we must close the year with a deficit. At this late hour it looks as though we will meet with defeat. Over FORTY THOUSAND DOLLARS is still needed. If our churches fail to rally to the call of our General Superintendents for an offering on *December 28th* and if our many friends fail to do their best, we will not receive the amount that we must have if we are to pay the obligations of the year. We believe that if all will do their best and make this need a subject of mighty prevailing prayer God will not only hear but all will feel led to give something in order to avoid the tragedy that is just ahead of us if we fail to get this money. *Prayer will win the victory.*

E. G. ANDERSON, *Treasurer.*

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

*I enclose herewith \$..... as my contribution to help send the gospel to the perishing millions.*

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#### SPECIAL NOTICE

We urge that the members of the Church of the Nazarene make their contributions through their local church, as it will assist the pastor in raising all he has been asked to raise for this department of the work. If it is impossible to send your contribution through your local church, then we will, of course, be glad to have you send it direct to headquarters and we will see to it that proper credit is given, but please send your money through the local church if at all possible.

E. G. ANDERSON, *Treasurer.*

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Billings, Mont., Jan. 4 to 18
G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.
A. F. and Leonora T. Balsmeier, 512 Taylor St., Topeka, Kans.
Whittier, Calif., Dec. 26 to Jan. 18
East San Diego, Calif., Jan. 21 to Feb. 8
Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
M. L. Baltezare, Box 0107, Milton, Ore.
H. J. Beaver, 440 E. 3rd St., Garnett, Kansas.
Henry Bell, Denison, Ia.
James M. Bell, 3316 New Hampshire Ave., Washington, D. C.
F. H. Benjamin, Song Evangelist, 228 S. 8th St. Vincennes, Ind.
Fred Bause, Alexandria, Ind.
Molawik, Ind., Dec. 28 to Jan. 18
J. E. Brasher, Crestview, Fla.
Breeze Male Quartet, Breeze College, Hutchinson, Kansas.
Zula and Myrtle Brewer, Singers, Box 51, Davenport, Okla.
J. A. Broomfield, Bokhona, Okla.
Mrs. Lois Wise Brenninger, 833 E. Center St., Marion Ohio.
F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60).
Lyman Brough, Pottersville, Mich.
Ft. Dodge, Iowa, 2110 1st Ave. No., Jan. 4 to 25
C. C. Burton, Delmer, Ky.
Harry B. Burks, Barbourville, W. Va.
Lawson and Irene Brown, Bethany, Okla.
W. Evans Burnett and wife, Lake Charles, La.
M. M. Bussey, Grand Crossing, Florida.
W. R. Cain, 515 South Vine St., Wichita, Kansas.
Emporia, Kans., Jan. 1 to 18
H. C. Cagle, Buffalo Gap, Texas
Edmund T. Campbell, The Dalles, Oregon.
James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.
Roscoe C. Carrell, Pianist, Cedar Hill, Texas.
M. B. Case, 1708 Grove St., San Diego, Calif.
F. P. Cassidy, 433 E. 4th St., Lexington, Ky.
C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio.
Portland, Pa., Dec. 30 to Jan. 18
Middletown, Ohio, Jan. 25 to Feb. 15
D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.
C. C. Childers, 522 W. Central Ave., Ashland, Ky.
Mrs. Mary T. Clink, 3701 12th Ave., N. W. Seattle, Wash.
J. A. Collier and wife and Collier Band, Pilot Point, Texas.
Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio.
E. M. Cornelius, 1713 W. 13th St., Bedford, Ind.
J. H. Crawford, Hooker, Okla.
W. H. Crawford, 318 Elberta Ave., Nashville, Tenn.
W. F. Cleghorn, Bethany, Okla.
Ernest Coryell, Box 105, Ozville, Minn.
F. W. Cox, Box 441, Lison, Ohio.
Earl E. Curtis, 141 Dayan St., Lovell, N. Y.
Frank Daniel, 807 W. 41st St., Los Angeles, Calif.
Willard and Edith Davis, Singers, Box 203, Enid, Okla.
A. A. Dean, St. Croix Falls, Wisconsin
T. B. Dean, London, Tenn.
Marion DeVoll, Diagonal, Iowa.
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Tex.
Jack Donovan, Tlorntown, Ind.
G. R. Doster, Box 41, Meridian, Texas.
Charles Dye, 427 Count St., Troy, Ohio.
Toledo (East Side) Ohio, Dec. 28 to Jan. 11
B. H. Edwards, 1608 E. Central, Wichita, Kansas.
Edwards Evangelistic Party, 3117 Magnolia Ave., St. Louis, Mo.
C. P. Ellis, Box 34, Montrose, Colo.
I. M. Ellis, Box 1067, Bethany, Okla.
W. E. Ellis, Box 185, Dodsonville, Texas.
Houston, Texas, Jan. 2 to 18
Theo. Eisner and wife, 1451 Pacific St., Brooklyn, N. Y.
Miami, Fla., Jan. 3 to 20
C. E. Ellsworth and wife, R. 9, Greenfield, Ind.
Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.
Geo. W. Erskine, Millfield, Ohio.
L. C. and Laura Hosley Ferree, Alberton, P. E. I., Canada.
Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.
R. P. Fitch, 2506 Ida Ave., Norwood Branch, Cincinnati, Ohio.
B. T. Flanery, Star Route, Cumberland, Wis.
Cumberland, Wis., Star Route, Dec. 10 to 30
Logansport, Ind., Jan. 1 to 18
Bona Fleming, Ashland, Ky.
Dec. 28 to Jan. 11
Hickwell, Okla., Jan. 12 to 25
John Fleming, 317 Holt St., Ashland, Ky.
S. L. Flowers, Wilmore, Ky.
F. G. Fortress, Vicksburg, Mich.
J. E. Gaar, 1502 40th St., Des Moines, Iowa.

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W. R. Gilley, Olivet, Ill.
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas
Arthur W. Gould, 91 Larch St., Providence, R. I.
Providence, R. I., Dec. 23 to 29
Cadillac, Mich., Dec. 30 to Jan. 5
Kalamazoo, Mich., Jan. 6 to 12
Cleveland, Ohio, Jan. 13 to 19
Detroit, Mich., Jan. 20 to 26
Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.
Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.
Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.
Lee L. Hamric, Hamlin, Texas.
G. M. Hammond, Wilmore, Ky.
W. W. Hankes and wife, P. O. Box 306, Ashland, Ky.
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.
J. C. Hefley and wife, Collinsville, Okla.
Paul Hegstad, 209 Seventh St., West, Jamestown, N. D.
A. O. Henricks, D. D., 1436 Washington St., Pasadena, Calif.
Pasadena, Calif., Dec. 22 to 31
N. F. Henburn, 2822 Paseo, Kansas City, Mo.
W. F. Herbig, Alexander, N. D.
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
A. R. Hodges, 628 W. Broadway, Louisville, Ky.
R. T. Hodges, Bethany, Okla.
Edna Wells Hoke, 617 Barr St., Cartersville, Ill.
J. D. Hoffman, Box 47, Beech Grove, Ark.
Roy Hollenback, Mansfield, Ill.
A. Columbia. Hudson, Groseville Park, Beacon, N. Y.
Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.
San Jose, Calif., Jan. 2 to 18
J. E. Hunhes, Kingswood, Ky.
J. W. Hunt, No. 4, Nanna, Idaho.
J. R. Hunter, 1700 Fort-First Ave., Oakland, Calif.
J. E. Hutcheson, 3006 Rockefeller Street, Everett, Wash.
Arthur F. Inler, 248 Sycle St., Providence, R. I.
Allie and Emma Iverk, Pilot Point, Texas.
Ray G. F. Jacobs, University Park, Iowa.
W. P. and Myrtle Jay, 1950 N. Sierra Bonita Ave., Pasadena, California.
A. H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio.
Lum Jones, Ada, Okla.
A. R. Jones, 1107 W. Swannmore, Duncan, Okla.
Reecie L. Keele, 220 Peaching, Liberal, Kansas
R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio.
New Galilee, Pa., Jan. 18 to Feb. 1
F. W. Kimmel, Slat, Kansas
W. D. Killingsworth, Tuscaloosa, Ala.
J. A. Kirkman, 601 East 16th St., Los Angeles, Calif.
R. J. Kirkland, Pitts Ia.
Millarnt Klee, Pianist and Singer, 2008 S. 6th St., Ironton, O.
J. A. Krion and wife, 304 No. 33rd St., Billings, Mont.
Mrs. Annabel Lottimer Lane, 609 Main St., Temple, Texas.
H. R. Lee, 518 E. Seare St., Denison, Texas
E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.
M. F. Lienard, 1308 New Hampshire, Lawrence, Kansas.
Jack Linn and wife, Oregon, Wis.
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St. Louis, Mo., Dec. 22 to Jan. 3
Edwardsville, Ill., Jan. 4 to 18
Mexico, Mo., Jan. 25 to Feb. 9
Will H. Lynn, Chillicothe, Texas.
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Mrs. Mabel R. Manning, Song Evangelist, Nahant, Mass.
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R. A. McCann, The Ardmore, Indianapolis, Ind.
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James Miller, 1249 N. Holmes, Indianapolis, Ind.
W. H. Minor, 323 Elmira St., Muskogee, Okla.
Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.
Portsmouth, Ohio, Dec. 28 to Jan. 11
J. E. L. Moore, 242 N. Wilburt St., Indianapolis, Ind.
John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif
J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, Ohio
A. M. and Minnie Morry Moorehead, Paulding, Ohio.
R. L. Morgan, 2206 Central Ave., Anderson, Ind.
F. R. Morgan, 712 West 9th St., Ada, Okla.
Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
Harry Morrow, 421 So. Seelye Ave., Oak Park, Ill.
Flint, Mich., 208 E. 15th St., Dec. 28 to Jan. 11
Herschel Murphy, Jewett, Texas.
Isabelle Myler, child, evangelist and singer, 13517 Milan Ave., Cleveland, Ohio.
Wm. O. Nease, Olivet, Ill.
Indianapolis, Ind., Jan. 4 to 18
Omaha, Neb., Jan. 25 to Feb. 8
B. F. Neely, Bethany, Okla.

Will H. and Lillie B. Nerry, 400 So. Jackson Kansas City, Mo.
G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.
C. R. Pearson, Box 23, Greensboro, Ind.
Pontiac, Ill., Dec. 10 to 31
Bloomington, Ind., January
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
Joe and Helen Peters, Olivet, Ill.
Louise Pinnell, 1247 Williams Ave., Portland, Oregon.
A. A. Price, Denton, Md.
F. E. Putney, 207 S. Milwood, Wichita, Kansas.
P. C. Ramsey and wife, 606 So. Louisa St., Shawnee, Okla.
Lawrence Reed, Newell, W. Va.
J. E. Redmon and wife, Brookville, Ind.
Dayton, Ohio, Jan. 4 to 18
Kantoul, Ill., Jan. 25 to Feb. 8
S. B. Rhoads, Pasadena University, Pasadena, Calif.
Olive A. Rife and Nina Dean, Thomson, Ga.
C. C. Rineberger, Song Evangelist, New Albany, Ind.
Oscar F. Ring, 517 Ringgold St., Cincinnati, Ohio.
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
E. A. Rodgers, 203 W. Clark St., East Palestine, Ohio
E. Palestine, Ohio, Jan. 12 to 26
C. W. Ruff, 1833 Nowland Ave., Indianapolis, Ind.
W. O. Self, Brewton, Ala.
Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.
R. A. Shank and wife, 101 N. Ogden Ave., Columbus, Ohio.
William Seal, Des Arc, Missouri.
E. E. Shelhamer, 5419 Isleta Drive, Los Angeles, Calif.
E. M. Shelton and J. P. Howe, song evangelists, 210 N. 10th St., Ironton, Ohio.
F. A. Smith, Sharon, Okla.
Guy V. Smith, Box 261, Logan, W. Va.
Burl Sparks, Song Evangelist, 125 E. 3d St., Seymour, Ind
Gary, Ind., Jan. 3 to 19
C. K. Spell, Bethany, Okla.
Dec. 12 to 28
Sayre, Okla., Jan. 1 to 15
D. M. Spell, 218 S. Semnole, Bartlesville, Okla.
Otis M. Spinks, Song Evangelist, Box 306, Shreveport, Ia.
A. M. Sprague, Manchester, Okla.
E. L. Striegel, Norman, Okla.
Fred St. Clair.
H. G. Stebbins, Waterville, Vermont.
Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich
M. E. and Della B. Stretch, El Paso, Ill.
B. D. and Margarite Sutton, 2109 Troost Ave., Kansas City, Mo.
Houston, Texas, Jan. 2 to 18
Howard W. Sweeten, Ashley, Ill.
E. C. Tarvin, California, Ky.
John Thomas, Wilmore, Ky.
Toledo, Ohio, Dec. 31 to Jan. 25
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio.
Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
N. E. Tyler, Route 1, Rogers, Texas.
W. H. Tullis, Route 1, Box 651, Pasadena, Calif.
D. C. W. Telrick and Mrs. Annie Telrick, Shawnee, Okla.
Rev. Jesse Uhler, Clearwater, Kansas.
Grinnell, Kans., Dec. 7 to 25
Wm. C. Urschel, Artesia, Calif.
N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio
D. I. Vanderpool, Joes, Colo.
Rev. H. M. Vriedenburg, 1136 Hays Ave., Racine, Wis.
D. J. Waggoner, Hamlin, Texas.
J. A. Ward, 2657 Bedford Ave., Brooklyn, N. Y.
J. C. Walker, 1330 W. 3rd St., Hastings, Nebr.
Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.
Mrs. Lena Montgomery Wallace, 702 N. Union, Shawnee, Okla.
Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
Wilmington, Del., Dec. 31 to Jan. 11
Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena, Calif.
Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
C. C. White, 4454 Conn. St., Fary, Ind.
Kendall S. White, 418 S. 4th, Bonham, Texas.
Charles Whitley and wife, Electra, Texas.
J. E. Wigfield, Burr Oak, Kansas.
Earle F. Wilde, Highlands, Calif.
J. E. Williams, Olivet, Ill.
Mrs. Esther Williamson, Singer, University Park, Iowa.
E. E. Wood, 1113 Michigan Ave., E. Jackson, Michigan.
Muskegon, Mich., Jan. 1 to 18
L. E. Wright, 1005 Mentor Ave., Wichita, Kans.
S. B. Walls, 723 North P St., Bedford, Ind.
E. H. Wreede and Chas. Regal, singer and pianist, Chowderdale, O.
A. M. Youngblood, Chillicothe, Texas.
Date G. Zeits, 516 Linden St., Lima, Ohio.

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