

HERALD of HOLINESS

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"SEDUCING SPIRITS AND DOCTRINES OF DEVILS"

IT IS not possible to divorce the heart and the head. When a man adopts "sound doctrine" and sticks to it, he will set about to adjust his heart to the demands of his creed, so that by giving heed to doctrine one may save both himself and them that hear him. But when the heart becomes depraved—the practices of the life follow the heart, you know—a man will then seek doctrines that will justify his state and practices. For the constitution of man requires that "Every man shall be right in his own eyes."

Depicting "The last days," Paul charged that men would then be giving heed to "Seducing spirits and doctrines of devils." That is, answering their desires, they follow the inclinations of depraved hearts, and then bolstering up their untenable positions with doctrines which are false, they become fortified in their abandon. In all this they are frequently unaware that they are being duped by the active agents of the devil. They, perhaps, boast of their "cosmopolitanism," make sport of "conventionalities," glory in their "Bohemian" freedom, and exalt their superior intelligence.

But God has a different way of accounting for the sins and heresies of men. He says that wicked spirits seduce them to do wrong, and devils invent their evil philosophies. This does not excuse men from moral responsibility, for they yet have their own consciences, the Bible, and the example of holy people. But it does reveal the source of their inventions. Immodest fashions come from hell. They may come by way of Paris, but they originated with the devil. Evolution and its coop of unclean chicks (higher criticism of the Bible and Modernism in religion) are products of The University of the Pit, and were invented as panaceas for the unrest of sinners. And these are but illustrations. The devil and his imps are busy all the while seducing to sin and concocting creeds that will defend sinning, and hell is reaping the fearful harvest. Every emotion that makes for sin is the creature of a demon, and every doctrine which makes sin less heinous and less hideous and damning is a tenet of Lucifer's making.

Purity of heart, holiness of life, and sound, Bible doctrine are God's antipodes of sin, depravity, and heresy. The Holy Spirit is the active bidder for man's affections, and the Bible is the saint's defence and fortress in every battle with heresy and the devil.

HERALD OF HOLINESS

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THE RELIGION OF CHILDHOOD

A GOOD many years ago we were appointed to write a thesis on the religion of childhood, and were asked to especially treat the point regarding the actual moral and spiritual relation and condition of the infant. We consulted all the orthodox writers whose works we could find and were surprised that so little was said on the subject. The most of the authorities we examined simply said, "If the child dies in its infancy it is infallibly saved," but left but little light on the child's moral and spiritual state and relation if it lives.

And this week's mail brought us two letters asking questions on this subject. One quoted Drs. Fowler and Godby as having said that if a child is trained up so carefully as to enable it to reach the age for choosing without having incurred guilt through personal transgression it might be taught how to consecrate and to get sanctified wholly without ever having experienced the new birth at all.

We think this subject important, for parental wisdom in dealing with children must largely depend upon proper understanding as to what is to be done. And further, haziness of thought on this matter may bring us into haziness of teaching and result in cloudiness of experience among our children and youth. The Quakers were raised up especially to restore to the Church and to the world the true doctrine of the vital consciousness of God's presence within us. The earliest Quakers, spoke much of "the inner light." But later, applying their doctrine to children, they concluded that one might be born with this consciousness of the presence of God within. This brought on a new generation of "Birthright Quakers" who knew no more about the vital presence of God than the veriest formalists, and these birthright Quakers have largely become formalists. The Methodists of the early period rang the changes on "the witness of the Spirit," and persecutors made sport of their insistence that seekers after both pardon and holiness should "pray through." But a new generation came on and taught that children are born Christians and that they require nothing but proper education, and that this education is a substitute for the regeneration experienced by adults.

But we think the Bible doctrine, and the doctrine held by the fathers of our movement, includes the following propositions:

1. Infants, because of their innocence, are covered by the provisions of the atonement made by Christ and are not exposed to guilt and condemnation until they reach the age of accountability, which age may vary greatly, according to the opportunities of the early years.

2. But the state of the child is that of spiritual lifelessness and moral and spiritual depravity, so that it is actually unregenerated and its sanctification and entrance into heaven are conditioned upon its dying in innocency.

3. The basis for the requirement of the new birth is not actual, personal guilt, but spiritual lifelessness, although when actual guilt exists it is pardoned at the time the penitent sinner believes on Christ for mercy and salvation.

These statements bring the conclusion that any who say that it is possible for a child to come to responsibility and to get sanctified wholly without having first experienced the new birth are mistaken. And one of the principal things to be taught the young child is the necessity of being "born again" in order to be a vital Christian here and to get into heaven hereafter. Those who are teaching the unregenerated child that he is a Christian are doing the child a great injustice, for they are reducing the likelihood of the child's becoming a Christian by removing from him the occasion for conviction. Everyone must be born again, regardless of personally incurred guilt. If the child dies in infancy, God, by permitting probation to be concluded before accountability is reached, takes the moral responsibility concerning the conditions to be met and plants the new life in the soul and cleanses the heart of the infant from all inbred sin and takes it to heaven holy, where it will be able, along with adults, to sing the praises of the Lamb who redeemed it with His own precious blood. But if that child lives, its earliest, genuine awakening will necessitate its turning actively and consciously to God for divine acceptance and renewal.

Of course there can be no such a change in the outside conduct of the carefully trained child which comes actively to trust Christ as Savior and Lord that there is in an adult who has been a notorious sinner in the community, but the inner change is just as real. The child will not know the vocabulary which the adult is likely to use as a substitute for the truth which the words imply, but the Spirit of God will witness to his sonship and he will possess the simple consciousness of the new life within. No credit must be given to sin as a means of grace. Early conversions are safest and best and are as assuring and lasting as those which take place in maturity. And besides this, there is a large net gain on the side of the Christian who has not wasted his time and talents in the service of the devil.

People who think the infant child is already a Christian are likely to let the very best early opportunities for making him such pass unused, so we earnestly counsel all who have to do with the training of children to make it their first duty to teach them that they must believe on Christ for themselves, and know Him as their personal Savior. Discard all "New Psychology" and get the child to pray and to trust in God, and be sure that God will deal with the child by His Spirit in such a manner as to enable him to find the Savior precious to his soul.

No spiritual movement can ever be built of people who are *naturally* Christians. These are always the components of non-spiritual bodies. The new birth is the basis of all spiritual life and must be sought and known by all who would make their lives count for God in this world and who would see His face in peace in the world to come.

And no one could be more properly concerned for sticking to the old paths on the subject of the indispensibility of the new birth than promoters of the glorious doctrine, experience, and life of holiness; for the work of entire sanctification is essentially a "second work of grace," and can be promoted only among those who have been twice born.

EDITORIAL COMMENTS

Rev. R. J. Kirkland of New Bedford, Mass., says that broadcasting over the radio is a paying proposition for the Church of the Nazarene, and urges our people to take more interest in it. He says:

If a church cannot finance the project, let the district help. Every District Superintendent should see to it that at least one or two Nazarene services are broadcast every month. Last Tuesday night at prayermeeting, three of our most substantial members said they heard us "on the air" last winter and were thus led to the Church of the Nazarene. Some people are under the impression that broadcasting will keep people away from the church. But it has increased our attendance here.

The Church of the Nazarene of Lawrenceburg, Tenn., Rev. C. J. Frost, pastor, broadcasts the services twice each Sabbath, at 11 a. m. and 7 p. m., Chicago Central time. They are at present on 285.5 meters, but are working to secure the privilege of going on a higher wave length. This station has been a great blessing during the past year, and if it could be raised to higher power and to a higher wave length, it could add many, many thousands to its weekly audience. Lawrenceburg is on the highest point between Cincinnati and New Orleans and is thus wonderfully well situated for a broadcasting station.

Rev. Carleton D. Jones of Camas, Washington, has discovered the old, old hindrance to proper union of the forces of God upon earth, and comments upon it as follows:

There is considerable said about "union" and "uniting." We have often talked with people about this matter. We have often been asked as pastor to unite with some plan, movement or church. There are some things in which we have been willing to team with other churches, but we have no-

ticed that in practically every case they want us to unite with them. They have no idea of coming our way. Those who are preaching this idea the loudest all want the uniting to be their way. Their problem is easily solved. The whole world can unite, if everyone will unite with ME."

And yet in spite of this, the Church of the Nazarene of the Pacific Coast, the Pentecostal Churches of America of the Atlantic Coast, the Holiness Church of Christ of the Gulf Coast, the Pentecostal Mission of the old Southeast and many small, independent bodies of orthodox holiness people united to form the Church of the Nazarene, and no one lost, everyone gained, by the union.

The daily press reports Rev. Moses R. Lovell, pastor of Mt. Pleasant Congregational church of Washington, D. C., as saying:

Our fathers thought the devil was second only in power to God. They imagined a great struggle for the souls of men with God and Satan matched in even battle. How many people today really fear hell? How greatly public opinion has changed upon this subject. Hell today is a burnt out cinder, and the modern mind regards the devil as as harmless as Alice in Wonderland.

Of course there is the probability that such preachers are preaching their own doubts as the doubts of the people generally. But if no one doubts the truths of the Bible about the devil and hell except the preachers, there are at least a good many of them who profess such doubts. But the fact still remains that when you remove the fear of judgment and hell from before men the bulwarks of morality are broken down and the devil is turned loose above the ground. The present crime wave of which we hear so much is traceable to the unbelief which modernist preachers and dead church members have helped to foster. A return to the Bible, with its sound warnings on the devil and hell, would result in a wide-spread revival of genuine fear of God and dread of the future which would do more to stem the crime wave in a single year than all the rose-water essays of heterodox preachers and lecturers can do in a whole century.

The Boston Traveler of June 30, 1927, published in full the address of Frank A. Goodwin, Massachusetts Registrar of Motor Vehicles, delivered before the Kiwanis Club of Lawrence, Mass. The Traveler said:

The speaker called on the great mass of people to "wake up" to the danger of radicalism, un-Americanism and Sovietism which he declared is being spread through the schools of the country by teachers, college professors and clergymen. He deplored the affiliation of well known educators with organizations which are even now working to overthrow the government by force and institute in its place a "Soviet Russia."

Among those citizens who we sincerely believe have no proper call upon the respect of the people of the country, college presidents, college professors and preachers who attack the home and the free institutions of our nation hold the lowest place. These would-be reformers are a menace and a curse to the whole land.

PURITY AND SEPARATION

By Rev. B. C. Dewey

WE read, "Mortify [Greek, put to death] therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry (Col. 3:5).

The goal God has set before us of being joint-heirs with Jesus Christ, including endless ages of bliss in the Holy City with the redeemed, is so great we cannot afford to take any chances on sin or anything that leads to sin. We are repeatedly warned to separate ourselves from all evil, and exhorted to mortify (put to death) everything within us out of harmony with God's will. We are distinctively commanded "to love not the world, neither the things that are in the world"—then told why, "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

Then this heart searching statement is inserted in the midst of this warning: "If any man love the world, the love of the Father is not in him" (1 John 2:15).

This separation must go deeper than an outward separation. The *heart's affection* must be taken from the world. The command is "love not." Jesus *loved righteousness*, and *hated iniquity* (Heb. 1:9).

It is the magnetic pull of this world we must resist. It is "our members on the earth" that are ordered executed. Here is the "death route" to holiness, the final death blow to "our old man." "Covetousness," which is idolatry is the closing item named. We must stifle that accursed thing, put it out of our hearts and lives by seeking only God's will. We must follow it to its den, as the hunter does his game. It means to take the warning of the Spirit against all evil and put away all doubtful things. It means a separation from all indulgences of the mind, every mental craving to read papers, books, or to attend any meetings or lectures poisoned by error, that tend to endanger the soul or lower our spirituality. It is refusing to allow our minds to dwell in any way upon the opposite sex, or seek to be near them when it has a dangerous tendency or downward pull, or is in any way unlawful.

The secret motives of our hearts, our thoughts and actions, should be so pure that we are ready to have all the world know them, and the flaming eye of God see them.

It means the shunning of all doubtful places of amusement, and any corrupting fashion because it is the rage, standing against all immodest attire, and staying away from all bathing resorts where immodesty prevails. It is taking no chances on anything doubtful for pleasure or gain. A pure heart finds its home, pleasures, and success in God.

It means a turning from every association to which I am not bound by ties of nature or held by lawful

union in business where it lessens my spirit of prayer. It means the engaging in no business schemes, money making, blue-sky, get-rich-quick-proposition that the Spirit warns against, or that we have reason to believe will dampen our zeal for souls or interfere with our worship of God in the beauty of holiness.

It means we cannot cherish any hard feeling toward others, nor treat them coldly or brood over injuries or differences of opinion, or opposition, for the command is clear, "love thine enemy," and "thy neighbor as thyself," "see that ye love one another with a pure heart fervently"—with a love at white heat.

In the Bible the doctrine of separation blazes from the garden of Eden, when the Lord said, "Of the tree of the knowledge of good and evil, thou shalt not eat of it" (and the Lord drove them from the garden for not obeying), down to the "great white throne," when rebels are cast into the "lake of fire," forever separated from the pure and holy because they would not separate from the world, the flesh and the devil, and purify their hearts from all sin.

True separation from sin means separation *unto God*. Love, service, adoration and worship of Him are the objectives. This New Testament standard of holiness of heart, is not a cold, legalistic affair. It is not our self-righteousness, but the righteousness of God in us. Any testimony to holiness of heart that savors of self-sufficiency or self-righteousness, is, of course, dishonoring to God. Also any opposition or criticism to a humble testimony that declares what Christ has done in fully saving is a fling at Christ. A clear, humble, burning testimony may stir the carnal mind in some, but it will encourage hungry souls to seek and find deliverance.

This New Testament heart purity is a glorious possibility and reality. It is "Christ in us" meeting through His atoning blood the deepest need of the soul. It is the Creator and upholder of all worlds, helping our infirmities by the Holy Ghost. It is the Lily of the Valley, the Rose of Sharon, shedding the aroma of His love through our affections. It is the "Light of the world," the "Sun of Righteousness, rising with healing in His wings," sending the beaming rays of His countenance to the uttermost part of the heart, dispelling all *moral darkness*. It is the holy Son of God, as "King of kings, and Lord of lords" marking our souls by virtue of His presence, purifying our motives, and raising our thoughts, words and deeds into that place of moral worth in which they receive the smile of God, because divine love is the fountain from which they flow. It is the "Prince of life," sending forth "rivers of living water." It is He that "liveth and was dead," "the mystery which hath been hid from the ages," which is Christ in you the hope of glory" (Col. 1:27) driving all the carnal despair and

gloom from our spiritual sky, and giving us an "anchor to the soul, both sure and steadfast" (Heb. 6:19). Yes, it is Christ, the "Lamb of God," in all His immaculate purity and atoning sacrifice, the "Lion of the tribe of Juda," in all His mighty power reigning within, destroying the "works of the devil" (1 John

3:8), and overruling all our mistakes, making them work for our good and the advancement of the kingdom of God. Thus we are enabled to meet the demands of the law and receive the approval of our heavenly Father.

THE KINDNESS OF GOD

By Rev. Wm. Heslop

THE divine artist of revelation has depicted a scene for us in 2 Samuel 9 that gives us a great picture of the kindness of God. It is the story of David and Mephibosheth.

Mephibosheth was a poor, despised, miserable, helpless cripple. He had been crippled by a fall. He lived in a place called Lo-debar which signifies "a place of no pasture." He lived in a place where there was nothing to satisfy, nothing substantial to feed upon. He was of the household of Saul the constant enemy of David. Saul had never shown anything but hatred to David, but David returns good for evil, and wishes to show kindness even to his enemies. David makes inquiry, "Is there yet any of the house of Saul that I may show kindness for Jonathan's sake?" What a picture of our gracious God who seeks to show kindness to all, even to His enemies, for Jesus' sake! Crippled by the fall though we may be, helpless, and hopeless, and friendless though we are, God wants to show kindness for Jesus' sake. Living in a world of sin where there is nothing to satisfy the soul, God in His grace seeks to show kindness to us and satisfy our every need for Jesus' sake.

David was told about Mephibosheth, and David asks "Where is he?" reminding us again of the seeking God, who, centuries before this, had asked a similar question of another one crippled and helpless by the fall, "Where art thou?" As the hart panteth after the water brooks, as the mother pants after her babe, as the musician pants for his lute, as the bride longs after the bridegroom, so God's heart goes out after His children. Wayward and crippled though they are, He seeks their welfare and pants for their return, and seeks to show kindness for Jesus' sake.

Again, let us notice that "David sent and fetched him." David did not send him a bottle of medicine or a box of pills. He did not even send him a pair of crutches to help him a little, or to try to do the best he could. No! No! a thousand times NO. David *sent* and *fetches* him. And is it not true that if God had not sent, if God had not followed us by His good Spirit and grace and fetched us, we all even to this day should have been living in Lo-debar . . . no pasture, and still helpless and hopeless cripples because of the fall?

Again, the record says that he was in the house of "Machir," and Machir means "sold." and were we not all sold unto Satan and sold under sin? and was

not Jesus the merchantman who bought the field and also the treasure in the field?

Mephibosheth should have been a ruler, heir to a kingdom; but through a fall he is crippled, sold and fallen. And is it not also true that dominion was intended to be for the sons of men, but because of the fall we have been sold under sin, crippled by the fall, living in a place of no pasture and feeding on husks?

Mephibosheth is finally brought to David. David speaks kindly to him and promises to restore all he had lost, and not only to restore that which he had lost, but he promised also, that Mephibosheth should eat at his table continually. What grace is here! What kindness is this!

Mephibosheth takes the right position before King David. He falls on his face (humility). He bows himself to the dust (repentance), and confesses he is but a dead dog. To be a living dog is bad enough, but to be a dead dog is the limit of debasement. There is no boasting in Mephibosheth. He does not plead that he is of royal blood. He does not argue his blue blood or red blood or princely descent. He is a dead dog. No sooner does he humble himself like a penitent, and as a beggar acknowledge his helplessness, than David makes him "as one of the king's sons." What love! What condescension! What goodness! What grace! What kindness! David did it all. David showed the kindness. David did the sending. David did the fetching. David did the giving. David did the bestowing. David did the promising. David made him as one of the king's sons, exactly so. God has done the same for us. No better than dead dogs, crippled by the fall, helpless and hopeless and sold under sin, God makes us as one of His own sons. We are born again, the promises are ours, we are restored to God's image and likeness, all things become new. Hallelujah! Oh, what a change!

Again, we notice that "all things" began now "to work together for good" for Mephibosheth, for he was to be given the fruits of the land tilled and worked by others. David was going to supply all his needs according to his own riches. All things were now to be restored to Mephibosheth. Mephibosheth was to dwell in Jerusalem. Jerusalem was the place of peace and blessing, just as Jericho stands for the place of cursing and strife. Going *down* from Jerusalem signifies going down from the place of blessing to the place of cursing. Mephibosheth dwelt in Jerusalem, the place of

blessing. After he had been sent for and fetched by David, after being made as one of the king's sons, he now dwells in Jerusalem, the place of blessing and peace.

In conclusion we wish to draw the reader's attention to the last clause of verse 13. He did "eat continually at the King's table" and "was lame on both his feet." Not only *restored*, but like the prodigal after his return from the hog pen, and like Lazarus after his resurrection from the grave, and like Ruth having served in the field of Boaz, Mephibosheth feasts with the king, and his lameness is hidden under the king's table. His lame feet cannot be seen. His lameness caused by the fall is hidden, covered by the kindness of King David. What a picture of silver is this! Mephibosheth helpless and hopeless, crippled by a fall, acknowledges himself a dead dog. Living in a place of no pasture, sold under sin, deserving only of death, he is sent for and fetched by the kindness and grace of David, spoken kindly to by the great king, all that he had lost is restored to him, and over and above the restoration his needs are bountifully supplied and the story of grace and kindness ends with his sitting at the king's table with his infirmity covered and hidden under the king's table. What a picture of the kindness of God! The race of mankind crippled by the fall, helpless and hopeless and dead in trespasses and in sins. God sends His good Spirit after us and fetches us to Himself. In penitence and humility we throw ourselves on the mercy and kindness of God, and for Jesus' sake He speaks kindly to our hearts, restores that which was lost, seats us at His own table and hides our infirmities, weaknesses, short-comings and failings under His own table of communion, love, feasting, fellowship and gladness. And although still lame on our feet, still unable to walk as we ought, still no strength of our own, still depending on Him for daily food and daily strength and daily grace, we are happy and satisfied in the presence and under the protection and smile of the King of kings.

ALLENTOWN, PA.

DIVINE COMMUNION THE UNIVERSAL QUEST

By A. J. SMITH, *Missionary*

THE inclination to worship is inherent in the nature of man. Wherever we may go we shall find evidences corroborating the authenticity of this assertion. Someone has said that "man is incurably religious." The proof of the truthfulness of this statement is found in the millions of places of worship scattered throughout the entire civilized and uncivilized world. Wherever people live there may be found a church, synagogue, temple or shrine for worship.

That the quest for divine communion is universal is further evidenced by history. In all ages religion

has run parallel with the political powers. The Babylonians had their astrologers and sorcerers, the Egyptians their system of sun worship and their magicians, and Jezebel her heathen priests. Political and ecclesiastical Romanism run side by side to this very day. The search for divine communion is as universal as the quest for happiness. People will permit themselves to be deprived of all temporal happiness, and make great sacrifices in order to satisfy the inward craving for God. Some people may not know what they are seeking, but whether they do or not, they are in search for God. The poor Hindu who travels hundreds of miles by stretching himself full length on the ground, and thus makes his way to the distant shrine designated by his spiritual adviser, does it to find rest for his soul. A poor Chinese widow walks thirty to forty miles on her stub feet to attend a religious service. In her dirty handkerchief she has wrapped up a dry crust of bread, which is her board during her stay. But she is glad to make the sacrifice, glad to relinquish all earthly pleasures. Her soul is hungry. She is in quest of divine communion.

Perhaps the strongest verification of the universality of the quest for divine communion is human experience. There are those who would have us believe that all people need is a certain kind of an education. But many people kill their consciences by education. We have heard folks say, "My conscience does not bother me." Be sure it isn't dead. There are others who say, the child must be kept out of church and Sunday school, away from those who believe in God, and thus the tendency for divine communion will never arise. The infidel father tried this out with his son whom he kept away from church, Sunday school and the people, saying, "I will yet prove to the world that there is no God, and that the conception of God is only a matter of training and education." Whenever he uttered the name of God in the presence of his boy he would snatch it from his mouth with his hand. However, after some years, he noticed that his boy would get up early in the morning and go into the woods. The father got suspicious and followed the boy one morning, unobserved by the lad. The boy wended his way into the woods to his usual place, knelt down and waited for the sun to rise. Just when it rose he bowed his head towards the sun. What was he doing? He was worshipping. Who told him or taught him? Nobody, it is inborn. The father threw up his hands and said, "O God, there is a God after all."

Character as well as conduct is involved in Christianity. Doing is the fruit of being. God must work in us before we can work out our salvation. Grace in the heart is the foundation for service in life. In the order of God, life is from within, and not from without. We must get right so that we can and will do right.

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-fifth week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, Job. 7—13.
2. For Personal Meditation, Hos. 8—14.
3. For the Evening Devotion, 2 Chron. 22—28.

As we rise from our slumbering through the night and begin our devotions on a beautiful day it may seem that God is speaking through every blade of grass or sparkling dewdrop. The very heavens declare the glory of God, and the firmament sheweth His handiwork. The psalmist in Psalm 19 shows us that the physical man may see the glory of God in all His creation and also that the spiritual man may see His marvelous grace in His Word, the law. We may find God speaking in His Word. Here is the voice of the Eternal, the Invisible, the Almighty, the Jehovah of all ages. The words are His words. The Bible is God's Bible. Do you not hear a voice springing up from it saying, "I am the Book of God? Read me, I am God's thought. Study my pages, for I was penned by God's own fingers. Believe me, for I was spoken by the Infinite Truth. Love me, for He is my Author, and you will see and know Him. Obey me, and enjoy eternal life.

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

Graces That We May Have Perfected

- Sunday, Perfect faith, 1 Thess. 3:10.
 Monday, For the same, James 2:22.
 Tuesday, Perfect love, 1 John 2:5.
 Wednesday, For the same, 1 John 4:17.
 Thursday, Perfect holiness, 2 Cor. 7:1.
 Friday, Perfect work, Heb. 13:21.
 Saturday, David says that he will walk with a perfect heart, Psa. 101:2.

PART TWO. THE WEEK'S VISION OF OUR LORD *Peter's Vision of His Precious Savior*

In the Gospels we read of the many glorious visions that Peter had of his Lord. He was one of the chosen few who got glimpses of Christ that others did not have the privilege of witnessing. Also he was a good observer and was given special insight into spiritual things. He was the first to witness to the fact that Jesus was the Christ, and Jesus said to him that this was revealed to him of the Father (Matt. 16:17). He was with Jesus from the first and saw about everything that any of the disciples saw. He saw the wonderful things that Jesus did. He was with Jesus when He

raised the dead; he saw Jesus break and multiply the loaves and little fishes. He saw Jesus walking on the water and went to Him on the water; he had the glorious privilege of witnessing Jesus transfigured upon the mount. He saw Jesus in agony in the Garden of Gethsemane. He saw Jesus many times after the resurrection and had the last glimpse of Jesus that anyone had as He ascended to heaven. All these visions were glorious, but after he received the anointing of Pentecost his vision was clarified so that he had visions of his Savior that he had never seen with his natural eyes. The Holy Spirit came to show him, as well as us, things to come. *If you would see Jesus in His true beauties let the Holy Ghost reveal Him unto you.* Open your heart to the revelations of Christ by the Spirit.

It is when we turn to the Epistles of St. Peter that we find the greatest vision that Peter has of our Lord. In the First Epistle the vision is of Jesus the suffering Lamb and in the Second Epistle He is seen as the Lord of glory. It was a most precious thought to Peter that this suffering Lamb should become the Lord of glory, and it should be to all who believe (see 1 Peter 2:7). Seven times the word precious occurs in Peter's Epistles.

Peter's Vision of the Suffering Lamb. About the last words that Jesus said to Peter was that he was to suffer. This great witness to Jesus had to suffer much for his faith and he probably closed his glorious life of service by dying for his Lord on a cross with his head down. He was well acquainted with the trials of the Christian warfare. When he begins to write his Epistles he is not able to get away from the thought of Christian suffering. Fifteen times he mentions the subject of suffering in his First Epistle. His theme is Victory in Suffering. He writes to those that have their precious faith tried, yet are kept. Here we see the Christian's conduct in the light of full salvation. In 1 Peter 1:11 we have his message. *The sufferings of Christ, and the glory that shall follow.*

In the first chapter he introduces us to the suffering Lamb redeeming us. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ as of a lamb without blemish and without spot" (verses 18, 19).

In the second chapter He suffers as the rejected Stone to make us a peculiar people. "The stone which the builders disallowed, the same is made the head of the corner. . . . But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (see verses 7-9).

In chapter three he presents us a Christ suffering in order that He might bring us unto God (see verse 18).

In chapter four the suffering Christ is an example unto us: "Forasmuch then as Christ hath suffered for

us in the flesh, arm yourselves likewise with the same mind" (verse 1).

In chapter five he shows us a Christ suffering for us that we might be partakers of His glory and that He might perfect us (see verses 1, 10).

Peter's Vision of the Lord of Glory. In the Second Epistle his vision has changed, the suffering Lamb has become the Lord of glory. This was previously indicated in 1 Peter 2:7.

In the first chapter, verse 16, he tells us that he was an eyewitness of the majesty of Christ. He was not writing fables but about what he had seen on the mount of transfiguration.

In chapter two he warns against those false prophets and teachers who bring in damnable heresies of other christs, denying the Christ who bought them (see verse 1).

In the last chapter he wants to stir up our pure minds by way of remembrance and give us a vision of the glories of the return of our Lord. He has much to say about the returning Lord. His exhortation is, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless."

THE LESSON ILLUSTRATION

A vessel left Liverpool under the command of Captain John Alexander Strachen. It soon met a hurricane and was driven against the rocks. There were twenty-eight men on board, not counting a little stowaway boy who was stealing a ride. The life-belts were distributed. The noble captain remained with the vessel as long as he dared after the others left and a life-belt was reserved for him. Just as he was about to leave he saw the little stowaway who was now driven from his place of hiding in terror. Without a word of condemnation he fastened his life-belt upon the boy and told him to cast himself into the sea and try to reach the shore. He cast himself in the sea without a belt to save him. Both struggled and the boy reached the shore but the captain was not able to reach the shore. This is just what Christ did for us.

DO YOU KNOW?

THAT God really cares little or nothing for your prayers, your songs, your worship, your attendance at church, your gifts, unless these all are *an expression of your love*? If you pray just because you want something; if you sing just because you like music or it is the customary time to sing; if you worship because it is your habit to do so; if you attend church for diversion, or because others do, or because you have been brought up that way; or if you give because you want others to think you are either generous or interested, or to curry favor with the community, or as an advertisement, or because you cannot very well get out of it, or to keep even with somebody else, and all without the motive of love in your heart, these services do not appeal to God.

Do you know that God wants you to worship Him because you *love* Him; to give gifts because you *love* Him—and anything less than that is a disappointment to Him? Now measuring your relations to God by this "yard stick," how does what you do appear? How about your support of your local church? Is the size of your offering and your eagerness in giving it a measure of your affections? Well, when you didn't give anything what did that mean? When you neglected this matter of supporting your local pastor and his efforts for many weeks, what did that signify? *Was that a measure of your love for the Lord?*

What about your support of the mission fields? Does the amount you give indicate the size of your affection for the helpless natives "over there," and of your affection for the blessed Lord "up there," who commanded you to "go and disciple all nations"?

Do you know that love, genuine love, is as sure to worship, and to sing, and to pray, and to give, as that it is love? Do you say: "Well, I didn't have time to pray"? That was because you had little love for Him, *for love takes time to pray!* Did you say: "I didn't have anything to give to the Lord today"? That was because of a lack of love, *for love always finds a gift for its loved one!* Can you imagine the mother of a hungry child, feeding and clothing herself and then lightly saying that she had no clothes and no food for the hungry, naked little one? If such a thing happened, you would know at once that such a mother was devoid of love for that child, because *love never fails to feed and clothe the loved one, even at an expense to itself!* God is not hungry, but when you give the hungry heathen the bread of life, *you feed Him*, and He says so. God is not cold and naked, but when you warm the cold, sinful heart of a lost human being, or clothe that soul with the garments of righteousness, *you warm and clothe God*, and He so states it in His Book: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Do you know that so mighty an event as the judgment day is declared to deal with some of the smallest and seemingly inconsequential matters of this life? The giving of so small a thing as a cup of water in the name of a disciple, it is said, will occupy the attention of the great Judge, and He will see to it that it receives its reward. Do you know, then, that when you make it possible for a heathen soul to find God, and to know something of decency and affection and a worthy home life, and finally to make heaven when this life is over, that will certainly have the ear and attention of the great Judge, and will merit His naming you, the one who made that possible, as due for gracious reward? Meditate a moment, friend, and ask yourself pointedly: "How much do I really *love* my unsaved neighbor? How much do I *love* the lost and perishing heathen? *How much do I love God?*"

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

THINGS CONCERNING ZION

By General Superintendent H. F. Reynolds

MISSISSIPPI DISTRICT



Having a few hours before train time in Little Rock, Ark., after the close of the Arkansas Assembly, our pastor, Rev. M. E. Borders, showed us the plans for his commodious church, located in one of the most desirable sites in Little Rock. Construction work has already commenced, and when finished, this will

be indeed a splendid asset to the property holdings of the Church of the Nazarene.

The Arkansas District Assembly at North Little Rock, closed with a victorious altar service, and, making good connections, we arrived by early train Tuesday morning at McComb, Miss., the seat of the Fourteenth Assembly of the Mississippi District. But the entertaining pastor, Rev. H. T. Tate, was awaiting our arrival and soon had the writer comfortably located in the home of some Methodist friends who lived near our tabernacle. This made it convenient to carry on the assembly work.

Our people and churches in Mississippi are few and widely scattered. So this has for a number of years been classified as a home missionary district, and our General Board (Department of Home Missions) has been providing small monthly allowances to help support the District Superintendent in order that he may evangelize this great territory. The attendance at the District Assembly was, therefore, quite small—sixteen being the largest number of votes cast at any one time. But there were a goodly number of visitors from this and other districts, and the blessing of the Lord was upon us from the first service until the close on Sunday night. There was a splendid altar service at the closing meeting on Sunday night.

The statistical report will not show any increase in the membership of the district, but it was evident that our forces are better organized than ever before, and it was evident that Mississippi Nazarenes are ready to do their part in the evangelization of Mississippi and of the world.

This District voted (as did Florida and Georgia) to remain in the list of missionary districts in order that such assistance as the General Board and the Board of General Superintendents think wise to give out of what small receipts may be received for home missionary purposes.

The assembly voted requesting the Presiding Officer to appoint a District Superintendent, and Rev.

R. H. M. Watson was appointed to succeed himself in this office.

This district, as well as Georgia, Florida, Dallas, Hamlin and Arkansas, elected delegates to the General Assembly.

The writer is confident that he expresses the desires of all the members of the Church of the Nazarene in Mississippi when he requests that our people keep the Mississippi District and its District Superintendent upon their prayer list. Mississippi is one of the most difficult fields in our homeland.

REST COTTAGE, PILOT POINT, TEXAS

While at the Arkansas Assembly we were made sad on learning of the continued illness of our very dear Brother J. P. Roberts, Superintendent of our Rest Cottage, at Pilot Point, Texas. While en route for the Hamlin District Assembly, it was my privilege to stop off for a short visit with this good man and his wife, who have, under the dear Lord, done such a splendid work for Him, known as Rest Cottage rescue work. Those who were privileged to attend the Second General Assembly held at Pilot Point, Texas, 1908, will not only remember Brother and Sister Roberts, but will also recall the Rescue Home that in response to their labors of love, sacrifice, and vision had been established in that city. Our God has wonderfully blessed our Brother and Sister Roberts, raising up many friends of the work and making it possible for them to secure much more land to raise table supplies on and to enlarge the buildings until many unfortunates have been cared for. Of those helped more than eighty per cent have made good. By special attention of Sister Roberts, an artistic and attractive wall, constructed of a delicately tinted stone gathered from adjacent fields, together with the abundant and beautiful foliage and fragrant flowers, really makes Rest Cottage a home-like place where those who come may get saved, and many of them do. The fruitful and beautiful surroundings without and God's great grace within, permeating and controlling the management, give true rest for both body and soul. Shall we not continue to pray that our great and good God will spare these precious founders to continue this great Nazarene work many more years before going to *their* home of eternal rest?

We learn to do by doing and the man who waits until he can pray and preach or write or sing or testify well before he does it at all will never do it at all.

"DEBT EMANCIPATION CAMPAIGN"

Slogan: "Out of the Debt Trenches by Christmas"

Many Church Leaders urge paying old Trust Fund Debt in Full on December 25

General Secretary E. J. Fleming urges on the Debt Emancipation Campaign.

"I most heartily approve of the campaign to care for the Trust Fund Debt. It is the full expectation of the leaders that this will be the last campaign for debt that the church will have to make."

E. J. FLEMING, *General Secretary.*

General Treasurer Lunn says: "It's the sensible, reasonable, business-like thing to do—let's do it."

Obstructions hinder progress. "Go Forward" is written on the banners of the church militant. "Go ye into all the world" was one of the last commands given by our Master. The Church of the Nazarene has been organized not to enjoy the blessing of holiness, but to carry the gospel of full salvation to the uttermost parts of the earth, beginning at Jerusalem. The loyal support and co-operation of our people have enabled those who have been placed in positions of responsibility to remove these obstacles and to "speed the gospel chariot."

We are face to face with another dire need, another barrier to progress, that will test the love and loyalty and sacrificial spirit of our people. This one has been obstructing the King's Highway for some years. We feel that now is the time to remove it. It's a colossal task; it's a challenge to our faith; some may say this is asking an unreasonable thing. But the deficit in our Trust Funds is there; and the longer we leave it the more money we pay in interest. *Money that could go to carry on the work of the church at home and abroad.* We must get this obstacle out of the way; then we can go forward with a clean slate. It's the sensible, the reasonable, the business-like thing to do. Then let's do it."

District Superintendent J. W. Montgomery pledges the full support of the Northern Indiana District in this battle to lift the smothering old debt.

Our people are looking with much joy to the time when all the old debts will be lifted from our General Church and our schools, and we may be able to put on more aggressive home and foreign missionary programs. They are much encouraged over the promise made by the Board through its Secretary in the November 2 issue of the HERALD OF HOLINESS that "This is the last and final debt-lifting campaign that the church will have to make provided the full amount is paid."

Personally I believe we should hold the Board to the promise unless by some unforeseen means another debt should be accumulated. In that case we would

"spend our church home" or sacrifice our future should we become "hard boiled" and try to hold the faithful members of the Board, who are carrying our heavy burdens, to an agreement like that; for anything that affects our General Church affects every district and every local church. When we are in a hole we simply must pull out or perish, no matter how we got there; and it is more profitable for us to look for the spot where we can most effectively "place a dollar" than it is for us to look for some one on whom we may "place the blame" for our condition.

After all one dollar a member is not much, and if property should decrease in value, or otherwise fate should rule that we meet two or three more such situations we should still be fortunate to have a church so well organized and developed in the early years of her history. Let us earnestly pray for our true and tried General Superintendents and faithful Board, and assure them of our most hearty co-operation in their effort to lift the cloud of debt from the church we love more than life itself.

J. W. MONTGOMERY, Northern Indiana District.

Debt Emancipation Campaign

Three absolute facts have been pressing with increasing intensity on my mind since first I saw the striking, true-to-fact, illustrative picture used in our "Debt Emancipation Campaign" propaganda.

1. The multiplied millions of sighing, crying, dying humanity pictured at the farther end of the "World-Wide Evangelistic Program" road, NEED what the "Man" in the foreground of the picture with the open Bible has to give.

2. The "Man," (that is, the Church of the Nazarene) really possesses what the sighing, crying, dying millions *must* have, to save them from an endless eternity of woe.

3. If the "Man" has what the dying millions need, and **MUST** have, and what he can surely give them, then we who can unshackle him, if we will, *must free the "Man" from his sadly hindering weight*, that is, from the TRUST FUND DEBT, so that he can run with joy to give the gospel of Christ to needy souls.

Can we emancipate our beloved church from this terrible and ever-increasing debt? Yes, we can. Yes, we will. "*We can, and we will,*" by taking a splendid Christmas offering of not less than an amount equal to one dollar a member. "CHRISTMAS DAY," the time of all times for freeing the church from the bondage of debt! Let us give the church a Christmas gift of the last debt paid in full!

H. F. REYNOLDS, *General Superintendent.*

STORIES OF EVANGELISM

By MRS. JULIA A. SHELIAMER, *Evangelist*

Varied and peculiar are the trials incident to a life of soul-winning. So keen are the assaults of Satan that one is often tempted to desert the work in order to secure a little peace of mind.

The more successful the revival the more one suffers. Occasionally we have a hard field and few conversions. Again, more success attends our humble efforts. At these times spiritual pride is kindly kept from us by the peculiar trials that always accompany such success.

I shall not soon forget an experience on a Canadian campground. It was cold and rainy. Toward evening Satan approached and whispered:

"Now tonight is your turn to preach. It is too bad it is raining. It does look as though the Lord might clear up the weather after all the fasting and praying you have done for souls. That's all He cares about you anyway. What about that text He gave you for tonight? It is for sinners and in this weather there will hardly be a sinner out. That's all you know about the leadings of the Lord. Besides the camp-meeting committee has made it very hard for you by letting it be known that you would speak every other night and the alternate afternoons, for now people will stay away when they know you are to take the service."

I was not sure all these suggestions were from Satan. His presence affected me in a way I cannot describe. My head grew hot and my scalp dry. The clamps of hell were being forced down upon my trembling spirit until I felt I was being crushed into nonentity, and yet I had to exist a living failure and suffer the ignominy of it.

Satan did not leave but followed me into my room and very economically improved his time by talking thus to me while in my distraction I was trying to decide what dress to wear and what to do about the meeting. It was almost time for service but I could not hurry. Satan would not let me. He took special delight in making little things go wrong. I could not get my hair arranged. I think I took it down eight times before I could make it look presentable. I was nearly exhausted.

It was now past time to go. Crushed under the depressing influence of the tempter, and accompanied by him, I walked slowly over to the tabernacle and knelt in silent prayer. I could not touch Jesus. He seemed to be a million miles away. The preliminaries would soon be over when I must arise and try to speak, and without a definite message.

I was distracted beyond measure. My hands became cold and a perspiration which savored of death or something infernal came upon me. The more I prayed and tried to decide upon a new message the more muddled my mind became. Since God would not help me I wanted to confide my feelings to someone else, but dared not; for sad experience had taught me that this only makes matters worse. So I kept still while the pressure increased with every passing moment.

"Aha," said Satan, "They have sent for you almost across the continent and you are going to make a complete failure tonight. How do you feel now? Do you like soul-winning work?"

By this time I felt utterly unfit physically, mentally, or spiritually to address any audience, great or small, on any subject. I wanted to weep but could not. The tempter continued:

"I would give it up. You are half backslidden anyway. You have no Holy Ghost power and blessing. Don't try to-night at all."

Compelled by the lateness of the hour, I arose from my knees in a daze, not knowing what to do. To my happy surprise the crowd had gathered. I arose and took the text to sinners the Lord had given me in the first place and in a few moments after the closing appeal had been given the air was filled with the sobs and prayers of sinners who were weeping their way to Jesus. Praise His name! Among the seekers was

a young school teacher, who had broken her parents' hearts by her worldliness, and there she was praying with hands uplifted for God to have mercy on her soul.

Though the devil proved himself to be a liar, yet he told the truth in saying that I had the rainy nights for thus it often happened; but notwithstanding this, the people came and crowded in until they had to stand in the aisles. More than this, the Holy Spirit was so present that sinners crowded the altar and the front seats so full that we could scarcely get to them to pray for them. Our Christ gets the glory.

This and similar experiences have taught me that when the nagging of Satan is particularly annoying and the pressure from hell is especially hard, there is no need of being tried at all. While this does not save us from the infernal suffering which results, yet it has enabled me, I trust, to hold steady with a little more patience than before.

LOS ANGELES, CALIF.

INTERESTING WORLD-WIDE NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

South Carolina is the only state in the Union that does not grant divorces.

It has been learned that it was not a stone thrown at "Pussyfoot" Johnson that put out his eye. It was a turnip which did the mischief when he was hazed in London by students.

More than 1,000,000 dairy cattle have been destroyed in the United States during the last 10 years because of tuberculosis. In that period, 30,000,000 have been tested. Dr. John Mobler, chief of the Bureau of Animal Industry, states that the cattle industry is in much better condition today than ever before. The public generally have confidence in the purity of milk. The annual consumption of milk in this country has increased more than 49 quarts per capita since 1918. During 1926 the public consumed 56 billion pounds of milk and cream, an increase of two billion pounds over the quantity consumed in 1925.

The second international oratorical contest at Washington participated in by students of five countries was won by a 19-year-old Mexican, Arturo Garcia-Ferment. He made a plea for the revision of the Monroe doctrine and for an American league of nations with the United States as the leader. Second place was won by the French entrant, third by the Canadian, fourth by the American and fifth by the English. The judges understood all three languages used.

A hydro-electric plant will be built along the River Jordan in Palestine to supplement the power already being obtained from several oil engine generators.

"I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly" (Psalm 85:8).

A freak pineapple weighing 13½ pounds was raised at Honolulu by M. Sumi, who is doing research work for the Olaa pineapple plantation. The pineapple is in the shape of a conventional fan, with 64 separate green leaves protruding from its rim.

Statistics in the annual report for 1926, issued by the secretary of mines, in England, show that the number of persons killed in coal mines in 1926 was 645, as against 1,128 in 1925. The victims of non-fatal accidents numbered 90,520, as against 177,347 in 1925, the majority of these cases being caused by the fall of mine roofs and sides.

LIBRARY
First Nazarene Church
NANKAKEE, ILL.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

Dear Young People:

Our last talk together was on the subject of reading the Bible. A young Christian had written me, asking help for herself and others, and I recommended this way of reading the book: The first and most important point is *just to read it*, with hearts and ears open to the voice of God, ready to receive what truth our heavenly Father sees fit to reveal to us at that time. Such reading feeds our souls and builds us up in spiritual things.

The other suggestion was that we really study the Book of all books. If we want to do this, it is important that we have some good reference books. Lest some of you may have forgotten the ones I suggested, I will give them again this week. Jamison, Faucett and Brown's Commentaries, \$3.50; Smith-Peloubet Bible Dictionary, \$2.00; Cruden's Concordance, \$2.25, or an abridged copy, \$0.75; Revell's New Scriptural Atlas, \$90. All of these can be ordered from our own Nazarene Publishing House. Don't make up your mind that you cannot afford these books. The truth is that you cannot afford to be without them. And if you are not able to buy them all at once, begin with the Commentary, and add to your collection as you can. There are few things in my home which I wouldn't part with sooner than with my reference books. They are my friends and helpers, and we keep daily company with one another.

I also get a good deal of help out of my Scofield Bible, mainly because of the headings and sub-headings of the chapters. For this reason I should not like to be without it.

Are you now ready to begin your study of the Bible? The best way perhaps is to take it book by book. Suppose we select the Gospel according to Matthew. Always the first thing to do is to find out something about the author; who he was, when he wrote his book, to whom he wrote, and what his purpose was. We will turn to the reference books to see what they tell us. If using the commentary, be sure to read the introduction to the book, as it is most important. Of course most of the information gathered together for us is taken from the Gospel itself, but much of it would escape the eye of the young student.

We learn then that Matthew was a Jew, that he was a despised tax-gatherer for the Roman government, and that he lived in the city of Capernaum where there was a customs office, that he left his customs booth at the call of Jesus,

became a follower and disciple of the Nazarene, and later on was chosen to be one of the twelve apostles. We also learn that his account was the earliest of the Gospels, having been written a few years after the death and resurrection of our Lord. It was written primarily for Jewish readers. This is revealed in the opening verse which says, "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham."

We all know that Abraham was the father of the Jewish people, and in tracing the family line of Jesus, Matthew goes on farther back than Abraham. That is because he wanted to prove to his Jewish brethren that Jesus was a descendant of Abraham and a full-blooded Jew; and that He was of royal Jewish blood because He was of the family of King David.

Having established that fact, Matthew begins to unfold the real purpose he had in mind in writing his book, which was to convince these same Jews that Jesus, this son of Abraham and of David, was the Messiah for whom they had looked so long, and the rightful heir to the throne of David. How does he go about carrying out his purpose? By pointing his readers to their own Old Testament scriptures, which, as you know, constitute the Jewish Bible. The Jews knew these scriptures. They were trained in the law and the prophets from their earliest years. Jewish children learned their letters and how to read, not from school books, but from these scriptures. Matthew therefore calls their attention to the prophecies and promises in their scriptures about the Messiah. They told that He would come of the tribe of Judah and the family of David, and that He would be born in Bethlehem of a virgin mother. They also foretold many facts as to the manner of His life, death and resurrection.

Matthew quoted these scriptures freely, then showed that Jesus in His birth, life, death and resurrection fulfilled these prophecies to the smallest detail. Thus in Matthew we find this phrase used again and again, "*that it might be fulfilled which was written by the prophet.*"

The book must have made a profound impression upon every Jew who read it. It still does. If a Jew today can be persuaded to read but one portion of the New Testament, the Gospel according to Matthew is the portion to give him.

Now, why was this first account written mainly for the Jews? Was it because God loved them better and would rather see a Jew saved than a Gentile? No. It was because God loved the Gen-

tiles and wanted to get the news of salvation to them in the quickest possible way. And the quickest way to reach them was through Jewish converts to Christianity. The Jews, you see, had for centuries been taught to worship and serve the true God. They were trained in the things of God, in His commandments, His laws and Word. When a Jew became a believer in Christ, then, he already had a foundation of knowledge of truth which the Gentile convert did not have. If a Jew accepted Jesus as the Messiah of his scriptures, and experienced His saving power, this convert was ready almost at once to preach Jesus to others. That is why the Lord seemed to direct the first efforts of the early Church toward getting the Jews converted.

Now you know what Matthew's purpose was in writing His gospel, it will have a new and beautiful meaning for you as you read it. And I would advise you to read it through at one sitting if possible; then read it again. Mark the passages which bring out the points we have just learned, so as to impress them upon your mind. Perhaps you are ready to ask this question: Has the Gospel of Matthew nothing in it for Gentile readers? Oh, yes, Matthew himself may not have realized it, but he was writing for Gentiles as well as for Jews—for all Christians everywhere. If we did not have this book by Matthew our conception of Jesus would not be complete, for it is Matthew who more fully than any other New Testament writer presents Jesus to us as King. He vividly brings out the facts that He is of royal blood; that He is the direct descendant of that long line of Judah's kings which began with David; that He is the heir presumptive to the throne, the rightful King of the Jews.

It is true that His subjects rejected Him, and chose Cæsar instead. But Matthew makes it plain that Jesus will yet sit upon the throne of His father David and rule as King.

In our next talk together we shall take up the Gospel according to Luke.

The Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living. It contains the key to heaven. It contains the title-deeds of an inheritance incorruptible, and that fadeth not away. It contains the pearl of great price. Nay, in so far as it reveals them as the portion of us sinful worms, it contains the Savior and the living God Himself.

—JAMES HAMILTON.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last letter I left you at the closing up of the great service at Webb City, and this letter will finish up the campaigning of the district, but my next letter will be on N. B. Herrell and the trips to the Ozarks. Well, from Webb City we went to Monett, Missouri, and had one great time with Brother Babb and wife and their beautiful children. We had a packed house and a great service, and our stay was most delightful. No finer old boy on earth than Babb, and no finer woman than Sister Babb, and no sweeter tots than their beautiful children. But on Wednesday we went to Carthage and that miracle worker, W. M. Menneke. He is one of the seven wonders in Nazarenism. He had secured the First Presbyterian church, of which Dr. Bradley is the fine pastor. And just here let me say that you would have to tour the United States to find another one just his equal. My, my, but he is a fine cultured Christian gentleman of the first magnitude. The great church was packed to its limit, and what a time we had in preaching second blessing holiness.

Our next run was to Lamar. Here we have a fine old boy that is doing his dead level best to put Lamar on the map for God and second blessing holiness. Rev. Kisse, with a beautiful little wife and five as sweet children as ever graced a preacher's home. They had a fine dinner at the church at noon, but no preaching until afternoon. Brother Savage from Joplin brought a great message on "Have Faith in God." At night it was up to old Bud to make good or fall down. The night service we held in the First Baptist church. Dr. Smith, their good pastor, was sick and could not be with us, but his deacons did all that a set of Christian gentlemen could do to make us feel at home, and we had a packed house. They listened for more than an hour as I told them of full salvation. May the Lord bless them for their kindness to us.

Our next run was to Fort Scott, but I must not forget that at Lamar we had with us the father of Sister Flower of Iola, Kansas. He is a fine old gentleman, eighty-seven years old, and a red hot Nazarene from Jericho Springs, Missouri. Also we had an old father, aye, that is ninety-one years old, and as spry as a young man. Nothing preserves men like Bible holiness. Well, on Friday morning we were up and on our way to Fort Scott where we were to have three services and dinner on the ground, and if ever a set of people had dinner it was us. My, my, what a time it was. In all of my travels I have found no finer man than Brother Howard, our splendid pastor at Fort Scott. Here also Brother

Savage from Joplin was the preacher for the morning and he brought a great message from the text, "Nevertheless I will let the net down at thy word," and what a message that old boy brought. He stayed with us four days last week and at Fort Scott we had some fine old Texas boys of the Southern Methodist church that were out some forty miles from town holding a meeting, and one of our California boys, Brother Robert Kennedy that married one of Brother Lehman's daughters, that lived near us for several years. Brother Robert has made good and he is quite a fine singer, and has all of his time booked. I was so glad to meet Robert, and then we had a fine bunch of boys from Texas holding a meeting in Fort Scott. They were fine old boys and had the Texas brand on them. It was up to me to make good in the afternoon and at night. In the afternoon I preached on second blessing holiness. Brother Robert Kinney had brought in six or seven car loads from forty miles in the country, and they were blessed and had a great time. At night, my, my, the house was packed. I gave the story of my life and the people stayed until after ten, so you see we were not crowded for time.

Brother Howard got Messer and Robinson a fine room in the Tremont hotel, and a fine breakfast and also a fine dinner at noon on Saturday. Well, amen, you can't improve on Howard. From Fort Scott we made a run to Pittsburg and made arrangements for the great day on the Sabbath. We ran out from Pittsburg to Jacksonville where Brother Homer Jolley and his good wife are the Nazarene pastors. Here we had another packed house and a fine time and a fine list of subscriptions for the HERALD OF HOLINESS, then went back to the city where we had a most delightful home with Brother and Sister Parent. They are most excellent people and our stay was most delightful. The all-day meeting at our church was the crowning day of the entire trip. Well, you have to go some if you beat Brother Stevens. The all-day meeting was well advertised, and the people came from all parts of the country. Brother Savage came over from Joplin for the afternoon service and Brother and Sister Cox came over from Carl Junction. We had one great time. In all of my travels I have never seen a district where it seemed to me that every pastor loved his District Superintendent and the District Superintendent loved every preacher as well as they do in the Kansas City District.

The reader will remember that on October 1 we made a run from Oklahoma to Missouri and we took breakfast at the home of Brother and Sister Savage at Joplin, and strange as it may seem, when we closed up the campaign on Sunday night, October 30, we closed up at Pittsburg, Kansas, at ten o'clock, then made a run from Pittsburg to Joplin and

the Savage family had us a fine midnight supper fixed. So we ate breakfast at the Savage home on Saturday morning of October 1 and then we had supper there on Sunday night, October 30. We left the Savage home just about midnight and now we are off for Southern California where we are to spend two months in helping put the school out of debt, but here we are in the big car, and we are throwing dust at the Kansas City District.

We got 306 subscriptions in the Kansas City District for the HERALD OF HOLINESS. We met people by the thousands and preached to them by the thousands. We had many interesting things to take place on this great campaign. Brother Brandyberry and wife did the best advertising and got up the largest crowd. Brother Brandyberry put a large canvas on his car advertising the meeting; a big show came to Coffeyville and Brother Brandyberry drove his car at the head of the big show and advertised the all-day meeting. Tens of thousands of people saw the sign and during the day on Sunday, the sixteenth, we preached to not less than 2,700 people. Brother Brandyberry took a piece of chalk and advertised on the sidewalk and then put a large runner across the streets.

We worked for twenty-nine days on the district and we made twenty-nine towns and held forty services. I met so many of my old friends. May the Lord bless them all. In love,

UNCLE BUDDIE.

Sunday School Lesson

By M. EMILY ELLYSON

December 11, 1927

LESSON SUBJECT: Isaiah Counsels Rulers.

LESSON TEXT: Isaiah 37:5-11, 14-20.

GOLDEN TEXT: *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee* (Isaiah 26:3).

WE have in our present lesson a little glimpse of Isaiah in the role of statesman. As a counselor of kings he is unsurpassed. He would have saved Ahaz had he obeyed, but though Isaiah sought to save him, urging him to trust in God, and predicted the downfall of those nations that were a menace to him, yet the heart of the stubborn Ahaz would not listen, and he became a poor, cringing vassal to Assyria.

The second part of our lesson to be studied, chapter thirty-one, contains the counsels of Isaiah to a Jewish party which had arisen in Judah, and whose ambitions were to make an alliance with Egypt for the purpose of placing de-

pendence upon Egypt for help. This the prophet knew would be disastrous, and finally denounced the plan, and endeavored to show them how fruitless such confidence would prove to be, and counseled them to place their trust in the One who had promised to be the defense of His people.

The immediate printed portion of our lesson deals with Isaiah's advice to Hezekiah. How comforting are the words of Isaiah uttered at such a time of distress, when the threatenings of the enemy were dark with ominous assurances of their power and success in warfare, and accompanying these threatenings was the suggestion that their God was but deceiving them. This was calculated to inject the poison of doubt into the mind of Hezekiah and make him afraid. But instead of intimidating him it drove him into the sacred place, where he opened and spread the blasphemous letter before God and laid the whole matter before Jehovah. What insulting statements they were! How full of boasted superiority—in truth, it was a challenge to the God of the Hebrews who dwelt between the cherubim, and it was a challenge that was accepted. Sennacherib defied the Lord and the Lord was ready to measure arms with him and vindicate His name. God said the courage in which he made his boast would be utterly broken down, so that just a rumor would cause him to run for home.

It seems to us that Hezekiah's strength lay in the recognition of God in national affairs. God will honor that ruler who will make Him his defense. But right there is where the so-called Christian nations break down. They put their trust in armed forces, great naval arrangements, and military equipage, and they call it preparedness. But no nation is prepared that has not the God of all nations on its side. Sennacherib's victories were easy enough over nations whose gods were but dumb idols, but it was an entirely different case when he met a nation that had for its object of worship a living God, who was their Captain in all their warfare, and could and did interpose in their behalf, for the Almighty God was their refuge, the keeper of Israel and defense of His people in all generations.

When Hezekiah went before the Lord he did not approach Him as a stranger but as one who was accustomed to submitting his affairs to Him for direction and counsel. We see in this an indication of a close acquaintance and fellowship between the king of Judah and the King of kings. This was a grave situation. The kingdom was about to be invaded by an enemy that was most relentless and tyrannical, and the threatening boast that had been sent to Hezekiah he recognized as true in large measure. It was not a personal and individual matter, but it had to do with the nation, and—of still greater importance—the establishing of true religion among the nations of earth. The salvation of Judah at this time would be the strongest and most convincing argument in favor of God, as the only true God, that could possibly be given. According to Hezekiah's prayer this was his objective. This

was also Isaiah's burden that God, who was supreme in might and in righteousness, should become so recognized by all peoples. A less worthy motive would have met with disaster. But when men are willing to humble themselves for the honor of God, and give Him the pre-eminent place in all their affairs, making righteousness their standard of living, they may rest assured that no weapon formed against them will prosper, and however formidable the host that it seems they must meet, it will melt away before the breath of the angel of Jehovah as did the Assyrian army on that memorable night.

Let us remember that God's Word is dependable and His resources unlimited. Let us not be deceived into thinking that some pleasure or prestige or profit will be lasting, if it is gained contrary to the will of God, for the reckoning time will not be far distant. Let us trust not in alliances but in reliance, for it is this that pleases our God.

Our golden text declares that in this present world, this scene of our warfare, with deadly foes on every hand, with trials and difficulties and distresses, we may have "peace" if the mind is stayed on God. It is not ecstasy, but peace. Peace of mind, of conscience, and peace even with those who would be disturbers of our peace. And the character of this peace is superlative, it is "perfect." Perfect in its application, perfect in its endurance, for it is the Almighty God that keeps us, and there is no situation too desperate for Him.

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

Theme for week of December 4—
Pentecostal Results May Be Expected Today

If there was ever a day when Pentecostal results were upon the Church we may expect the same results today. We face no harder task than the disciples faced, but rather a much easier task because of the different conditions of the world in which we live from those in which they lived. They preached this gospel to pagans, heathens, Judaistic followers, and a hostile, unsympathetic people. We preach this gospel to people somewhat sympathetic to it, and whose thinking has been changed because of the results of the gospel preaching of past ages on our civilization. If they had such wonderful results we may surely have them today. According to Acts 8:39 the promise is as much ours as it was theirs.

Pentecost is more than a day of twenty-four hours in some respects: it is a dispensational day embracing the gospel age, or the dispensation of the Holy Spirit. We are today living as much in the day of Pentecost as the disciples were. Why not expect Pentecostal results to follow today as much as in their day?

It is our faith that has been weakened by teachings concerning the withdrawal of the Holy Spirit, and the apparent lack of spiritual power, that is the cause for not seeing more Pentecostal results in this day. Let us believe that the prophecy of Joel is as much ours as it was for the disciples, for it surely is.

EASTERN OKLAHOMA W. M. S. GROUP RALLY

Group No. 1 of the Eastern Oklahoma District W. M. S. met at Durant, November 15, in an all-day session. The meeting was presided over by the District President, Mrs. Nell Trotter of Tishomingo. The program was well arranged and was interesting and inspirational throughout. There were interesting papers read, profitable talks and discussions made and beautiful special songs rendered by the representatives of the various local societies of the group, and the sessions were well seasoned with prayer.

Several pastors were present and took part in the discussions and entered heartily into the spirit and harmony of the meeting. Among the pastors present were, J. M. Mosser of Boswell, M. R. Archer of Kingston, Rev. Mrs. Julia Standridge of Tishomingo, and C. M. Whitley of Albany.

As a special guest at the meeting we had with us Mrs. Annie B. Hagler, state organizer of the W. C. T. U., who addressed the group on the subject of Woman's Part in the Great Temperance and Prohibition Program. She also took part in the other discussions of the day.

The day was well spent and was one of profit and blessing. Each person who attended the meeting went away with new plans for her local work and with a great determination to make the influence of the Woman's Missionary Society felt in a more effective way.

MRS. LOIS MESSER, Group Secretary.

WISCONSIN MID-YEAR CONVENTION

The Wisconsin Holiness Association held its mid-year convention at Clam Falls, Wisconsin, October 28 to 30. The business to be done for the coming year was quickly rushed through and the plans the committee presented were found to be agreed to by all. The corps of workers for the 1928 campmeeting are W. R. Cain, J. T. Hatfield, and Miss Daisy Dean. Never was there such a united force as at the present time. The camp of 1928 promises to be the biggest in the history of the association. We expect to furnish our grounds and dormitories to accommodate many new campers.

The pastor, A. J. Doke, with his good wife and family, entertained us all and the good people of Clam Falls gave all of us a royal welcome and fine places to stay. The spiritual part of the meeting rose higher until the close. Each service was a manifestation of new grace. The meetings proved a great uplift in every way to the Clam Falls church. Some had given up the fight and were again found seeking the way back to the Lord. Some new ones were saved. One of the biggest things that took place for our Church of the Nazarene was that the building in which we were holding services was bought and the part cash was secured at once. This was a great victory. Brother Doke is doing good work there. May the good work go on.—P. A. Dean, President.

NEWS AND NOTES FROM NEW ENGLAND DISTRICT

FROM THE DISTRICT SUPERINTENDENT

Ours has been a varied experience since last reporting through these pages. The first outstanding event was a meeting with the John Wesley Church of the Nazarene, Brooklyn, N. Y. It was a treat indeed to work with Brother Crockett and his dear folks. Quite a number seemed to find grace and help at the altar. Immediately following that brief period of "vacation" we returned to our own field and spent some time in church visitation. Then we pushed on to Dryden, Me., one of our baby churches. Helping them get started in a revival campaign, we left the meeting with Rev. F. C. Norcross. Next came a ten days' meeting with Rev. A. B. Manchester at Wareham, Mass. On the heels of this short campaign came our Annual Preachers' Convention with Brother Riley and our Ashmont Street church, Providence. It has been a blessed season of fellowship and inspiration. How we enjoyed the ministry of Brother Wm. Heslop of Allentown, Pa. How greatly needed are these special seasons for pastors! We are now in a campaign with our Milo, Me., church starting off with the dedication of a splendid new place of worship. And thus it goes—problems, opportunities and blessings trooping together into our life, but in it all we are finding His grace abundantly sufficient.—H. V. Miller.

NEW HAVEN, CONN.

We believe that our God has so helped us that we are enabled to report a degree of progress. We have been having the best attendance of late that we ever had. We feel much good was accomplished by revival services which we held in the last two weeks of October and continued a week in November. We had as special workers Rev. B. H. Haynie and Miss Lula Barnard. We were much pleased with the work of Brother Haynie as an evangelist. He is a strong Bible preacher with a gracious spirit and a good understanding of the problems of the pastor. He carries a real burden for souls and does genuine altar work. Miss Barnard's singing was a great blessing to all, for God was in her work. The attendance the first week was not what it would have been had it not rained each evening, but many strangers heard the good news, and we are sure there will be permanent results seen from the meetings. We were privileged to have two chances to broadcast services by the workers from the studio of WDRC, New Haven. We had many good comments from these. The first Sunday in November we received into the church seven new members and have more that are expecting to unite with us soon. Brother Paul Hill of East Rockaway, L. I., preached for us three nights of the last week of the meeting and God blessed his messages to us.

We are looking to God for His definite blessing and we are sure He wants to give it. We believe He is willing and able to send a mighty revival to this godless nation of ours and we believe this is possible, according to the Word, until the last tick of the clock of time. "Our expectation is from Him."—Howard P. Jett, Pastor.

AUBURN, MAINE

Since our first report we have come to Auburn and have labored here for four months. Besides the regular services of the church we have had a few extras. From June 26 to August 21 we held a preaching service in the M. E. church in the village of Turner, eleven miles from Auburn, Sunday afternoons. In Auburn our N. Y. P. S. has taken on new life and since our reorganization the meetings of the society have been held each Sunday evening. We have preached three times to the prisoners in the county jail and had very good attention and several indications of real soul concern. On Labor day, September 5, we had special meetings afternoon and evening. Rev. C. F. Hurst, of Livermore Falls, preached a stirring message on Sunday afternoon and Rev. Charles H. Berry, of Gray, delivered a fine message in the evening. Sunday morning, September 18, Rev. H. V. Miller was with us and preached a sermon which greatly helped all those present. We had the largest attendance that morning of any since our coming. To date there have been two seekers for pardon and six for purity. The Lord is working in our midst and we have established a women's prayermeeting which is a great factor for success. We anticipate a revival campaign with Rev. Fred C. Norcross as evangelist from November 13 to 27. The Lord our God is mighty to save and strong to deliver.—John Wallace Ames, Pastor.

CAMBRIDGE, MASS.

We are glad to report that God is blessing us as a church and as individuals. Since our last report we have had victory in all our services and God has certainly been with us in the power and demonstration of the Spirit. Although at present we are without a pastor, we are not discouraged, but are looking forward to conquest and victory, in the name of Jesus, for there is much land ahead to be possessed. Our former pastor, Brother Waddle, received a call from Marion, Ohio, and believing that God's will was in the call he resigned as pastor of our church. We wish him Godspeed and the greatest success in the salvation of souls. Until we secure a permanent pastor we have a splendid supply. Pray for us and come in to see us when you can.—Reporter.

LIVERMORE FALLS, MAINE

It has been some time since we reported from this place, but we are still on the map spiritually as well as geographically. Recently we closed one of the most profitable revival campaigns in the history of our church, according to the general sentiment of our people. The Rev. C. C. Rinebarger was our evangelist and did both the preaching and the singing. While our brother is well known among our people as a great song leader, I believe if they could also realize his ability to preach he would be kept constantly busy in revival work. Among all the good preachers and preaching that we have had in this place none could surpass our brother in the art of preaching and holding the people from night to night. We had no dry or barren services. God was in them all and the people stayed with us to the last. Great good has been accomplished in setting our cause before the people of the town. Prominent business men attended our services and we believe that the mission of the Church of the Nazarene is looked upon in a truer light than ever before. A number of souls were saved, sanctified and reclaimed. Some excellent people are attending with us regularly as a result of the campaign, and we trust they will soon become what we are working for, loyal Nazarenes. Brother Rinebarger is held in the highest esteem among our people here and left with our prayers and good wishes for the highest success in the gospel ministry. Since the close of our meeting, our people have maintained not less than two prayermeetings a day, and sometimes three. The ladies have a prayermeeting in the forenoon and the men at night, besides our regular prayermeeting. Look for the spiritual, growing, successful and all-on-fire church where the people pray, have a zeal for missions, and have the general interests of the whole church at heart. Nothing short of this will please God.—C. F. Hurst, pastor.

WOLCOTT, VERMONT

Sunday, October 30, closed a good and profitable revival campaign with Rev. Mabel R. Manning as evangelist. The attendance throughout the entire meeting was the best in a long time. A number of seekers found their way to the altar, and we believe all prayed through and received special help from God, some being regenerated and others sanctified wholly. One of those newly converted was a teacher in one of the district schools. For all this we praise God who "hath done great things for us, whereof we are glad." We thank God for Sister Manning and her labors among us, as she has been a great blessing and help to our church. We are greatly in need of larger and more suitable quarters in which to worship, and are glad to report that the

folks are getting the vision, and expect some day (we hope very soon) to launch out and lengthen our cords and strengthen our stakes by providing a new church building. A fund for this purpose has already been started. A disastrous flood has just visited us, bringing much destruction and loss of life to the country round about, but the Lord has marvelously watched over His own; bless His dear name. We truly believe it is nothing more than another great warning from God. We are expecting victory continually in our souls, and also looking for the coming of the great King of kings and Lord of lords. Amen! Praise His name.—Ray Haas, Pastor.

REPORT OF THE LOUISIANA DISTRICT ASSEMBLY

The Sixteenth Annual District Assembly of the Louisiana District of the Church of the Nazarene convened with the Shreveport church, November 9 to 13. It was by far the best attended and the most helpful assembly ever held in this great state.

Dr. H. F. Reynolds was the presiding General Superintendent, and it was the consensus of opinion that his executive ability, wise counsel and admonitions, as well as his gospel ministry, were of the highest type and efficiency. He endeared himself to us as never before, and it is the writer's sincere desire and earnest prayer that God will be pleased to lend him to our beloved Zion for many years.

Rev. W. M. Nelson, our capable and much loved District Superintendent, who has served us so faithfully for the past two years, was re-elected for the third year. District Superintendent Nelson is sensible, humble, and a man of unusual preaching ability. He, with the co-operation of his splendid constituency, both lay and ministerial, is building up the work of God through the Church of the Nazarene in the state of Louisiana.

The evangelistic services were conducted by the following preachers: Rev. H. T. Isgett, Rev. Miss Della Smith, Rev. John W. Oliver, Dr. S. S. White, acting president of Bethany-Peniel College of Bethany, Oklahoma; Rev. C. C. Robinson, Miss Eva Carpenter, Rev. W. M. Nelson, and Dr. H. F. Reynolds. Each of these servants of God and the church delivered an effective and fruitful message. There were salvation times both day and night, and God in a special way poured out His Spirit upon the saints.

The pastoral arrangements are as follows: Rev. W. M. Nelson, District Superintendent; Mrs. G. M. Akin, District Secretary-Treasurer. Alexandria church—Rev. C. C. Robinson; Century—Rev. A. D. Ashby; Ebenezer—Rev. L. L. Sweet; Ellis and Marksville—Rev. Ed N. LaJune; Hudson—to be supplied; Ida and Vivian—Rev. John W. Cook; Jonesboro—Rev. H. T. Isgett; Lake Charles—Rev. Miss Della Smith and Miss Johnnie Dance; Minden—Rev. H. T. Isgett; Oak Grove—Rev. W. D. Drummond; Shreveport—Rev. G. M. and Ina Lee Akin; Southwestern Training Home—W. Evans Burnett and wife, managers;

District Sunday school superintendent—Mr. R. L. Brister; Delegates to the General Assembly: Rev. W. M. Nelson, Rev. G. M. Akin, Mr. R. L. Brister, and Miss Sadie Joffron; State Regents for Bethany-Peniel College, Bethany, Oklahoma: Rev. W. M. Nelson, Rev. G. M. Akin.

The visitors were: Rev. J. W. Oliver and wife of Little Rock, Arkansas; Rev. W. B. Walker and wife of Texarkana, Texas; Rev. T. C. Leckie of Bethany, Oklahoma; Rev. Dallas Spell of Beaumont, Texas; Rev. I. M. Philips of Texarkana, Texas. Rev. C. C. Robinson and wife of Bethany, Oklahoma, and many whom space forbids us to mention. These brethren and friends contributed much to the spiritual life of the assembly.

The Louisiana District has fought its way through many difficulties, and doubtless will encounter many more storms; but the writer, after four years of service in this state, is gratified to say that the Church of the Nazarene in Louisiana is slowly but surely taking its place among the other great districts of our church. God is blessing this wonderful state, and our people have their shoulders under the burden and are going forward along full salvation lines. Pray for us.

G. M. AKIN, Reporter.

KENTUCKY DISTRICT

We have not reported since the District Assembly; however we have been very busy visiting the churches and looking over prospective fields where we plan to open new works in the future. Last year was a good year with substantial gains made along every line. The minutes show a net gain of 206 in membership and 933 in Sunday school scholars and also a splendid gain in all the other departments of the district. We are planning and praying for much greater gain this year. No finer pastors can be found anywhere, and everyone, so far as we know, is well satisfied with his work and the people are satisfied with them. That means success for each church. We are securing some splendid workers for the tent season next year, and expect by the help of the Lord to put on one of the greatest home mission campaigns the district has ever had.

Ashland church, under the leadership of Rev. R. J. Keiler, is doing well. They have recently had a splendid revival with Dr. Babcock and the Suttons. They have bought a fine lot in a splendid location and by spring will be erecting a church that will do credit to God and the Church of the Nazarene. At Augusta Rev. O. E. Shelton is doing a very fine work, every department of his church is growing. Baxter and Cumberland have been without a pastor for some time but before this is in print we hope to have a fine pastor on the ground. Cumberland recently had a good revival with Rev. Hugh Clark from Pineville.

At Carthage Rev. Nelson is doing a splendid work. This is his first pastorate but he is making good. Camp Nelson is doing well under the leadership of Rev. L. Reep. They have recently made some splendid improvements on their property. At Columbia Rev. C. D. Taylor is doing a very fine work. He is also

pastor at Sparksville. Rev. J. O. Brown is with him in revival meetings at this time and we are expecting them to have fine meetings. Sister Eltie Muse, returned missionary from India, has accepted the pastorate at Creelsboro until such time as she will return to the field. We pre-Oliver and wife of Little Rock, Ark.; Rev. H. C. Watson is the good pastor of the Delmar circuit, and is doing a splendid work. He is putting on revivals in his churches and God is blessing him in a remarkable way. At East View Rev. J. G. Goodman is doing a good work. We have a very fine band of good people here. At Frankfort Rev. J. A. McCammon is doing a most excellent work, and he is laying plans for a splendid year. They are planning several revivals and also plan to build this year. No better pastors than these good people. At Georgetown Rev. Samuel G. Muse is doing a good work. This is his second year and the best one. They recently had a very good revival with Rev. E. C. Tarvin as evangelist and the McCammons as singers.

Brother W. W. Stover and wife are our good pastors at Greenwood. They have recently had a fine revival with the Nerrys. They took some fine people into the church and bought the pastor a car. So you see things are happening at this church. Rev. R. H. Higgins is doing a fine work at Henderson. We anticipate a great year for this good man and his people. This is Rev. I. T. Stovall's eighth year at Highway and also his best year. He is doing a very commendable work in this great and needy field. Rev. Mason Lee is doing well at Huntington. He has a great field there to do a good work. At King Bee and Mount Hope, Rev. Harrison Flynn is getting a good start and will have a good year. At Lancaster Rev. H. F. Pollock is doing a fine work. They will have a revival soon with Rev. L. O. Florence, the pastor at Versailles. The Lexington church is having a splendid year under the leadership of Rev. W. T. Mason and wife. They are planning a strong evangelistic year and will no doubt before the assembly next fall, have a good church down town in that great city. The people are hungry for holiness in Lexington.

At Louisville Rev. F. P. Kerst is performing a miracle. We have rented a fine church down town and are putting on almost a continuous revival. Dr. Chapman was with him recently and had a fine meeting. Dr. Goodwin will be there this week for a short convention. We are giving all the time we can personally to help in this battle. Almost one-fifth of the people of this state live in Louisville. We just must have a great work there. New people are coming, the finances are coming up fine and best of all, God is with us. If you have friends or relatives send their names and addresses to Rev. F. P. Kerst, 1236 S. 21st street, and he will place them on his mailing list and will also call on them as soon as possible.

Rev. J. W. Norris is doing a good work at Monticello. The Nerrys will be with him in meetings this week, and we anticipate a fine revival. Mount Sterling is enjoying the best year of its his-

tory as a church under the leadership of Rev. Joseph L. Logsdon, Jr. This is his third year and by far the best one. They have just had a wonderful revival with Brother and Sister Nerry. Their church is too small and plans are on foot to move down town and erect a larger building where they can accommodate the larger crowds. Marlinton and Woodrow, West Virginia, are doing well under the leadership of Rev. M. L. Bays as pastor. Newport is having the best year of its life. Rev. W. E. Albea is the good pastor there. They are now building a nice, large, commodious church that will be a credit to the city and to the Church of the Nazarene. Work is going fine on the new building and they hope to be ready to open same for services by Christmas. Brother Albea and his great people will have a most wonderful year. God has helped this man to bring Newport up to one of our best churches.

At Olive Hill Rev. E. D. Messer is simply stirring things around. They have recently made some splendid improvements on their building and are planning to build a parsonage as soon as possible. We are to be with them soon in a convention. Also the N. Y. P. S. will have a group meeting with them soon. Rev. J. R. Weaver is getting a good start at Owensboro and we are expecting them to have a good year. Rev. Hugh Clark is doing a very fine work at Pineville. They have recently had a good revival with Brother Tarvin and have purchased a lot and are building a tabernacle and will soon be in the same. The church at Richmond is doing a very fine work. Rev. Glenn E. Miller is the good pastor there. They are now in a revival with Rev. L. G. Milby and wife and we are expecting them to have a great revival. That church is growing rapidly. Rev. Joe M. Tyson is doing a good work at Science Hill. They have recently had a splendid revival with the Nerrys which was a great help to the church. Their work is growing and will have a fine year. We have a good band of people at Star Lime Works. Rev. Clyde R. Gill is the pastor there, and we are expecting them to make progress this year. Rev. L. O. Florence is the pastor at Versailles and the work is coming fine. They recently had a good revival with Rev. McGraw.

A good church has recently been organized at Wesleyville and Rev. S. L. Porter is supplying the work at present and reports a fine spirit among the people. Rev. Thomas D. Bourland is the good pastor at Wurland. He recently came to the district from St. Louis. He likes the people and they like him very much. So they will have a good year. New fields are opening up and we are planning to do our best by God's help to do the job better this year than last. Remember us in prayer.

L. T. WELLS, District Superintendent.

ARNOLD MID-YEAR CONVENTION

The fourth annual mid-year convention of the western division of Nebraska District convened at Arnold, Nebraska, November 1 to 3. Rev. H. M. Chambers, the District Superintendent, con-

ducted the first devotional service. The music was in charge of Brother and Sister Kubitz. After a good song and prayer service Brother Chambers read the Thirty-fourth Psalm, placing emphasis on the thought of recognizing and honoring God in this convention.

"Causes of Decay in the Prayer Life" and "Keeping the Glory Down," two topics which are vital to every Christian, were ably discussed. The Lord blessed and we all felt like moving up a little. Topics regarding the work of the young people were discussed by several pastors. We were delighted with the bond of love and sympathy which unites these and other pastors with the young people.

Wednesday afternoon was given over to the W. M. S. Mrs. Frank Bohlke, District President, had charge. A very helpful program was rendered. Not only the women of the convention manifested an interest in missions but the men as well. Dr. Chapman did not get to us till one day of the convention was past, but his encouraging suggestions with reference to Nebraska as a promising but difficult field and the honor of serving the Lord under difficulties, enthused us to do and dare for God, trusting Him to give results.

The people of Arnold gave us a very warm reception and all the delegates seemed delighted with their entertainment. We feel that these conventions are a wonderful help. The next convention will be held at Curtis, Nebraska. —Mrs. Mabel Beaver, Reporter.

THE MISSISSIPPI DISTRICT

The Fourteenth Annual Assembly of Mississippi District, Church of the Nazarene, met in McComb, Miss., Nov. 2-6, with Doctor H. F. Reynolds, General Superintendent, in the chair. It was a most profitable session, in perfect harmony. Doctor Reynolds is a great presiding officer, and leaves nothing undone that ought to be done. To know that great man of God is to love him. All of his sermons and addresses were enjoyed, but most of all was his lecture on his trip around the world.

Rev. R. H. M. Watson was reappointed District Superintendent, and Rev. H. F. Tate was re-elected Secretary and Treasurer. It was ordered that a convention should be held within the year in which the ministers, the Woman's Missionary Society, the Young People's Society and the Sunday School Convention should come together, and that this convention should meet in Laurel, Miss., immediately following the Institute at Nashville, Tenn. Dr. A. O. Henricks, president of Trevecca College, was present, and preached a most wonderful sermon on Christian Education. The altar was lined with seekers at the close of his sermon, resulting in several professions of either justification or sanctification. Miss Eva Carpenter, one of our returned missionaries, was present, praying, shouting, selling books, and representing every department of the church, but especially the Woman's Missionary Society.

Brother H. T. Burge, a real estate dealer in Jackson, Miss., who has been planning with the District Superintendent

to build a Nazarene church in Jackson, came down to announce that he had purchased a lot at a cost of one thousand dollars cash, which was a present to the Church of the Nazarene, on which a tabernacle would be built as soon as the winter was over, and we hope to hold the next assembly in the capital city of Mississippi. Rev. A. J. Vallery, superintendent of the Bethany Training Home for unfortunate girls, located in Memphis, Tenn., was present and preached a great sermon.

Among the important items of business of the assembly was the organization of a tent association. Each member of the association is to pay two dollars per annum for three years. It is the purpose to enlist every Nazarene in the state if possible, and the District Superintendent was instructed to correspond with some of the larger districts looking to the obtaining of tents and furnishing evangelists for building up the Church of the Nazarene in Mississippi.

Rev. and Mrs. H. F. Tate and Rev. and Mrs. R. H. M. Watson were elected delegates to the next General Assembly.

Pastoral arrangements are as follows:

District Superintendent, R. H. M. Watson, College Heights, Meridian, Miss.; Secretary-Treasurer, H. F. Tate, McComb, Miss.; Gulf Port, N. O. Nabors, 2220-22 Avenue, Gulf Port, Miss.; Hattiesburg, It. A. Thornton, Hattiesburg, Miss.; McComb, H. F. Tate, McComb, Miss.; Laurel, Miss. Florence Thornton, 737 Windham Ave., Laurel, Miss.; Columbus, Wm. Theo. Rahenkamp, supply, 323 South 19th St., Columbus, Miss.; Davis Chapel, J. G. Coleman, 2014-15th St., Meridian, Miss.; Rosebloom, V. L. Nabors, Cleveland, Miss.

REPORTER.

THE ALBERTA SCHOOL OF EVANGELISM

At the last assembly of the Alberta District, it was enthusiastically voted to establish their institution for the training of Christian workers at Red Deer. In accordance with this decision two large eight-room houses were rented for men's and women's dormitories, the local church to be used for classes.

An opening convention was arranged for Thanksgiving time when a goodly representation of pastors and people drove in from surrounding fields. The seal of God's approval was upon the services in a very marked way, and the last night of the gathering we had an old-fashioned break.

Although through unavoidable circumstances we were very late in making our plans for the school, registration is passing expectations, giving us to realize that the school is meeting a real and a felt need. It has now been decided to buy one of the dormitories, the same being available at a very nominal figure. Thus it will be seen that under providential direction the Canadian training school for Nazarene workers has entered upon a more permanent phase of its existence and usefulness.

Everyone associated with the school opening and convention, whether pastors, teachers, students, or lay friends, seemed to be deeply conscious of the divine sanction upon the whole arrangement. Having found God's plan for us

there is no doubt but that there will be a rapid development in the scope and efficiency of the institution.

We have been exceedingly fortunate in our faculty, both resident and visiting. Three of our resident teachers are graduates of Canadian normal schools and have also had experience in Christian work in home and foreign fields. The purpose of the school is denoted by its name, "The Alberta School of Evangelism." We feel no call to train young people for secular pursuits, but our courses will be arranged with the sole view of training suitable young people for the evangelization of these western provinces, in accordance with the doctrines and ideals of the Church of the Nazarene.

It is proposed to make the Bible the central text book of the institution. While other subjects will be taught, they will be chosen with the objective constantly in view of a comprehensive working knowledge of the Word of God.—Reporter.

TENNESSEE DISTRICT

The Tennessee District comprises the entire state of Tennessee and is more than 500 miles long, and nearly 200 miles wide, containing 96 counties, 64 of which have no Church of the Nazarene. We have churches in the four largest cities. Memphis has one church, Chattanooga two, Knoxville one, and Nashville five, with the recent organization of a new church in South Nashville.

We have 51 churches that function, with 41 church buildings and nine parsonages, and but little debt on these buildings. These churches range in membership from 7 to 325. There are 17 churches that require full time of their pastors, while 34 are in circuits, most of them content with monthly services. Many of these country churches have no Sunday school. We have 52 elders, and 14 licensed ministers. Five of these are now in foreign mission work, and five are returned missionaries. We have one radio station located at Lawrenceburg, where the gospel of holiness is broadcast every Sunday. (Tune in and get the messages). We have Trevecca College, one of the best equipped schools in our connection, with a splendid brick administration building, brick dormitory for girls, brick auditorium that will seat 1,000 with class rooms attached, a good frame dormitory for boys, all of which is heated from one steam heating plant, and by the time you read this the school will be out of debt, as \$40,000 of the \$50,000 has already been paid, and the balance is coming in.

Since the closing of the assembly, September 18, we have visited twenty-three churches, and all seem to be in a prosperous condition. Most of our churches are in rural sections, in circuits, and our people are poor, but they have large congregations to preach to, who have old-time religion. Many of our people are not subscribers for the *HERALD OF HOLINESS*, but we are making a strong pull to put the *HERALD* into the home of every church member this year. We believe that no Nazarene home is complete without a copy of our church

Manual and the *HERALD OF HOLINESS*.

We recently visited the Stewart circuit, of which Rev. F. C. Bain is pastor. With a family of five he lives on a salary of \$500 a year, and rides his circuit on horseback in the old Methodist style, when he goes alone; but this time I went with him, and we rode in a buggy sixty miles, as the roads are too rough for a Ford or an automobile. From Stewart we drove out to Griffin's Chapel, where we were greeted by an enthusiastic congregation of fine people who love God and holiness. From there we went over the mountains and along the creeks, as most of the roads run along the rocky creek beds or near them, since it is rough to cross the rugged mountains with roads of any kind. At Lick Creek we met another fine bunch of Nazarenes, and preached for them Saturday night and Sunday at eleven a. m., and rushed off to take dinner in a home where the very best of the land is served, in old fashioned country style. Again we rushed on to McGhee's Chapel, down the creeks and over the mountains, over roads where it seemed impossible for our buggy to keep from turning turtle. We were often scared, but never hurt. Here we met a fine bunch of loyal Nazarenes, one sister eighty-six years old who lives on her farm alone, but never misses a service at her church, and a brother seventy-one years old who drives seven miles to church over the roughest road that I ever saw, in a farm wagon, and back after night. Others ride mules, or go in buggies or farm wagons and many walk, but they make you feel glad that you came, for amid their tears of joy and glad amens, they listen while you preach full salvation.

From McGhee's Chapel we drove away in our buggy after the service and a business meeting with the church, again to climb the mountains and go along the creeks. It was 4:15 p. m. when we left, and we were due to preach in Stewart that night at seven. Some of the hills were so steep that we had to get out and walk, for the horse (a good one) could not pull us and the buggy up them. Soon night overtook us, and I had to carry a lantern while Brother Bain drove the horse. By rushing we arrived on time for services, but no time for supper.

The people on this circuit live in the country, but their farms are very small, narrow strips of land up and down the creeks. They cut timber for railroad ties and lumber, and trap 'possums, 'coons, skunks and other animals for their fur. I saw one man who had a pen full of live 'possums waiting for the trapping season to open to kill them.

There was never a greater opening for real home mission work than the mountain sections of Tennessee and Kentucky present, great stretches of country where we have no churches—and in fact few churches of any kind—but our district voted only \$600 for home missions this year, and that will be but a "drop in the bucket" to open this vast home mission field.

From the Literary Digest of August 13, 1927, I quote the following, which will give you some idea of what we face in parts of this district:

"TEACHING THE UNTAUGHT MILLIONS IN THE CUMBERLAND MOUNTAINS"

"We have entered a new country. They call it the Country of Do Without, and it is hereby strongly recommended to all who think their lot a hard one. . . . Mr. Davenport calls it a land-bound island of 4,000,000 souls who, although living within 400 miles of Washington, D. C., have only the vaguest idea of what Washington is. And he adds: Of course I speak of the Cumberland mountaineers as a whole, and the number is merely estimated. The rising generation is beginning to see light. The older generation dies but never surrenders. The states of Kentucky, West Virginia, Tennessee, North Carolina, and South Carolina contribute to the 4,000,000 of which I write. Poverty of a sort unbelievable in the cities is so commonplace as not to be impressive; the amount of money passing through the hands of these old mountaineers in any year is often less than eight dollars. Living conditions are so primitive, educational facilities so rare, and ignorance, as judged by urban standards, so complete, that visitors departing wonder why somebody hasn't done something about it—the Government of the United States or the five states."

The above will give you some sort of an idea of the neglected fields lying at our door; and a part of this is in my district. Talk about India, or any other foreign field. Here at our door are the millions untaught in the ways of salvation. Oh for a few home missionaries who are as anxious about souls in America as they are in Africa! And there will be no ship passage to pay to get to this field.

We are working this out as fast as we can with the facilities at hand, and praying for funds to open this vast, untouched field. We are moved now to write an article to follow this, on home missions.

Many of the churches in this district are having splendid revivals this fall. The North Nashville church, had 110 additions last year, and they have recently built a splendid church 38 x 56 feet of concrete. Rev. Lige Weaver is pastor. He took this church four years ago with 19 members and now has 220, with nearly 300 in Sunday school.

The church at Chattanooga has had a fine revival with Dr. Henricks as evangelist, with twenty-five additions to the church. On the whole our district is looking up. Remember us at the throne, we need your prayers.

C. B. JERNICAN, 947 McClurkan Ave., Nashville, Tenn.

ARKANSAS DISTRICT

The District Assembly just closed was one of the best, if not the best, in all the history of our work in this state. The glory of the Lord was on the assembly from the very first service until its close.

Dr. Reynolds was never in better shape for hard work than in this assembly, and he kept the glory on us, and the business came up and out in good shape.

Dr. J. G. Morrison was with us throughout, and his sermons on

"Achieving Faith" will linger with us a long time. We can never be the same; and the good part about it is that our people went home with a faith in God and our work that will bring results in the days to come.

Dr. Borders and his good people are coming just fine with their new church enterprise. They hope to be in the new building in the near future.

Rev. D. C. Reynolds is in a new tabernacle at Hot Springs. We urge our people all over the country to tell their friends who may chance to come to Hot Springs, the great health resort, to remember we have a good, live church in that beautiful city. Come worship with this good people.

Rev. J. A. Russell is the new pastor at Morrilton. He is a fine man, and getting a better hold of things than any man we have had there in some time. His daughter, Miss May, has joined our revival forces, and is one of our singing evangelists, and she does the work in nice shape. She is also a fine help with our young people, and we recommend her to your people in the district. She will do you good work.

Arrangements have been perfected for the state camp July 26 to August 5, 1928. Rev. A. O. Henricks and Rev. Andrew Johnson will do the preaching, and Miss Ruth Harris will lead the host in song; Rev. Lee Hill and Mrs. Stegall will have charge of the N. Y. P. S. convention; Mrs. D. C. Reynolds and Mrs. Mattie McNutt will have charge of the juniors; Mrs. Williamson and Mrs. Senters will have charge of the women's prayermeetings; and Rev. W. T. White and Rev. C. W. Johnson will have charge of the men's prayermeetings. We hope to have Dr. Morrison to come to us also. Many of our pastors and people in the district are going to build camp houses; and we invite our good friends from other parts of the country to come and enjoy this good feast with us.

Rev. C. E. Woodson is another new man among us, having accepted the call of the Seary church. He is a fine man, and we bespeak for him a good year.

Rev. J. W. Heary has things well in hand at Batesville. He is hard to beat in any way you take him.

Mrs. Anna L. Oliver, president of the District W. M. S., is pushing that work, and we hope to come up to the next assembly with a W. M. S. in each church. That will put old Arkansas on the top notch—and I believe we can do it.

Rev. Lee Hill, president of the District N. Y. P. S., is pulling the hill, and with our help and encouragement he will be able to tremendously increase the membership of the N. Y. P. S. the coming year. He shall have it!

The school at Vilonia is coming. That is one of the things badly needed in this district. Our people are rallying to its support, and as Bethany takes on her full college work we should have an academy fully recognized. Vilonia will become a feeder to Bethany.

So far as we know, all the pastors have gone to their work with courage and faith. Our men are good men, loyal to every interest of the church, and we promise the coming year to be the best in all the history of our church in the

Wonder State. We must do wonderful things. We have the territory, the people, the workers, the gospel, and we are going out to do the job.

Let all our pastors take note that your budget is some less than it was last year. It is \$2.50 for the General Budget, and \$1.85 for the District Budget. These figures are based upon the membership reported at the last assembly. If possible keep the budgets coming in every month, and then at the close of the year it will not be so hard to round them up.

Rev. C. C. Cluck is doing wonders at Bentonville. He is one of our very best pastors, and if you will just notice, Arkansas is full of that kind of pastors.

Rev. T. C. Grigsby and wife are forging ahead at El Dorado. He is to open the new year with a revival with Rev. Lee Hill right away.

Rev. C. C. Knippers is getting his feet down at Atkins. We have a good parsonage and church building there and we see no reason why we cannot have a good class there. We are looking to Knippers to do the job.

Rev. C. C. Brightwell has his hands full, but he is equal to the occasion and is coming fine at Beebe, Heber Springs and West Pangburn. Heber Springs is another fine health resort. It is a wonder. A lot of people come each year seeking a restoration of their health by drinking its mineral waters. Our church stands well in Heber.

We would like to get in touch with all holiness people in the state who would like to have a church like ours in their community. If you live in a place where there is no Church of the Nazarene, and you would like for us to put on a revival and if possible organize one, get in touch with us early.

JOHN W. OLIVER, District Superintendent.



HEAR YE!
OUR HOLIDAY CATALOG
has been mailed.

If your copy has not been delivered, please let us know so that we can send you another.

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NEWS IN BRIEF

Rev. T. L. Rye, pastor of our church at Prescott, Arizona, says, "Come to Prescott, a city of six thousand, elevation 5,400 feet, a wonderful climate for those affected with lung and throat diseases. We have a good church, centrally located, but we need singers, players and church workers of every kind. We have here a great opportunity for Nazarenes. Write me at Box 444, Prescott, Ariz."

W. G. Prescott, Scott Bluff, Nebraska, plans to leave a copy of the *HERALD OF HOLINESS* at each house visited while canvassing, and this enables him to make splendid use of a great many papers. Perhaps some who read these lines will feel like wrapping up such back copies of the *HERALD OF HOLINESS* as they may have on hand and send them, postpaid, to Brother Prescott, that he may be able to carry on his good work.

Rev. A. G. Crockett, the energetic pastor of the John Wesley Church of the Nazarene, Brooklyn, N. Y., under the caption, "Lost, Strayed or Stolen," says, "A large flock of old John Wesley Nazarene sheep has been gone for ten or twelve years—some longer, some not so long—many of these we have never met. But we have heard that they are browsing around the highways of indifference about Long Island, Manhattan and even up state. Anyone finding any of these sheep, if they are not affiliated with some other Church of the Nazarene, please tell them they are wanted at home. Persons helping us in this matter will be well rewarded. If they refuse to come or write, do your best to get them into the nearest fold, lock the door and report to the undersigned who will immediately get into touch with them and send them a supply of fodder (good news and glad tidings). Rev. Mrs. Carrie Crowe Sloan is to be with us in a special revival beginning January 1, and another great meeting will start just after the adjournment of our District Assembly—preacher to be announced later. At the close of this latter meeting we want all of the New Yorkers and New Englanders who are going to the General Assembly to meet us here at John Wesley church and we will all go on to Columbus together, via automobile excursion. Fix up your bus and carry a tag advertising the Church of the Nazarene. A complete schedule is being worked out and will be sent to every pastor, so that if it is out of your way to come by New York City and Brooklyn, you will meet us enroute. Let's distribute thousands of tracts on the way. More particulars later."

Rev. George T. Taylor of Des Arc, Mo., is an ordained elder in the Missouri Assembly. He is open for calls for evangelistic meetings and offers Rev. E. J. Fleming, General Secretary of the Church of the Nazarene, 2923 Troost Ave., Kansas City, Mo., as reference.

A preacher in Olympia, Washington, asks for prayer that he may be healed.

Our college at Pasadena, California, is in the midst of an intensive campaign to raise funds to free the institution from debt, and at the most recent word was making splendid headway. The intention is to keep right on and to have the whole indebtedness either paid or covered with good notes before the time for the meeting of the General Assembly in June, 1928.

Rev. E. C. Dees says: "After closing a successful year in the pastorate at Marlow, Oklahoma, I am again entering the evangelistic work. Am having a good meeting with Rev. C. I. Deboard at St. Louis, Mo. Thirty-four have prayed through up until this time. Crowds are good and the battle goes on. I will be at Pontiac, Mich., November 16-Dec. 4, and at Lodi, Mo., Dec. 6-18. Pray that God may give old time revivals at all these places. My address is Bethany, Oklahoma."

Rev. A. M. Bowes, pastor of our Central church, Seattle, Washington, sent us a telegram on October 17, which read as follows: "Central church had a wonder-

ful opening in large auditorium in the center of the city, October 16. Sunday school attendance doubled and church attendance trebled the first day. We advertised in the papers and with banners on automobiles and in store windows, so that the city knows of our church and we have wonderful prospects for a growing, revival church." This telegram was delayed almost a month in reaching us—a fault of Western Union—but we insert it here as an item of special interest. Later word from Brother Bowes says, "Every Sunday has shown an increase in attendance and interest. Dr. Ellyson preached Sunday evening, October 30, and President Russell DeLong of our college at Nampa, Idaho, on November 6. Both were blessed services."

Rev. Val Buxton of Cadillac, Mich., who spent twelve successful years in the pastorate and then dropped out to undertake an "independent line of gospel work," writes that he is sorry he ever undertook this change, and he desires to warn others against such methods.

Rev. V. B. Atteberry of the Hamlin District, says: "This is to warn our people, especially the pastors, against a man who gives his name as Mr. Stephens, who poses as being interested in some form of advertising for the local church. Have nothing to do with him and be safe."

In the October issue of the HERALD OF HOLINESS General Superintendent Reynolds, in "Things Concerning Zion," says that Dr. Shade and Evangelist Bussy held the meeting which resulted in the organization of the church at Avon Park, Florida. But we are informed that it was Mrs. Bussy, wife of the evangelist, who was there to lead the singing, and that Dr. Shade was the evangelist whom the Lord used to bring the Church of the Nazarene at Avon Park into being.

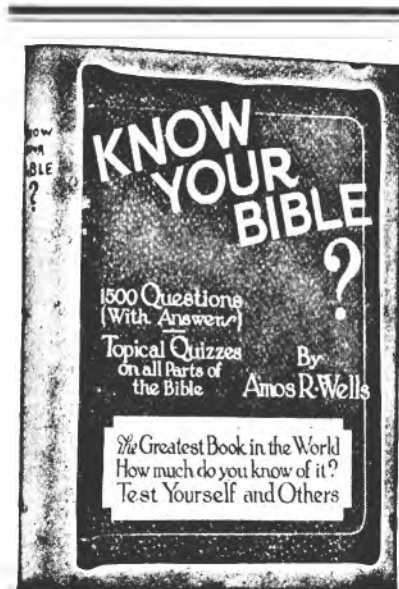
CHURCH NEWS

WEBSTER CITY, IOWA—"God's blessing is on the Church of the Nazarene in this city and we are pressing forward with some degree of victory; our bills are all paid, District and General Budget are in good shape, for which we praise our heavenly Father. Our elect ladies are having special meetings in different parts of the city and I am busy making calls and scattering holy fire from house to house. We are looking up and trusting God for a great outpouring of the Holy Ghost and a great ingathering of precious souls for our labor. Brethren, let us share an interest in your prayers."—C. C. Sellards and wife, Pastors.

PASTOR CHRISTINE E. SNELLING, Dinuba, California—"The Church of the Nazarene at Dinuba, California, was organized after about a year of holding on by a few faithful saints, and special efforts by District Superintendent F. B. Smith and Evangelists C. Parker, C. P. Clayton, and W. M. Mack. We just closed another special meeting with Rev. J. A. Kring in which a revival started that is still going on. In our afternoon

prayermeetings God definitely promised to begin a revival. He wonderfully answered prayer and commenced it in the pastor's heart and life. Nearly all the saints struck fire and some are digging through since the special meeting closed. Confessions were made in private and public. Wrongs were righted, imaginary divisions healed, and there was much seeking of the Lord in public and in private. The end is not yet, praise the Lord! Rev. Kring preaches a high standard, but it is the standard of the Book. Dinuba's best days are ahead. Pray for us."

PASTOR S. H. ERWIN, Lubbock, Texas—"This is our third week here, after spending two months in Home Mission interests after leaving Kansas City. God wonderfully blessed the Kansas City Evangelistic party at Memphis, Texas. We consider it was one of the best campaigns that we have ever been in during our ministry. We saw the manifestation of God's power in the salvation of many souls in the old-time way. We were glad to step aside from the pastorate into evangelism again. This would be a good thing for all of our pastors to do occasionally. But we are glad to be settled again with the duties of a pastor. The church here has given us a hearty reception into their homes and hearts. They seem to appreciate us and are will-



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ing to go in for the best year in the history of the church. They have agreed to launch a building campaign. They plan to sell the old church and buy a new location, where we shall build a new church and parsonage. God gave us two souls at our first service with these good people. He has manifested His presence at every service. Therefore, we are believing God for a great year."

CAMBRIDGE, MASS.—"The members of the First Church of the Nazarene here gathered on Thursday evening, October 29, to tender a farewell reception to our beloved pastor, Rev. G. E. Waddle, who has now gone to Marion, Ohio. Brother Waddle's pastorate here amongst us has been one of blessed fellowship. We are sorry that he has gone to another field of labor, but are glad that the Christ be so ably presented at all times is very present here and we are pushing onward toward victory. Professor R. Wayne Gardner, of Eastern Nazarene College, presided at the farewell service and introduced the different speakers. Brother Alley, pastor of our church in Cliftondale, led in prayer. Rev. K. Hawley Jackson gave a rousing speech which left his hearers in a high frame of mind. President F. W. Nease of E. N. C. also spoke, expressing his regrets of the loss to the church of Brother Waddle. A fine musical program was arranged by Mrs. Michelson, wife of a Baptist preacher. Brother Randall, representing the local church, gave a splendid talk after which he presented in behalf of the church to Brother and Sister Waddle a gift of gold. Brother Waddle responded by expressing his deep appreciation for the love and kindness which has been showered upon him during his pastorate here. After the service refreshments were served in the Sunday school room under the supervision of Mrs. A. R. Shepherd, who is president of the W. M. S. here. May God bless Brother Waddle in his new field of labor as he endeavors to preach the unsearchable riches of Christ."—James F. Randall.

EVANGELIST JOHN T. HATFIELD—"We have just closed a four weeks' meeting at the Bresee Avenue church of the Nazarene, Pasadena, California, with Brother John Short as pastor and Rev. Lum Jones as our coworker. Brother Jones was not with us the first and last week of the revival. We think it was a little better than the average revival of Southern California. There were about four hundred seekers at the altar and about ten per cent of that number got real victory. There were very few raw sinners, if any—all backsliders. Quite a few were sanctified. It was a great blessing to the church, the saints were wonderfully helped and blessed. Quite a number were taken into the church. There were thirty-one taken into the church at one time. This is quite a spiritual church. There are some real saints. Brother Short is a good pastor. You can't get things too hot for him. He likes to see the fire fall, and the hotter the better."

PASTOR J. WESLEY CROFT, Moscow, Idaho—"We are glad to report that the

Moscow church is alive, is in splendid unity and moving forward. We came to the field in June, following Rev. F. Arthur Anderson and others who had labored faithfully and built up a good work. The church asked for some systematic financial plan and after some preparation we put across the systematic every member canvass, increasing our regular givers about one-third, and our gifts about one-fourth, so that our budget is now up to full each month without any monthly calls from the pulpit. We have had a few seekers and professions through the summer, and as the Aycocks were to come to us next February, we put on the fall revival meeting with local help, Mrs. Fred Samm and Rev. Croft assisting the pastor for two weeks and Rev. Fick, our pastor at Lewiston, gave us one week of splendid preaching. There were about a dozen seekers. The church was beautifully revived and several new families brought in touch with the church. We are encouraged to press the battle on for God and souls. We have taken up a work out at the county Old Folks' Home on Sunday afternoons. Our people enjoy going, and already some of the old folks have been saved. It is a joy to see how they appreciate the gospel services."

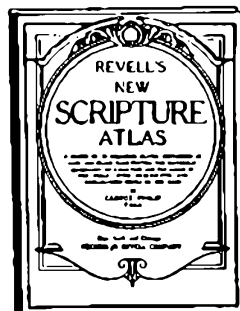
EVANGELIST G. H. SHAFFER—"This is my first report since leaving the pastorate and entering the evangelistic work. Just before the assembly God helped us in a tent meeting at Ossian, Indiana, which resulted in a victory for God and holiness. God gave us great liberty and many seekers. At the close a Church of the Nazarene was organized. They called Miss Marie Cecil as pastor and are going on to victory. Our next meeting was at Yorktown, Indiana. This was a new church recently organized. Rev. O. B. Grey was their fine pastor. Nowhere on earth are the people more in harmony among themselves and with God than they are at Yorktown. God helped us preach with great liberty and unction. The meeting was a complete victory in every way. God gave deep conviction, we had many seekers and some real cases of salvation. God helped us to raise enough money to build them a tabernacle. One inspiring feature of this meeting was the singing of little Robert and Roberta Blue. Our next meeting was at

Greencastle, Indiana, where Rev. Clarence and Bertha Talbert are the good and much loved pastors. God gave us another good meeting at that place. Counting them as they came, we had thirty-seven seekers for salvation. We anointed eight souls for bodily healing in the healing service. We received seven subscriptions for the HERALD OF HOLINESS and raised \$359 in pledges to finish paying the debt upon the church property. We had the privilege of preaching at the state penal farm one service, which was a very impressive time. We give God all the praise for these victories which come through His mercies in answer to much prayer."

PASTOR O. R. REEDER, Meridian, Idaho—"We came to this place in June, 1927. We found some of God's choice people here. The work seems to have had a steady growth along all lines. A number have prayed through in our regular services. We just closed a very successful revival with Evangelist V. W. Littrell. God wonderfully blessed the preaching of the old-time gospel of full salvation. He gave forth the message with no uncertain sound. The Lord came down our souls to meet, and glory crowned the mercy seat. A goodly number found either pardon or purity, for which we give God all the praise."

BICKNELL, IND.—"We have been pastor at Bicknell since July, 1926. We have improved the church property by redecoration and by new equipment and have had splendid results in soul saving. Freddie Thomas was with us in November, 1926, and L. O. Green, pastor at Princeton, gave us a good meeting in February of this year. Brother and Sister Wines were with us two nights in April, and in the same month Sister Winans was with us in the interest of foreign missions. Starting with just three or four women, we now have thirty-six members of the W. M. S., and the interest is growing. Our cottage meetings are fine and a revival is on in our midst. The strike is on and there is not much work in sight for the winter, making it pretty hard on us here financially. But God is with us. We have a nice stucco church and parsonage valued at \$11,800. We were able, by the help of the Lord, to pay off \$1,221 last year, leaving us a

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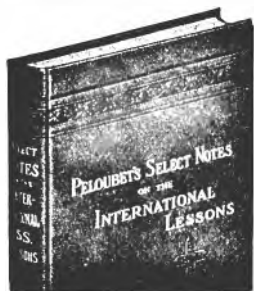
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present indebtedness of \$1,536. Thirteen were added to the church last year.—Edw. W. Miller, Pastor.

ILASCO, Mo.—“We came here in September, 1925, and found some fine praying people. We began to pray and work for a Church of the Nazarene in Ilasco. Brother E. C. Dees and our District Superintendent, Brother Williams, were with us in August, 1926. God gave us a

good meeting and the brethren organized a church with thirty-one charter members. In February, 1927, Brother Brandyberry, pastor of our church at Coffeyville, Kansas, was with us and God gave us a good meeting and at the close we took fourteen members into the church. Later in the spring District Superintendent Williams came and we made plans for a new church. So now we have a nice stucco building, 28 x 48, with full basement for Sunday school work. On October 23 we had the dedication. There was a large crowd and the \$800 needed was raised in a few minutes. One dear man said he would give the furnace, if we were able to dedicate without debt. We recently baptized seven and received the same number into the church.”—Howard Reed, Pastor.



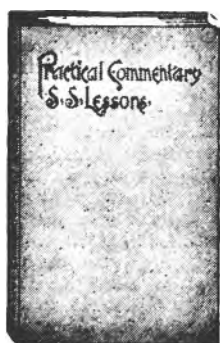
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EVANGELIST E. C. DEES—“After closing a successful year as pastor of the church at Marlow, Oklahoma, I am again entering the evangelistic work. I am in my first meeting, since the assembly, with Rev. C. I. Deboard, of St. Louis, Mo. God has been with us since the first service. About thirty-four have prayed through up to this time. The crowds are good and the battle still rages. My next engagement will be with our church at Pontiac, Michigan, November 16 to December 4, and then to Lodi, December 6 to 18. All who read these lines, pray that God will give old-fashioned revivals at each one of these places. My home address is Bethany, Okla.”

PASTOR W. C. FRAZIER, Burbank, Calif. “Sunday, November 13, a great day in the history of the baby church of this district. Church one month old, we received a nice class into church fellowship in the morning service, making our enrollment nearing fifty. Raised \$1,825 for the new church building which we expect to build soon. Crowds are increasing; as our hall seats only 150, it is too small now. Despite the rainy day we had seventy-one in Sunday school the fourth Sunday and we are expecting one hundred the sixth week. Had forty-three in prayermeeting, the old time glory and freedom on the people, both pastor and church see nothing but victory and success ahead.”

PASTOR I. T. STOVALL, Highway and Creelsboro, Kentucky—“Our assembly year has recently closed. Last year we reported twenty members for the Creelsboro church. This year we can report neither a loss nor a gain in membership for that church. At the Highway church we have gained fifteen and have a present membership of eighty-four. About half of this number are children and young people. We have good lively Sunday schools at each place using Nazarene literature. There are no Y. P. S. or W. M. S. organizations at either church. We feel that a multiplication of or organizations and services in our rural churches is not best. But special interest and attention have been given the children and young people through the year by having special programs, sermons and services for them. The women help to make up the program for the public missionary service each month, at which

time an offering is taken for the District and General Budget. The church property at Creelsboro is a union building in very bad condition. At Highway we have a neat country church free from debt. This year some more improvements have been made on this building. These rural churches do not raise a great deal of money but usually pay as they go. Some of the members tithe. System is used in raising the finances. Money is collected regularly for the local, district, and general interests. The people are reading the HERALD OF HOLINESS and The Other Sheep. We planned to have a revival at Creelsboro this year but had to call it off. They have not had a revival there for more than two years. But the Highway church has had two good revivals this assembly year, conducted by Rev. F. U. Taylor and Rev. Will H. Nerry and wife. These meetings resulted in reviving the church; about fifty professions of salvation and sanctification and seventeen additions to the church. As is usually the custom special singing was taught in the churches by a local singing teacher. The children and young people are taught how to sing and trained to sing together. The last Sunday of the assembly year a large baptismal service was conducted in which we baptized twenty-six persons. Both churches have recalled us for another year. But we have given up the Creelsboro church, and plans have been made to secure another pastor there. We will give our time to the Highway church and do home mission work in adjoining communities. We have a good beginning on the new assembly year. We have two evangelists engaged for revivals in February and August.”

PASTOR DELLA WALKER, Dexter, Missouri—“Since the assembly at Des Arc we have been fighting the devil in the town of Dexter. We found here some of the salt of the earth in God's children. Church services have been progressing nicely. Our Sunday school has doubled in attendance. Brother Robert Duncan is the efficient superintendent. Our N. Y. P. S. is advancing both spiritually and in attendance under the leadership of Brother Vador Robinson. There will be a N. Y. P. S. rally here Thanksgiving day, among the Southeast Missouri societies, and we are expecting a great day. We have just closed a very successful revival with Rev. C. L. Davis of the Indiana District. Under his searching messages a number bowed at the altar and prayed through. Also the church was greatly helped, and I wish to say here that no pastor or church would make a mistake in calling Brother Davis as an evangelist. He is of an old-fashioned holiness type and puts the old gospel plow deep. He is biblical and sane, backing up his words by ‘thus saith the Lord.’ The finances came easily. A beautiful love offering was taken for the pastor. Those who read these lines remember us at the throne of grace.”

KEARNEY, NEBRASKA—“We are praising the Lord for a just closed revival service, conducted in our church by Evangelists M. E. and Nina DeVoll. They preach a close searching gospel and

with unction and the anointing of the Lord. They were of incalculable help to our church and gave all the glory to God. As our reconstruction work here is progressing nicely, we were fortunate in securing those whose record in church building assured us of the expert knowledge needed to strengthen forces. By faith we have the victory for greater accomplishments in the near future. The good things coming encourage us to achievements based upon tireless energy of our nucleus of saints, plus a group of young people who dare to believe God. Pray for Kearney."—Victor L. Abbey, Pastor.

PASTOR R. A. GILES, Pleasanton, Nebr.—"We just closed a wonderful meeting at our Valley church. Crowds were good every night, seats all taken, many standing. At times we were unable to take care of the crowds. Many came to the altar and found victory. Our evangelist, C. P. Ellis, certainly did his part. His original songs, music on the banjo and other features got the folks coming and then he was used of the Lord to preach the truth with the Holy Ghost sent down from heaven. His good wife came over from Mason City, Nebraska, where they are making their headquarters for the winter, and rendered great service in the meeting. We will baptize and receive a number of new members."

EVANGELISTS NINA DEAN AND JENNIE WHITAKER—"This has been a good summer in the work of the Lord. We have been in tent work in Georgia all summer, and have seen many souls saved and sanctified. We are on our way to California in our car. We stopped on our way in Missouri, and preached at the Poplar Bluff church, then came on to the

Arkansas Assembly in Little Rock. District Superintendent Oliver is doing splendid work in the district and there was a blessed spirit of unity throughout the assembly. We are now at Marks, Arkansas, in a meeting at the Church of the Nazarene. The folks here are few in number but they know God and how to pray the glory down. God is helping us preach and we are believing Him for victory. We preach on the street as we go and the Lord has given us some good street meetings. We are expecting a great trip and to reach many souls for God and holiness."

J. W. HENRY, Pastor of First Church, Minneapolis, Minn.—"God has been blessing the work here in this great city since our last report. Few Sundays have gone by without some soul praying through or being helped in some manner. Our Sunday school is growing under the superintendent, C. A. Anderson, and his good teachers and workers, and at this time we have on a campaign to raise finances to enlarge our Sunday school rooms to make sufficient room for the growing school. Our N. Y. P. S., with Ebert Swenson, president, is also doing good work and they are planning for a ten-days meeting soon. Our church has had a wonderful uplift just recently in a good revival meeting with Rev. T. M. Anderson, of Wilmore, Ky., and Profr. A. Shank and wife. This was a great team, and the blessing of the Lord was upon them. The Shanks know how to sing down the glory, and they did this in the old-fashioned way. Rev. T. W. Anderson, with his deep truths from the Word, brought conviction. Many were helped closer to God, while a great number fell at the altar and were saved or reclaimed or sanctified. This was a

wonderful meeting in many ways. The outsiders were left with a feeling that God was in the meeting from the beginning to the end. Rev. Anderson is a real Bible preacher and one that is very hard to beat. He was the right man in the right place during these meetings, and we are expecting great good from the same. This team of workers has a warm welcome to this city at any time."

WALLA WALLA, WASH.—"We have just closed one of the most successful revivals our church has had for some time. Miss Fairy Chism of Baker, Ore., was the evangelist and Mrs. A. J. Schocke of Vancouver, Wash., song leader. These two surely make a great team. Miss Chism is a great woman of prayer and a fine speaker. Mrs. Schocke is a song leader and soloist of unusual ability. Any one needing a song leader could not do better than to get her. We do not contribute the success of this meeting to any thing we could do but to the fact that the Lord came to our rescue. There was hardly a service without seekers. There was case after case of some who have been stouting it out for years praying through to real victory. The Lord came upon the scene one night and there were many souls at the altar without any preaching. People prayed through in their homes and at the morning prayer meetings, and some have prayed through since the meeting closed. We believe our church is in a fine spiritual condition and that we shall have a revival with great results in January with the Aycocks.—Dora DeWald, Secretary N. Y. P. S.

PASTOR WM. LAMBERT, Newton, Kans.—"The Newton church here is making progress. For some time attendance and



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interest have been on the increase. God has been smiling upon us. Just recently Rev. U. E. Harding and wife were here in an evangelistic campaign. The Lord blessed in this effort and a good number of seekers bowed at the altar, many of them finding victory. Some prayed through at home, and one young woman was saved standing in the congregation. Brother and Sister Harding proved themselves very efficient workers. Sister Harding's work in directing the music was much appreciated, and her special singing blessed the great congregations from time to time. Brother Harding threw himself into the services, and with his great preaching ability and years of experience as pastor, evangelist, and sup-

erintendent was able to give us a great lift as a church. The attendance was fine all the way through. On the last Sunday all previous records for attendance at Sunday school were broken. We received a class of eleven new members into the church. Sickness hindered some others who intended to join. Five young people were baptized. The offerings for the evangelist were very good; and a splendid offering was taken for the pastor. District Superintendent Balsmeier and wife had charge of the services over the first Sunday; the Hardings being delayed a day or two on account of the good meeting at the Kansas City First church. Brother and Sister Balsmeier are old war horses in the evangelistic work, and know just how to boost a revival. All these good workers know how to stand by the pastor and make his work easier. Professor Peters and his good wife, from our Bresee College, were present one evening and helped with the music. The Newton church is composed of a good, steady class of people and is getting ahead. The Sunday school is well organized and is growing. The N. Y. P. S. in three divisions, seniors, intermediates and juniors, is a great asset to the church. The W. M. S. is alive and trying to keep us stirred up on missions. We have a week-day Bible school, and are beginning the winter sessions of the teacher training class. We have three prayermeetings a week, and find plenty to do all the time. God is blessing, and we are pulling for higher ground."

URAL T. HOLLENBACK—"After the meeting at Norristown, which has been reported in these columns, I preached five nights for Rev. G. M. Gottshalk and his good people at Philadelphia, Pa. The first three it rained, but the last two we had fair crowds and one or two at the altar. They are a brave people to undertake in that city what they have. I saw the mission where they were some few years ago, and then looked at the one they occupied before their present location. And to take this retrospect of the situation makes one appreciate their present attempt to buy the nice property on Wyalusing avenue. I had good liberty in preaching to these people. On the following Sunday I began the meeting with the Darby, Pa., church. They have a nice, commodious church and parsonage, which cost about \$38,000 in all. There are some beautiful saints in that church, and the pastor, Rev. Nielson, is the wonder of the age in some ways. We did not have a big meeting, but about twenty seekers. One joined the church and another one or two were to come in later. They paid me respectfully, and sent me on my way rejoicing to New York City for a three days' visit with my brother who is the successful pastor at Richmond Hill church in that "village of some six or eight million. Contrary to many people's opinion New York City is the cleanest large city in the eastern half of the United States. No soft coal is allowed to be burned. No coal burning locomotive is allowed in the city limits. So it is a clean place in some respects. The Brooklyn convention was

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WORK WANTED—Also home in Nazarene family by widow with nine year old boy. Formerly local deaconess in Church of the Nazarene. References given. Mrs. Blanche DeVoe, 2114 Woodlawn Ave., Indianapolis, Ind.

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By B. F. Haynes, D. D.

(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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in session and the workers were Revs. C. W. Ruth, A. L. Whitcomb, Paul Rees, John Thomas, and the Wells. Many other preachers were in attendance, and souls were at the altar. I gave the Richmond Hills people a little talk and caught the train for home. The rest of my meetings I canceled and am busy now with the work here in Cedar Rapids, Iowa. God bless all the people."

EVANGELIST J. B. MCBRIDE—"We closed a most successful meeting in our Norwood Nazarene church in Cincinnati, Ohio, October 16, with Rev. Sheldon D. Kelley and his fine people. Prof. and Mrs. B. D. Sutton had charge of the music, and we never heard them sing and play better. There are no better in our movement in our thinking and judgment. Mrs. McBride was greatly used in her capacity to win souls, and we all found it perfectly delightful to work with Brother and Sister Kelley. They are among the finest, and most successful pastors in our church. We had salvation from the first service to the last one, and there were not more than a dozen reclamations in all, and Brother Kelley received forty into the church, all but one by profession if I remember rightly—anyway they were practically all new, and whole families came in; and he will be receiving additions for weeks yet. The oldest saints, who have been in meetings

there in the city for twenty-five years, say it is the best revival in many years and there were some of the most remarkable cases we ever saw. Mrs. McBride and myself were there last October—a year ago—in a five-days' convention in which every service was crowned with souls, and several new members were added to the church. The Lord willing we shall return for another meeting in the future with the Suttons for another great campaign. You will go across the United States and not find a better pastor and his wife, and their fine little son, and the people that go to make up Norwood Nazarene church in Cincinnati. They are simply among God's elect. We had a fine meeting with our Southside church in Indianapolis, Indiana, which we will report later. We are now over the first Sunday of our meeting in First church, Washington, D. C., and are having a splendid revival in spite of conditions that have prevailed here for some time. We shall report it also later. Anyone desiring to correspond with us about meetings in order to be sure of our getting their letters, please write us according to address given in my slate. Always put "General Delivery" on letters, or they may never reach us. We shall be at home after December 15, and we hope to remain on the Pacific coast the rest of the winter, as we are to be at Centralia, Washington, the first three weeks

of March, and we desire to group our meetings as much as possible. That is the reason we have remained in the East so long this time. Home address: 112 Arlington drive, Pasadena, Calif."

PASTOR J. N. TINSLEY, Colorado Springs, Colorado—"November 6 brought to a close one of the best revivals in the history of the church at this place. Rev. C. W. and Florence Davis did the preaching. Brother and Sister Davis are simply great; they will not know defeat; they preach, pray, sing, and shout until victory comes. We had only two services without seekers, and many times the altar was lined with earnest seekers. The children's meetings on Sunday mornings, led by Sister Davis, were very profitable; many of our Sunday school children were gloriously saved. We were blessed with the presence and assistance of Brother and Sister J. A. Philips, who are temporarily located here on account of Brother Philips' health. They were a great help in the meetings. We must also mention Brother Jimmy Miller who came by on his way to Grand Junction to conduct a revival. He sang a special, and led the prayer in the service and the Lord wonderfully blessed him and all who heard him. Twenty-three good members were received into the church. Among these were Rev. Wallace Ruby, former pastor of the Pilgrim Holiness

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The Author

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There were 167 present, when the records were taken. If all who were present had gotten on the records our Sunday school would have gone over the two hundred mark. We were favored in the afternoon at three o'clock, and again in the evening, with a sermon from our highly esteemed editor, Dr. James B. Chapman. The congregations were large and there were seekers at both services. The singing during the revival was directed by our local director, Mr. Jesse Parks, assisted by our good Sunday school superintendent, Dave Severin, and his wife. The work goes forward in Colorado Springs with new zest. Pray for us."

GALLOWAY-REED EVANGELISTIC PARTY
—"On November 6 we closed a successful meeting with the United Brethren Church of Glendale, California. The services were well attended considering that the church is new in the community. Pastor L. D. Thornburg and people were very generous with the evangelists and church at this place; Mrs. Denny, former president of the Pilgrim Holiness school which is located here, and Rev. Mrs. Neese, one of our good preachers from the East. Last Sunday was a great day with us. The pastor preached to a packed house at eleven o'clock. This service was preceded with one of the best Sunday school days in our history. workers, standing nobly by them in pro-

claiming the full gospel. We were blessed and encouraged by the presence of many visiting ministers, including our Nazarene pastor, Rev. Henry Schiedeman of Glendale, accompanied by a group of his loyal members. The church was edified and encouraged. The young people took active part seeking out the unsaved of their number and leading them to the altar where they were definitely saved, and some were sanctified. Our party consists of Revs. S. E. and Lily Galloway, evangelists, and Mrs. Margaret Reed and daughter, singers and pianist. Many of our readers will remember that Rev. Galloway served the Mississippi District as Superintendent four years. Pray for our party."—Rut Reed, Corresponding Secretary.

PASTOR S. B. DAMRON, Holtville, Calif.
—"We have just closed a great revival with J. C. Hafley as evangelist. Sixty professions were made with twenty additions to the church. Professor J. J. Douglas and wife were our song evangelists and Professor Carrell our pianist. Rev. Hafley is a great preacher. We have a very fine church at Holtville."

TELEGRAMS

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Greatest campaigns of year closed with Edwards Quartet at Iola and Evangelist

Harding at Chanute, Kansas. Purchased Baptist Church in heart of city at Iola. Harding helped raise one thousand dollars at Iola. Edwards Quartet helped raise one thousand dollars toward completion of new church building at Chanute. Large crowds, seekers and new members. Harding and Edwards Quartet cannot be exceeded for real aggressive Nazarene evangelism.—N. B. Herrell, District Superintendent.

RACINE, WISCONSIN

Closed gracious revival Hoopston, Illinois, with twenty at altar. 112 seekers, eighteen new members taken in church, more to follow. Mrs. Rice's object sermons for children helped. Best meeting Hoopston ever had. Entire church voted us back. Sunday school doubled. Fifty dollars love offering for pastors.—Lewis J. and Edythe Rice, Evangelists.

ROCK ISLAND, ILL.

Sunday a red letter day. 175 in Sunday school. Great crowd in the evening. Nine joined the church and ten at the altar. A fine property has been purchased and plans are being made to build big tabernacle. Kindly pray for us.—Rev. E. W. Larrabee.

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DES MOINES, IOWA

Closed real good meeting at Ridgeville, Indiana, Sunday night. Some real good cases of salvation praying through in old time way. Seven accessions with others to follow. The pastor, Mrs. Bickel, much loved by her people. Old time and all night praying still brings victory. God is still on the throne and answers the cries of His children. May the dear Lord give us more people to pray and carry burdens for the lost.—Evangelist J. E. Gaar.

HOOPESTON, ILL.

Revival closed Sunday with tide high. Evangelists L. J. and Edythe Rice, Freda Gentry, soloist. Large crowds, good interest. 112 seekers 144 in Sunday school. Finances came easy, workers well paid. Fifty dollars, or love offering, for the pastor. Twenty subscriptions for the HERALD. Nineteen new members received with more to follow.—Wm. Beever, Pastor.

SAPULPA, OKLAHOMA

Closed good meeting with Jarrette and DeLl Aycock, 107 seekers, seventy-two prayed through, twenty-nine joined the church. 425 on time at Sunday school. 111 subscriptions to HERALD. Aycocks called back Money pledged to send pastor to General Assembly.—F. R. McConnell.

EAST LIVERPOOL, OHIO

Revival closed yesterday, Elsners evangelists. Sixty-nine seekers during day. 753 in attendance at Sunday school, Mrs. Elsner preaching to us. Church packed at night and folks turned away. Each department of church blessed and the air is full of victory. The Elsners are splendid evangelists.—O. L. Benedum.

ANNOUNCEMENTS

RECOMMENDATION—Rev. Raymond Browning and family of Hendersonville, N. C., Route 5, have quite recently joined the Church of the Nazarene at Charlotte, N. C. Brother Browning is absolutely one of the best evangelists in the field and will be a great asset to our Nazarene cause in the Carolinas. He will do general evangelistic work and be an all around Nazarene bonater. Let us use him.—E. O. Chalfant, District Superintendent, Chicago Central District.

NOTICE—Since Mrs. Crawford closed her seventh year as pastor at Hooker, Oklahoma, we have moved to Bethany to put our children in school. We both have evangelistic commission. I am open for calls anywhere and Mrs. Crawford can assist in some meetings. After school we would consider a pastorate in some city where there is an opportunity to build a good work. For reference write our District Superintendent, J. Walter Hall, or Rev. A. L. Parrott, pastor of Bethany church. Our address is Bethany, Oklahoma.—J. H. and Maggie Crawford.

RECOMMENDATION—Rev. Ed Ax of Jamestown, North Dakota, announces his intention of entering the evangelistic field. He is available now for revival work. He has formerly served as pastor and has done evangelistic work.—E. E. Wordsworth, District Superintendent.

RECOMMENDATION—I wish to heartily recommend as song evangelist Mr. E.

LIVING FOR JESUS

By Rev. Minnie E. Ludwig



The Author

Scores of parents wish to place in the hands of their children a book which will deal with the children's spiritual needs and opportunities in a simple, straightforward way that will guide them aright.

Mrs. Minnie E. Ludwig has written such a book. It is simple enough that children of Junior age (nine years and on) can understand it. For younger children it may be read aloud and they will comprehend its message. Grown people have been saved and sanctified as a result of reading the book.

This volume fills a real need in the religious book list. We don't know of another volume of spiritual suggestions and helps for children. The author is unusually well qualified for the work she has done. Years of experience in conducting Children's Meetings, in evangelistic, pastoral and Junior League work have given her a first-hand knowledge of children and how best to appeal to them.

Some of the subjects discussed are What Must I do to be Saved? At What Age May Children Be Converted? Sanctification, How Children May Lead Sinners to Christ, How to Resist Temptation, Evil Habits, etc. In all there are seventeen chapters and 111 pages.

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"I read 'Living for Jesus' to my schoolmates, during recess, and as a result twenty-two of them were converted."

A school girl, age 13, Illinois.

"I labored much for the salvation of two ladies, but they seemed unmoved. I gave them your book to read and it led both of them to Christ."

A pastor, Oregon.

"I read 'Living for Jesus'—I saw its value, and immediately placed one into each family in our Sunday school."

A pastor, Kansas.

"I was greatly concerned to see my sister in Canada sanctified, I sent her your book 'Living for Jesus' and as a direct result, she was sanctified."

A sister, Nebraska.

"Last evening a lady knelt at our altar seeking holiness; she had no church privileges in her community, but as a result of reading your book, she had been beautifully saved in her home. I wish to encourage the sale of this book."

An evangelist, Minnesota.

The book is bound in full cloth, attractive and durable. It should sell for 75c, but we desire to distribute this worth-while volume broadcast over the land and are offering it at 50c, postpaid.

"Your book 'Living for Jesus' is wonderful. Please send me five copies to place in our Sunday school library."

A S. S. teacher—Calif.

"Please send me eight of your valued books, I wish to present one to each of my grandchildren for Christmas."

A Sister—Iowa.

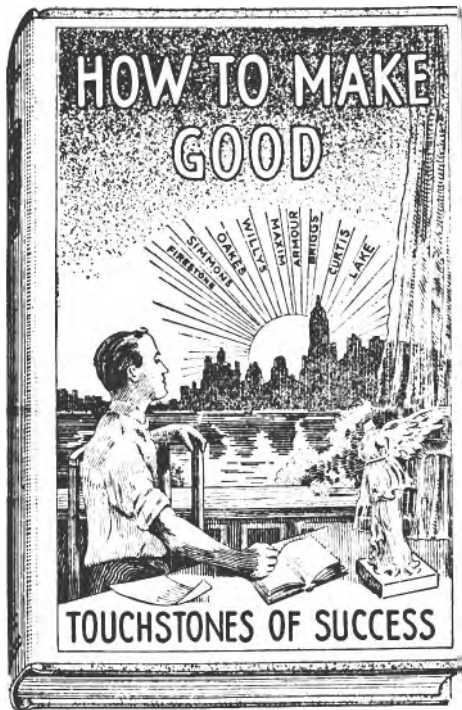
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A School teacher—Colorado.

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M. Bishop of Auburn, Indiana, West Ninth St. I had the privilege of being Brother Bishop's pastor for four years and I can truthfully say that I have never met a more godly, beautifully spirited Christian man than Brother Bishop. He is a splendid leader in song, a good soloist and also plays the guitar, as well as the piano, and is a fine man to work with. He has had a number of years' experience and you will make no mistake in calling him for a meeting. He is now making up his slate for the winter months. Give him a call—J. L. Bashore, Pastor Southside Church of the Nazarene, Indianapolis, Indiana.

RECOMMENDATION—We desire to recommend Miss Amy Schultz, 1145 Indiana Avenue, Toledo, Ohio, as a splendid musician, song leader and soloist. She has a splendid Christian experience. She gave up her worldly pursuits along this line, and should be kept busy by our churches, campmeetings and conventions. She will be a great blessing to your young people. Any pastor conducting his own evangelistic campaign will make no mistake in securing her services.—J. E. Redmon, Evangelist.

NOTICE—I have been in evangelistic work, both singing and preaching, for a number of years, although a young man, and am open for engagements for 1928. My recommendation can be had from W. G. Schurman, First Church of the Nazarene, Chicago, of which I am a member, and Rev. John T. Hatfield of Los Angeles, California—T. T. Liddell, 113 Station Street, Mt. Olive, N. C.

RECOMMENDATION—Rev. F. N. DeBour, one of our pastors who has served on this district for several years, and whom God has and is blessing his labors, has given up his pastoral work at the close of the assembly year and is now entering the evangelistic field. Brother DeBour has an evangelistic spirit and carries a burden for souls. Anyone securing his services can depend upon his full co-operation in building the work. Address, Carthage, Mo., General Delivery.—J. Walter Hall, District Superintendent, Western Oklahoma District.

RECOMMENDATION—Rev. Mrs. Lena Montgomery Wallace, and Mrs. Nina O. Trout, both members of First church, Oklahoma City, are entering the evangelistic field as co-laborers. Sister Montgomery will do the evangelistic preaching and Sister Trout will direct the choir and do special singing. They report gracious victory in their first meeting together. Any pastor and church calling them will have congenial co-operation in promoting the work of the church in every department of the work. We hope these good workers may be kept busy in their work of soul winning. Address them 2844 West Thirtieth, Oklahoma City, Okla.—J. Walter Hall, District Superintendent.

BORN to Rev. and Mrs. H. A. Lintz of Regent, N. D., a daughter, Eunice Irene, on Friday, November 11.

NOTICE—Expecting to be in Montana during the winter months, I am ready for calls from any pastors of churches in this territory who desire a revival.—Henry C. Downey, Evangelist, Homestead, Montana.

NOTICE—The Church of the Nazarene of Toledo, Ohio, wishes to recommend to the church at large, Rev. W. W. McCord of Sale City, Ga., as a very successful evangelist. He has only recently united with us coming from the Wesleyan Methodist Church of which he was General Conference Evangelist. He has been detained at home because of the illness of his aged father but is again able to be out in the work which lies so near to his heart. Brother McCord is firm yet tender, and is not abusive. No church will make a mistake by calling him for a meeting. Southern states please note—J. C. and Martha Walker, Pastors Church of the Nazarene, Toledo, Ohio.

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GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928—E. J. Fleming, General Secretary.

EVANGELISTS' SLATES

MACK AND STEEL ANDERSON

Benton, Ill. Dec. 4 to 25

T. M. ANDERSON

Topeka, Kans. Nov. 27 to Dec. 11

JARRETTE AND DELL AYCOCK

Cleveland, Ohio (care Nazarene Tabernacle, Bayden and Claybourne Ave.)

Nov. 24 to Dec. 4

Bethany, Ohio Dec. 8 to 18

MRS. CARRIE BARBIEUR

Mulvane, Ind. Nov. 27 to Dec. 18

P. P. BELEW

Cedar Rapids, Iowa (400 P. Ave., West) Nov. 18 to Dec. 4

Trenton, Mo. (Gen. Del.) Dec. 6 to 18

FRED BOUSE

Shelbyville, Ind. Nov. 13 to Dec. 4

Mohawk, Ind. Dec. 8 to 25

Frankfort, Ind. Jan. 1 to 22

Parker, Ind. Jan. 20 to Feb. 12

C. C. BURTON

Bristol, Ind. Nov. 20 to Dec. 4

Albany, Ky. Jan. 2 to 28

M. M. BURSLEY

Corona, Calif. Dec. 4 to 18

W. R. CAIN

Emporia, Kans. Dec. 4 to 18

JAMES E. CAMPBELL

Akron, Ohio Nov. 20 to Dec. 11

A. B. CAREY

Beverly, Mass. Nov. 25 to Dec. 4

Washington, D. C. Jan. 1 to 15

JACK AND RUBY CARTER

Ruby, Texas Dec. 1 to 18

C. C. AND FLORA CHATFIELD

Morristown, Ind. Nov. 30 to Dec. 18

Lanvaster, Ohio Jan. 5 to 22

W. F. CLEGGHORN EVANGELISTIC PARTY

Plainview, Texas Nov. 27 to Dec. 11

J. V. CYNK

Zanesville, Ohio (care L. T. Wells, 1039 Market St.)

Nov. 24 to Dec. 18

Columbus, Ohio (Third Street Mission, care V. G. Parker) March 1 to 11

STELLA B. CROOKS

Ontario, Ore. Nov. 20 to Dec. 4

EARL E. CURTIS

Caldwell, Idaho Jan. 1 to 15

C. L. DAVIS

Morehouse, Mo. Dec. 4 to 18

WILLARD B. DAVIS

Talmsage, Kans. Nov. 23 to Dec. 11

Outbrie, Okla. Dec. 18 to Jan. 1

M. E. AND NINA DE VOLL

Freeman, S. D. Dec. 4 to 25

R. R. DUNHAM

Goodland, Kans. Dec. 1 to 18

H. N. DICKERSON

El Centro, Calif. Nov. 28 to Dec. 11

Glendale, Ariz. Dec. 12 to 25

JOHNNIE AND JACKIE DOUGLAS

Porterville, Calif. Dec. 4 to 18

J. R. EDWARDS AND WIPE

Toledo, Ohio (First church) Jan. 1 to 15

Columbus, Ind. (Brown County Camp) July 4 to 15

EDWARDS EVANGELISTIC LADIES' QUARTET

Coffeyville, Kans. Nov. 24 to Dec. 11

St. Bernice, Ind. Dec. 31 to Jan. 15

Richmond, Ind. Jan. 18 to Feb. 6

Troy, Ohio Feb. 8 to 20

I. M. ELLIS

Ford, Kans. Nov. 17 to Dec. 4

THEO. ELSNER AND WIPE

Rochester, N. Y. Nov. 27 to Dec. 11

Hairby, Pa. Jan. 2

New York City, N. Y. Jan. 7 to 22

East Oakland, Calif. Jan. 20 to Feb. 12

Berkeley, Calif. Feb. 10 to March 4

Ontario, Calif. March 11 to 25

Pasadena, Calif. April 1 to 15

Santa Ana, Calif. April 17 to 29

BONA FLEMING

South Bend, Ind. Nov. 28 to Dec. 11

C. B. FUGSTY

Hastin, Kans. (Friends College) Nov. 29 to Dec. 11

Ottawa, Ill. Jan. 1 to 22

Eliot, Ohio Feb. 22 to March 4

Bloomington, Ind. March 11 to 25

PAUL AND DORA GRIL

Wellsville, Ohio Jan. 1 to 15

Indiana District (Frankfort, Ind.) Jan. 16 to 31

Churubusco, Ind. Feb. 1 to 19

Barberton, Ohio March 11 to 25

RALPH C. ORAY

El Paso, Texas Nov. 25 to Dec. 11

H. A. GREGORY

Turkey, N. Mex. Nov. 20 to Dec. 4

LEWIS E. HALL

Union Gap, Wash. Nov. 30 to Dec. 18

Connell, Wash. Jan. 19 to Feb. 5

Princeton, Idaho Feb. 9 to 26

LEE L. HAMRIC

Mansfield, Ark. Dec. 8 to 18

Wister, Okla. Dec. 18 to 21

U. E. HARDING

Buffalo, Kans. Nov. 24 to Dec. 11

Pasadena, Calif. Dec. 15 to Jan. 1

Calgary, Alta., Canada Jan. 8 to 29

Seattle, Wash. (Central Nazarene) Feb. 22 to March 4

WILLIAM HESLOP AND WIPE

Philadelphia, Pa. Nov. 29 to Dec. 11

Morris Hook, Pa. Dec. 13 to 18

Indian Head, Md. Dec. 25 to Jan. 1

Muncie, Ind. Jan. 8 to 22

LEE HILL

El Dorado, Ark. Nov. 27 to Dec. 18

Bentonville, Ark. Dec. 25 to Jan. 1

Batesville, Ark. Jan. 8 to 22

JAMES AND JESSIE HUNFLEY

Clintondale, N. Y. Nov. 10 to Dec. 4

ALLIE AND EMMA IRICK

Tulsa, Okla. Dec. 4 to 18

Blackwell, Okla. Jan. 1 to 15

Portales, N. Mex. Jan. 22 to Feb. 5

Artista, N. Mex. Feb. 12 to 26

H. O. JACOBSON

Larimore, N. Dak. Nov. 27 to Dec. 4

LUM JONES

Fresno, Calif. Nov. 22 to Dec. 4

Sacramento, Calif. Dec. 6 to 18

Ada, Okla. Dec. 22 to 30

Chariton, Iowa Jan. 1 to 15

J. A. KRINO

Vallejo, Calif. December

V. W. LITRELL

Okemah, Okla. Dec. 4 to 18

Lincoln, Neb. Dec. 20 to 29

W. W. LOVELESS

Marysville, Ohio Dec. 1 to 18

Manchester, Ohio Dec. 23 to Jan. 15

McDonald, Pa. Jan. 19 to Feb. 5

THEODORE AND MINNIE E. LUDWIG

Goff, Kans. Dec. 20 to Jan. 15

Yuma, Colo. Jan. 18 to Feb. 5

Boulder, Colo. Feb. 9 to 26

OSCAR B. LYON

Sterling, Okla. Nov. 20 to Dec. 11

H. D. NOTHSTINE

Kenton, Ohio Nov. 13 to 30

Lima, Ohio Dec. 1 to 18

J. B. McBRIDE AND WIPE

Joplin, Mo. (Gen. Del.) Nov. 22 to Dec. 11

Pasadena, Calif. (112 Arlington Drive) Dec. 14 to 26

J. A. MACCLINTOCK

Schotville, Ohio Nov. 27 to Dec. 11

ERNEST B. MARSH AND GEO. H. WARD

Warwick, Ohio Nov. 23 to Dec. 4

L. G. AND BERTHA MILBY

Pana, Ill. (Gen. Del.) Dec. 4 to 25

Webster City, Iowa Jan. 1 to 22

JAMES MILLER

Casper, Wyoming Nov. 24 to Dec. 11

ARTHUR MORGAN AND REUBEN BRIDGOWATER

Broadwater, Nebr. Jan. 1 to 15

Atchison, Kans. Nov. 23 to Dec. 11

Hayden, Colo. Jan. 18 to Feb. 5

R. L. MORCAN

Argo, Ill. Nov. 30 to Dec. 18

WILL H. AND LILLIE B. NERRY

Monticello, Ky. Nov. 20 to Dec. 4

AUG. N. NILSON

La Moure, N. Dak. Nov. 17 to Dec. 4

EDWARD C. ONEY

Uhrichsville, Ohio Nov. 27 to Dec. 11

FANNIE PAYNE EVANGELISTIC PARTY

Salisbury, N. C. Nov. 9 to Dec. 11

T. J. PRICE

Port Clinton, Ohio Nov. 27 to Dec. 18

DWIGHT M. PEPFLEY

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Payne, Ohio Jan. 1 to 15

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Mohart, Ind. (Gen. Del.) Nov. 27 to Dec. 11

Elkhart, Ind. (Gen. Del.) Dec. 25 to Jan. 8

Indiana Harbor, Ind. (Gen. Del.) Jan. 10 to 22

LAWRENCE REED

Syracuse, N. Y. Nov. 19 to Dec. 4

LEWIS J. AND EDYTHE RICE

Kearney, Wis. Nov. 21 to Dec. 4

PERRY ROOD

West Liberty, Ohio Dec. 27 to Jan. 7

J. A. RODGERS

Wellsville, Ohio Jan. 1 to 15

Everett, Mass. Jan. 22 to Feb. 5

Portland, Maine Feb. 7 to 26

Bethesda, Ohio March 4 to 18

Bradford, Pa. March 25 to April 15

C. W. RUTH

Cincinnati, Ohio (York St. M. B. church) Dec. 4 to 18

Pasadena, Calif. (First church) Jan. 8 to 22

G. H. SHAFFER

Greensboro, Ind. Dec. 5 to 25

Montpelier, Ind. January

J. O. SCHAAP

Storm Lake, Iowa Nov. 27 to Dec. 22

Velva, N. Dak. Jan. 3 to 22

E. E. SHELHAMER

Shelbyville, Ind. Dec. 1 to 11

Bumpps, Mich. Dec. 15 to 25

FRED ST. CLAIR

Oak Harbor, Wash. Nov. 13 to Dec. 18

Kalama, Wash. Dec. 31 to Jan. 20

E. H. STILLION

Grafton, W. Va. Nov. 27 to Dec. 11

Lincoln Place, Pa. Jan. 1 to 15

HOWARD W. SWETEN

Grand Rapids, Mich. Nov. 26 to Dec. 11

Poneta, Ind. Jan. 8 to 23

East San Diego, Calif. Jan. 29 to Feb. 13

E. C. TATVIN

Caro, Mich. Dec. 3 to 18

Highway, Ky. Feb. 5 to 19

ELWOOD TAYLOR

Whiting, Ind. Nov. 29 to Dec. 18

Albany, Ky. Jan. 2 to 23

JOHN THOMAS

Akron, Ohio Nov. 27 to Dec. 11

Chicago, Ill. Jan. 4 to 8

Berne, Ind. Jan. 15 to 29

I. N. THOLE

Warrington, Ind. Dec. 1 to 18

Petroit, Mich. Jan. 1 to 15

Indianapolis, Ind. (South Side Church) Jan. 22 to Feb. 12

K. E. AND ORA J. TURNER

Modoc, Ind. Dec. 4 to 18

N. B. VANDALL

Carmichael, Pa. Dec. 4 to 18

H. W. WELSH

Clinton, Ill. Dec. 4 to 18

Adrian, Mich. Jan. 1 to 15

WM. WENKHAUSER

St. Louis, Mo. Nov. 13 to Dec. 4

Brentwood, Mo. Dec. 5 to 18

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Seattle, Wash. (Central church) Dec. 28 to Jan. 15

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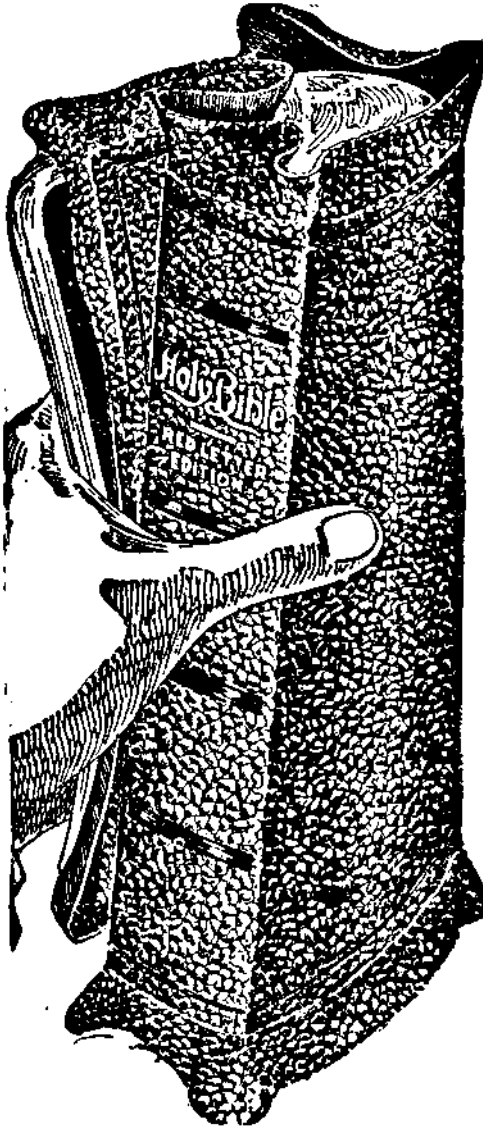
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St. Matthew 27

Christ accused before Pilate—He is crucified

silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

A. D. 33
d 2 Sam. 17.
21.
Acts 1. 18.

will ye that I release unto you? They said, Bā-rāb-bas.

22 Pi'late saith unto them, What shall I do then with Jē'gus which is called Christ? They all say unto him, Let him be crucified.