



HERALD of HOLINESS

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WHOLE NO. 817

"PATIENCE WORKETH EXPERIENCE"

THE gold cannot be refined except it stay in the fire. So neither can the Christian possess the fullest Christlikeness except he tarry for all the processes of grace and providence.

The plate over the baser metal may shine as bright as any for a time, but wear and test and service bring out the inherent superiority of the sterling. Likewise the grace of God which was at the first accepted on faith proves its genuineness by its endurance. William Jennings Bryan defined morality as "The power of endurance."

"I believe God will," says the young in the faith. "Of all the good things God has promised, not one of them has failed," says the dying Joshua at the age of one hundred and ten. "Lord, I will follow thee," says the disciple of an hour. "I have fought a good fight. I have finished my course," says Paul, the aged, as he looks calmly at Nero's bloody chopping block upon which he is soon to place his head.

Peter, the elder, in the assurance born of experience, said, "The Lord knoweth how to deliver the godly out of temptation." "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread," said the patriarch David.

But patience is more than endurance; it is uncomplaining endurance. It is more than feelingless stoicism; it is suffering in silence. It is more than passive surrender; it is a firm determination that God shall have His way and be glorified. It is more than the assumption of a surface calmness; it is a placidness of spirit in the deepest depths. It is more than a disregarding of unintended injury. It is the humble shouldering of the maliciously directed wrong. It is more than motionless waiting in the wake of approaching storm. It is active service in the midst of crushing care.

But how blessed it is to reach that place where you can say not simply, "I will fight," but "I have fought;" not simply, "I believe," but "I know;" not "prospect," only, but "realization." It is well to boast at the opening of the battle as one puts on the harness; but it is better to be able to boast while taking off the armor after the victory is won. The first days of the Christian life have their advantages in keenness and zeal, but the later days also have their advantages in assurance and confidence and well proven peace.

HERALD OF HOLINESS

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HOLINESS AND THE SECOND COMING OF CHRIST

WE believe firmly that "the coming of the Lord draweth nigh," and that the "signs of the times" fully justify this faith. But we do not believe that simply believing that the Lord is coming soon and being interested in the ferreting out of delicate points concerning dispensational matters prepare one for the events which this doctrine involves. And, according to numerous passages in the New Testament, holiness is the preparation involved in that requirement, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

The texts which connect holiness and the second coming of Jesus are numerous. The grace of God which teaches us to look "for the blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ," teaches as a requisite for such a hope that we are to deny ungodliness and worldly lusts and live "soberly, righteously and godly in this present world." And the same authority which tells of the glorious "first resurrection," tells us that those who have part in this preferred arising from the dead are "blessed and holy."

When Jesus comes sound doctrine, important as that is, will not be enough. To be ready and happy when Jesus comes in the glory of His second advent, we must be sanctified wholly. In saying this we have no thought of answering all the questions which might arise about "what will become of our fathers and mothers who did not have the light?" "What will become of the little children who have not reached the years of responsibility?" etc. We are thinking rather of ourselves—of the one who writes these words and of you who read them. We must be sanctified wholly to be ready to meet the Lord when He comes back to the earth again in glory and power. And it is more important that we should have holy hearts than that we should be able to place Mussolini in the category of "little Antichrists," or be able to recite figures on the number of Jews who have returned to Palestine.

Our thoughts were stirred along this line a little time ago when we were told somewhat casually by the preacher, (a member of another denomination), that he was "not clear on the doctrine of sanctification"

and that he did not profess the blessing. Then when we went to hear him preach he talked on a detailed and technical division of the general theme of the second coming of Christ. He preached a good sermon, and his effort showed a great deal of study. But we could not avoid the feeling that when he reached the conclusion he should have said: "And now, since there are so many evidences of the imminence of Christ's coming, I must go down and get sanctified wholly, as that is the only heart state that will actually prepare us for His appearing and presence." But he didn't do it. He preached as though clarity on the subject of the second coming of Christ were the most important thing in the world, and as though believing He is coming soon is sufficient preparation for the event.

And all up and down the land are preachers who are making a great deal of "dispensational truth" who are lame, indifferent, and even opposed to the Bible doctrine of holiness. We would not have them forsake their preaching on prophecy, but we would have them make the principal point emphatic. For the principal point is preparation, and preparation means holiness.

And then there are those who believe in the doctrine of holiness and who possess the blessing and live the life, who seem never to have discovered the blessed truth regarding the Lord's return. To us it seems a pity that the comfort of this blessed hope should be unknown by any whose hearts have been purified by the baptism with the Holy Ghost. For just as justification prepares for sanctification, so sanctification prepares for glorification. And just as the justified believer normally presses on into perfect love, so the sanctified believer normally reaches forth for resurrection perfection.

But furthermore, the hope of our Lord's soon coming is one of the very strongest incentives to holiness. "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." In other words, everyone who is consistently looking for the soon coming of Christ gets sanctified wholly.

So one may start with either and he will come out with the other. Start with the second coming of the Lord, and it logically and scripturally leads to holiness. Start with holiness, and it logically and scripturally leads to the second coming of Christ. All who properly cherish the hope of Christ's soon coming are driven to immediately get the sanctifying baptism with the Holy Spirit and live a holy, sanctified life. And all who obtain the blessing of entire sanctification and live the life are ready for the immediate coming of the Lord and are entitled to the hope of glory which is bound up in His coming again.

EDITORIAL COMMENTS

A correspondent says a man felt led to pledge his tithe to interdenominational foreign mission work before he joined the Church of the Nazarene, and he wants to know if this does not excuse him from the obligations of storehouse tithing. We would answer this by saying that people who join the Church of the Nazarene should fulfill all their obligations to the organization which they left in coming to us, at least in so far as paying up pledges of financial support is concerned. We can only presume that the man in question pledged his tithe for a given time. Let him go on and pay his tithe there for that given time. In the meantime, let him make as liberal offerings to the church as possible, and when his time is up, let him transfer his tithe pledge to the Church of the Nazarene. If we are to suppose that he has pledged his tithe perpetually to the interdenominational movement, then we doubt if he can fulfill such a pledge and at the same time be worth anything to the Church of the Nazarene, for his heart will doubtless follow his money. If his pledge is perpetual, he is scarcely denominational enough to be a member of a denomination. And another thing, the Church of the Nazarene was called into being to conserve and further advance the work begun by the interdenominational holiness movement, and while denominational in solidarity, it is interdenominational in the scope of its service, and its work largely duplicates that of the interdenominational holiness work. Many people believe that movements that want to be known as "interdenominational" should not undertake foreign mission work at all, as this commits them to a policy which brings them into direct conflict with denominations and creates prejudice against them. Interdenominational work should be of a temporary nature, as to organization, and when it takes on permanent form it practically becomes denominational. Take our own churches: we cannot safely open our doors to movements which have missionary attachments, for we must care for our own obligations. After twenty-eight years of experience and observation we are more convinced than ever that the Church of the Nazarene presents the best opportunity there is for a man or woman who is filled with the Holy Ghost to make his life count for the spread and conservation of the work of scriptural holiness. And the program of the church is so full and so far reaching that there is scarcely any occasion for one who believes in its doctrines, polity and leadership to go elsewhere for opportunities for service in either the home or the foreign field. Many who went out as independent or interdenominational missionary workers have, when blessed with success, transferred their work to some church in order to make more certain its preservation and continuance. And after all has been tried, it will be found that practically everything that can be done by an independent or interdenominational organization can be done better by a

church which is committed to the task in question. This applies to the work of spreading and conserving scriptural holiness, just as well as to any other matter to which you may refer, and our task can be best performed by those who are free to devote all their time, thought and abilities to our task and through our channels.

There is a peculiar factor called "unction" which distinguishes real preaching from any other form of public discourse. It is not easy to define this factor, but we know well when it is absent. Rev. O. L. Benedum of East Liverpool, Ohio, sends the following clipping from the "Two Fold Gift" which bears directly upon this point:

"A young man rises in the pulpit. You see nothing engaging in his person, nothing musical in his voice, nothing winning in his manner. He has no reputation for genius, learning or wisdom; no illustrious ancestry, secular resources or authority. He speaks; but when you come to analyze his speech you find neither logical ability nor oratorical charm in it. Indeed it may be wanting in connections, and void of new thought. Yet all listen with eager interest. The guilty are sobered, the worldling feels that he is a fool, the sinner shudders as if brought to the mouth of hell, the saint resolves to live a better life, the minister who has preached for fame turns pale, and the whole crowd trembles in the presence of God. What is the cause? We call it 'unction.' The man has been in his closet. He has wrestled with God and has prevailed. He has received his commission anew and has had fresh anointings from the Holy One. He did not tell you this, but you found it out; you detected the odor of the divine ointment as the smell of a field that the Lord has blessed. And therefore the preacher's words went forth into your heart with power, as the words of God."

The public press reports that St. Peter's Protestant Episcopal Church of Pittsburgh, Pa., is to have a dancing school. The pastor says this is a part of the program of "making the church interesting for the young people," and he says he believes the dancing school will be popular. But the dance has been associated with things on the lower plane of life—with liquor, fighting and impurity—so long that it will debauch, even under the circumstances which will surround it in a church parish house. And besides that, this is a poor substitute for a genuine Pentecostal program, such as a real apostolic church should have, and where the Pentecostal program is maintained there is never a want of interest among the young people. Young people like reality and activity, and these and other appealing qualities are present in a very blessed measure when the church is aflame with Holy Ghost fire.

THE AMAZING OFFER OF SALVATION

By A. M. Hills, D. D.

And it shall be that whosoever shall call on the name of the Lord shall be saved (Joel 2:32; Acts 2:21; Romans 10:13).

THIS great truth of God was announced three times. First it was proclaimed by the prophet Joel to the nation of the Jews some eight hundred years before Christ. Then it was announced by Peter at Pentecost to seventeen nations at once. After that Paul wrote it to the people of Rome, A. D. 58. From these facts we are warranted in concluding that there is a message of salvation for every nation and for every age of the world to the end of time.

I. There is an infinite certainty about it. "It shall come to pass." Men often say, "It shall come to pass," but the poor human arm is too short and weak to make it come true. Pharaoh, when ruling the mightiest nation in the then known world, said contemptuously, "Who is the Lord that I should obey His voice? . . . neither will I let the people go." In the process of time the impudent man found out who God was, and he did let the people go.

Some seven hundred years later Sennacherib, the mighty monarch of Assyria, defied and mocked Jehovah. But God laughed and said, "Because of thy raging against me, and because thine arrogance is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." And the angel of Jehovah smote one hundred and eighty-five thousand Assyrian soldiers in one night. When God said, "It shall come to pass," it did come to pass.

The infatuated rulers of the Jews sought to drown infant Christianity in its own blood. All they succeeded in doing was to destroy Jerusalem and overthrow the Jewish nation. Then the mighty Roman empire tried its hand at the task. But after ten frightful persecutions which were the disgrace of history for two centuries, the Galilean triumphed, and a Christian emperor filled the throne of the Caesars.

"The heathen rage, and the people imagine vain things against Jehovah and against His anointed." "Jehovah shall have them in derision." "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "It shall come to pass" for God hath spoken it. It is coming to pass before our very eyes.

How important, comparatively, is the assertion of man. Kaiser William made himself drunk with ambition for power and dominion. He coveted the world for his empire. For thirty years he undermined the Christian faith of his subjects by infidel textbooks in the public schools. He developed the greatest military machine that ever existed, and converted his nation into an armed camp, whose men were debauched with lust for war and cruelty and bloodshed. The

vain, conceited, "All-Highest," swollen with pride, boasted that he would dine at the Madeline restaurant in Paris in six weeks after the thunder bolt of war was launched, and spend Christmas in London as the ruler of the conquered realm. His intoxicated, war-mad people endorsed it all.

He that sat in the heavens laughed at the vain fool. After four years of war unparalleled for atrocity, that nation emerged from its welter of blood defeated and broken, the empire wrecked, the people impoverished, the dynasty ended, and the madcap emperor in disgrace and exile. That is the infinite difference between God's assertion and man's. When God says, "It shall come to pass," it always does come to pass. "Heaven and earth shall pass away," but not one of His words shall ever fail. It has never failed, during the ages, and never will fail until the last soul is redeemed, that "whosoever shall call upon the name of the Lord shall be saved."

II. Notice the impartial opportunity revealed by the text. It is revealed in that word "whosoever." It is the joy of my life to preach a whosoever gospel:

"Broad as the ocean,
Deep as the sea
That avails for all men
And avails for me."

I would hate to be compelled to preach a limited atonement. It would be so unlike God. He himself is infinite. His love is infinite. His mercy is infinite. His grace is infinite, and it would just comport with the infinite attributes of such a God to provide a salvation within reach of all.

I know it delights some people to talk about salvation only for the *elect*. But God says that He gave His Son for the whole "world," and "tasted death for every man" and "He is not willing that any should perish," and "Whosoever will, let him take of the water of life freely."

He tells us all to "make our calling and election sure." The only reason why some people are not elected is because they refuse to be candidates. God never created anybody to be damned. Hell was made for the devil and his angels; and God invites everybody to dwell with Him in heaven, and declares under oath that He has no pleasure in the death of the wicked. With all the emphasis of His infinite soul He cries, "Turn ye, turn ye from your evil ways, for why will ye die." "Him that cometh unto me I will in no wise cast out." If any man fails of heaven it is because he is unwilling to accept it as a free gift of God. It is because he loves sin and will have it rather than God and Christ and heaven.

Some will not be saved because they are so conceited about their respectability and morality. They imagine that they are "rich and increased in goods and

have need of nothing, and know not that they are wretched and miserable and poor and blind and naked." Then there are others who think that because they were born within fifty miles of "Flavada," they were so well-born that they do not need to be born again. Verily, the publicans and harlots, the down-and-outs, will enter the kingdom of heaven before such people; for they feel their sinfulness, and in their distress call on Christ for mercy, "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved."

III. Notice the price of this great salvation, "Whosoever shall call on the name of the Lord shall be saved." In other words, God's choicest gifts and even heaven itself is given away for the asking. And we are not told that it is some difficult kind of asking. There have lived men like Moses and David and Solomon, Paul and Milton and Wesley—eloquent sons of genius—who might have composed noble prayers that would have sounded well in the court of heaven. But most of us would be wholly incapable of any such achievement. Yet let us not be discouraged. The only eloquence God seems to require is the eloquence of penitence and faith in Jesus. "A broken and a contrite heart, O God, Thou wilt not despise." "O God, heal my soul, for I am sick." "Blot out my transgressions and cleanse me from my sin." "Create in me a clean heart, O God, and renew a right spirit within me." "Lord, save, or I perish." "Lord, help me." These are specimen prayers that reached the ear and heart of God and brought deliverance. Almost anybody could pray a prayer of three words.

Oh, thank God, we do not have to buy salvation. If we did, most of the human race would have to go to hell from sheer poverty. We do not need to buy it, or earn it, or deserve it, or be worthy of it. All we need to do is to confess our sins and plead for salvation in the name of Jesus.

IV. Notice what is involved in being saved. God can and does deliver from every kind of sin and every form of evil that would hinder our usefulness and God's glory in our lives.

1. Our sins are blotted out and remembered no more against us forever. This is called justification. Justification is that governmental act of God by which on condition of the sinner's repentance of sin and faith in the atoning Savior, God pardons his past sins, sets aside the penalty, restores him to the divine favor and treats him as if he had never sinned.

He is straightway filled with the joy and gladness of a great salvation. Old things have passed away; behold all things have become new. This first blessing is enough to make one shout the praises of God forever.

2. But there is a still greater blessing in store for every Christian who will have it, even sanctification or deliverance from the sin-principle, the propensity to sin.

This is the "salvation to the uttermost," the "cleansing from all unrighteousness." This is what Peter calls "being holy like God." A hundred passages of Scripture tell about it, and it is the blessing that gives us the purity of heart to see God and enjoy heaven.

3. God heals diseases in answer to prayer. When I was a pastor in Allegheny, Pa., there was a good Christian man who had creeping paralysis come over his lower limbs. He doctored with many physicians. The last one treated him six months, and finally said to him, "Brother, do not waste another dollar on a physician. You are helpless in your lower limbs for life." About that time a lady was speaking in Christ Methodist Episcopal church over in Pittsburgh about divine healing. His friends got him over to hear her, and somehow God's Spirit moved him to believe. They got him home and to his bed. He put his crutches in the corner, and lying there helpless, he laid his case before God and went to sleep. His wife got up as usual to get his breakfast. As soon as he waked up he knew he was healed. He leaped out of bed and ran about the house shouting, "Glory to God! Glory to God!"

A minister filled my pulpit one morning in Allegheny, and told me this at my dinner table: "I used to preach in Iowa; and I had consumption. The doctors gave me up to die, and I was so far gone that I could only speak in a whisper. One Sunday my whole congregation filed by my bedside to take their last look at their pastor and bid me good-by. I whispered my farewells to them all, expecting to be dead before the next Sunday. After it was all over and I was alone with God, He put this into my mind, 'And they saw no man but Jesus only,' and lying there all helpless, and feeling that I ought not to leave my ministry and die in the middle of my life, I just looked away to Jesus and rose up from that bed. The next Sunday I preached in my pulpit, and I have been preaching every Sunday since."

I officiated at a campmeeting in Kentucky, and one evening took tea with three ministers. One of them told me he was sick twelve years with epilepsy. He had often nearly died in his fearful convulsions; and three times he had been laid out for dead. One Miss L. of Cincinnati prayed for him and he was healed in two minutes. His testimony was corroborated by one of the other ministers.

Thirty-seven years ago I was pastor of Olivet College church, in Olivet, Michigan. Professor Joseph Esterbrook was a joy to my soul, and one of the most widely known and loved Christians in the state. This was the secret of it. About forty years before he was dying of a cancer which the whole medical faculty of Michigan University pronounced incurable. He sought the baptism with the Holy Ghost. God sanctified him and also healed him, and he lived forty years.

4. God can help in financial difficulties. There was Spurgeon who ran an orphanage, and sometimes

did not know where the breakfast for the children was to come from. One night he was telling God about it. "Lord, you have put this work on my hands and heart, and we must have help or what will become of the poor children?" And while he was praying a wealthy man was walking the street, back and forth, in front of Spurgeon's house, strangely impressed that he must go in and give the man that lived there some money. At last he rang the door bell, and asked who lived there and if they were in need. He gave Spurgeon several hundred pounds for the children because God would not let him go by until he did.

Look at Mueller's life of trust. He also ran an orphanage and told nobody but God his needs; and he prayed seven million dollars into his treasury for the support and training of the orphans.

That is the way J. Hudson Taylor ran his China Inland mission. He prayed in the support of seven hundred missionaries, asking no help from anybody but God. That is the way Kilbourn and Cowman have run their Oriental Missionary Society in Japan and

Korea and now in China. I think it is the most effective missionary work in the world. The fact is, God can manage financial difficulties that nobody else can handle.

5. God can break the chains of habit and sin in answer to prayer. Men say, "I am bound by the tobacco habit, or the alcohol habit, or the drug habit. I cannot be a Christian." There is no "can't" about it, if they only call on God for help. The Lion of the Tribe of Judah can break every chain, and bring complete deliverance. Once, preaching to an audience of three thousand, I asked all to rise who had been delivered instantly from tobacco, liquor or drug habits by the Holy Spirit in answer to prayer. Five hundred instantly leaped to their feet and shouted the praises of God.

O beloved, whatever your need in body or soul, call! call! call! in penitence and faith. God still hears and answers prayer. "It shall come to pass that whosoever shall call on the name of the Lord shall be saved."

RELIGIOUS HYPOCRISY

By Prof. A. S. London

HYPOCRISY destroys manhood. It is an acted lie. It is deception in its worst form. It wears the mask of devotion, but it is false to the heart's center. The hypocrite is the lowest counterfeit that circulates in the affairs of life. He may escape exposures and publicity, but that does not save his manhood. He is the embodiment of fraud, and nothing can be said of a man that is worse than the statement, "He is a hypocrite."

Drunkenness, profanity, vulgarity must be given higher places in the category of human frailty and transgressions than the sin of religious hypocrisy. We could have some respect for the villain who claims to be nothing, but a villain but for the character who poses as a Christian and lives a hypocritical life, we can have nothing for him except pity and contempt. There are hypocrites to be found in every walk of life. This sin is cosmopolitan. It is in society. It is in politics. It is to be found in business where the tricky traders carry on their deceit and dishonest dealings with their fellowmen. But the worst form of hypocrisy is religious hypocrisy.

Probably a definition should be given to show the difference between religion and Christianity. A person may be very religious and in no sense a Christian. James says: "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." So there is such a thing as religious hypocrisy. A person may fall and be overtaken in a fault and not be a hypocrite. The best of men may stumble and be caught off their guard by sudden temptation. But hypocrisy is cool and calculating. It wears piety and religious

form to cover up a black heart. It lacks principle. It has no convictions. It is beastly.

The twenty-third chapter of Matthew's Gospel contains Christ's sayings on religious hypocrisy. Various types of hypocrites are shown in this message. There is the proselyting hypocrite. He takes in a wide scope to make one proselyte, and when he is made he becomes two-fold more the child of hell. This kind of a hypocrite reduces religion to forms and ceremonies. To him religion is a theological dogma, and the person that does not conform to his creed is not fit for the kingdom of heaven. Christ calls this kind of a man a fool. Proselyters are pygmies fighting over a grain of sand, while the untouched beach stretches its limitless miles of rich possessions on the right and on the left.

There is another type of religious hypocrisy mentioned in this chapter. It is the formalist hypocrite. He tithes mint, anise, and cummin, and looks upon this as a sure sign of godly piety. He neglects judgment, mercy and faith. He tithes his money, but is a hard collector. He has but little heart in his dealings with his fellowman. There is more to the Christian religion than merely paying tithes into the church. Paying money into the church funds will not grant us a passport into heaven.

Another type of religious hypocrisy shown in this chapter is the self-indulgent hypocrite. He is all smiles, making the outside of the cup clean, but within it is full of extortion and excess. He lives in luxury himself and denounces the preacher and the church for anything that looks like extravagance. He sits in his comfortable home and criticizes the minister who seems

to spend a little too much money for the comfort of his family. He rides in his beautiful car, but thinks it "awful" when someone mentions the fact that the pastor should have a few more things for the convenience of his family. He is rotten inside. He is the self-indulgent hypocrite. The whole world, as far as he can see, centers around one thing, and he is that thing. This type of a character is hardly worthy of the name of a man—he is so much meat and bones.

Then there is the type of hypocrisy that devours widows' houses, and for a pretense makes long prayers. He pretends to be very devout, but is covetous. He sells out his manhood for the dollar. He may have a very sanctimonious look, but he has to be watched in his dealings with his fellowmen. It is probably true that nowhere does hypocrisy show itself more than where the dollar is involved. It seems to head the list. The man who will go straight when money is involved will in most cases go right in other matters. When he swears to his own hurt financially and "changes not," he is most likely to do the right thing at other times. The person who has to be watched in making a trade will not do to trust anywhere. In the wrestle for money a person is what he is rather than what he seems to be. Christ seems to look upon this kind of a hypocrite with close scrutiny. He says: "They shall receive the greater damnation."

Again, there is the sanctimonious hypocrite. Probably this type of a character is just as vile as the hypocrite who pretends to be very devout, but he is covetous. This form of hypocrisy seems to be a kind of post-mortem affair. He builds the tombs of the prophets and garnishes the sepulchers of the righteous, and says: "If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets." This type of a person is very kind to the dead, but is unable to hear the cry of the suffering about him. He generally wears the holier-than-thou attitude. In most instances everybody is wrong who does not subscribe to his program. Christ empties the vials of indignation upon this crowd. He says: "Ye serpents, ye generation of vipers! How can ye escape the damnation of hell?"

Of all hypocrites in every walk of life, the religious hypocrite is without question the most dangerous one. He is whitewashed with orthodoxy, but guilty of impurity; veneered with sanctimoniousness, but notorious as a shaver in a trade. He is a fault-finder, diverting the minds of the people from his sinful indulgence to their weaknesses. It seems that a person who wants to practice hypocrisy would go anywhere rather than to the sacred field of religion. If a person is not honest in this realm, where could we expect him to be honest? If he is not true when at worship before his Creator where could we expect him to be sincere? If one is false when the eye of God is upon him, will he be true when his fellowman is looking?

The Church of Jesus Christ can thrive on persecu-

tion. It always has done so, and it will still. It can stand misrepresentation and abuse. Outside criticism will not cause its downfall. The Church has never depended upon money or wealth to carry its banners through a crisis. It has flourished in poverty. History proves this to be true. But the Church cannot stand against hypocrisy. It must be true inside to withstand the onslaughts against it. When hypocrisy rules within, the Church repudiates itself. It must be solid in its inner circle. It must be faithful when no one but God sees it. The Church is not made up of brick and mortar. It is composed of the called-out ones who are true to the heavenly vision.

The world demands that the Church be clean and sincere. It says in an unwritten language that hypocrisy can be tolerated anywhere better than in the sacred name of religion. This is its tribute to the Christian religion. Religion then must be solid masonry. No stone front and brick back building in the program of the Church of the living God. It must ring true in every test and stand the scrutiny of broad daylight and be made up of faithful, conscientious men and women who strive to *be* rather than to *seem*, and whose thoughts and words and deeds can stand the final test that will be made when the God of all the earth judges every man according to his life here upon the earth.

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

(The forty-sixth week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, Job 14—20.
2. For Personal Meditation, Joel and Amos 1—3.
3. For the Evening Devotion, 2 Chron. 29—36.

Do you hear the Lord speak to you personally in the hours of devotion? "The secret of the Lord is with them that fear him" (Psalm 25: 14). Jehovah has a covenant to make known to His own people. The Revised Version renders the word "secret," "council" or "friendship." There are nineteen different words rendered secret in the Old Testament Hebrew. The one in this verse *sod*, is quite impressive. It may be translated "whisper," something told in the ear for you only. He whispers in the ear of His own children some sweet word of promise or love or reproof which no one else can hear, and probably no one else could understand. After the storm, earthquake and fire two of God's saints of old heard Him speak in a still small voice. See Ex. 33:21 and 1 Kings 19:12. To back-

slidden Israel God spoke by fire, but to His discouraged saint He came in a still small voice. May we be in such a humble, teachable spirit before Him that we may often hear His secrets whispered in our ears. Get quiet and still before Him and listen for His sweet voice in the morning hours before the many voices of the day confuse you.

II. A Choice Verse to Hide in Your Heart for Each Day

Verses for times of trouble

Sunday. God is our Hope, Psalm 42:5, repeated in 42:11 and 43:5.

Monday. God is our Defence, Psalm 62:2, repeated in verse 6.

Tuesday. God is our Help, Psalm 146:5, repeated in 144:15.

Wednesday. God is our Trust, Jer. 17:7, repeated in Psalm 34:8.

Thursday. God is my Salvation, Isa. 12:2, repeated in Psalm 27:1.

Friday. God is my Refuge and Strength, Isa. 25:3.

Saturday. For the same, Psalm 45:11.

PART TWO. THE WEEK'S VISION OF OUR LORD

Jesus the Anchor for the Storm-tossed Soul

"To them that are sanctified by God the Father, and preserved in Jesus Christ" (Jude 1:1).

"Lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:18, 19).

A great storm was raging, and a little vessel was trying to make it into the harbor. Long looked for friends were expecting soon to be with their loved ones, but would they make it? There was no hope unless the anchor would hold—all would go down. The captain orders them to cast the anchor held in reserve for such occasions. Down, down it goes into the angry waves. It seemed that they must be swallowed up. Would it stand the strain? It is caught upon the rocks and begins to tighten. The strain is more and more. The billows say we will have you and devour our victims, but the anchor only groans, "I am here to stay," and all were saved. And we have an anchor of the soul, even Jesus Christ. Then let the winds of criticism, the waves of unbelief and the storms of life beat upon our little bark, for our Anchor will hold and we shall be able to outride them all in His name. "The eternal God is our refuge, and the everlasting arms are under us."

Christ an Anchor for Those Tossed with Doubt. Jude, in writing to warn against apostasy, pictures to us a Christ who is able to preserve and keep in time of storms. He is the anchor of the soul in days of doubt and backsliding. He exhorts us to contend earnestly for the faith which was once delivered unto the saints. He warns us by saying, "I will put you in remembrance" and then recites the stories of those who were overcome by the storms. First there are the children of Israel whom God delivered out of Egypt, but

they were afterwards destroyed because of unbelief. And the angels who were in heaven and left their first state are now reserved in everlasting chains of darkness unto the judgment of the great day. And then the cities of the plains, Sodom and Gomorrah, are set forth as an example of suffering the vengeance of eternal fire. He says, "Woe unto them." They are like the raging waves of the sea, foaming out their own shame. According to the Revised Version, "hidden rocks." Doubts are like these dangerous rocks hidden just under the water in the time of storm. Many have failed to lay hold of the Anchor, Christ, and have been dashed to pieces upon the rock rather than using it as a rock to fasten their anchor to.

Christ an Anchor for Those Persecuted for Their Faith. Jude warns that there should be mockers in the last times, who shall walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But he would have them to see their Deliverer, and he says, "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." In verse twenty he tells them about the four corner pillars of the temple of faith, they are: (1) Build up yourselves in the most holy faith. (2) Praying in the Holy Ghost. (3) Keep yourselves in the love of God. (4) Looking for our Lord Jesus Christ.

Christ an Anchor for Those Tempted to Sin. This is another point that Jude presents. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Our Christ was tempted in all points as we are that He might succor those who are tempted. He is able to take us through every temptation that the enemy is able to subject us to. How we should praise Him! There has no temptation befallen us but that He is able to make a way for us to escape. If you have been overcome by the enemy turn your case over to Christ, the One who is able to make us more than victorious over all the power of the enemy. He is able for your case. Let Him help you.

*"Drifting away, a slave of the ocean,
Bound to the arms of a merciless tide;
Fast losing sight of the light in the harbor,
Sad and alone on the perilous ride.*

*"Drifting away, art thou ever drifting?
See! there's a lifeboat away on the sea,
Following over the waters, thy Savior
Tenderly calling to thee, 'Come back to Me.'
"Look into His eyes. The current is changing!
Drifting thou art toward protection and home,
Rescued from the whirlwind and wild foaming rapids
Safe into harbor at last thou wilt come."*

THE LESSON ILLUSTRATION

A fleet of a hundred vessels lay at anchor in a port of the Mediterranean sea, when a fearful storm burst upon them, and drove all save one as wrecks upon the shore. The wonder was how it could outride the storm.

On examination it was found that its anchor had grappled into another anchor which lay firmly embedded in the bottom of the sea. So every soul anchored in Christ will be able to outride all the storms of life.

DO YOU KNOW?

THAT the Nazarene Publishing House is a great success? That its advance to prosperity has been due, to considerable extent, to the fine patronage it has received at the hands of its owners—the Church of the Nazarene? No publishing house in the land can flourish unless it has things to publish. The Nazarene people furnish it with business, and the more business they furnish the more it will prosper.

Do you know that there are hundreds, yes thousands, of Nazarenes *who do not send it their printing business, nor buy books from it?* That there are thousands of holiness and other kinds of books that go into Nazarene homes, *that never came from the Nazarene Publishing House?* And—

Do you know that if you will buy every book that you purchase from the Nazarene Publishing House it can purchase it for you at such a price that it can sell it to you for the same price that you would have to pay if you bought it from some other house, and at the same time make a trifle on it, too? Whenever you order any sort of book, or Sunday school supplies, or church envelopes, or almost anything that is published or made in stationery houses, from some other house than your own, you do not save yourself anything *and you prevent the Nazarene Publishing House from making a small margin on the transaction!* In other words, you do not save yourself anything, and you lose to the Publishing House the chance to make a little commission on your purchase. Patronize your own folks, dear reader, and let us *"make one hand wash the other."*

Do you know that already the new building that houses our great Publishing Plant is rapidly being paid for, and will soon be out of debt? That already it is crowded with business, and in need really of more room? That the General Assembly would do well to authorize the extension of the building a story or two higher in order to accommodate the increasing business of this "going" church concern?

Do you know that there is a fine outside clientage that is buying our Nazarene Sunday school literature, and pronouncing it the best they have ever had? Do you know that there are a few Nazarene Sunday schools that do not use our own church Sunday school literature? That as soon as we can secure a few hundred more subscriptions for the *HERALD OF HOLINESS* it will be self-supporting financially, and not only the splendid asset that it is, as an editorial, news, and inspirational medium, but will soon begin to be an

asset in a financial way? That, strange to say, there are still a few Nazarenes who are not subscribers!

Do you know that *The Other Sheep* contains some of the finest inspirational reports from the "far flung battle line" of missions that can be found anywhere, and that almost any prayermeeting or Sunday school class, or even a church service now and then, would be wonderfully benefited by hearing some of those reports read? That such a thing would quicken the heart beat of the prayermeeting, or the Sunday school class, or the preaching service on the question of missions, and make it easier to raise the church budget?

Let us use the resources that we have on hand! Use the Publishing House, and make it serve you by bringing any and all sorts of books and supplies to your door. Use the *HERALD OF HOLINESS* by reading it and getting blessed up, and widening your vision. Then get some one to subscribe for it, and thus hasten the day when it will lift its part in a financial way. Use *The Other Sheep* by reading its reports or editorials in public, and then taking up an offering for the mission cause, you can easily raise the budget that way. All these things belong to no one but us Nazarenes, let us make the most of them!

J. G. MORRISON, *Financial Field Secretary.*

THOUGHTS FOR THINKERS

By ROBERT L. SELLE, D. D.

It is better to break a bad promise than keep it.

Some people look natural when they are acting silly.

You will be blown away if you follow "every wind of doctrine."

Some people are in bad company when they are alone with themselves.

Disbelieving the Bible does not affect the truth which it contains.

You may be better than some church members and then not have much to brag on.

Some people never know how mean they are until they see their own disposition develop in their children.

Your record will be as crooked as a "barrel of snakes" if you follow the way of least resistance persistently.

Every bench in some churches ought to be a "mourner's bench" in use all the time by some members of the church.

Daniel was safer in a den of lions than the king on his bed of ivory in the royal palace guarded by an army of soldiers.

If bees could know that it would kill them to sting people, the stinging business would stop in short order in self-defense.

If Christians would unite on earth as they do in heaven, the earth would be more heavenly and heaven more earthly.

If the modernist descended from a lower order of beings, as he says he did, it would be of interest to know how low the lowest of his ancestors was and how far below them he has descended.

The Eighteenth Amendment will be the best observed and most respected plank in the platform of our Republic as soon as the booze buyer and drinker is given an equal penalty with the maker and peddler, without pardon or parole.

ROGERS, ARE.

"O Lord of hosts, blessed is the man that trusteth in thee" (Psalm 84:12).

THOUGHTS FOR THE DEVOTIONAL LIFE

"Come Ye Apart"

By BASIL W. MILLER

God's great men have not all passed to their heavenly reward. Though the voice of Spurgeon is stilled, and the eloquence of Talmage no longer rolls from pulpit, and the tears of Moody no more fall on penitent sinners, still here and there some of the patriarchs of the pulpit are to be found. My longed for privilege of hearing that prince of expositors, Dr. F. B. Meyer, was yesterday fulfilled. His books through the years have been a source of ministerial supply as well as a blessing to the soul. For who has not been stirred while reading his notable works on the great men of the Bible? We watched him unfold the nobility of a Jacob, or expound the wonders of an Elijah, or sat with him enthralled while he unraveled some of the mysterious beauties of Jesus. Yesterday in our city, made grimy as the "world's workshop" and magnificent as the seat of learning and art, this mighty preacher, now over eighty, spoke on "Finalities in Religion." He reminded one of the picture of Moses, whose eye is not dimmed, and whose voice is not enfeebled. He told that matchless story of the nobleman who came to Christ and asked that his son be healed, and Christ said, "Thy son is healed." This faith, herein portrayed, was a finality; be doubted not, but returned in the full assurance of belief. Thus, said the preacher, should we live. He spoke of two finalities, one that of forgiveness—a completed work—and the other that of consecration—in giving once for all self and capacities, abilities and time in consecration to the Lord. To see him was a benediction; as he sat in his chair speaking, even the gesture breathed forth a holy sanctity. I would that every reader might have had the opportunity. His books should be found on the shelves of our ministers and laity.

Rev. Cortland Myer, formerly pastor of Tremont Temple in Boston, whose place is now filled by the Rev. Dr. Massee, was speaking today at the noonday meeting for business people on the greatness of the word forgiveness. He spoke of forgiveness as being freedom from the penalty of sin, from the guilt and stain of sin, and from the power of sin. As the hour of closing approached, he told of an incident which occurred in Hawaii, which illustrated the power of forgiveness. A missionary returning from the foreign field noticed a man on board a vessel sailing to San Francisco. A friendship was struck up. The friend related how years ago he was a prosperous business man in New England. But death took his flaxen haired daughter, whom he loved better than life. For three months he stared insanity in the face. Then the icy grip of death seized his beautiful wife. All possessions were sold, and for four years a derelict on life's ocean, he traveled the extent of the world. But every golden sunset, even of fabled lands, was but the flame of a veritable hell of conscience, and even the grandest scenes of life gnawed at the vitals of his soul. For four years in this pit of doom he lived. Finally he took a position with Uncle Sam in Hawaii, trying to forget. Success followed. Taft visited the islands as President—this man was in charge of the tours through the lands and amid the islands on vessel. Next the mighty Bryan came and he was selected to have charge of his tours. The first night on the pleasure vessel, viewing the wonders of God's unmarred nature, at nine o'clock Mr. Bryan excused himself, and followed by his wife, he retired to his stateroom. They heard him reading the Bible, and later when he was heard praying, all on board made mockery of his actions. The next night the same occurred. But this time all others retired to their rooms, save our lost friend. He paced the deck until twelve. Standing on the side of the vessel, the waters of the broad, placid Pacific invited him to end it all in suicide. Just as he was about to plunge overboard, muffled footsteps were heard coming toward him. Out of the gloom came one dressed in his nightclothes. It was Mr. Bryan. He tapped the friend on the shoulder and said,

"You are in trouble. I have watched you these two days. I would like to help you." The lost man replied, "You cannot help me; you do not understand. None can help me." "Ah, I have a friend that can help; it is Jesus Christ." Then taking the man by the hand, he knelt on deck and prayed, as this man said, the greatest prayer he ever heard. The doomed man accepted the friendship and forgiveness of Christ, and in a moment was transformed. He told the missionary that the mighty Bryan literally took his soul and handed it to Jesus. Blessed be the sainted memory of such a public servant. Our world needs such men, mighty in faith as well as esteemed by the populace.

Forgiveness—a word unplumbed by human experience! None but a God, through the price paid for redemption—the price of the death of His Son—can efface even the memory of the past. As Dr. Myer related that the little girl said, "There is one thing that God cannot do—He can't see one's sins when they are behind Jesus." The deepest dyed sinner cannot plunge too far down in the cesspools of iniquity, nor the mighty rise too high, nor the prodigal stray too far away into the distant lands of sin, but that God's blotting out process in forgiveness can reach them. To the woman taken in adultery He that is the "rose of Sharon" said, "Go and sin no more." To a reveling and blasphemous Augustine of the fifth century the same said, "Come, and I will wash them all away." Forgiveness—it flows out of the great ocean of the love of God, and as a rushing stream strikes the soul of the lost to cleanse it whiter than snow.

Jenny Lind, that talented Scandinavian nightingale, whose teacher seemed to have been the angels, had sung in the nations of the world. In the limelight of the most gifted audiences of the lands she had dwelt. Of her Dr. Talmage said, "To hear her is next to hearing the angelic chorus of the coming city." At the height of her fame, when nations vied with each other to out-honor the one who had dwelt under the great northern lights, she suddenly announced her retirement. She bought a home amid the hills of England to rest until the close of day. One evening as the sun was hiding itself behind the distant scenes, and was painting the sky with the deep crimson and purple tints of the City Beautiful, a critic of art found her sitting on the porch with an open Swedish Bible on her lap. He asked her what it was that prompted her retirement when she was at the peak of popularity. Pointing to the Bible, where she had been reading in her native tongue, and with the sweep of her graceful hand motioning toward the glory of the dying sun, she said, "That life—its glitter of gold, its tinsel of fame, its wideness of pleasure—was blinding me to these." The story of many a one's life would be differently told were it not for the blinding effects of this life. May our eyes see only with spiritual sight—and our ears catch only the siren voices of eternity—and our footsteps tread the path of, the just that shineth more and more unto the perfect day.

The hand of inspiration seized the pen of the ancient prophet and wrote, "Acquaint thyself with God." This is an acquaintanceship of lasting worth—it spans the gap of death—it lays the golden termini of its bridge, one on time's shore and the other on the silvery strand of eternity; and amid the scenes of the rolling away of the heavens as a scroll it alone of all friendships will stand the test. Science we know. To chart the heavens, and to trace the wild racings of the planets, and to photograph the infinitesimal path of the atom, we are able to do. We read the rock records of the earth's past geological ages, and compass land and sea to discover one new fact. At the shrine of science we worship. Literature—we have run the gauntlet of its possibilities. The emotions we have exploited. The vibrations of ether we have tuned to carry our messages. In shop and factory the din of our anvils and the clash of our machinery, in counting mart the clank of our

silver and the deadening rattle of our gold, is the melody of our life. But to know God we have forgotten. We build our ships to transmit our exports to distant lands, but we fail to take time to acquaint ourselves with God. Could science stop still, and the hand that achieves our magnificent structures atrophy, and the flaming imagination of poet lose its fire—to know God, the wonders of His love, to plumb the depths of His forgiving and transforming grace, would be of far greater value to the world than all its material progress and scientific achievements.

Dr. James McCartney, pastor of the First Presbyterian church of our city, former Moderator of the Presbyterian Assembly, and a staunch fundamentalist, said in introducing Dr. James Gray of the Moody Institute, "If our ministers and laity knew their Bibles, such Bible Institutes and Bible Conferences would be unnecessary." The Church was once an organization of one book—the Bible. As a rugged old friend said, "Way down in a little English chapel in a hidden part of Porto Rico one Sunday a lay speaker remarked, 'The church began to doubt its beliefs, and to believe its doubts.'" The result is we have lost power with man and God. The one Book is necessary. Dr. William White of the Extension Staff of Moody Institute said, "Today preachers work up their sermons, while they should get them down." When a man came to Moody in his lifetime and requested to speak in his pulpit, there was just one question he asked him, "How do you stand on Jonah and the whale?" This today is a fair test of belief in the Word God as divinely inspired.

Faith laughs at discouragements; faith makes a way when all else says "Impossible." Faith is never daunted by circumstances, nor cowed by doubt. Faith links man with God. Faith is the *sine qua non* of pleasing God. Faith inherits the promises. Faith is the dynamic for strengthening weak souls.

PITTSBURGH, PA.

LATE WORLD NEWS, NOTES AND COMMENTS TERSELY TOLD

By Rev. C. E. CORNELL

Forty first-aid stations have been installed at busy traffic centers in London.

To help teach geography, an inventor has patented a translucent globe covered with a map of the world, and illuminated from within by an electric lamp.

Preliminary statistics of the Department of Agriculture credit California with a production of 24,000,000 boxes of oranges last year and Florida with 9,900,000 boxes.

Tests by a Northwestern University professor have shown that outside noises tend to increase the speed of workers along mechanical lines, but retard brain work.

God is truth. To be true, to hate every form of falsehood, to live a brave, true, real life—that is to love God.—F. W. ROBERTSON.

Be thou strong, therefore, and show thyself a man.—1 Kings 2:2.

God is love; and to love men until private attachments have expanded into a philanthropy which embraces all—at last even the evil and enemies with compassion—that is to love God.—F. W. ROBERTSON.

Berlin's tests of small ambulances parked on street corners have proved them to be speedier in getting accident patients

to hospitals than regular ambulances that would go to the scene from central stations. The new ambulances are built on the lines of a motorcycle and carry first aid kits. They are parked on important street corners of the city.

To witness the initial haul of the present salmon season near Aberdeen, Scotland, Lord and Lady Carnegie stood ankle-deep in water until after midnight recently, and each was presented a beautiful specimen of clean-run fish. In three hauls on the River Don nearly 3,000 salmon were netted, breaking all local record for that number of hauls.

What is declared to be the world's largest searchlight is being erected at the top of Mt. Valerien, near Paris, to guide aviators. A single beam will direct night air travelers from the coast of France at the point where they arrive from England, until the aerial lighthouse at Dijon guides them on to Marseilles. The light is powerful enough to penetrate heavy curtains.

The Lord liveth, that hath redeemed my soul out of distress.—1 Kings 1:29.

To love God is to love His character. For instance, God is purity. And to be pure in thought and look, to turn away from unbalanced books and conversation, to abhor the moments in which we have not been pure, is to love God.—F. W. ROBERTSON.

The ostrich plume market centered around Oudtshoorn, South Africa has been practically ruined by the change of styles. Ostrich farmers have slaughtered their flocks to the extent of 200,000 since bobbed hair and small hats became stylish. If the old demand for plumes should revive at once it could not be supplied.

As the general church declines from spirituality, preacher timber becomes scarcer and scarcer. It takes a spiritual church to originate a desire for the ministry. A cold, lifeless unspiritual church offers no inducement to enter the ministry. But a church that is spiritually hot will inevitably inspire young men who will desire to go into the ministry. Preacher timber is getting so scarce that the future church is in imminent danger. There will be plenty of church buildings, but no preacher to officiate as the pastor. Only a great spiritual revival will save the church from embarrassment.

By persisting in a habit of self-denial we shall, beyond what I can express, increase the inward powers of the mind, and shall produce that cheerfulness and greatness of spirit as will fit us for all good purposes; and shall not have lost pleasure, but changed it; the soul being then filled with its own intrinsic pleasures.—Henry Moore.

The flag of the United States contains 13 stripes, alternate red and white, representing the 13 original states; and a star for each state in the Union. The field of the flag is the stripes, the Union is the blue and the stars. The colors of the flag are red, representing valor; white, representing hope, purity and truth; blue, representing loyalty, sincerity and justice! and its stars, high aspirations and federal union. The flag is known as "Old Glory," "Stars and Stripes," "Star-Spangled Banner," and the "Red, White and Blue."

The beautiful castle of Wilhelmsbohe is to be offered by the citizens of Cassel as a summer residence for the President of the Republic. The Emperor Napoleon III. was temporarily captive there, and it was also the home of Field Marshal Hindenburg, from which he directed the retreat of the German armies in 1919.

THINGS CONCERNING ZION

By General Superintendent H. F. Reynolds

Louisiana District

Two more District Assemblies are added to our history, the sixteenth Louisiana District and the fourteenth San Antonio District. Pastors, Rev. G. M. and Ina Lee Akin, at Shreveport, and their people took care of the assembly members and a large number of visitors in the old-fashioned way, with lodgings in private homes; and in most cases their meals also were furnished. Only a few visitors were assigned to restaurants for meals. This plan worked so effectively that only the small amount of \$15 for District Assembly expense had to be raised.

The large basement of our church, with high ceiling and well arranged, furnished accommodations for committee work and also for business sessions, anniversary rallies and evangelistic services. All the public services were well attended. Several of those who have been in attendance for a number of years persisted in stating that the attendance was the largest ever held and that this District Assembly was among the best, if not the best, of all of the assemblies of the Louisiana District.

Members of the district were much pleased and encouraged by the large number of visitors from Arkansas, Dallas and Hamlin Districts, who cheerfully rendered most valuable assistance, adding much real inspiration to the workers. Revs. Walker and Robinson and District Superintendent Oliver rendered much excellent and helpful service by their preaching. Dr. Stephen S. White of our Bethany-Peniel College set before us the importance of denominational schools, and reported the work of our college at Bethany, Oklahoma. Miss Eva Carpenter was much used of God in the assembly missionary work, giving lectures on missions. She remained over a day to assist in setting the W. M. S. more fully in order. The Chair, by urgent request, gave his missionary trip around the world.

The several committees responded quickly and labored faithfully, and their reports, together with that of the District Superintendent, showed that substantial work was being wrought throughout the district. The dollar a member for emancipation from the interest debt was adopted. Rev. W. M. Nelson was elected to succeed himself; and the two ministerial and two lay delegates, with their alternates, were duly elected to the General Assembly to be held at Columbus, Ohio, June 12-25, 1928.

The Holy Spirit was with us from the first service to the close. Many times God's blessing was so great it seemed as though we were in a campmeeting service instead of a business session. The evangelistic services (sometimes at eleven a. m. and every night) were times of strong evangelistic preaching and missionary addresses, always closing with souls at the altar seeking God for pardon, reclamation or sanctification. Let all the readers of the *HERALD OF HOLINESS* praise God for the advancement made and pray God to make His arm strong in behalf of the Louisiana District.

Berachah Home

En route from Shreveport to the seat of the San Antonio District Assembly, the writer found he could stop off at Arlington, Texas, and accept the invitation of Rev. J. T. Upchurch, President of Berachah Home, and that of District Superintendent Wiese, to visit them and Berachah Home. Arriving at an early hour I was met at the railway station and soon became an easy prey to their program, resting and sleeping a good part of the day. Then taking advantage of their further program, I gave a large amount of dictation, after

which I had the privilege of visiting the home, office and grounds, closing the good day by sharing a bountiful repast and a social hour.

Berachah Home for the unfortunate and their dependent innocent offspring, is a monument of what one man and wife by faith in and co-operation with God can accomplish for the disheartened, discouraged, disgraced and their dependents. At Berachah Home there is an abundance of land space, not only for producing quantities of fruits and vegetables, with other edibles and dairy products, but there are attractive walks with borders of beautiful flowers winding among and leading from one department building to another. Beginning with the spiritual power house (the large new tabernacle), we inspected also the prayer and printing building, and closed with the large brick structure with its homelike arrangements, so well adapted to save, equip, qualify and send them out to meet life's problems. About 80 per cent of those having passed through this institution are making good, and many of them also are being used of God in efficient service.

Surely the readers of these lines will continue to pray that God's great grace may continue upon Brother and Sister Upchurch, and their coworkers and supporters of this interdenominational work until the Master shall say, it is enough.

San Antonio Assembly

From Arlington we had an enjoyable ride with District Superintendent Wiese through the delightful and quiet but thickly populated section of Texas to Fort Worth, where he kindly saw the writer safely entrained. The writer was met at Waco, the seat of the Fourteenth Annual Assembly of the San Antonio District, by District Superintendent O. F. Hatfield and Mrs. Hatfield, and assigned to a fine room, with modern comforts, in the Adams hotel. The proprietor, Mr. Adams, not only is interested in his own church, but has an interest in other denominations who are trying to make the world better.

District Superintendent Hatfield and wife, in the absence of a pastor at Waco, very efficiently took the part of the entertaining pastor, not only in assisting our Waco church to prepare for the assembly, but they did most successfully and bountifully provide for the members and a large number of visitors.

The assembly program was begun on Tuesday night, November 15th, by the W. M. S., Rev. Mrs. Nellie A. Griswold, District President, in charge. After appropriate music, prayer and a few remarks by the Chairman of the assembly, Miss Eva Carpenter, who was missionary in Western India for fifteen years, was introduced and became the speaker of the hour. She most graphically set forth the W. M. S. and its real objective. Miss Carpenter also rendered much other valuable service, assisting in the completion of the organization of the W. M. S. Again on Friday night she was the principal speaker and brought a timely message, visualizing in the minds the success of the gospel in our work in Western India, and closed with an earnest appeal for the church to rally to the pressing needs of not only Western India, but of all our other foreign and home missionary demands.

The Fourteenth Annual Assembly of the San Antonio District opened at nine a. m. Wednesday, November 16th, with General Superintendent Reynolds in the chair. After a partial organization the Sacrament of the Lord's Supper was appropriately observed. This was indeed an impressive service, long to be remembered. The Holy Ghost was present in grace,

glory and power, and after all had confessed their faith in the crucified and risen Lord, the presence of the Lord was so manifest that an invitation was extended to all who were not saved or had not yet been sanctified, or were not walking in the light as they felt they should. The altar was soon filled with earnest, praying people, who were presenting their individual cases to God for themselves. In a short time shouts of victory were being heard, and this wonderful service continued until after eleven o'clock. However, the time taken at the opening of the assembly was time saved, for the delightful evangelistic atmosphere continued not only through the day, but to the very close of the assembly on Sunday night, when we had a most glorious altar service.

The routine work of the assembly was taken up, and although much time was given to evangelistic services and sometimes all business was set aside and it was turned into what might be termed a campmeeting service because of the manifest presence of God, yet the business sessions ran smoothly and all important interests of the assembly were properly cared for.

An unusually large number of visitors were present at different times and several stayed through the entire session, rendering most excellent assistance in the devotional, evangelistic, missionary and other services. The various departments of the church, such as home and foreign missions, orphanage, social welfare and education, all were given proper attention. Dr. Benton and Rev. Bost were the chief speakers in behalf of orphanage work, and Rev. Parrott, pastor of Bethany church, and Dr. Stephen S. White, Acting President of our college there, most effectively represented the interests of our educational plant at Bethany, while Dr. B. F. Neely and his saxophone quartet, with others, set forth the encouraging progress being made in our educational interests at Hamlin.

Rev. O. F. Hatfield was elected on the informal ballot, which was made the official ballot, to succeed himself. Three ministerial and three lay delegates, with alternates, were elected to the General Assembly. Among other interesting features of the last and great day of the feast was the recognition of three elders and the ordination of three elders, with the consecration of three deaconesses and the dedication of five little children. The invitation of the church at McAllen to entertain the 1928 District Assembly was accepted.

Both the ministry and the laity returned to their respective fields of labor and church homes with a decidedly optimistic vision, greatly encouraged, to plan and labor for and expect a great revival all over the San Antonio District the coming year. The reports of the District Superintendent and others indicated real progress was being made within the bounds of the district.

PROHIBITION AND LAW ENFORCEMENT MAKING SPLENDID PROGRESS

By REV. C. E. CORNELL

Ernest Hurst Cherrington, LL. D., Litt. D., has recently been selected as one of the contributing editors of that most excellent family magazine, the Christian Herald.

Dr. Cherrington is an international Methodist layman, the editor-in-chief of The American Issue, and a voluminous writer of effective prohibition literature. He was recently selected by the Board of Bishops of the Methodist Episcopal Church, as Corresponding Secretary of the Board of Home Missions and Church Extension, a very responsible position. The Board of Bishops named him to this high position by a unanimous vote. But after prayerful and deliberate consideration, Doctor Cherrington decided that he enjoyed a much larger field of usefulness, and declined to accept the proffered place.

"In few men of America," says Dr. Daniel A. Poling, editor-in-chief of the Christian Herald, "are combined so many native qualities with such diversified experience, nor has any man

within his heart and mind greater resources of force and power."

Dr. Cherrington's initial contribution to the Christian Herald on "Prohibition and Enforcement," is so full of fact, good sense and encouragement, that we pass it on to the readers of the HERALD OF HOLINESS as worthy of their careful perusal.

"There is a difference between complete success and substantial progress toward success. Congress prohibited the slave trade in 1808. During the following twenty years the law was flagrantly violated. Much additional legislation was enacted. Penalties were made more severe. The United States navy was brought into action to enforce the law, but slave smuggling continued for forty years thereafter.

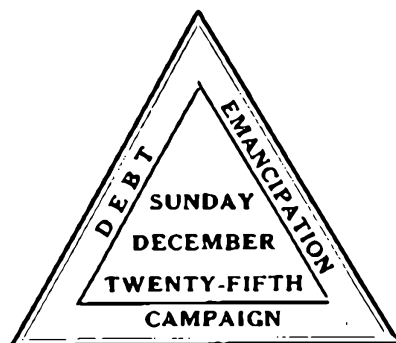
"In the light of past experiences, the first eight years of enforcement under the Eighteenth Amendment has shown remarkable progress. Beverage alcohol has been banished from the principal city streets. Its advertising has been eliminated from the press and the billboards. It has been excluded from all legitimate channels of trade. Its legal importation has been cut off. All but four states have enacted strong prohibition enforcement codes. Thousands of enforcement officials and employees, representing the coast guards, the customs, federal and state enforcement units, together with the local police, are on the alert throughout the nation, to detect violations. Penalties in the courts are becoming heavier and surer. The liquor traffic is an outlaw and those who conduct it are committing crime. Under such conditions, is it reasonable to believe that there is a greater or a lesser amount of beverage alcohol imported, manufactured, sold and consumed?

"Hotels, railroads, trains, restaurants, manufacturing plants, recreation centers, public assemblies, political conventions, fairs, carnivals, games, expositions and holiday celebrations, all show remarkably less evidence of the use of beverage alcohol. Hospital records, industrial accidents, factory absenteeism, thrift and general prosperity, have all been decidedly affected by prohibition. Anti-prohibition propaganda, describing the deadly character of present-day liquor, and insisting that there is more drinking than ever before, fails to be impressive in the light of unquestioned official evidence that the nation, under prohibition, has reached the highest general health record and the lowest death rate ever known. Prohibition, with enforcement at its worst, is preferable to government sanction with regulation at its best.

"The principal wet argument, to the effect that prohibition was 'put over', is losing its effectiveness, as the people come to understand something of the history of prohibition and the reasons for the continuance of that policy. The first eleven amendments to the Constitution were ratified by three-fourths of the states. Four states did not ratify the Twelfth Amendment. Five did not ratify the Thirteenth Amendment. Four did not ratify the Fourteenth Amendment. Six did not ratify the Fifteenth Amendment. Six did not ratify the Sixteenth Amendment. Twelve did not ratify the Seventeenth Amendment, and ten have not ratified the Nineteenth Amendment. However, forty-six of the forty-eight states ratified the Eighteenth Amendment.

"Prohibition has been a major issue in the election of the last seven congresses, each of which has shown an increased dry majority. In 1924, the organizations against prohibition openly opposed 262 dry candidates for congress. Of these candidates 219 were elected. In 1926, those organized forces openly set out to defeat two hundred dry congressmen, with the result that the present congress is drier than ever! A major effort in congress the past year, directed toward weakening the national prohibition law, was overwhelmingly defeated, while additional enforcement was easily enacted.

"Complete success in prohibition enforcement may be a long distance ahead, but the prospects for repeal were never less hopeful, while official expressions of public opinion favorable to prohibition have never been more emphatic than they are today."



CHRISTMAS OFFERING

The Best Way to Approach Any Undertaking Is from the "Try Angle"

Many from the East, South, West and North pledge their help and urge our people and friends to put forth special effort [try] to emancipate the church from debt on Christmas Day

District Superintendents Heartily Endorse

- L. T. WELLS, KENTUCKY—"It will be easy if all will try."
 J. A. WARD, NEW YORK—"We must do it. We cannot afford to fail."
 S. D. COX, MICHIGAN—"Urge every Nazarene everywhere to give."
 D. W. DOBSON, IOWA—"Want our people to faithfully respond to this appeal."
 H. V. MILLER, NEW ENGLAND—"We of New England heartily endorse it because it is businesslike, expedient and consistent. Forward!"
 GEO. BEIRNES, MAN. SASK—"In hearty sympathy. Urge our pastors and people to take good offering."
 JOS. N. SPEAKES, NORTHWEST—"Let every man, woman and child lift. It is our job to put this campaign over."
 E. E. WORDSWORTH, CENTRAL NORTHWEST—"Let us do this in remembrance of God's greatest gift—His Son, our Savior."
 H. M. CHAMBERS, NEBRASKA—"District will respond."
 HOWARD ECKEL, FLORIDA—"Owe no man anything. Let us pay up."
 EDWIN E. HALE, NEW MEXICO—"Every member from the least to greatest should rally."
 OSCAR HUDSON, GEORGIA—"Let us arise in the might of our God and smite the debt."
 C. W. DAVIS, COLORADO—"Heartily disapprove the continuance of debt. Fine time to have it paid."
 R. H. M. WATSON, MISSISSIPPI—"The logical thing to do is pay off the debt and save the interest."
 C. E. TONEY, ARIZONA—"It is of supreme importance that we free church from debt."
 J. T. MAYBURY, WASH.-PHILA—"Every Nazarene should give their unqualified endorsement."
 N. B. HERRELL, KANSAS CITY—"Final payment of old debt will mark the passing of a long night of financial depression and the dawning of a new day of better things for our Zion."
 W. M. NELSON, LOUISIANA—"Expect every man to do his best. Hard lifting will throw overboard this dead weight of debt."
 F. E. WIESE, DALLAS—"Every member should rally and make a liberal Christmas offering."
 CHAS. E. THOMSON, ALBERTA—"Church must pay its debts or be eternally disgraced. We will pay them."
 JOHN W. OLIVER, ARKANSAS—"The blessing comes when we have given to the limit. Not only should we give, but pray and believe. God wants to help us."

Evangelists Express Concern

- BONA FLEMING, KENTUCKY—"We must do this. Let us pray and plan to lift together."
 THEO. AND MINNIE LUDWIG, MISSOURI—"Thank God! There is a way. Can we do it? Certainly! Seventy thousand Nazarenes and ten thousand friends will arise as one man and do it as a beautiful Christmas Love Offering."
 FRED ST. CLAIR, WASHINGTON—"Something that must be put across. Then will come the shouting of praise to Him who has once more helped us in a time of great need."
 C. W. RUTH, INDIANA—"We can, and we must and we will do it, just as we have always by the blessing of God, met our obligations. So, unitedly we march against the foe, pay our debts and shout as we go. Of course we will!"
 J. B. McBRIDE, CALIFORNIA—"Let us make one grand effort to emancipate our beloved Zion from this ever eating cancer of debt. Let us all work and pray."
 LUM JONES, OKLAHOMA—"Shall we all say as one—count me in. Everybody at the wheel and we will move this load."

Pastors Urge Sacrifice and Co-operation

- F. R. McCONNELL, OKLAHOMA—"We will do our best to put it over. By the grace and help of God, it will be done."
 EDWARD E. MIERAS, IDAHO—"Now is the time to prove our loyalty to the church.—Should co-operate."
 L. W. DODSON, IOWA—"We are back of the General Board. We shall do our best."
 C. M. HAMMOND, MISSOURI—"Every member should make a special sacrifice and effort to give every dollar possible."
 E. R. BORTON, IOWA—"A practical expression of the profession of holiness. We are behind every move that exalts Christ."
 L. A. BOLERJACK, OKLAHOMA—"No doubt this is God's plan and should be accepted by the entire church with a response of hilarious giving."
 R. J. KIRKLAND, MASSACHUSETTS—"Our Church Board voted to push the Debt Emancipation Campaign."
 W. D. SHELOR, MONTANA—"Onward Christian Soldiers! Every Nazarene doing his bit will clear the way for future progress."
 J. N. TINSLEY, COLORADO—"Every member should feel a personal responsibility. Earnestly desire a complete emancipation from debt."
 H. N. HAAS, NEBRASKA—"Church is with you. This is the time to pay off all our indebtedness."
 H. J. HART, NORTH DAKOTA—"Church supporting any movement that will enable church to spread glorious tidings."
 WEAVER W. HESS, WASHINGTON—"A whole-hearted, united effort will make this task easy."
 J. W. HENRY, MINNESOTA—"We will pay it. United to do our part in this great interest."
 O. L. BENEDUM, OHIO—"Count on us to do our best to have a clean slate."

Laymen Say "Go On We Are With You in This Great Undertaking"

- GEO. KRAMER, CALIFORNIA—"Let us all rally to the support of our General Board. The Lord will appreciate a Christmas gift of this kind."
 CHAS. W. JONES, MISSOURI—"Make this 'Love Offering' a matter of worship, that will bless our souls and at the same time release to God as His stewards, a partial payment of His own capital."
 LEROY D. PEAVEY, MASSACHUSETTS—"The night is coming. We must do it, and do it quickly."
 ALBERT WELSH, PENNSYLVANIA—"We ought to be thankful as a church that we have no greater debt to pay—you can depend upon our church."
 EUGENE EMERSON, IDAHO—"Speed the day when we may devote our time, our energy and our faith toward the salvation of souls and not be hampered by debt."
 AMOS C. GRIFFIN, INDIANA—"It will be impossible for us to liquidate the debt we owe to our blessed Lord for the supreme sacrifice He made for us. Therefore, we will do the job before us. On to victory!"

A Christmas Gift to the Church We Love - For Jesus Sake

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter as we were closing up the campaign on the Kansas City District. I think that I told you that we made twenty-nine towns and held forty services and placed the *HERALD OF HOLINESS* in over three hundred homes. We preached to thousands of interested people. In some services we had as many as thirty hands raised for prayers. Our trip was one of delight from beginning to the end. There is no finer District Superintendent on earth to yoke up with than N. B. Herrell. He is one big fine brother, and there is not one drop of selfishness under his big hide. He is big enough to make a prize fighter, and he has sense enough to run for Congress, and grace enough to make a bishop. No man can travel for a month with N. B. Herrell and not be a better man. He is a prince among men, a high toned Christian gentleman, and he has a beautiful family. We stayed in his nice home for several days and worked out from his city and back each night after preaching.

While touring the Kansas City District we had two days in the Ozarks, and I have never enjoyed a trip more than the one into the Ozarks. We went to what they call the Rainbow Trout farms, where they raise them by the millions. We looked at rainbow trout until we were about ready to move to the Ozarks. After traveling over the United States and seeing the beautiful lakes and rivers from one end of the nation to the other, I had to go to the Ozarks of Missouri to see the most wonderful sights of my life. To see the rainbow trout by the thousands is simply putting it tame, we saw in some of the great pools as many as 85,000 in a single pool, and they were from two inches up to eighteen inches long. The farm at Roaring river is the most interesting place that we visited. There is one spring that simply makes a river, and below the big springs there is a lake and pools made with cement that contain them by the tens of thousands, and some six miles below the big spring the Roaring river empties into the Big White river. It is my conviction that if all the big springs in the Ozark mountains of Missouri were arranged to raise the rainbow and speckled trout, that one country would almost supply the country with trout. The Roaring River Development Company are planning to raise one million and five hundred thousand this year. At the Roaring River Hotel we had a great trout dinner that was simply the limit. They use the trout that weigh about six ounces for good eating, and we paid one dollar each for the great trout dinner. We saw Mr. H. A. Ross and another man put on their rubber boots and take the sein and get out in the pool

and take up at least a bushel at one drag. We had them right out of that cold spring water, just as fresh as fish can be and so good that you can eat as long as you can swallow and then want more. Mr. Ross is the manager for the Roaring River Hotel, and he is the son of a minister, and that naturally makes him a most beautifully cultured gentleman. There are no men on earth that raise finer sons than the ministers of this nation. Of course there might be an exception to the rule, but they are very rare.

The Roaring River Hotel is located at the big spring and is eight and a half miles from Cassville, Missouri, and is in Barry county. Well, now here is what I want, and it is this: I want the Nazarenes to go over into that beautiful Ozark country and buy a tract of land, say some two or three hundred acres, with a big fine spring of water on it and build a big lake below the spring, and stock it with the rainbow trout, and make it a Nazarene national headquarters. We could meet there for a great Bible Conference about once a year, and if it lasted for thirty days have someone to speak each night on some of the most interesting Bible subjects and have a great variety of the best and most interesting men that we have on the most interesting subjects: Dr. Chapman on how to run a great church paper; Dr. Ellyson on Sunday school work; M. Lunn on how to run a great publishing house; Dr. R. T. Williams to lecture each morning for a week to preachers and Christian workers; Dr. Goodwin on how to get all the Nazarenes to bring all the tithes into the storehouse; Dr. Reynolds on world-wide missions; Dr. J. G. Morrison on faith; Dr. H. C. Morrison on world-wide evangelism; Brother C. W. Ruth on the subject, Does the Bible teach the Second Work of Grace? Well, it can be done and it ought to be done. More later on this theme, as we expect to be down there next summer, and will say something more on the subject.

Well, Sunday night, October 30, at ten o'clock we left Pittsburg, Kansas, for the west. We ran into Joplin, Missouri, at 10:45 and ate supper with the Savage family, had prayers, and left at 11:45 for the long trip to Southern California. We are now headed for the west with a journey of 2,100 miles before us. We pulled into Muskogee, Oklahoma, on Monday morning at five o'clock, and drove to the new church and parsonage and stopped. Professor Messer went into the church and turned on the light and I went in and we began to sing and shout and in a few minutes we had E. W. Wells with us and we had quite a hugging spell. He showed us through the big church. Of course he insisted on our staying until after breakfast, and it was not hard for us to consent as we had been driving all night. We enjoyed

a fine breakfast. Sister Wells is one great cook and can make those old Southern brown-backed biscuits. After breakfast we had prayers and made a dash for the next stop which was Durant, Oklahoma. Well, there is no way to describe what E. W. Wells had done in one year. When he had been in Muskogee one year and six days they were in a parsonage that would do credit to any pastor in the nation of any denomination, and a church which is as fine as plenty of congregations of a thousand members could not surpass. E. W. Wells had performed at least two miracles in Muskogee, Oklahoma.

At two o'clock we pulled into Durant and spent the afternoon and night at the home of Father and Mother Messer, and we had one fine visit with them, but we were so very tired. We also met Brother Carter, the good pastor. On Tuesday morning we were up early and we are now headed for Dallas, and on we go. At noon we pulled into Arlington and had dinner with the Upchurch family, and left after dinner for the next stop which was Abilene. We spent Tuesday night with Brother Attebury, the fine Nazarene pastor. We were up early Wednesday. Our next stop was at Sierra Blanca where we spent the night and up early Thursday. We made a run to El Paso for breakfast, and left as soon as we could get out of the city. That night we stayed in Globe, Arizona, and we were up early Friday morning and made a dash of one hundred miles to Phoenix for breakfast. We left at 10:40 for Pasadena, where we arrived on Saturday morning at 2:30. More later.

UNCLE BUDDIE.

Sunday School Lesson

By M. EMILY ELLYSON

December 18, 1927

LESSON SUBJECT: Review: The Early Prophets of Israel.

GOLDEN TEXT: *God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son* (Hebrews 1:1, 2).

DURING this quarter we have studied about six of the greatest Hebrew prophets. They are Elijah, Elisha, Amos, Hosea, Micah and Isaiah. But we have barely touched on the teachings of these mighty men who were a race of heroes and fearless champions of truth. These men left an impress upon the history of the human family which shall never be erased. "The righteous shall be had in everlasting remembrance."

The first three lessons are studies in the life of Elijah and reveal Jehovah as the

NEW CHURCH AT MILO, MAINE



On November 13 it was our privilege to dedicate this splendid place of worship at Milo, Maine. After several years of struggle, seriously handicapped because of no place of worship, at last the little church now has its own home. The building is well located between the two busy little towns of Milo and Derby, the lot having been given to the church by Miss Nettie Gould a charter member.

The auditorium will accommodate about two hundred while a part of the

basement is devoted to Sunday school rooms. A conservative estimate of valuation is \$5,000, with only a total indebtedness of \$1,500 the day of dedication. Much credit for this piece of work is due to the vision and persistence of the pastor, Sister Rose McLeod.

We are now in the midst of a revival campaign with good prospects of victory. God is blessing the Church of the Nazarene in Maine. Watch the Old Pine Tree State.—H. V. Miller.

largely concern a period in the distant future. His lips were touched, not simply that his iniquity might be taken away, but also that they might be filled with messages concerning Him who, as he said, would be the bearer of our griefs and sorrows, and unto whom the nations would be gathered.

CAROLINA MISSIONARY DISTRICT CONVENTION

The Carolina Missionary District Convention, which met with our church at Charlotte, North Carolina, November 14 to 16, was a time of blessing and refreshing from the hand of the Lord. Every service was owned and blessed of God.

Dr. John W. Goodwin, our beloved General Superintendent, presided in his characteristic manner. His messages were God-given, heaven-owned and full of the power of the Spirit. His gentleness and sweetness of spirit were a benediction to all. We thank God for such consecrated leadership.

As the pastors and delegates reported we began to realize how much God had helped us, and rejoiced in His goodness to us. Two years ago, when Rev. C. M. Harrison (District Superintendent) and wife came to this great field, as far as was known there were only four Nazarenes in North and South Carolina. Today we have 278 members of the Church of the Nazarene and 620 Sunday school scholars. We have eight churches, with property valued at \$45,900. It has taken great sacrifice on the part of Brother and Sister Harrison to put this over. Today this bids fair to become one of our strongest districts. Cries are coming in from many quarters for our church. Good, strong workers are coming on the field and the outlook was never brighter. We are determined to preach scriptural holiness over this great section and get our converts into the Church of the Nazarene.

In the convention many splendid papers on various phases of the work were read by different ones of the workers. We were edified and better fitted for the battle. Brother O. L. Maish and wife and the entire Charlotte church entertained the convention in splendid style. We shall not soon forget their hospitality.

We are preparing for district organization in May. We return to our charges determined to preach a full gospel, blood red, sky blue, and hot hearted. We are determined by the grace of God to come up to the time of organization with 750 Nazarenes. Brethren, pray for us.—L. B. Matthews, Reporter.

THE KANSAS CITY DISTRICT

The Robinson-Messer campaign in the Kansas City District began on time and was carried through as scheduled with but few exceptions. Thousands of people were introduced to Nazarenism for the first time. Our pastors and people are to be commended for the way they prepared for the campaign in their respective cities. Truly all things were ready and the multitudes certainly came to the feast.

Some sixteen years ago Uncle Buddie

only true God. This is the basic truth upon which true religion rests. The demonstration on Mount Carmel, where Elijah stood alone as far as human support was concerned, vindicated both the prophet and the God he preached, and was the means of bringing the people back to their ancestral faith for at least a season. Thus was idolatry overthrown.

God's care for His own is clearly taught in Elijah's experience as he fled to Mount Horeb. Even there God's eye was upon him, and though discouraged to the extent of wanting to die, God lifted him up and put within him fresh courage which enabled him to return to his labors with renewed zeal and fire in his soul.

That God is a respecter of character rather than a respecter of persons, is taught in the exposure of official corruption in the third lesson of the quarter. Neither the rich nor the powerful have any monopoly upon God, and wherever Naboth may reside his blood will be avenged.

We discover through a careful study of lesson four that there is still a need for God-called men. God's call to preach gives authority to the message. We also find that men from various stations of life are chosen to be the messengers of God. The sheep herder of Tekoa, under divine inspiration, becomes a fearless exponent of truth, denounces the sins of Israel, and shows that luxurious habits of life, intemperance and oppression, will not be tolerated by the Almighty. They are the precursors of national downfall. When the moral life of the people is broken down there remains no foundation upon which a nation can rest.

Continuing to follow the prophetic utterances of Amos into the sixth lesson, we hear him speaking out against hypocrisy, and we learn that exterior religious observance, without an inner heart relationship to God, is contemptible to Him and is never accepted. To secure divine approval the inner life must be clean, pure and unselfish. Passing from the stern denunciations of Amos against Israel's sins, we next listen to the preachings of Hosea, who, out of a heart that had felt the keen agony of an unfaithful love, taught the people of a love that follows even the sinner to the end, God's everlasting love. Hosea does not condone Israel's sins, but emphasizes the love of God that longs for their return, and is willing to forgive if they will but repent. "O love that will not let me go."

We shall listen next to Micah as he takes up the cause of the poor and the oppressed and fearlessly challenges the rich and powerful to meet God's requirements for a truly religious life. Needless to say that both Israel and Judah fell far short of God's standards. Thus, through the shortcomings of the Hebrews, Micah teaches us the lesson that our religious performances are of no merit, unless the motive back of them has its roots in divine truth.

The last three lessons of the quarter are leaves from the teachings of Isaiah, the prince of prophets. We hear him defining the nature of true worship, and the elements of right living, and we hear him lastly counseling the kings regarding their recognition of God in their national affairs. Isaiah was the greatest statesman of his day, and his prophecies very

helped us launch the Church of the Nazarene at Georgetown, Illinois. He greatly helped us to blast out many churches on the old Pittsburgh District. He, with Brother Eugene Emerson, are the promoters of the Idaho-Oregon District which we served as District Superintendent for four years. He helped us to start the Columbus, Ohio, campmeeting, and we expect him to assist us in launching our campmeeting in the Kansas City District. We have no man that will be missed more by the holiness people than Uncle Buddie when he slips away to heaven. He never has compromised or rounded off the corners of second blessing holiness since we first met him. He is the Lord's anointed.

Uncle Buddie and Professor Messer are tied up for life or until one of them dies of old age, so says Uncle Buddie. They are always on the job, at the job, and will put the job over for the Lord and His Church. We will welcome them back to our district next June on their way to the General Assembly in Columbus, Ohio.

At the present time we have four outstanding revival campaigns going in our district. Evangelist Garrett and Professor Davis are with Pastor Kissee at Lamar, Missouri. Evangelist Winsor is with Pastor Stevens at Pittsburg, Kansas. Evangelist Harding is with Pastor Tabor at Chanute, Kansas, and the Edwards Evangelistic Party are at Iola, Kansas, where Sister Flower is pastor. The work of evangelism and church building are the two lines holding our attention at the present time.

Rev. Brice, our pastor at Lawrence, Kansas, will soon have his new church and parsonage done. Rev. Jolley of Jacksonville, Kansas, has broken ground for his new church. Rev. Menneke is overhauling his church building at Cartage until it will be almost like a new church. Plans are being perfected to build a new Church of the Nazarene at Lamar, Mo. Rev. Tabor is holding his revival in his new church building which will be one of our best buildings when completed. We are pressing the battle all along the line and the end is not yet. Rev. Savage, our pastor at Joplin, begins a revival with Evangelist McBride and Professor Childers and wife Thanksgiving day. More later.—N. B. Herrell, District Superintendent.

EASTERN OKLAHOMA N. Y. P. S. ZONE RALLY

Zone No. 3 of the N. Y. P. S. of our district met in a rally at Tishomingo on Thanksgiving Day. This was the first rally which we have held since the assembly. Rev. Mrs. Julia Standridge, our hostess pastor, had everything in readiness for the occasion when we arrived, and the opening service was held Wednesday night. Miss Verna Floyd, who is one of our much loved young preachers and also pastor in our district, brought the opening message. It was very enthusiastically delivered and was very timely and inspiring to our young people. At the close of the service one young lady came and consecrated herself to the special service of the Lord.

GENERAL N. Y. P. S. PRAYER-MEETING

Theme for week of December 11—
Fasting and Prayer for a Revival

Matt. 17:20, 21

The study of fasting in the lives of the people of God makes a very interesting study indeed. Here we have the words of the Master stating that some cases cannot be dealt with except through the means of fasting and prayer. In this respect fasting is also a means of grace to the one engaging in it.

This statement follows so closely upon the remarkable statement of Jesus concerning the faith which moves mountains, that one wonders if fasting and prayer does not have something to do with the encouraging of such faith. Certainly fasting and prayer alone will never accomplish the needed results. It is the faith that is born because of this exercise that brings the results from God.

This statement is part of the answer of Jesus to His disciples' question, "Why could not we cast him out?" His direct answer was, "Because of your unbelief" (little faith, marg. ref.). So the contrast is made between little faith and mountain-moving faith, which, given in such close connection with fasting and prayer, it appears that the lack of fasting and prayer produces little faith; but the exercising of one's self in fasting and prayer may enable one to have larger faith.

Set the day apart in which this subject is discussed as a day of fasting and prayer, when at least one meal will be omitted to pray for a Church-Wide Revival before General Assembly.



Nearly all of the societies were well represented at 9:30 the next morning, at which time Mrs. A. L. James, our zone leader, took charge of the program. After some very interesting numbers, consisting of special songs and readings, our District Superintendent, Rev. S. H. Owens, brought a beautiful Thanksgiving message. A large audience listened to this inspiring message and caught the spirit of praise and thanksgiving with which it was permeated. This was manifested by a love offering which was given for our Rescue Home at Pilot Point, Texas, amounting to \$22.18.

At the noon hour a beautiful basket lunch was spread and waiting for us just outside the church, which made us feel that in reality it was a Thanksgiving Day.

At two o'clock the program was resumed and a great time was had during the afternoon session. At 2:30 an offering of canned goods was laid on the altar for our Peniel Orphans' Home. The offering totaled about 350 cans and about \$6.60 cash to prepay the shipping expense.

At the night service Rev. Mrs. Gussie Gill, pastor of the Antlers church, brought an evangelistic message which resulted in the salvation of souls. This brought to a close one of the best rallies which we have ever held on our zone. We shall never forget the good hostess pastor and her lovely people at Tishomingo, who so gladly opened to us their hearts and homes, spread such beautiful "cats" before us, and made us to feel that we were abundantly welcome.

Our next rally will be held at Durant, February 25, 26, with our good pastor, Rev. W. A. Carter and his people.

MRS. LOIS MESSER, Reporter.

NORTHERN OKLAHOMA RALLY, ZONE FOUR

Zone Number Four held its first rally after the District Assembly at the Peniel church, October 29. The devotional services of the morning were led by Brother Jeffry, pastor of the Peniel church. Some interesting biographies were given by some of the young people. The life of Bunyan was given by Virgil Scroggs of Peniel church, and the life of John G. Paton by Miss Eva Kahle from the Cedar Springs church. These were enjoyed by everyone. We were also favored with some good special songs, one by Miss Louise Rudy of Peniel, and also one entitled "God's Ford" by the Reis sisters from the Aline church. God is blessing us and we are trusting Him for wisdom to know how to better carry on His work. Our next rally is to be held at the Cedar Springs church near Fairview.—Mrs. Carl H. Kinse.

A GREAT RECEPTION

On July 14th we were startled with the wonderful news that District Superintendent J. I. Hill was returning to the West Indies, also that he was being accompanied by General Superintendent Reynolds. Being assured they would be with us on Sunday, July 24th, we began immediately making preparation for a grand reception. I must confess it was

a time of unusual excitement, because God had answered our prayers sooner than we had expected. A few weeks previous to this we were broken hearted at the departure of our Superintendent, but this good news made some of us hold our breath; however, it was quickly changed into shouts of praises to God. In less than four hours I had scampered over the village of Tunapuna, notifying the members of our church—it was amazing to see how each one received the good news. As they heard the story their faces became about an inch broader and many of them leaped into the air so as to give vent to their feelings.

Finally July 4th arrived and the members of the Tunapuna church drove in to Port of Spain by bus to assist in this reception, carrying two lovely bouquets of flowers. Upon our arrival we found Port of Spain church decorated most artistically with flowers, beautiful palms and plants of all description. Over the pulpit hung an arch made of coconut palms, with lovely pink and white flowers looped around it. Hanging from the pulpit was a red banner attached with two cords bearing letters in yellow gold which read thus, "Welcome to our leaders." On the sides of the building were hung lovely green wreaths shaped like hearts with bouquets in center; on the right wing of the platform sat the choir, composed of about eighteen mem-

bers. In the center sat Rev. Geo. W. Surbrook and wife who were in charge of the work during Rev. Hill's absence, and I sat on the left. The congregation gathered long before the usual time for service which is 10:30 a. m. Unfortunately our leaders were a bit late and the congregation became greatly excited, each turning his head in the direction of the door. As our leaders approached, Brother Surbrook gave the signal and the congregation stood while the choir sang a special selection. Prayer was rendered, then a welcome address was given by Brother Herbert Cadogan the treasurer of the Port of Spain church; the next address was given by Carlotta Graham, pastor of the Tunapuna church, after which the service was turned over to Rev. Hill, who expressed his gratitude for such a reception, and he graciously spoke a few words introducing to the congregation General Superintendent Reynolds, whom God blessed in our midst. His message was delivered from Isa. 40:15, and illustrated by a bucket of water, also by those three favorite bottles. This day will long be remembered by many of us as a day of days. Words cannot express our gratitude to God in bringing back Rev. Hill to work among us again. God has sent him to this field in the right time, and we are sure he is the right man, in the right place, and we are trusting that you dear ones over there will give him your hearty co-operation.

Surely he needs it; it is a very hard field but he is loved by the saints, and explicit faith in God will remove every impossibility. The rapid growth of the work signifies God's approval of His coming to the West Indies. Pray that God's richest blessings may rest upon him continually.

REV. MRS CARBOTTA GRAHAM,
District Secretary, Trinidad District.

NEWS IN BRIEF

Evangelist L. D. Kirby of Owosso, Mich., is sick and in need of prayer and the kind remembrance of his brethren.

Ross B. Palmer of Johnson City, Tenn., recently sent us his testimony, saying that he was converted March 26, 1873 and that the blessing still holds good. He was sanctified wholly in September, 1900, and he asks for prayer that everywhere he goes people may see that he has been with Jesus.

A sister in Alberta, Canada, sends ten dollars for foreign missions and says, "We are not members of the Church of the Nazarene, but we look forward every week to the coming of the HERALD OF HOLINESS, and we sit down at once and read it. It is like hearing a real good sermon."

Rev. A. E. Sanner, District Superintendent of the Idaho-Oregon District, sends the following in appreciation of the kindnesses shown by friends in his recent loss of his mother: "Since the home-going of my precious mother to the More Excellent Glory, October 26, and the long, sad journey to Colorado to be by her side when she slipped away, the writer has received many kind letters of sympathy and comfort. I wish to take this means to express to one and all my thanks and appreciation for these kind words. They have helped. Especially do I wish to tender my thanks to the pastors of the Idaho-Oregon District, the district officials, practically all of whom have written the kindest sympathies, and to the district council for its vote of condolence. Also to Rev. Cortner and his good people and many friends of the Olivet Church of the Nazarene in Colorado for their many kind offices and services, and to Rev. D. I. Vanderpool, of our Denver church, for his kind message of hope and victory in the hour we had to say good-by to our dearest friend on earth. I would that acquaintances of the family would remember in prayer father, 84 years of age, who is now very lonely. But he is full of faith and of the Holy Ghost, and possessed with a living hope. A verse of an old hymn closing the obituary of mother, speaks truly for her:

*"Servant of God, well done!
The glorious warfare's past,
The battle's fought, the race's won,
And thou art crowned at last."*

Some evangelist who is in need of a young man singer who also plays the piano and has some knowledge of stringed instruments and who wants to enter the

Emmanuel

and

The Person of Jesus Christ

By P. F. Bresee, D. D.



CHRISTMAS sermon and an address by Dr. Bresee. It is especially fitting that the two should be combined in one booklet. If thousands who observe Christmas as a holiday could be induced to seriously read this sermon and address they would be brought face to face with the fact that without the Savior there would be no Christmas and that without the Christ of God there can be no Christianity. Every true Christian who reads this book will be inspired with its beautiful eloquent message.

Not only on account of its message but because of its attractiveness, is this book especially appropriate for a Christmas gift. It is bound in blue cardboard and the cover design in burnished gold. Printed on heavy, buff colored paper.

Price 25c a copy; 12 copies \$2.50, postpaid

25 or more at 15c each, postage extra

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field of evangelism will do well to get in touch with Mr. Charles Laeger, 1037 Water St., Wichita, Kansas. He comes well recommended.

CHURCH NEWS

REV. FRANK DANIEL AND WIFE—"We are returning to California for a few weeks or months as duty may call. We left Redlands soon after the assembly in June for our meetings in the South, beginning at Searcy, Ark., and have been constantly on the go for fifteen weeks. The Lord has helped us in every battle; we have had large crowds and fine interest in almost every place we have held; it has been a stubborn fight, but in spite of that souls have prayed through in the old-time way. Surely this has been one of the best summers of our lives. God has been with us and we are feeling more determined to go through than ever before—we see the need of it. We are making some dates in the South for next year and shall be glad to hear from any church or camp desiring our services. Wife leads the singing when desired. We are ready to go anywhere we may be called. We have been in the fight for twenty-five years and still love to preach second blessing holiness. Our permanent address will be Redlands, Calif."

EVANGELISTS LEWIS J. AND EDYTHE RICE—"Since our last report we have been kept busy. We have held meetings at Flora, Ill., and at Taylorville, Ill., where we had great crowds and a good meeting. Then to Cornell, Ill., where God greatly blessed, from there we went to Troy, Ohio, with our good pastor, Rev. Millard Fitch. Brother Fitch knows how to stand by the evangelists, and push and boost. We had 61 seekers with a good class of new members taken into the church, with a recall for 1929. Our next meeting was at Hoopeson, Ill. God blessed the first night and on through the meeting. There were 112 seekers and 18 new members received in the church with more to follow. The entire church voted us back for another meeting. We are now at Racine, Wis. Pray for us that God will keep us busy, on fire, and humble, that we may win some to God and to the Church of the Nazarene."

PASTOR J. C. ALBRIGHT, New Philadelphia, Ohio—"Just closed what was in many respects the best revival we have ever had here. The special workers were Evangelist E. H. Stillion, and Marsh and Ward as singers. The preaching was definite, biblical and convincing. Every message was given in the Spirit. The singing was of the highest order and the anointing of the Holy Ghost was upon the singers. A general spirit of co-operation and soul burden prevailed among our people. The atmosphere was fragrant with perfect love and beautiful harmony. The melting, surging influence of the Spirit came upon the people again and again until the scenes which followed were utterly undecipherable. There were a number of remarkable cases of genuine salvation. A class of six fine mem-

bers was taken into the church with others contemplating joining. The people responded joyfully and liberally to the financial appeal and every need was supplied. Our budget is over paid to date. 'Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.'"

DAYTON, OHIO—"November 13th we had the first service in the basement unit of our new Parkview church located at the corner of Watervliet and Revere avenues, Dayton, Ohio. We opened the church with an eight-day revival with Rev. C. A. Gibson, District Superintendent, as our evangelist, and Rev. D. M. Peffley, singer. At both Sunday services of first Sunday, we had seekers at the altar. Through the week the weather was very bad, but the attendance kept up fairly well and a few were at the altar. But on Sunday the 20th we had a good day for weather and a good day for salvation and blessing. Rev. Gibson preached a good message in the morning service which blessed the saints, and Brother Peffley sang with gracious power. In the evening God came with heavy conviction as Brother Peffley sang, and Rev. Gibson began to exhort, and without any sermon twenty-five came to the altar, almost all of whom got through well. Parkview church is only a baby of a lit-

tle more than four months, but they pray and carry on like veterans. They have erected a basement unit of their church, 54 x 62 feet, giving it height enough to have full-length windows above the grade line, built a seven-room parsonage complete, and are paying their pastor a living salary and pushing out for conquest. We had 104 in Sunday school the first Sunday in the new building and 107 the second. Our goal is to beat Hilltop church, Columbus, to 150 in Sunday school and have one hundred members in the church by next assembly. Beginning tonight we are uniting with old First church on the Westside, Rev. Will H. South, pastor, in a great union revival campaign with Dr. Goodwin as evangelist, and the Vaughan Radio Quartet as singers. With two churches in Dayton we can do just twice as much for our Lord as with the one which has been here for years. The most old First church ever had in Sunday school at one time was 170, but both churches together are regularly having way over two hundred every Sunday now and the combined membership in the two is getting very close to two hundred, and the two pastors are easily giving the Nazarene message to twice as many as ever before in the history of our church in Dayton. It pays to have a healthy, good-natured swarm once in a while in our great centers of population. Come on, Lansing and

JUST OUT! JUST OUT!!

A New Book by Rev. L. A. Reed

The Second Man

Dr. R. T. Williams in the introduction summarizes the contents and recommends the book in such an excellent manner that we quote as follows:

This little volume, "THE SECOND MAN," by Rev. Louis A. Reed, M. A., is a very striking eulogy of Jesus Christ, our Lord. The language is beautiful, the style easy, and the story runs with the ease and interest of a romance. The facts are presented in a scholarly and impressive manner, and the thought grips you with such strength as to force you to finish the book in one sitting. The facts follow one another in logical form, and carry one to a grand climax. The author first presents Jesus as the pre-existent One; second as the divine Creator; third, the Man; fourth, the Man, despised, rejected, and humiliated. He then

gives the reader a most fascinating study in contrasts and then presents the second Man as our glorious burden bearer, and finally holds Him up as our ultimate hope, and then urges us to walk as He did.

The real value of this little book lies in two outstanding facts. First, it creates in the heart of the reader a greater appreciation, a greater admiration, a more loyal devotion, a prouder love, a more consuming passion for Him. Second, it creates a deep and gripping desire to be more like Him, "The Second Man."

We especially recommend this book to the young people of our church and of all churches.

The book has 95 pages; artistically bound in board covers—a very attractive gift volume.

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Grand Rapids, Mich., and Ft. Wayne and South Bend, Ind. How about a swarm from the mother hive there?"—W. R. Gilley, Pastor.

PASTOR VERNON L. WARD, Midland, Mich.—"Last night (November 13, 1927) we closed a hard-fought battle in a

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blaze of glory and victory, proving once more that the day of revivals has not passed. Rev. P. P. Belew of Olivet, Ill., came to us 'in the fullness of the blessing of the gospel of Christ.' Operations began October 30; the saints prayed, and God gave the victory. Brother Belew is a mighty preacher of full salvation. He is not a story teller but a real Bible preacher. He is a real friend of the pastor and a great church builder. We also had with us as song leader, Miss Estella Hetzel of Grand Rapids, Mich. (217 Fox St.; S. W.). She sings in the Spirit and carries a real burden for lost souls. Any church that needs a song leader for special services can feel safe in giving Miss Hetzel a call. Let us keep this young woman busy. The Church of the Nazarene at Midland is in a beautiful spirit of unity and harmony. They gave the pastor a donation of more than \$16 in groceries one night, and the last night of the meeting a love offering of \$25.50. It can be said of these people, "Behold how they love one another." The special campaign has closed, but the revival will continue to move on. Brethren, pray for us."

PASTOR MARTHA HOWE, Mansfield, Ill.—"On November 6 we closed a three weeks' revival meeting with Rev. Mamie Burton as evangelist. The weather was perfect, and the meeting was well attended. We had been earnestly praying for an outpouring of the Spirit, and the church was once more visited by an old-time revival. Under the clear and unctuous preaching conviction settled down on the people, and many seekers prayed through to victory. We are praising the Lord for this visitation of the Spirit, and are expecting soon to take a nice class of new members into the church. We expect by God's grace to keep the revival fire burning down through the year."

PORTLAND, INDIANA—"The Church of the Nazarene closed a revival meeting here last Sunday evening with Evangelist J. E. Gaar of Des Moines, Iowa, doing the preaching. He brought the truth clear and searching. Anyone needing an evangelist or a campmeeting worker will not be disappointed to engage Rev. Gaar. He leaves nothing undone or unsaid for the salvation of souls. He is a great man of prayer. The Church of the Nazarene at Ridgeville was organized the tenth of July, by our District Superintendent, J. W. Montgomery, of Fort Wayne, Indiana. The tenth of November we were four months old. After Evangelist Fred Bouse held a three weeks' meeting we organized with eight charter members and they called the writer to take the work until the assembly in September. In August we called Evangelist C. L. Davis of Milltown, Indiana, to hold a tent meeting, which was a success. God heard and answered prayer and we added ten more to our membership, making eighteen. During this recent meeting there were eleven at the altar to be saved or sanctified, and on Sunday morning, the last day of the revival, seven more members were taken into the church, making a membership

of twenty-five in four months. In the afternoon Rev. Gaar preached on the subject, 'After Sanctified,' a message for saint and sinner. The holiness people came in from Winchester, Union City, and Portland, and our sister church, the Union Friend church, about four miles out of Ridgeville. After our assembly at Crawfordsville in September I was assigned the Ridgeville charge."—Mrs. Homer Bickel, Pastor.

NEW BERLIN, NEW YORK—"We have prospects of a good member, and it is believed by some to be the greatest throughout the entire New York District, for there was born to Rev. and Mrs. Thomas B. Greene, a daughter, Barbara Ellen Greene, on Wednesday, November 16, 1927."—Thomas B. Greene, Pastor.

AVON PARK, FLORIDA—"We entertained the assembly this year and it was splendid. We have had a really good year in many ways, the best of any. Our Sunday school has doubled itself several times this year. We attended the campmeeting at High Spring and had a good time and expect to be there another year if the Lord wills. We are now in Sebring, Florida, with the tent up and starting fine, so pray that we may plant a strong church there."—W. E. Milton, Pastor.

EVANGELIST MRS. MAE BUDD—"We wish to say we are still on the job preaching holiness. Jesus sweetly saves and the Comforter abides. After our assembly at Olivet, Illinois, we heard the 'Macedonian call' to the Macedonia church located a few miles south of Canton, Illinois. God gave us a good meeting, a few souls finding God. We then went to Dumfermlin, Illinois, to hold a meeting for our pastor there, Rev. Charles Wilcoxon. God gave us a good meeting. Some were saved and sanctified. The saints of God, friends of the church, and several of the Catholics entertained us royally, bringing in all kinds of good 'eats,' supplying our needs in general. Brother and Sister Wilcoxon are fine people to work with. We then felt providentially led to return to the Northwest District. Though rather late in the season, we started for the West, and had a wonderful trip. The weather was delightful until within sixty miles of our home at Moscow, Idaho, when it began to snow. We begin a campaign here in Chelan, Washington, October 22, with our pastor Rev. A. H. Smith."

YAKIMA, WASHINGTON—"The Yakima Group Sunday School Convention met at our church at Yakima, Washington, October 14 to 16. We had a blessed time drinking in the great truths given by Dr. and Mrs. Elyson on the different phases of Sunday school work. Our hearts were stirred, and we have received a broader vision than ever before of the work before us, and we are determined by the help of the Lord to push the Sunday school and see it grow spiritually and numerically. We were greatly blessed by the presence of our beloved District Superintendent, Rev. Joseph N. Speakes.

who is one with us in all our church interests; also Brother S. W. True, president of our Sunday school work. The Yakima group includes the churches of Yakima, Union Gap, Grandview, Selah, and Cle Elum, Washington. The pastors of the different churches led the devotional services. We were royally entertained by the pastor and the members of the Yakima church. Sunday a great rally was held in the church."—Rev. Lelah M. Palmer, Secretary, Yakima Convention.

PORTALES, NEW MEXICO—"We wish to report victory through His dear name. We have about sixty members on the church roll with 120 enrolled in Sunday school, and feel that we are steadily climbing upward. Sunday saw four at the altar, all finding victory. With such a wide-awake young man as Rev. R. C. Gunstream and his good wife at the head we are confident that with God's help we shall bring up a good report at the spring assembly. Our winter revival begins January 22, running over until February 5, with Brother and Sister Allie Irick as evangelists. Pray that God will give us a veritable downpour of His blessings and a sweep of souls in the fountain."—Mrs. A. M. Marsh, Reporter.

PASTOR W. G. SCHURMAN, First church, Chicago, Illinois—"Well, sir, some thought it couldn't be done, but it was. What do you mean? Why, Revs. T. W. Willingham and E. O. Chalfant asked us to take an offering for Olivet College November 6. You see the Central Educational Zone plans to pay the remainder of the debt on Olivet College so as to be able to report 'out of debt' at the General Assembly at Columbus, Ohio, next June. We had planned to raise our General and District Budget November 20, and it did look as if it was not the time to raise our part of the debt on the school just when we were launching plans to secure our budget. To make it still worse, neither Brother Willingham nor Brother Chalfant could spare the

time to come to First church and raise the money for us, hence the reason for asking me to do it. So Sunday, November 6, we presented the cause to our good people and secured two thousand dollars on the debt. Then last Sunday, November 20, we presented the cause of home and foreign missions to the folks and not only secured the \$6,142 for the General and District Budget, but also got the dollar a member for the deficit asked by the General Board, making a total of \$6,642 or over eight thousand dollars from our people within a month. I am sure I do not need to tell the readers of the HERALD OF HOLINESS that it represented a lot of hard work, tears and prayers, but that it pays results surely show. Then the same night, in spite of the very bad weather, we had an excellent congregation, away beyond our hopes, with seekers at the altar. God reigns, the old Book stands, the promises hold. 'Them that honor me I will honor' still pays one hundred per cent. Therefore, I will trust in the Lord and not be afraid. Our people not only die well, but they live for Him who died for all."

SONG EVANGELISTS PAUL AND DORA GEIL—"When we last reported we were in a meeting at Yorktown, Indiana, in a tent with Rev. Gray (the present pastor), as the evangelist. Brother Gray surely did some good preaching, and we all did our best there, and ended up with the organization of a church with twenty-three members. They called Brother Gray as pastor and are now building a new church and are on fire for God. He surely blessed us all in that meeting. We went from there to Argo, Illinois, with H. W. Sweeten and E'wood Taylor as the evangelists, and God gave us a wonderful meeting. We could not take care of the crowds. Sweeten and Taylor were at their best, and we closed there and organized another Church of the Nazarene. There were 124 seekers at the altar and we had a wonderful time there. The church called Brother Curtis Roach

as pastor. We went from there to our next meeting which was at North Manchester, Indiana. We stormed the devil's fort there for about four weeks and Rev. L. R. Rich, the good pastor of Huntington church did the preaching, assisted by his good wife. They surely did some good hot preaching. The tent would not hold the crowds. The last night of the meeting it was pouring down rain and the tent was packed and they were standing up outside with raised umbrellas to hear the full gospel preached. Brother and Sister Rich were at their best and a mission was organized with fifty members. We then went to Lafayette, Indiana, in a tent meeting and battled with sin and the devil there for three weeks and had a wonderful meeting, with Brother and Sister L. G. Milby as evangelists. At the close of the meeting we raised four hundred dollars in pledges for a tabernacle next year. We had to close there and go to our Indiana Assembly, but they tell us another evangelist went there from the assembly and that a church is organized now with forty members. God is still on the throne. After spending two weeks visiting my mother at Anamosa, Iowa, we went next to Richmond, Virginia, and God gave us a great meeting. Rev. Byron H. Maybury, the good pastor, did the preaching and he was at his best. Brother Maybury is a wonderful preacher, and we had a great time. God gave us victory all along the line, and several new members were added to the church. While we were there we played the xylophone and bells and sang over radio station WRVA. We broadcast two programs which were greatly appreciated by Richmond and vicinity. Our next meeting was at Cleveland, Ohio, Second church, with Brother E. W. Payne and his good people. Rev. J. A. Redgers was the evangelist, and he surely is a 'rapid fire' preacher and was at his best. God heard our prayers and honored our efforts there and gave us a good meeting, and a definite work was done. Several

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were taken into the church, and we closed with souls at the altar praying in the old-fashioned way. We are now in a meeting at Brazil, Indiana, with Brother J. A. Rodgers as evangelist at this writing, and God is surely giving us a good revival so far. Seekers have been at the altar every night but one. We close here November 27. We are doing our best for the salvation of souls and are expecting great things from God. We have had a great time in these meetings, for which we give God all the glory. Any pastor or camp that may want us will please write us at our home address, Frankfort, Indiana, or as per our slate. Meet us at Columbus."

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LAWRENCE, KANSAS—"God is surely blessing His work here in Lawrence. This is our first pastorate, and we are pleased to say that our people know God and do travail in prayer. Prayer changes things. Hallelujah! Since coming here God has wonderfully blessed. In His goodness He has opened closed doors and made possible the buying of a good location, then the building of a church and parsonage. Our location is one of the best in Lawrence and is 100 x 107 feet. Our church is a beautiful stucco building 40 x 60 feet. It is furnished with lovely walnut pews and bright colored furniture and sand tables for the primary department. The parsonage is a five-room modern house with a full basement, and is one of the nicest of its kind in Lawrence. The parsonage will be completed in about three weeks and upon completion we expect to have a great dedication service, an entire day of praise and thanks to the Lord for His rich blessings, for His goodness and mercy to us. Everyone is invited. We shall announce the date later, and we wish every pastor in our district to be present."—John A. Breece, Pastor.

COSHOCOTON, OHIO—"We are glad to report a gracious revival in the Church of the Nazarene at Coshocton. Rev. John Thomas of Wilmore, Kentucky, was the evangelist. His remarkable Bible messages were greatly appreciated by the large crowds of people who came to the church to hear him. The people came from all churches and from no church. There were a large number of seekers at the altar, many for the first time, others to be repaired, restored, or sanctified. There were two healing services held at which a number were definitely healed. To God be all the glory. One of the

most interesting services was the one held on Sunday afternoon, October 30, at which several persons were dressed in Korean costume, and Brother Thomas told of his arrest, beating and imprisonment by the Japanese. This service was intensely spiritual and missionary. At the close more than a score of young people came to the altar, thereby signifying their willingness to go out as missionaries if God should call and open the way. The people generally expressed their appreciation of Brother Thomas by an unusually large offering, and desire to have him return in the near future. Brother Thomas is especially efficient in developing faith, and in building up the people of God in 'that holiness without which no man shall see the Lord.' He also has a real message to the unsaved."—A. H. Perry, Pastor.

DECHERD AND COWAN, TENNESSEE—"We closed our four years of labor in the pastorate, Alabama District, with the close of our assembly just held in Hartselle. We received a unanimous call to return to each of the two places we served last year, but feeling God would have us come to this field we declined to accept and accepted the call to this work. We thank God that it has been our happy pleasure to labor with some of the best people there are in Alabama, and with tears of sorrow at the thought of leaving them and amid shouts of praise to God for what He had helped us to do, we loaded the family into the car and pulled out from Hartselle, where our assembly was held, for our new work. We are well located on our new work and have had two services at each place. Our first service was held with the good people at Cowan November 6. A number of the Decherd people drove over



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with us for the morning service. God helped us wonderfully as we preached from Jeremiah 6:16, and the saints shouted so until we all joined in and had a real feast from God. The people have much faith and a desire to march on to great victory in Jesus. They have given us a wonderful reception and proved their love with a nice pounding to gladden our hearts and help us over the hill. Last Sunday was our first service at Decherd. Here we have a fine Sunday school (as well as at Cowan) with the best faculty I have seen in our churches. We had a large crowd for the morning service and as we preached the unsearchable riches of Christ, tears were seen from almost every eye, and sobs went up from all parts of the building. Thank God, there are yet a people on earth that can rejoice with tears as the preacher preaches. The night service was well attended, the house almost full to capacity. The people are much encouraged and have faith for a great year. These good people also have shown their love with one of the largest and nicest poundings it has been ours to receive. Not being satisfied with breaking the record with a good pounding they have also given their pastor a nice new suit of clothes for which we are very grateful. As we knelt around the pile of good things and prayed God's blessings upon each giver our hearts were melted to pieces and we praised Him, the giver of all good gifts, for the privilege of having a place in His vineyard to labor for lost souls. We feel as did Peter as he viewed the wonderful scene of the transfiguration when he said, 'It is good for us to be here.' These good Tennessee Nazarenes know as none others do how to take care of their pastors and gladden their hearts above measure. God bless them abundantly and add to their tribe."

—J. E. Smith, Pastor.

EVANGELIST LON R. WOODRUSE—"We have just finished two weeks in Borger, Texas. After facing the enemy's opposition, in the form of high rent, transient crowds, and general indifference to religion, we came away conquerors in Jesus. Ten prayed through to definite old-time victory and nine united with the church. All of these were heads of families. Brother Dixon resigned as pastor and Brother Wooten was appointed as temporary pastor until the arrival of the District Superintendent, H. C. Cagle. We are now en route to Plainview, Texas, to begin a two-weeks' meeting with Brother Hocker, starting November 27. We are stopping three days in Memphis for a zone rally of the N. Y. P. S. This party consists of W. F. Cleghorn, leader; Brother and Sister Price, singers, and myself."

OXFORD, NOVA SCOTIA—"In spite of very adverse industrial conditions and the heavy migration continually taking the people from home and native land, we are still on the map here. Through the good offices of some of God's faithful stewards we were enabled to visit our native land once more during the past summer, and enjoy the society of the saints on several camp grounds and in several churches. We were away for ten weeks,

but ours was not an idle vacation, as the Lord found plenty for us to do. This was especially so at Old Douglas camp in Massachusetts, where the management honored us with the privilege of preaching twice and leading the six o'clock morning prayer meetings. We enjoyed this privilege very much indeed, for at least one reason, if not more: It gave us the opportunity of declaring the gospel to many of our relatives and companions of our early youth who still remain unsaved. We shall not soon forget

the kindness of those in authority who made this esteemed privilege a possibility, for we love to preach the gospel of Jesus Christ more than we love our necessary food. We also visited the camp meetings at North Reading and Smith's Mills, Massachusetts, and were present for the entire time at Leslie, Maryland. In all of these we saw many souls saved and sanctified, and became acquainted with many saints whom we had never met before, all of whom treated us in the manner of heaven's royalty. What a



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wonderful people God is raising up these last days, and what a wonderful responsibility He is placing upon us, and how we must needs sacrifice and forget self in order to bear that responsibility before men, and be able to carry its fruitage as a conquering prince before the judgment throne. We were especially surprised and enamored with the country in Maryland and Pennsylvania, and we fell so deeply in love with the people that we shall not be able to fall out again. We hope and trust it may be God's will to open up the way for us to reside and labor in that district in the not distant future. We arrived back in Oxford September 7 and found our church people well, though some were gone away to other parts. Our people do not and cannot stay with us, and we find it difficult to keep the ranks filled up. However, there is the spirit of optimism in the air and province-wide

gossip has it that we are at the dawn of an industrial revival which will make this corner of the earth a veritable Eldorado. A little watchful and patient waiting, we think, will be needed to make this gossip a certainty. With all the profit and pleasure of the past summer and early fall, our hearts have been made sad and anxious over the disappearance of our son Secoy Hillery. He disappeared from Quincy, Massachusetts, last June, and we have no idea of his whereabouts. All we can do is to pray that God will reclaim him and cause him, if alive, to let us know where he is. We covet the prayers of all God's saints for the recovery of our son."—Joseph Richardson, Pastor.

EVANGELIST N. S. PULLIAM—"The meeting at Pine Forest, Alabama, started with old-time victory from the beginning. It lasted ten days and there was hardly a fruitless service during the entire time. Although the attendance was small, God was honored and His Son glorified. Such praying through to victory followed by shouts of real joy, the writer has not heard for some time. But when we remember that this old camp site was founded years ago after much prayer and agonizing before God by such godly men as R. M. Guy and others, it is no wonder that the old-time power will accompany the faithful preaching of the Word. Also, when I remember the promise I made God last summer in Miami, Florida, when I was thought to be dying with brain congestion, that if God would

spare and heal me I would give the devil all the trouble possible. God most wonderfully healed me and this was the first revival I have held since. So now I am on the firing line to go anywhere to preach this old-time gospel of full salvation that I have been preaching for more than thirty years. Brethren, if you want me, write me at Robertsedale, Alabama."

DARLING, PA.—"Sunday night, November 13, marked the close of a very successful revival meeting at the Darling Run Church of the Nazarene, near Warsaw, Ohio. Evangelist D. M. Peffley preached a full gospel, uncovering sin, showing the need of repentance, also insisting on the need of being sanctified as a second definite work of grace. Brother Peffley is a faithful friend of the pastor wherever he preaches, and strives to bind the pastor and people together. The altars were lined nearly every night during the two weeks campaign. Many backsliders were reclaimed and believers sanctified, and a number from surrounding churches received definite victory. Five additions were made to the church."—Clarence W. Perry, Pastor.

DUNCAN, OKLA.—"We are starting off the new assembly year with great victory. Our people are loyal and spiritual and work harmoniously. I have never seen a membership love one another more and stand by the work and pastor with their prayers and money better than the Duncan Nazarenes. Recently we had with

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(Former Editor of the Herald of Holiness)



A SECOND edition of this booklet formerly published under the title "Beauty For Ashes." It occurred to us that inasmuch as the first edition has been out of print for about ten years and in view of the fact that we have had no writing of Dr. Haynes' in our list of publications, this booklet should again be put into circulation.

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us G. W. Branon, District Evangelist of the N. Y. P. S. of the Western Oklahoma District, and Joseph Ilege, both of Bethany-Peniel College, in a rally of the N. Y. P. S. They are promising young ministers and are full of the Holy Ghost. They preached with power. God put His seal upon the services by sanctifying some souls. The saints were greatly blessed and many shouted the victory. Our young people are very much encouraged and we look forward to one of the best years ever enjoyed by our N. Y. P. S. We had a great service Thanksgiving evening, with special singing appropriate for the occasion. The reading of the Word by Brother Win'gar, one of our members was very effective. The saints testified and prayed and rejoiced. Mr. Davis and two daughters of the first Christian church and other visitors were with us. Mr. Davis' daughters played and sang a special number. Mr. Davis remarked that the devil may have been after the Nazarenes during the day but he was certainly not around that night as it was too hot for him. The Duncan church has called Rev. Lum Jones for a reviva beginning February 15th. We request prayer that God will give us a revival that will shake this oil town until gushers of salvation flow and men and women are saved in the old-fashioned way. This is our third year here. God has mightily blessed us. We are up with our home, district and general apportionments and have money in the treasury. We are looking for greater things ahead and the soon coming of our Lord." —Arthur Green, Pastor.

BILLINGS, MONTANA—"The Church of the Nazarene in this beautiful little city just enjoyed another revival season, closing Sunday night, November 20. This was the fourth revival effort here in a year. In some respects it was the hardest fought battle of all. However, the saints held on in prayer and faith and victory broke in on us at the last service. Not that this was the only victory during the meeting, but the greatest victory was reserved for the last service. The weather was against the meeting almost all the time. We had snow ten days of the two weeks and rain on two other days, with streets covered with ice and snow. This condition cut our attendance down, not a great number of unsaved people in any of the services. The church was blessed and edified and some souls were saved and sanctified. There was a special prayermeeting each morning, including Saturdays and Mondays, at ten o'clock, which proved to be a great blessing. These morning meetings were well attended and we never heard more earnest praying. One soul was saved and two were sanctified and several anointed for healing at these prayer services. Twelve stood for prayer on the first Sunday night; the evangelist had to quit in the middle of his sermon to pray seekers through on the second Sunday morning; a splendid break came at the last Sunday night—these were the outstanding services of the meeting. On Armistice Day we held an all-day meeting with good results. Our Laurel (Montana) Nazarenes came up for the day and

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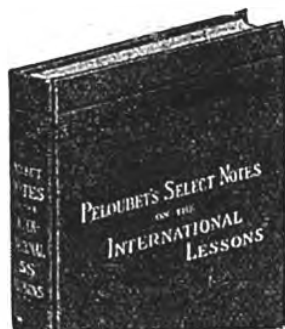
people came from other churches and in all God blessed the day to our hearts. Rev. George Beirnes of Murlatch, Sask., Canada, was our evangelist, and Rev. F. L. Van Hecke and wife of Fairview, Montana, looked after the singing. Brother Beirnes did some very fine preaching which was appreciated by our people. The Van Heckes did much for the meeting in prayer and song, also Brother Van Hecke preached two nights and God blessed his messages. At the close of the meeting we were happy to receive seven very fine folks into church membership. We have arranged for two more meetings, one with John Wesley Henry, of Minneapolis, next spring and the other with the Chatfields next fall. We are surrounded here with modernism enough to damn the whole nation and our best way to combat it and answer it is an old-time revival of full salvation. We covet the prayers of the saints everywhere."—W. D. Shelor, Pastor.

GLENN'S FERRY, IDAHO—"From August 18 to September 18 there was waged a home mission campaign under auspices Idaho-Oregon District, with district tent in the railroad town of Glenn's Ferry, Idaho. Our workers were Rev. Lewis E. Hall, evangelist, and Rev. W. D. Godfrey and wife, singers and musicians. This was a straight pioneer meeting, for we didn't know a soul in the town when the tent was put up. It has practically only a railroad population with fifty per cent of this Mormon. These workers rendered splendid services, and the Lord crowned their efforts with good success. After three weeks of hard battling, things broke up the last week, and especially

the last Sunday. There were many personal victories of salvation which are interesting to tell, but space forbids. A new church was organized with twenty-seven charter members. The writer has visited the new church several times since the organization, and there is in this people, just newly brought into the light and liberty of salvation, that devotion and consecration which will win. They have everything ahead yet to secure, as to property. But they will do the job. Pray that this new lighthouse may win many other homes and hearts in that wicked little city to the Lord. Rev. W. A. Benfield and his good wife have been secured as pastors. May God use them greatly in this needy field."—A. E. Sanner, District Superintendent.

FLOY, ARIZONA—"Well, thank God that He still answers prayer. A short time ago we invited W. R. Edwards of Chino Valley, Arizona, to come up and give us a meeting. He wrote us that he would be here on November 12 to begin the meeting. We got everything in as good shape as we could and, trusting God for the rest, we waited as best we could for the twelfth to roll around. Brother Edwards came, conviction settled on the people in the first service, and has not turned them loose yet, though the meeting closed last Sunday night. The results were wonderful; the power of God was manifested at every service. We are a little rural settlement thinly populated, but the folks turned out well. There were several reclaimed and four were sanctified. The last night of the meeting was great. Four little girls and two grown men all prayed through, and also

one boy got sanctified, and sinners stood up and asked for prayers. This meeting will never be forgotten in this world, and we believe that some of its attendants will walk the golden streets in the world to come. Brother Edwards left every one here loving him and begging him to come back again. We hope to organize a church here soon, as we have ten good Nazarenes here now and some more coming."—Mattie Key.



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BOONVILLE, INDIANA—"The second Southwestern Indiana Group Meeting for the assembly year was held at Barker's Chapel church on November 7 and 8. The meeting was held in our newest church, which is about eight miles from Evansville, Indiana, on the Henderson, Ky., road. This church was organized about two months ago and has been doing good work for the Lord. This truly was a great meeting from start to close. On Monday night the service began with singing led by Rev. L. O. Green, after which Rev. R. F. Johnson brought the message of the evening. On Tuesday morning service opened with devotionals led by Rev. J. H. Garrison, after which a praise meeting was enjoyed by all. Rev. E. M. Cornwell brought the message of the morning. After a good breakfast dinner, service began with devotionals led by Rev. C. C. Davis. Then came the best of all when five local preachers gave ten minute talks, a blessing to all who heard them. The afternoon message was brought by Rev. D. A. Weida. At 7:15 o'clock the great closing meeting began with a rousing song service led by Rev. R. W. Hertenstein. After a special song by the people of Barker's Chapel, prayer was offered by Rev. Cornwell. Then came a song by the preachers' trio, followed by a great sermon by Rev. L. O. Green. And best of all, seventeen responded to the altar call. This was a great group meeting. We meet for our next one at Princeton, Indiana, in January."—D. A. Weida, Reporter.

MUSKOGEE, OKLAHOMA—"Since we last reported through the HERALD OF HOLINESS we have finished our nice new brick church, forty by seventy, with complete basement, also a nice six-room parsonage. Both these are well worth twenty-five thousand dollars. We have just closed one of the greatest meetings that we have had since coming to this people, with our old friend Rev. A. G. Jeffries of Sherman, Texas. As many of our people know, he is a great preacher, and his health seemed much better during the stay with us than it had been for a long time. The last night of the revival will never be forgotten. As he brought to the people his message on the unpardonable sin the people rushed to the altar until we had to make more room for them. And almost all of them found the Lord. God bless dear old Brother Jeffries. More later."—E. W. Wells, Pastor.

EVANGELIST J. S. WALLACE—"We last reported from Beech Grove, Arkansas. From there we came to Johnston City, Illinois. This was a home mission campaign. The enemy was encamped on the place and put up a stubborn fight, but we went in believing in our God, and while the enemy contested every inch of the ground God came and many precious souls were saved. Our next meeting was with the Church of the Nazarene at Royalton, Illinois, where Rev. Condon Arms is the good pastor. Here we had one of the best meetings that the church has ever had, so most of the church people tell us. This is our second meeting with this people in a year. Our first was in a mission hall. Now the church

has a neat little tabernacle. God was gracious to us. He surely hears and answers prayer. Our souls were refreshed and many precious souls plunged into the fountain. We have a few open dates. Anyone desiring us address us at home, Carterville, Illinois."

PASTOR ELBERT SHELTON, Hamden, Ohio—"This is our third year with these good people and is the best year of our ministry. God has graciously blessed us. With the assistance of J. W. Lewis and wife of Bethel, Ohio, as singers, we conducted our spring meeting. God won-

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derfully helped us in message, and the Holy Spirit sent conviction to hearts, and a good number of folks found God. In June, with our coworker, Rev. J. V. Cook of Marion, Ohio, we conducted a meeting in a large hall at Hamden, Ohio, nine miles east of Radcliff, and organized with some as fine folks as you can find anywhere. They believe in the old-fashioned John Wesley type experience of holiness. Our good District Superintendent came the last night of the meeting, organized, and gave us lots of encouragement, appointed the writer as pastor, and we have had some wonderful times preaching, praying, and shouting with these folks. We have just purchased a good lot in as fine a location as can be found in town, and the church building is now under headway. In August we held our annual campmeeting in the tabernacle at Radcliff. Our workers were C. C. and Flora Chatfield. We had a good camp, many finding God in pardon and purity. The Chatfields did fine work and they will be with us again next August, D. V. We just closed our fall meeting at Point Rock, which we conducted ourselves, and by the help of God it proved to be the best we have seen there during our pastorate here. The folks there say it was the best meeting they have had for years. A number found the Lord in the old-fashioned way, amid shouts of victory and screams for mercy. The glory came down in a mighty tide,

prejudice was broken down, folks attended that had not been there for years, and the end is not yet."

EVANGELIST STELLA B. CROOKS—"I closed a three weeks' meeting in Dodge City, Kans., Oct. 23, with Rev. H. S. Hester and wife. This meeting has been reported. We were glad to be with them in this battle. God gave some gracious victories. We are sure there were some prayers that went up that have an answer yet to be realized. Then I came on to Garden City, Kans., Oct. 30, with Rev. E. B. Hackley, pastor, Rev. Sterling C. Lansdowne of Wichita, Kans., in charge of the music. Mrs. King of Bend, Kans., pianist and children's work. There was a big program on in town that made it difficult to get our meeting started. Brothers Hackley and Lansdowne literally sowed the town down with advertising. Then we went to prayer. God did the rest. Faith and works go together and prove up nicely. People came. The Holy Ghost put on conviction. Many yielded to God. Restitution was made. It took one man back to Texas. Old scores were settled; apologies were made; a regular get-together time in the Lord. Only eternity can register these far-reaching victories. It was certainly refreshing to see some dig deep and strike the Rock. We left many shouting the victory while others were bent under the burden of sin and carnality like an old oak in a

storm; but we believe ere we return to them next April many will be standing straight for God and holiness. I cannot justly report this meeting; it was a real work of the Holy Ghost and it is impossible to put it on paper. The calls to prayer in the parsonage and elsewhere were many. It was very difficult for Mrs. Hackley to prepare meals, and often when they were prepared and served someone would leave the table (if we had come) under the burden of prayer. One all night of prayer in parsonage will never be forgotten, and God alone can tell results of same. The next day was a real pentecostal time. Pentecostal confessions, and pentecostal prayers bring pentecostal victories every time. I say *glory!* This was my third trip to Garden City. I had been here on two other occasions for the General Board of Foreign Missions. Misses Ruth Williams and May Burach will remember the date when we arrived—no place and no one to care

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for us. We were located in the old Wind or hotel in the attic with the mice and dust on some old cots for beds. God met us saying the 'winds are contrary but I am with you.' The little company of newly organized Nazarenes said we might give our missionary message, but they did not have a dime for an offering. At 6:30 in the evening we put on a street meeting and got our crowd, then proceeded to the hall for the regular evening service. God came on the scene, giving about five hundred dollars for India and an altar full of seekers. We have told this incident many times with a longing to go back to Garden City. This was the time. At that time the Nazarenes were in a big old hall on the second floor. On this trip I found them in a beautiful and commodious church building. I am rejoicing that Brother and Sister Hackley ever went to Garden City. He is a real pastor. They have a vision for that work and God is answering prayer. I never worked with a more faithful corps of workers than we worked with at Garden City. God bless them all. I bade the folk good-by and rushed to my train for Ontario, Oregon, where I should have begun the date we closed at Garden City. I am writing this on the train, and expect to get into Ontario this evening in time to fill the pulpit, though two days late—a thing I never have done before. But this was an un-

usual case, and it will be all the way through, and that God will give us some very unusual cases in the Ontario meeting. Had I not known Brother Finch of Ontario to be a man of prayer and of spiritual discernment I could not have stayed and seen this last week of victory. Answers to prayer is my cry."

PASTOR LEWIS H. BACHILLER, Kalamazoo, Michigan—"During the last of October and the first of November, we had with us Rev. W. O. Nease, a mighty man of God and a powerful preacher, and never in the history of my ministry and experience have I seen a meeting like it. I wish to recommend this brother preacher to our brethren who do not know him, for our pastors should keep this man of experience constantly busy in the work. Brother Nease is a radical preacher—radical I said, not fanatical. There is a difference between the two. He is a courteous preacher, yet he brings the old gospel hammer down with tremendous force. He is an interesting preacher, there being no danger of any in the congregation going to sleep under his preaching. He is a pastor preacher. I mean by this he does not try to win the hearts of the people away from the pastor, but rather binds pastor and people together during the meetings. When Brother Nease is gone both pastor and people want him to return at a future date.

His messages to the backslider are pungent, bringing mighty conviction upon such hearts, and you can bank on it they are going to come through clear as crystal when once they land at the mourner's bench. When he preaches on holiness there is no uncertain sound and the messages on the second coming of Jesus are most blessed of God."

PASTOR LEWIS T. CORLETT, Dover, New Jersey—"Nov. 13 we closed a revival campaign with Rev. B. H. Haynie, of Wollaston, Mass., as the evangelist. We had known Brother Haynie in the South, and it was a great privilege to have him with us in a meeting. He labored faithfully and the church backed him with their prayers and labors and God gave the increase. The last night of the meeting the hall was crowded and 17 knelt at the altar and all but two prayed through. In spite of quite a little rain there was good attendance and a number of seekers. Our hall is on the second floor, which made it a little difficult to get the people in. Yesterday it was our privilege to receive a class of 19 into church membership the most of whom had been reached through the revival. A few more will join in the near future. This makes 23 members that we have taken into the church since taking the pastorate in July. There were 34 subscriptions secured for the HERALD OF

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HOLINESS. The church invited Brother Haynie to come back again after they had a church building. The revival continues. Nine were at the altar last night and all prayed through. This is my first report since coming East and taking the pastorate here, but I wish to let the readers of the **HERALD** know that both the District Superintendent and the church have given us a hearty welcome and are standing by us nobly in the work. The Sunday school and church attendance is growing and we have reached the place where we cannot accommodate the people in our hall; and as we cannot rent anything larger we must rise and build. The people have a mind to build, and by the help and grace of God we expect a church building in Dover in the near future."

TELEGRAMS

OMAHA, NEBRASKA

Central church organized November 27 with splendid membership. Fine Sunday school rally, over two hundred in attendance, directed by the superintendent, Dr. Ward. A precious spirit on all services. Marvin S. Cooper takes pastorate and doing excellent work in establishing church.—H. M. Chambers, District Superintendent.

AKRON, OHIO
Mrs. Carrie Sloan has just closed a fine meeting at First church, Akron, with many seekers and good class received into membership. The church has called Dr. J. H. Sloan for pastor, and are expecting he shall prove the efficient leader for the church he has been on the district.—I. B. Smith.

MALDEN, MASSACHUSETTS

Just closed wonderful revival with Charles Stalker, evangelist. Church and vestry filled to capacity. Over one hundred seekers. Church greatly revived. Results far reaching in community and other churches.—Pastor K. Hawley Jackson.

RICHMOND, KY.

Wonderful revival closed last night. L. G. Milby fine evangelist. Five thousand dollars raised on church debt. Many seekers and fine class members. Pastor's salary increased ten dollars week. Church helped all lines. Report follows.—Glenn E. Miller, Pastor.

DANVILLE, ILLINOIS

Campaign for general interests Chicago Central District under good headway. Making plans to co-operate in doing our part in getting the \$1.00 a member for the Annuity deficit. Brother Schurman and First church, Chicago, raised more

than six thousand dollars; G. B. Williamson and Austin church, Chicago, raised about two thousand dollars; Harry Morrow and Woodlawn church, Chicago, assisted by Dr. J. G. Morrison, raised about two thousand dollars; Pastor J. E. Williams and Olivet church, assisted by Dr. J. G. Morrison, raised about fourteen hundred dollars for the budget. We are getting a good start.—E. O. Chalfant.

ANNOUNCEMENTS

NOTICE—I have open dates for revival work as song evangelist and guitarist for December and January. I have had fifteen years' experience. Write me for dates.—Bilsh R. Shaw, 1518 W. Vermont St., Indianapolis, Ind.

NOTICE—We are glad to announce that Rev. Harry J. Elliott of Nampa, Idaho, is again in the evangelistic field, after the recovery of his health. He needs no recommendation. He is one of our best evangelists and any pastor who is fortunate enough to get him for a revival will not be disappointed.—Edward E. Mieras, Pastor, Nampa, Idaho.

NOTICE—Special revival services are to be held December 4 to 19 at the Church of the Nazarene, Worcester, Mass., Moen Memorial Chapel, Chestnut street. Professor C. C. Rinebarger, evangelist; Rev. Edward E. Martin, pastor. These services are being sponsored by the Y. P. S. Services every night with the exception of Friday nights.—Laura Crouse, Secretary Church Board.

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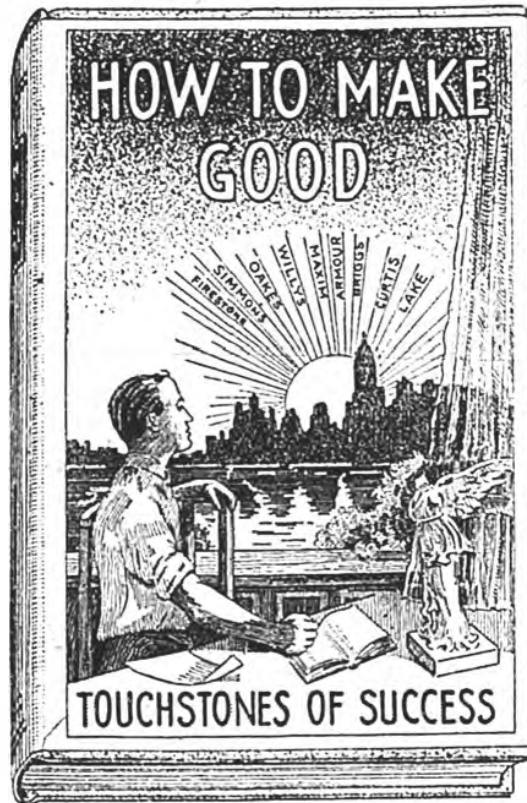
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GENESIS, 2, 3. *The first sabbath. Institution of*

of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you

it was parted, and became heads.

11 The name of the first that is it which compasseth land of Hav'i-lah, where there is bdellium and the

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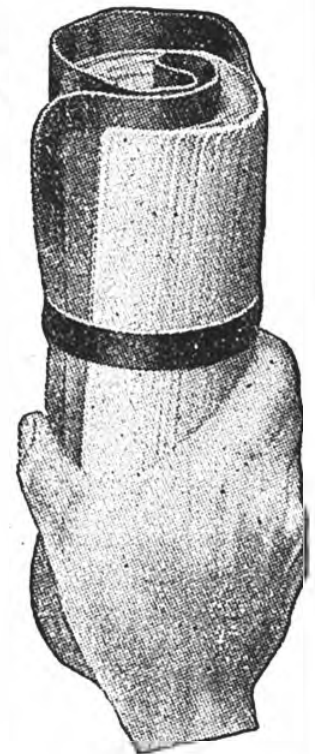
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