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HERALD OF HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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WHOLE NO. 818

BEWARE OF IMITATIONS AND BASE SUBSTITUTES

NOISE is frequently associated with power, so that where there is power there is usually more or less noise. Nevertheless, noise is not power, and the presence of noise is not an infallible proof of the presence of power.

Communion and quietness are companions, so that when there is the deepest and purest communion, there is usually quietness. But quietness is not communion, and its presence may be but a sign of death.

Spirituality is not spiritism. The first is the result of the indwelling of the Holy Spirit, the second is a conglomeration of human chicanery and demon deception.

Faith is bold to lay hold upon the promises of God because of the consciousness that conditions have been met. But boldness to claim things from God without meeting the conditions upon which such blessings are promised is presumption. And faith is the companion of love and hope, while presumption is the associate of envy and disappointment.

The man who is "puffed up" may be just as "big" as the one who is "built up." The difference between the two is in their solidity and their enduring qualities.

God can make a sanctified Christian in the twinkling of an eye, but it takes time and tests to develop manhood and character.

It is always dangerous to "lay stake" on a "meteor man." Meteors sometimes die out as quickly as they appear. In all the relations of life: marriage, business, profession, politics, religion, the apostolic exhortation, "Lay hands suddenly on no man," is applicable.

God does heal the body in answer to the prayer of faith. But "faith treatments," "mind cures," and variations of that conglomeration of Hindu philosophy and Christian terminology called "Christian Science"—a name which could not well be more false, seeing it is "Neither Christian nor science"—are not divine healing.

Dr. Haynes used to say, "The good is frequently the enemy of the best." And this is the case when the lodge takes the place of the Church, sentimentality the place of spirituality, and mere religion the place of New Testament salvation. And in that day when every man's foundation shall be tested, only the best will stand. Beware of imitations and base substitutes!

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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J. B. CHAPMAN, D. D., *Editor*

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HOLINESS AND PHYSICAL HEALING

WE know that God does heal the body in answer to the prayer of faith, and we believe God is glorified when His people follow out the apostolic instructions for anointing the sick with oil, praying and seeking earnestly to exercise faith for the rebuking of disease and the restoring of health.

But since holiness is to the soul what health is to the body, and since the soul is of much greater importance than the body, it is incongruous to preach healing and neglect, reject or oppose holiness.

During all the twenty-eight years that we have known the holiness movement, its leaders have preached the possibility and privilege of healing through the prayer of faith. But always they have placed holiness in the higher and healing in the subordinate place. But now we frequently behold the sight of healing in the pre-eminence and holiness in no place at all, in meetings of a semi-popular type throughout the country.

No longer than twenty years ago we knew the preaching of divine healing in our meetings to occasion more opposition than the preaching of holiness; and our supposition then was that, while many accepted holiness who were not strong on healing, practically none would accept healing who would reject holiness. But times have brought a change. Holiness is no more popular than it used to be, but healing has gone away ahead in the running. People who appear (and even profess) to have but shallow spirituality make a practical "hobby" of healing. People of almost every hue of heterodoxy include healing among the tenets of their faith. And even some whose morality is shady seem to make quite a success of a "healing evangelism."

We will not say that there is any actual divine healing that is not religious, but we will say that much praying for healing is sacrilegious. In fact the only proper candidates for healing are those who desire the will of God above health and every blessing. If it is possible to get healing by demanding it of the Lord, then such healing is a menace. To be a blessing,

healing must be "according to His will." If any mock us by saying, "It is always God's will to heal," then we will not argue with such; for they evidently do not mean what we mean, else they must make sinners out of all who have ever died.

But the distinguishing thing about divine healing is in its method—it is healing by the power of God. It is not "faith healing," that is, faith is not the efficient force. It is not healing by "means," although there is a certain sense, of course, in which all healing is "divine." But the real distinction lies in the fact that in divine healing, as we are here defining it, the Holy Spirit is the efficient cause. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

If, then, healing of the body is to be efficiently done by the Holy Spirit, how great is the inconsistency of imploring His aid for this purpose while at the same time refusing His prime office work in regenerating and sanctifying the soul?

Perhaps we do well not to limit God by saying that only the sanctified are healed; but we cannot miss it by saying that there is inconsistency in praying for healing and rejecting holiness. John the beloved could express his prayer for healing by saying, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). There can be no mistaking the emphasis here. His first thought was for the soul and for holiness; his second was for the body and health.

Perhaps some will be inclined to vie with the "healing ministry" of "others," and will insist that they must go out with as wide an offer along this line as any other is making. Our answer is that in such a case you will succeed, if you succeed at all, upon the plane of your emphasis, and you will become better known as "a healer" than as a promoter of sound, second blessing holiness. Healing is a wonderful handmaid to holiness, but it is a vicious master of holiness. It is the same way regarding the soul and the body always. The man who keeps his body under does it by keeping his soul on top.

God heals the body in answer to the prayer of faith. Let us encourage the sick to pray and ask for prayer for the healing, and when we are sick ourselves, let us obey James 5, as a means of recovery. But let us first of all and above all else, press on to Christian perfection and incite others so to do. Let us make sure, first of all, that God is permitted to have complete right of way in our own lives, and let us make holiness the object of our own first endeavor and let us exhort others to this same balancing of values. For health is but temporary, and its advantages are for this life only; while holiness is so important that without it we cannot see God.

OUR SUMMER AND AUTUMN CAMPS AND CONVENTIONS

Editorial Correspondence

The editor's campmeeting engagements began at Olivet, Illinois, in May, included (besides a number of conventions), North Reading, Mass., and Leslie, Md., and concluded with the Michigan District Camp at Vicksburg. We have written of Olivet and most of the other places. It was a joy to be at North Reading again this year (I was there for the opening of the camp in 1920, I think it was)—I always go to New England when at all possible. New England is becoming one of the most aggressive districts of the church, and is forging ahead in a splendid manner. It was also a pleasure to be with the Washington-Philadelphia brethren at Leslie. This district, too, is gathering momentum and catching its stride.

But I felt that I should say a few words about our Nazarene work in Michigan, especially. The brethren there have gone out to Indian Lake, near Vicksburg, and selected one of the finest campmeeting sites we have ever seen. They are eighteen miles from Kalamazoo and four miles from Vicksburg. This is a portion of the state which our work has not hitherto reached very extensively, but there are abundant signs of "waking up" down that way. The splendid new tabernacle and the many new cottages are all evidences that the Michigan Nazarenes believe in the future of their camp, and the alacrity with which the needed money was subscribed on the last afternoon of the camp was proof that they have no idea of letting this work become a burden. Brother S. D. Cox is serving his third year as Superintendent of Michigan District, and I believe this will be his best year, so far. The week before the campmeeting and assembly we were with him in a dedication service at Midland, C. C. Clay left the assembly to build a new church building in Jackson. Batchellar has purchased a fine location in Kalamazoo; Thomas is about to get his feet down in Port Huron; Jerrett has recently dedicated a splendid new edifice in Detroit; Flint has two splendid new Nazarene church buildings. In fact Nazarene business is growing all about the Wolverine state, and the type there is aggressive and splendidly typical. In five years Michigan should be one of the strongest districts in the Nazarene connection.

Lately we have held short meetings with Borton in Council Bluffs, Iowa, with Marvin Cooper in Omaha, Nebraska, and with Fred Kerst in Louisville, Kentucky. Today a telegram came from District Superintendent Chambers of Nebraska, announcing that Cooper has gathered a group and that "the Central Church of the Nazarene" has been organized in Omaha. Cooper will stay there as pastor and will start this new church on the way to becoming one of the strong churches of our movement. Borton has a wonderful church in Council Bluffs, and Kerst is on

the way to genuine success in Louisville. With the conditions that exist now days, it is a real man's job to found and establish a church of the Church of the Nazarene in a center of population. We have to have these specialists to do it.

Our very last engagements were with the Nebraska preachers at Arnold, Nebraska, and with the Colorado-Wyoming preachers at Pueblo, Colorado. Both these were very interesting and profitable conventions. Nebraska was not largely reached by the interdenominational holiness revival of twenty-five to fifty years ago, and hence in that state we do not enter into very many vineyards that we did not plant. That phrase "digging out a church" is nowhere more applicable than in Nebraska. And perhaps there is no section of the country more desperately cursed by modernism than this one. And yet, our men out there are getting ahead. They are heroic and sacrificing and zealous, and God is rewarding them. Rev. H. M. Chambers, the District Superintendent, has the same qualities and reputation that are assigned to Bishop Asbury of whom it was said that he would not send a preacher to any place that he was not willing to go himself.

The Colorado and Wyoming preachers and their people came out in fine mass. Some said the convention was as well attended as their average District Assembly, and I know that two hundred ate dinner in the dining room at Pueblo, one day. Rev. C. W. Davis is the District Superintendent there and he has the work well in hand and is loved and followed by his people in splendid Nazarene fashion. His preachers are a strong, spiritual, determined class of men and are making good headway. Fletcher Galloway, pastor at Pueblo, is an old student of mine, from the old days at Peniel, Texas, and he is giving good account of himself.

When we were over in New England the people there were anticipating the trip "Out West" to attend the General Assembly at Columbus, Ohio. But in Colorado, they are all full of expectation for that trip "Back East" to meet the people from everywhere in Columbus, Ohio. But whether East or West, the Nazarenes are all saying, "Meet me in Columbus," and the prospects are that we are going to need all the room that Gibson, Nease & Company can secure for entertainment and for meeting purposes. The Nazarenes are going to have one big meeting in Columbus, Ohio, in June, 1928, if indications mean anything at all. Young men who expect to preach in our church in years to come will find a trip to Columbus to the General Assembly worth a year in school to them—but I don't need to exhort, they are coming.

There are no finer Nazarenes than those in Colorado, and I had a splendid time among them. They are quite liberal—had me to lecture once a day to "everybody," once to the preachers, and then preach at night; and on Sunday I preached in Pueblo in the morning, drove forty-six miles and preached in Colo-

rado Springs in the afternoon and evening. Tinsley has the work in Colorado Springs going in good old Nazarene fashion. There was a swing of victory which was noticeable from the beginning, and remained all the way through. Colorado is not only a wonderful state for mountain scenery and for Greely potatoes and for gold, but it produces Nazarenes of the type and stripe which we must have to do the work which is set before us. "Meet me in Columbus."

EDITORIAL COMMENTS

A tract called "Victory" contains the following paragraphs which we think all should read again:

When you are forgotten or neglected, or purposely set at naught, and you smile *inwardly*, glorying in the insult or the oversight, because thereby counted worthy to suffer for Christ—that is victory.

When your good is evil spoken of; when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with any food, and raiment, any climate, any society, any solitude, any interruption by the will of God—that is victory.

When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality or any annoyance—that is victory.

When you never care to refer to yourself in conversation or to record your own good works, or to itch after commendation; when you can truly love to be unknown—that is victory.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it—that is victory.

When, like Paul, you can throw all your suffering on Jesus, thus converting it into a means of knowing His overcoming grace; and can say from a surrendered heart: "Most gladly, therefore, do I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake"—that is victory (2 Cor. 12:7-11).

A correspondent sends us a clipping from The Semi-Weekly Farm News, published at Dallas, Texas, on the subject, "Of what use are you to the world," from which we quote the following:

Better active blundering in the effort to do good than harmless stupidity in idleness. The life that is called harmless because it is idle is not harmless. Its influence is necessarily harmful. The purpose of life should be accomplishment. The idle man does not accomplish, therefore so far as usefulness goes he is a dead one. Indeed, he is less useful than a dead man, for an idle man not only creates nothing, but he consumes as much as a busy, useful man.

It is not the evil things one refrains from doing, but the good things which he does that count in time and eternity. More valuable is the life in which there are many mistakes made in righteous activity than the idle life wherein nothing is accomplished. The idle life is one long-drawn-out mistake.

The chronic idler is a perambulating incarnate blunder. What is now needed, and always has been, is aggressive, righteous activity. For one to sit idly by and see the consummation of wicked designs without putting forth the least effort to circumvent their accomplishment is simply another way of holding the coats of men while they stone Stephen.

One might equal Methuselah in years and then be anything but great. Of course, with 969 candles on his birthday cake it would have been well lighted up, but unless his years have been well and usefully spent they might, borrowing the figure from Shakespeare, be candles held to his shame.

Ten years of useful, helpful, constructive effort would be worth vastly more than several centuries spent in idleness or folly.

A correspondent sends us a clipping from The Lincoln (Nebraska) Star, which, being a portion of "Everyday Questions Answered by Dr. S. Parkes Cadman," reads as follows:

"I attended a funeral service recently in a modern home and heard the clergyman say that only to Christians does death bring peace and immortality. Did he mean that I, who am a Jewess, and others of my religious faith, will not find peace and immortality after death?" To this Dr. Cadman replies: "No clergyman has the right to say what you allege. Perhaps the one in question meant to say that the sincere Christian possesses the secret of a victorious death. But to infer from this that devoted believers of other faiths have no release in their death is to contradict human experience. Read again your own ritual for the departed in which comforting words of assurance express that 'Larger Hope' of which Christ himself testified: 'Other sheep I have which are not of this fold.' Did He not also say, 'He who is not against us is for us;' and further, that 'the God of Abraham, Isaac and Jacob is not the God of the dead but of the living?' The Father's love is wide enough to embrace Jew and Gentile in one brotherhood of righteousness and peace, and heaven's oceanic dimensions far exceed the boundaries of race and creed."

Now this editor does not pose as a qualified interpreter of Dr. S. Parkes Cadman, even though Dr. Cadman is the president of the Federal Council of Churches of Christ in America, but it sounds very much as if he is assuming to preach devotees of religion into heaven, whether the religion itself be true or false. And in this he is very much at variance with an authoritative statement which says, "There is none other name under heaven given among men, whereby we must be saved," but the name of Jesus. But it has appeared before that Cadman does not believe in hell, that he believes only in conditional immortality, and now if he adds to his list of errors the tenet "No matter what a man believes just so he is honest in it," and the corresponding falsehood which makes "religion" and "Christianity" synonymous, no one needs be surprised. At least there is still a place for preachers of old-time, Bible, Wesleyan salvation, and considering that there is so little competition, their field is a large one.

A Methodist preacher in Louisville, Ky., recently reminded his audience that in the parable of the talents, each of the men who succeeded required only fourteen words to tell about it, while the one who failed used forty-two words to explain why he failed. In this world everybody is busy—those who are making good are busy making good, and those who are making excuses are busy making excuses.

THE GOSPEL FOR PHYSICAL MANHOOD

By Prof. A. S. London

FROM time immemorial men have looked upon the human body as a thing of beauty. With the ancient Greeks this beauty was a passion—almost a religion. The cultivation of physical beauty and symmetry was their chief delight. Their passion gave birth to what we know as Greek art, and to this art we still go when we would find a standard by which to test our own development and progress in the cultivation of the beautiful. That the Apostle Paul shared the passion of the Greeks is obvious, for he says: "your body is the temple of the Holy Spirit." Mark you: "temple." As a Jew the word "temple" stood in his thinking for all that was beautiful, divine, expensive and sublime.

The Jew could not think of the body as a shack to be indwelt and dominated by unbridled lusts and passions, but rather as a thing of beauty and a joy forever, even to the heart of God. He thought of it with the utmost veneration. It would seem from this point of view that only prudes, or persons who are utterly vicious, could think of the body in any other light. When the Apostle Paul wrote to the Romans, "Let not sin therefore reign in your mortal body," did he mean to proclaim a gospel for physical manhood? It is true that the body is only dust, and to dust returns. It is mere matter, but it is the most marvelous and beautiful combination of matter that exists. It is the supreme product of the handicraft of the Master Workman of the universe.

The body is more than a mere tenement of clay. It is more than a shell in which the spirit dwells. It is in deepest sympathy with soul life. It thrills with joy and aches with pain. It is sympathetic to all the needs and moods of the soul. It is sensitive and responsive to the call of the soul. Why, then, should there not be a gospel for the body? And I say it very kindly, but positively, that the gospel which has no message for the body is deficient and lacks a vital element in the problem of every-day living and helping to solve the mysteries that make up human character in the tragedy of life.

The philosopher Galen made a study and examination of the human body and declared that it was the thing that converted him to the Christian religion. He said that no one could find in a hundred years of study a more commodious situation for a single member of the body. The eye alone he said is sufficient argument for the existence of a Supreme Being. The body is a miniature world. The action of the heart and the blood vessels is the harmony of a superb hydraulic apparatus. The eye is a treatise on mathematics. Respiration is an object lesson in pneumatics.

The gospel of Jesus Christ does not need to proceed on the principle that saintliness and the crucifixion of the body are synonymous. This was the faith of the

monk in his cell, the anchorite in his cave, and the stylite on his pillar. But it is not the teaching of the Christian religion. The New Testament does strike a blow at the development of the body for its own sake. But on the other hand it does teach a care for the body for character's sake, and the building of the best in manhood and womanhood. The New Testament teaches that the human body has an immortal destiny as well as the soul, and when the trumpet of God shall herald the dawn of the resurrection morning that destiny will break in a blaze of glory as our vile bodies shall be changed and fashioned like unto Christ's glorious body.

There must be a gospel for the body. Somewhere in its structure the soul is anchored; no one knows just where. We do not know how, but we do know that somewhere there is a point of contact between the mortal body and the immortal soul. Man is not just a body. He has a body. There is a something in you that gives you an anchorage. The body is an opening through which that something must work. It should be treated properly and developed to its highest state of efficiency.

There is no doubt but that character has a physical basis as well as a spiritual basis. The body reacts upon the soul. This is why we are urged to regard our bodies as temples of the Holy Ghost. And whoever defiles this temple needs no God to destroy him, for he will destroy himself. It is impossible to violate the laws of the human body and escape the penalty. More sensitive than the delicate plate of the photographer is the fleshly tablet which the great Artist has placed in the camera of the human body. There are both conscious and unconscious physical impressions which affect character and influence the destiny of men. It is a crime against one's self, his fellowman and his Creator, to fail in the care of the house in which God lives.

God can save us. Regeneration has to do with the spirit life. But in order to build the best possible Christian experience in our lives we must work with God in the proper care and development of the human body. And if a person is concerned about his soul he must of necessity be concerned about his body. There is no limit to the saving power of Christ, and yet it is a fact that the completest and most glorious work of salvation should have the body on the side of the soul.

Every person needs all the help he can muster in the fight against sin and the devil. The body is the medium through which trunk lines are built for good or for evil. Everything being equal, the person with a good body can live the Christian life better and more easily than the person with trunk lines and central stations built in the life by vicious habits and dis-

eased organs. The body may be thrown on the side with the soul in establishing lines of honor, decency, goodness and righteousness.

The body is a chariot. It is a reckless dare-devil that drives the body into dissipation, lust, gluttony, disease and ruin. It is no wonder the Apostle Paul urges us to refuse to allow sin to reign in our mortal bodies. It is the temple of the Holy Ghost, where the high priest, Soul, shall offer acceptable sacrifices on the altar of life to the Christ that redeems the whole man with a complete salvation.

Abuse your body as you please. Buffet it, indulge it, disgrace it. But the soul responds to the slightest tremor of the body, as does the violin sounding board respond to the slightest tremor of the string. If this be true the body must be saved no less than the soul. The body affects the soul. There is a gospel of physical culture and bodily strength and vigor. Strong Christian experience must have a body that is on the side of the Ten Commandments. The Christian religion is not only a restraint from physical abuses, but

an inspiration to build mind and body in harmony with the finer elements within the soul of man. It not only gives an assurance of the life that is beyond, but a program for the life that now is. It embraces the whole of man. The way to obtain the best in the hereafter is to make the best of the capital entrusted to us here.

And all that I am here saying is most certainly taught in the one passage perhaps which most clearly states our doctrinal position as a church: "The very God of peace sanctify you wholly; and I pray God your whole spirit, soul and *body* be preserved blameless unto the coming of our Lord Jesus Christ." It is evidently the thought of the Apostle Paul that the work of entire sanctification wrought in the heart is to move out in every direction until both mind and body, as well as spirit, are fully dominated by the glorious purity and power of this experience. And that all of this is to be accomplished in this life is evidenced by the fact that he says we are to possess the experience and enjoy all of this until the coming of our Lord.

DIVINE HEALING IN THE ARBITRARY AND SOVEREIGN WILL OF GOD

By Rev. E. E. Wordsworth

(Article I)

Dividing to every man severally as he will (1 Cor. 12:11).

As it hath pleased him (1 Cor. 12:18).

And the prayer of faith shall save the sick (Jas. 5:15).

IN these days we are hearing much concerning divine healing. Many and varied are the interpretations placed upon passages of Scripture that seem to substantiate the positions taken. One insists that it is the privilege of all of God's children to be well bodily until the seventieth year is passed, as that is the allotted age of man. Another teaches that healing for all the people of God is a present privilege because it is provided in the atonement. One says all healing is supernatural, while another affirms it may be natural and supernatural and may be remedial. Thus interpretations differ. Permit us then, with humility, to present a few thoughts on this mooted question. Let us ask a few questions and seek to give suitable answers.

(1) Is healing in the atonement? This is a pertinent and timely question. It seems to be found there. Isaiah 53:4 in its literal rendering reads: "Surely he hath borne our sicknesses and carried our diseases." The next verse reads, "and with his stripes we are healed." Matthew says, "That it might be fulfilled that was spoken by the prophet Isaiah, himself took our infirmities and bare our sicknesses" (Matt. 8:17).

From these and similar passages the doctrine of healing in the atonement is adduced.

Far be it from us to speak derogatively of the precious blood of Christ. We would not detract from its power, potency and infinite value. But we ask, Does it necessarily follow that, if divine healing is in the atonement, it is a *present* privilege for all believers? I trow not. Is not the atonement made by our blessed Savior so universal, all-sufficient, meritorious and eternal as to cover man's temporal, physical, moral, present and future needs? Is not emancipation from temptation, physical death and from the presence of the arch-fiend of hell, all provided as the ultimate good for God's beloved children? Yea, is not deliverance from all the curse of sin with its effects a provision for mankind? Romans 8:22, 23 informs us that the whole creation groaneth and waiteth under bondage and looks forward to the glad day of final redemption and glorious deliverance from its thralldom. Thus we must see clearly that we cannot claim in this age all that is included under the atonement of Christ, and, therefore, cannot claim universal exemption from sickness on the ground that it is in the atonement. Sickness is of Satan, it is true, either directly or indirectly, but so is temptation and physical death. Sorrow and suffering are from Satan, yet God permits these for the present. Job, the servant of God, was afflicted.

(2) Is it always the will of God to heal? This again is a pertinent question. There is a large class

of God's children who answer it in the affirmative, and that affirmative is made very emphatic. They earnestly contend it is only our unbelief that makes us fail in the appropriation of healing for the body. We answer that healing is not a universal privilege for all, and sickness may be inflicted by Satan and permitted by our kind heavenly Father for disciplinary purposes. An illustration may help us here. McConkey cites the following: "We recall the case of one of the most devoted and successful workers in the Lord's vineyard. For sixteen years she lay a helpless invalid, suffering keenly much of the time. At the end of all these long and weary years she awoke one midnight to the consciousness that she had never wholly submitted to the will of God in her illness; that deep in her heart there had always been a root of bitterness, a spirit of rebellion that God should permit her to suffer. Then and there, with a vision of her rebellious will vividly before her, she yielded that will wholly and unconditionally to her Father in heaven, to patiently bear, not only what He might send, but also all that He might permit to come into her life in the way of bodily affliction. She was, as she expressed it, 'just as willing to lie there a thousand years, if it were God's will.'" Within a week she was marvelously, yea miraculously, healed by the power of God. All those years God had permitted her to stay under this bodily affliction to bring her into that place of absolute submission to His will without which He never could have used her for the glorious work to which He was calling her." This case was evidently disciplinary, rather than a lack in her faith. We read in Hebrews concerning two classes of saints. Some "Obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword," and in general received many glorious deliverances at the hands of a mighty and loving God. But we read of others as follows: "Others were tortured, . . . had trial of cruel mockings, and scourgings, . . . were stoned, were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." Why the difference in these classes? they "all obtained a good report through faith." The answer must be that in the unerring wisdom of God His will was different, and there the curtain is drawn. We may never know why Job was afflicted or Trophimus was left at Miletum sick, or Timothy suffered with a weak stomach, or why a saint of God suffers on. But the day of God will clearly reveal it all.

We would conclude this article by saying that sickness may be disciplinary in its purpose or it may be because of a lack of faith for healing. But at all times it is well to pray with Christ, "Not my will but thine be done."

In our next article we shall take up other phases of

the subject. Be sure to read the next article, as we would not want to leave our reader here. May great grace and peace be thine!

(To be continued)

MINNEAPOLIS, MINN.

Remember the "Christmas Offering" to clear the Church of Debt.

GOD KNOWS AND WARNS, BUT DOES NOT COMPEL

BY PROF C. A. MCCONNELL

Did Jehovah know that Judah would follow her sister Israel into utter rejection of His mercy and be plucked up and be removed from the land of promise? Yes, He knew. But that knowledge was not coercive—it was not causative. In no degree was man's power of choice overthrown. God knew when he bade Samuel anoint the towering son of Kish, that the life of Saul would be written a miserable failure on Gilboa. He knew that the humble lad Solomon would give the lie to his great wisdom by following his heathen wives into gross idolatry, and his most glorious kingdom would be wrecked by a stiffnecked son. He knew that the chosen people would fail of their mission as light bearers to the world, finally coming to reject the Light of the world, and go out into darkness themselves. He knew that Adam would turn from holiness and choose rebellion and death. He knew that it would cost the Son of God infinite suffering and humiliation to atone for the sin of the race. And yet God has dealt with humanity from the first with all the loving kindness and proffered help that Almighty love could suggest. He deals with men as he is. He himself lives in the eternal present, and He proposes to treat with me today in the Now. Today, if ye will hear His voice. Today is the day of salvation. Today, if I will I may be unfettered from the past—I may choose my future through His grace as freely as though God had not foreknown my choice. God will not force my choice, but He will give me all the help I shall need for righteousness. God will not bar my way so that I cannot be damned, but He will warn and entreat and suffer long. There came a time in the history of Israel and Judah when they became blind and deaf to the God who would bless—more, they were resentful of His attention lest their sinning be disturbed. Then God let them alone, and the choice of sin brought the reward of sin. Shall it be that we shall read my name, your name, in the place of Israel and Judah, or shall we hear His voice, give heed to His loving call and enter into the fullness of His salvation? Choose ye this day.

BETHANY-PENIEL COLLEGE, Bethany, Okla.

Mistakes are bad, but the worst mistake is that of doing nothing for fear of making a mistake.

THE NAZARENE VISION

By JOHN W. GOODWIN, *General Superintendent*

EVERY movement of history which has gathered force and molded the nations has been possessed with some great underlying vision as its mission in the world. Every movement which is able to abide the storms of criticism, which will always be present with every new movement, must be possessed with some underlying conviction of the call of God and feel the weight of the message which it bears to the world. The depths of this conviction and the clearness of the vision will largely determine the future of the movement and its permanency in society. The movement then must be made up of men and women who see and understand very clearly their commission from high heaven.

There should be no lack among the people known as Nazarenes as to their call and commission in the world at this time. The church was called unto holiness from the very beginning of this dispensation. Holiness has been the objective from the eternal purpose of God before the foundation of the world, through every revelation of the Father's will, and in all His dealings with the sons of men. In the closing days of this dispensation it would be unthinkable that God should allow this great all-important truth to be forgotten or buried in neglect beneath the rubbish of doubt and unbelief. The very necessity of the case would require that a movement should arise with this conviction and vision of a divine commission to spread scriptural holiness over these lands. The world conditions, with the national atmosphere filled with war talk, society breathing the fumes of low standards of morals in marriage relations, with its benumbed and deadened conscience as to right and wrong and spiritual things, and even the Church seemingly sleeping in the very face of crime and lawlessness, would urge thoughtful men and women to some action and course which would be bold enough to stand against this destructive tide of antichristian influence.

Our vision however is not merely defensive, but rather it is aggressive, to carry on this battle for holiness and gather a people for the Lord. We rejoice in every movement which can be made to defend the faith and protect our holy religion from the fearful onslaughts of this wicked Modernism which would discredit our Holy Bible, deity man, and with ruthless hands tear our beloved Christ from His rightful throne as the Son of God. While we rejoice in all such movements which may be carried on in the spirit of the Master, yet our vision will not allow us to stop here. We must gather the people from sin and save them from such unholy influences by proper organization into church homes with Bible schools for the instruction of the children. Our vision simply crowds us to step forth with a message of full salvation and unite the forces into a solid body of believers

of like precious faith in order to protect ourselves and our children from these "wild-eyed fanatics" who would lift science with all its speculation into the place of inspiration, so as to discount the writings of the holy Scriptures. Brethren, we can do no other, may God help us.

The call of God is upon us. This God-given message of full salvation burns like fire in our very being. This thoughtless, sin-loving world, hell-ward bent, demands our very best service. Nothing must daunt our faith and courage. Ease and personal comfort must be burned to ashes by our sacrifice and heroism. Loyalty must become our battle cry. Quick and ready obedience to respond to every call of emergency must awaken all our forces. Toil must be our pleasure, and sacrifice for the Master our great delight. Our faith must grow stronger in the midst of the battle for righteousness, and our vision must become clearer with the passing trials, our loyalty intensified into a white-heated passion to be true at any cost.

Our Nazarene vision comprehends the establishment of holiness as the true Christian standard of experience, and sufficient organization to protect the efforts. This we believe can only be done by proper church homes, with Sunday schools or Bible schools for both young and old. This must be done in a united body standing for like principles of faith. How useless to try to establish holiness in individual or local churches in denominations where the large majority is not only out of harmony with the effort but really much against the faith and effort. Anyone must clearly see that it is worse than trying to put new wine into old bottles. It is much like pouring a quart of ink into a millpond and then trying to write with such a mixture. How foolish and simple an effort! The ink is lost and the pond no better for writing than before. Better save the ink and write with it for years, leaving a record behind which men can read for generations. If holiness is to be established as the standard experience of the Scriptures then it must not only be spread but conserved in church form where the believers can be developed in congenial church relationships.

This, then, is our vision. Can it be done? Why it has been done and is being done all over the land. New churches are being organized all the while and revivals are everywhere going on at the same time. Hundreds are being converted and sanctified at the altars of our beloved church. We have doubled in the last ten years, and in twenty years have gathered over 60,000 into the fold. The outlook is far better to double in the next ten years than in the last ten. Of course this rapid growth brings responsibility and burdens. But thank God for burdens to carry. Burdens develop strength and muscle. This General Board

debt campaign will prove a great blessing to the movement. Every church will gladly respond, and there will be wide-awake pastors who will insist on going over the top with twice as much as they are asked to give. Our vision comprehends a united body of holy believers filled with joy and the Holy Ghost marching on in victory, all doing the same thing at the same time and in the same way. Listen to their mighty tread bringing their THANK-OFFERING for the General Board just before Christmas. This will be a mighty test of our vision and loyalty to the call of God. Come on, brethren, come on! This is our time to prove what we are worth to the united movement.

Remember the "Christmas Offering" to clear the Church of Debt.

DO YOU KNOW?

DO you know that we are nearing the date for the "Christmas Offering" for the payment of the debt in the Trust Funds? That unless all our pastors rally, and earnestly inspire our people to pay this, it will be left on our hands, and we shall be compelled to repeat the campaign, and ask later for a greater amount, because of increased interest that is rapidly accumulating?

We earnestly beg of all our pastors to call for *special prayermeetings* on the two mid-week services that precede Christmas Day, and ask the people very specially to call on God to inspire all hearts to lift on this unhappy old debt, and secure its liquidation. Do that, pastors, earnest prayer will always stimulate generous giving.

There have been some inquiries as to whether this is an honorable debt, and still others as to whether we shall have anything to show for the \$78,000 after it has been paid in. Let us assure all that the debt was incurred by borrowing to pay interest on annuities, and loans by unfortunate business investments. That the annuity properties were all donated originally to the church, that there has been no misuse of the sacred funds of the missionary cause, or of the church extension interests, of home mission means, or of that for the care of the veteran ministers. That the only debts incurred, or losses sustained, have been in the trust funds, all of which were originally donated to us. That there is a goodly amount of this annuity property left intact after this debt shall have been paid.

Let every pastor rouse himself and do all that he possibly can for this campaign. *Where there is a will, there is a way!* No church is so poor but that it can reach an average of a dollar a member, if it really makes an effort. *The debt must be paid sometime*, or the church must confess bankruptcy. The longer we wait the bigger it gets, and the greater the liability of not paying it at all. *For the time being, the payment of this debt is as important, and fraught with as great results and far-reaching consequences, as the salvation*

of souls. Indeed, the salvation of hundreds of souls is wrapped up in the getting of this burdensome, dragging, hindering, reproachful, rapidly-increasing debt paid off. A dollar spent for it now is worth almost as much as two dollars will be, a year from now, if we let it go unpaid.

The General Board is not responsible for the incurring of this debt. It was on hand when it took office. *The debt having been incurred must be honorably paid.* The General Board has earnestly requested the church to do this December 25, "Christmas Day." If this is done, it means that hundreds of souls and other spiritual interests can be cared for the coming quadrennium with the money that has hitherto been paid out for interest.

Let us all rally and wipe out the debt. That is the paramount task of the church just at this time. We can if we will.

THE GENERAL BOARD

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

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-seventh week's portion)

I. *Read Your Bible Through Section*

1. For the Morning Watch, Job 21—26.
2. For Personal Meditation, Amos 4—9 and Obadiah.
3. For the Evening Devotion, Neh. 1—6.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing," says Paul. From this we gather that one may have a wonderful knowledge of the Bible so that he is able to unravel many of its mysteries, he may be able to read the original languages in which they are written, and yet be as cold as an icicle and unable to understand the language of the Holy Ghost. He may even wax eloquent, and preach wonderful sermons, and yet be devoid of the true spirit of his messages. The letter killeth but the Spirit maketh alive. We must not only know the Scriptures but we must practice them.

II. *Choice Verses to Hide in Your Heart for Each Day* *The Spirit-filled Life*

Sunday. The Fruit borne, Gal. 5:22.

Monday. For the same, 5:23.

Tuesday. The enemy of Spirit-filled life slain, 5:24.
 Wednesday. Led of the Spirit, 5:25.
 Thursday. Led by the Spirit into humility, 5:26.
 Friday. Led by the Spirit to help others, 6:1.
 Saturday. For same, 6:2.

PART TWO. THE WEEK'S VISION OF OUR LORD

The Christ Seen by the Suffering Saint on Patmos

The Time and Occasion of the Patmos Vision of Our Lord. One of the wonders of God's dealings with man is that He makes our darkest trials the doorway to the ascending steps to glory. The greatest suffering may bring the highest joy to the saint of God. The scorn and separation for righteousness' sake may drive us to a fellowship with our Lord hitherto unknown. The darkening clouds may break with visions of glory indescribable. Oh! that we might see that the dark hours are not the most perilous occasions. Are you discouraged, disappointed, in darkness, about to give up—is your faith almost to the breaking point? This is no time to be defeated. Rise up and face the light. The conflict itself has developed strength to face the battle. The enemy's attack will make you stronger if you do not fall under him. Resist the devil and he will flee from you. The exile on Patmos opened the heavens to John.

Have you ever connected the little word "in," occurring in the tenth verse of the first chapter of Revelation, with the same word in the preceding verse? The verses read, "I John, who am also your brother, and companion *in* tribulation, and *in* the kingdom and patience of Jesus Christ, was *in* the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was *in* the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Being in the Spirit is preceded by being in tribulation. Now this tribulation was not because of any mistake or foolishness on the part of the Apostle John, but it was for the testimony of Jesus Christ. Notice it was in the kingdom of Jesus Christ and in the patience of His Lord. John the beloved had been driven from Ephesus, he was banished to Patmos, a little rocky island in the Aegean sea, for his faith and testimony of Christ. This old saint, who had so tenderly leaned on the breast of Jesus in his earlier days, is now driven from the society of friends and his spiritual children to the lonely, barren wastes of the Patmos solitude. The waves of the sea beating upon the rock-bound coasts of Patmos, and standing upon a lonely spot amidst the heaviest trials of his life was not enough to shut off the heavenly visions that reached his soul. Just a moment of darkness, and then the most sublime vision greets his face.

John's Apocalyptic Vision of His Lord. Many have overlooked the fact that the book of Revelation is a revelation of Christ, a vision of our Lord. If we would see the visions of our Lord more the signs and symbols of the book would not be so great a mystery to us. We do not have a more sublime vision of Christ

in the whole Book of divine revelation than appears in the first chapter of the book of Revelation. This is a key to all that follows. The circumstances amidst which it occurs are not given to merely satisfy our curiosity or to impart to us a bit of information, but they are an integral part of the whole contents of the book. What a vision was given him that morning! It was so important that he was commanded to write it in a book, and it was so definite that a great voice, as a trumpet, uttered it.

We can add very little to the words describing this vision in Rev. 1:13-18. Read these sublime statements. The Son of man in the midst of the candlesticks of gold surpasses their brightness, for we read that His eyes were as a flame of fire, His feet like fine brass burning in a furnace, and His countenance was as the sun shining in his strength. A great voice as a trumpet was sounding behind, but His voice was as the sound of many waters.

1. Being among the candlesticks represents His fellowship with the churches.
2. Clothed in long white robes represents His priestly dignity.
3. Girt about the breast represents strong affection.
4. His head and hair white as wool, white as snow, represents His absolute holiness.
5. His eyes as flames of fire represent His consuming wisdom.
6. His feet like burning brass represent His righteous judgment.
7. The voice as many waters represents His absolute authority.
8. The seven stars in His right hand represent His sovereign administration.
9. The sharp sword out of His mouth represents His searching truth.
10. His countenance as the sun represents His infinite glory.
11. The living One who was dead represents His voluntary sacrifice.
12. His title First and Last represents His exalted honor.
13. Being the One who is alive evermore represents His eternity.
14. Having the keys of death represents His glorious victory.

THE LESSON ILLUSTRATION

God's providences are remarkable. They are frequently so unexpected. Some years ago in Eastern Missouri on a bright summer morning a train of twelve cars containing the members of a Sunday school was bound for a point where they expected to enjoy a picnic. Although the sky was cloudless when they started, before they were halfway a thunderstorm broke upon them: The rain fell in torrents. The engineer was worrying for fear of a washout or other mishap. He was slowing his train down when

he came to a curve and approached a little village that he was to pass without stopping. Peering out through the torrents of rain he saw that the switch was open, this meant a terrible disaster. He closed the throttle and put on the brakes. "Better stick to it," he shouted to the fireman, "hundreds of children are on board." "I mean to, God help us all," was the answer. The last words were drowned by a terrible crash of thunder. It seemed the ground was struck just before them. The next thing they knew they were past the station and still on the main track safe. As the train stopped the engineer and conductor hurried back to see how it had happened. They discovered that the lightning had struck squarely between the switch and the rail and had closed the switch. "It was the act of God," said the engineer.

Remember the "Christmas Offering" to clear the Church of Debt.

THOUGHTS FOR THE DEVOTIONAL LIFE

"Come Ye Apart"

By BASIL W. MILLER

Strange are the movings of God, and His transforming power has never met a baffling case. He revels in dealings with those too far down for human aid, and the hardest cases are His glory. Go yonder to the state prison in Texas and walk back along the still corridor. Suddenly you are met with blasphemy, and the atmosphere is blue with profanity and vileness. "That is the meanest man in Texas—yes, in the States," remarks the warden. Practically all his life has been spent in prison. Vileness is his delight, and obscenity breaks from him naturally. In solitary confinement, he must be placed to keep him from contaminating the other prisoners. At length one day a lassie of some fifteen summers comes to the warden and asks to see the "meanest man." The warden admonishes her that it would be of no use, for he would only insult her, and blaspheme her. But she insists, and is taken to see the man. True to the warden's prediction, the girl is blasphemed by the meanest man in the state. The air is dirty with obscenity. She breaks into tears, as she turns to leave this heartless case. But on the following day she returns and makes the same request. The old warden says, "No use. He is beyond hope and redemption." Nevertheless the girl is escorted to the front of his cell. Again he blasphemes and insults her. But the dauntless-faithed girl lays a gospel portion in the cell, which he seizes and tears to shreds before her eyes. But when left alone, the "meanest man" notices a bit of crimson type on a page and stoops to read it. That was enough. At two o'clock that night the jailor and the prisoners were awakened with shouts, and as did that other jailor in the case of Paul and Silas, he came running to the cell. That barbed arrow of one Scripture verse had reached the hopeless case and he had thrown his all on Christ and was ransomed. In one month he was invited to take breakfast with the warden and his family, a thing which he never before would have done with decency. Soon after he was speaking to the thousand other prisoners about Christ. Today he has charge of the prison work in Los Angeles, and daily visits scores of prisoners and prays with them, and has been used by the Lord as a means for the salvation of hundreds of "fellow meanest of men." Nothing but grace could have done it. Human ingenuity had failed. Man's reach was too short. For God this was but an ordinary case of transformation.

tion on Founder's Day at the Carnegie Institute in our city, we had the privilege of hearing President Coolidge. On the platform were gathered notables of our nation and foreign lands. As the President arose to speak, Andrew Mellon, the second or third richest man in the world, merely shifted positions. Ambassadors from distant lands graced the occasion. The titled from foreign courts were there. The elite of the nation had assembled. But while sitting just above the President we were struck with a thought concerning that far greater meeting that shall take place on the other side of eternity. There shall be gathered the battle-scarred warriors of every century, the saints of the ages. Prophets, apostles and mighty men of God will grace that scene. There the great musician sat at the massive organ playing the beautiful music—but on the other side far grander music will be struck up from the harps of celestial inhabitants. There the famed quartet sang selections that would move even the heart of stone—over yonder the sweet singers, the Jenny Linds, the Davids of all ages, with voices raised to glorification, will lead that mighty chorus in singing "All Hail the Power of Jesus' Name." Here the President gave out prizes and awards for the most beautiful paintings—over there we shall receive the crowns of eternity, the crown of rejoicing, the crown of life, the crown of glory that fadeth not away. This time it was just a President that spoke—but on the golden strand of that city it will be the King of kings and the Lord of lords that shall welcome each one to that "prepared rest." Here prestige and position in seating arrangements and honors were determined by finance, by worldly honor and fame—but in that land where there is no night, the crown shall go to him that has fought nobly in the army of the Lord, and the godly poor and low in worldly honor will be received with the same glad cry of acclaim as the wealthy and the famed who know their Lord. I left the gathering with that chorus ringing in my mind, "I'm going home, I'm going home to die no more."

The man whose faith is strong is a courageous battler. He has heard the voice say "Go," and all hell cannot oppose his pathway or hinder his progress. He is a "launcher out," as one has said. He cries "It shall be done," when others say, "Steady now, steady now." Muller's faith was mighty and he ventured for God. Livingstone's faith was tremendous and savage cannibals and fever-infested regions could not daunt his spirit nor dampen his ardor until he had opened the "sore spot of the world" to the light of the gospel story of grace. Knox's faith was dynamic. On his knees, the bloody Queen trembled far more than when news reached her that alien armies had started for her shores. At night he cried, "Lord, slay bloody Queen Mary. Stay her hand by death." Ere the dawn broke the rising day news flashed from home to home and came to the door of Knox that the bloody Queen was dead.

While driving through some of the beautiful sections of Boston, not many days ago, one drew our attention to a large, graceful church that stood on a magnificent corner lot overlooking the surrounding section. The story was told us how a wealthy man had died after providing for the building and endowing of the church and leaving sufficient funds for its maintenance through the years. A pastor was employed, and a sexton secured. The only condition that the pastor has to fulfill is to hold services once a year in that large structure; and all the janitor does is to keep the church clean and build a fire in the furnace for each Sunday morning. But once a year does the pastor open the doors for services. Nearly almost a million souls, of all nations, men are dying without a knowledge of the true light. They are as heathenish as in the darkest spots of Africa. Yet all this high-salaried pastor does is to play golf, travel the world, and preach therein one sermon a year.

Last week at the opening of the International Art Exhibi-

Out at Concord, near old North bridge, stands a monument which commemorates the first battle of the Revolutionary War. Just across the stream is the place where the officer in command of the Minute Men cried out, "Fire, fellow countrymen, for God's sake fire!" It was that shot which was heard around the world and which gave birth to American freedom. But I see a greater battle than that raging for the freedom of a nation, the battle for the liberty of souls. Around us everywhere they are in bondage to sin, the binding power of lusts, and the death dealing grip of wrong. I hear Jesus, the Captain of our salvation, as He commands, "Fire, for the sake of souls, for the sake of right, fire!" And we that are soldiers of the King must fight as bravely as did those rude warriors in the distant century when they courageously died for their hearths and their homes. No laggards can combat in this battle. There is no release until the rewards on the other side are received. Then with undaunted faith and a spirit of conquering let us, as we hear His command, step forward against the long line of advance of sin and evil.

Not long since, while visiting the Museum of Natural History in New York City, we saw an outline of the past geologic ages of the earth. Here, so they said, is rock a hundred million years old, and there is reached back a million times farther still, and yonder is a rock formed in more recent years, say a million years. As to all that we could not say, though the theories we have read for a score of years. But while standing there under the shadow of a giant dinosaur skeleton, an extinct reptilian form that reached up about twenty-five feet in height and was nearly a hundred feet in length, my soul received strength that though, as Bryan said, I do not know the age of the rocks, still my soul knows the Rock of Ages. Of the two, by far the greater is the latter knowledge.

If your faith is weak, take a faith tonic. And none better can be found than to go to the eleventh chapter of Hebrews and read and reread it over and over again. If this tonic fails, then turn to the writings of the Gospels, and there study faith under the Master Teacher. Then start through the New Testament and mark every reference to faith; notice its results; watch it grow as it comes in contact with the Master. There is no tonic for a weak faith better than this. "Out of weakness was made strong," expresses the notable results of a growing faith. The Greek carries the same word here that is translated *power*, or from which we get our word *dynamite*. Then out of weakness of doubt came a dynamite faith—that could blast away at the foundations of the citadel of sin—that could over topple the mountain—that could rout the strange armies of sin—that could lay hold of the promises—that could enable women through a resurrection to have again their dead sons—that would hold even though it passed through cruel mockings, destitution and torment. Remember, the tonic never fails.

PITTSBURGH, PA.

Remember the "Christmas Offering" to clear the Church of Debt.

INTERESTING WORLD NEWS TERSELY TOLD

By REV. C. E. CORNELL

That a "water dog," or "pup fish," had been found in the Desjardins canal, has been reported from Dundas, Canada. It has four legs and barks like a young dog. Others of the species have been found in the Mississippi valley but Canadian naturalists are puzzled as to how any could travel so far to Canada.

The dairy industry is the most important agricultural activity in the state of California in actual dollars and cents,

according to a report made by G. E. Gordon of the agricultural extension service of the University of California. Mr. Gordon's figures show that dairy products total more than \$130,000,000 annually.

Inheriting \$30,000 at the age of sixty, the first act of John Kirchin of Chichester, England, was to pay back to the government funds that had been given him in out-relief when he was poor. Mr. Kirchin says that money brings responsibilities, for already he has been besieged with offers of marriage from all parts of the country.

Official records recently showed that the hottest spot on earth is now at Azizia, in the semi-desert plain of Perfra, northern Africa. There the thermometer has touched 136.4 degrees in the shade. The average yearly temperature for the region is 70.8 degrees. Greenland Ranch on the edge of Death valley, California, with 134 degrees in the shade, previously held the record.

Everyone knows today that the Swiss, Linder, won the Paris-Strasbourg walking match in record time. But what is not generally known as that a Kent woman, Mrs. Richards, 98 years of age, walks every Friday a distance of some eight miles to receive her old-age pension. She has 130 descendants: 5 children, 50 grandchildren and 75 great grandchildren.

I cannot say,
Beneath the pressure of life's cares today,
I joy in these;
But I can say
That I had rather walk this rugged way,
If Him it please.

—S. G. BROWNING.

Russia's Klondike has been connected with the outside world by airplane for delivery of the gold nuggets dug from the earth in the rich Aldan goldfields of Siberia. The gold deposits were formerly several days travel from the nearest railroad, when the journey out was made by pack-horses and sleds, loaded with gold. Now the gold is rushed out in a few hours by airplane.

A 1,200-horsepower engine that burns "liquid" coal has just been designed and put in use on a railroad running out of Berlin. "Liquid coal" is a synthetic oil fuel obtained from the lowest grades of coal. The engine is run by a Diessel motor and was designed by Professor Lomonosoff, a Russian engineer.

Many new air lines from France are being considered. It is expected that one from Marseilles to the French possessions in Asia, by way of the Mediterranean, will be established next year. Another to cross the African continent, touching French possessions in the Congo and ending in Madagascar is being discussed. Trial voyages recently showed the feasibility of the entire route with either landplanes or seaplanes. Other lines are also being considered.

The "Brus Stone," which dates from 1304, and was lost for 150 years, was recently installed permanently in the staircase of the town hall at Annan, Scotland. At the ceremonies the unveiling was by Sir Robert Bruce. The stone originally formed part of the ancient "Castle of Brus" at Annan. After its disappearance for a century and a half it was found ten years ago in a North Devon garden.

Registered in the city of Berlin are to date 27,271 automobiles, of which 9,432 are taxicabs, 9,989 motor trucks and delivery wagons, and nearly 10,000 motorcycles. These figures are small in comparison with London or Paris, not to speak of American cities, but they mark a growing tendency.

"DEBT EMANCIPATION CAMPAIGN"

Christmas Sunday, December 25

Church Leaders Urge Complete Clearing Up of Debt

Dr. F. D. Luse, Treasurer, North Pacific District:

"I feel that confidence should again be demonstrated, as it has been in the past two successful campaigns.

"First: Confidence in the present operation of the General Board as a conservative, efficient, financial system.

"Second: Confidence in the promise of the Board that with this last debt raised there would be no more of these embarrassing situations for us as a church to face.

"The debt itself we cannot ignore; it is a fact. To longer carry it is poor business. The only alternative is to wipe it out."

Rev. H. V. Miller, Superintendent New England District:

"Already \$500 of our share has been given by the West Somerville church, leaving a balance of \$2,500. Inasmuch as we have a district constituency of practically that same number, a Christmas Offering equivalent to one dollar a member will easily care for this entire fund as far as New England is concerned."

Rev. Orval J. Nease, Pastor First Church, Columbus, Ohio:

"I am enthusiastic about the success of the 'Emancipation Campaign.' You can count on the Columbus churches for 100% response! Prayerfully and enthusiastically yours."

Rev. H. H. Hooker, Superintendent Alabama District:

"In a revival meeting that we held in a certain village a man was a seeker who a few months before had bought a horse from a doctor and in a few days it died. He declared he would not pay for it. But to meet the conditions of salvation he had it to do, and did it. If this man had to pay for his dead horse to get salvation, I believe we will have to pay for our dead horse to keep salvation. So let the Nazarenes of Alabama march up to God's altar Christmas Day and lay down an average of one dollar a member to save the good name of our beloved Zion."

Rev. S. H. Owens, Superintendent Eastern Oklahoma District:

"The District Assembly of the Eastern Oklahoma District voted unanimously to co-operate with the General Board in their debt raising campaign, in a great Christmas Love Offering. So we urge each pastor to give this matter his special attention and to take the offering, as authorized by our assembly."

Rev. C. B. Jernigan, Superintendent Tennessee District:

"When we read the HERALD OF HOLINESS recently,

and saw that just one more strong and mighty pull, and the Church of the Nazarene would be freed from debt, we felt much like the proud owner of a Ford, as he drove down the street with big letters in chalk on the rear of his Ford: 'Just one more payment and she is all mine.'

"Count on Tennessee, the Fundamental center of America, giving her quota. We stand square behind you pushing with all our might, as only Tennesseans can."

Rev. H. C. Cagle, Superintendent Hamlin District:

"We heartily endorse the Christmas campaign for the raising of money to free the church of debt, and we urge all of the pastors of our district to do their best to raise this much needed money."

Rev. Chas. A. Gibson, Superintendent Ohio District:

"We of Ohio fully endorse the plan to raise the deficit by a great Christmas love offering. It is our desire that Ohio churches shall go one hundred per cent in every church."

Rev. E. O. Chalfant, Superintendent Chicago Central District:

"Let every pastor and layman and friend in Chicago Central District be sure and co-operate with General Treasurer Lunn, the General Board and the General Superintendents in putting over the \$78,000 deficit campaign, of one dollar a member, to be made on Sunday, December 25, Christmas Day."

Rev. A. M. Bowes, Pastor Central Church, Seattle, Wash.:

"No cause should merit our more enthusiastic support than the cancelling of such debts as blight the inspiration of our efforts for the evangelization of the world. We have eliminated other enormous debts, and we can and must wipe out this one."

SPECIAL PRAYERMEETING

December 21

To our Pastors:

It will be quite a catastrophe, and a great financial loss, to the church, with further increase of interest, if we fail to raise \$78,000 on Christmas Day for Emancipation from Debt in the Trust Funds.

Pastors, please call your people to prayer over this important and distressing matter on the prayermeeting night preceding Christmas Day. Do pray, earnest Nazarenes, over this debt.

Wednesday, December 21

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing of our long trip from Kansas to California. Well, we opened our campaign in the Southern California District to put the college out of debt, at the Bresee church on Bresee avenue in Pasadena, of which Rev. J. W. Short is the noble pastor. We opened November 6 at eleven o'clock, and this was one great service. Their quota was about four thousand dollars, but they went over the top with over eight thousand, so you see the opening was great.

In the afternoon we went to the little church at North Fair Oaks. Here we have a most excellent young pastor that has the vision. This is a new church just organized, but with just a handful of members. They gave four hundred dollars for the school and did that in a fine spirit. At night we went to Alhambra. Here Rev. Melza Brown is pastor and their quota would have been around seventeen hundred dollars, but they went over the top with three thousand. That was great and the meeting was simply wonderful. They were praying God until after ten o'clock at night. On Monday the seventh we went to Walnut Acres. Here we have a small church of forty members, mostly women and children, and they rolled up four hundred dollars. This was great giving for that little band. But thank the Lord, every Nazarene in Southern California has his mind made up to save this school and put it over the top, and we are going to do it, thank the Lord.

Tuesday we went to Venice. Here we have a great pastor, Rev. Fred Smith, and a faithful band of true saints. Their quota was around six hundred dollars but they rolled up one thousand. Don't you think that is going over the top? Well, of course you do, and we are doing the job, and it is not hard either. Doing God's will is never hard; the hard thing is to fail to do it. The happy man is the one that is right in the middle of God's will and the wretched man is the one that is out of harmony with the will of God.

On Wednesday evening, the ninth, we went to Pomona. Here we have a fine pastor, Rev. Charles Griffen, and we have here a fine band of saints. Their quota was about eight hundred dollars and they gave us one thousand. So here we went over the top and everybody is expecting to pay the school out of debt by the first day of June, 1928, and we are going to do the job. It has been planned and now we are going to put the thing across. We have a fine band to do the thing. Brother John T. Little is one great man, and Brother John F. Sanders, and Brother E. E. Taylor are all in the fight, although the most of the places it is Little and Sanders and Robinson and Messer that

are on the job, and we are getting the goods. The services are as interesting as I have ever been in. The people are now looking to the day when our school will be free from debt and have a good building on this beautiful hill and a thousand students. That was the vision of Dr. Bresee, and I am believing to see that very thing accomplished in the next few years.

Well, on Thursday we were in Redlands, and here we have a fine pastor, Rev. Lehman and wife, and they are as fine as walk the dirt. Here we also went over the top and did the people credit. The service was a most beautiful one and everybody was blessed. We broke up after ten at night singing and rejoicing and praising the God of battles who had caused us to triumph in the name of His dear Son. On Friday, the eleventh, early in the morning, Dr. Little and this old soldier made our way across the beautiful valley to San Bernardino. Here we were joined by Rev. Lum Jones and Pastor Siefarth from Ontario, and we all made a mountain trip to the Big Bear lake. This is one of the loveliest trips that a man can make in a lifetime. We had a fine mountain trout dinner. The scenery is unsurpassed and is never to be forgotten. At some points it looked as if the car was to leave the road, and that there was nothing below us but a mile of blue sky. This was one great day for these five preachers.

At five o'clock we were back in San Bernardino, and at seven-thirty we had the church packed and a most beautiful service, and the church went over the top. At San Bernardino we have a fine pastor and wife, Rev. Cox and wife, and they are as fine people as you will meet in a lifetime's travel. They are doing well and have about doubled their membership in the last year. San Bernardino is one of the best cities down in the valley. A few years ago the lot was purchased and a nice church built on it. Probably the church and lot did not cost over seven or eight thousand dollars, but the city has grown until lots are selling around us for as much as fifty thousand dollars, so that makes our property very valuable, and we owe only a small debt on the fine property. Here our little band broke the record and went over the top and then some. We spent the night at the parsonage. On Saturday morning Dr. Little, Professor Meser and O'd Bud made a run to Cucamonga. Here we have a fine pastor, Rev. Harvey Powers and wife. Brother Powers is serving his first pastorate, but he is such a success that if you did not know it you would think that he had been in the ministry for at least fifteen years. I haven't met a finer couple in all of my travels than that fine young couple, and they have two baby boys that can't be improved on. My, my, but they are fine chaps.

We had a fine day on Saturday and in the afternoon we ran up to the biggest

rabbit farm in the known world. They are planning to cover eighty acres with fine hutches and place in them 100,000 does, and in less than a year they will be producing not less than 2,500,000 pure white, ermine strain rabbits. This was about as interesting a trip as we have made in a long time. But back to the church for Saturday night, and here we had a fine service, and went over the top for the school. We closed up for the first week of the campaign at Cucamonga, California, with over sixteen thousand for the week. I think that is doing the job in big shape. Well, pray for us, and watch us put it over the top.

In lots of love,

UNCLE BUDDIE.

OHIO DISTRICT

This has been a busy year with our District Campmeeting, our Georgia camp at Sale City, Ga., and the enterprise of home missions, together with the work of the churches to look after. To date the Lord has helped our folks of Ohio to win in every battle. Both campmeetings were blessed of the Lord. The Home Mission Board has been a unit in planning for new works. We have purchased five tents and encouraged some churches to buy, so that together we have better than a dozen tents now in the Ohio District. We have secured the best workers possible and pushed into the open doors. As a result we have organized since our assembly, May 15, thirteen new churches, and we have some four or five coming on that will be ready soon. We have been able to secure places of worship and fine pastors for all these places, and the work is moving on.

We had some changes in pastoral arrangements, some of our good men accepting pastorates in other parts of the district and a few feeling a call to some pastorate elsewhere. Brother W. R. Gilley, pastor of First church, Dayton, accepted the pastorate of our new church at Park View, Dayton, and has already erected with the aid of his good people a large basement church as pretty as is to be found anywhere. He has also near completion a fine modern six-room parsonage. Rev. Will South, of California, has succeeded him at First church, and is doing well and is loved by all. In the place of Brother Watkin who left Marion to go to Hammond, Indiana, we have G. E. Waddie, and he is proving the man for the place.

We rejoice in the privilege of working with such a group of pastors and people. The outlook is good, the uplook excellent, and we mean to push on, and in the midst of other duties aid in making pleasant your stay in Columbus during the General Assembly. Let us plan to let the whole wide world know of the Nazarenes through this General Assembly. Let others seize Crockett's plan and thus let every mile advertise.—C. A. GIBSON, District Superintendent.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



AN EPOCH IN YOUNG PEOPLE'S WORK IN KANSAS DISTRICT

A delegation of out-of-town people numbering one hundred and sixty were present at the great Kansas District Young People's Convention held at Hutchinson, Kans., November 25th to 28th. These people represented nineteen towns. There has been a mileage contest going on between the different towns and cities of the district and it seems that this year the race was hotter and heavier than ever before. The society having covered the greatest number of miles won. Covert, a small town in the western part of the state, carried off the honors, which was a banner, having been held by Hutchinson, for the last two years. There were twenty-two delegates and visitors present at the convention representing Covert, they having covered three thousand three hundred miles. However, there are other places which deserve mentioning, one of which is Palco, having seventeen delegates and friends present during the convention.

There was a feeling of good will and interest in all of the sessions. The business sessions were not the only interesting meetings but in the night services, which were evangelistic, the preachers (Rev. A. F. Balsmeier, District Superintendent, Rev. Joseph Garsee, pastor at Salina and Rev. Hester of Dodge City), were rewarded for their labors by some fifty souls praying through and gaining definite victory.

The new district officers elected are: E. P. Robertson, Newton, President; S. T. Ludwig, Hutchinson, Vice President; Bernice Anders, Dodge City, Secretary; Joyce Smith, Wichita, Treasurer; Edith Lantz, Newton, Superintendent Junior and Intermediate Department; Grace Chapman, Hutchinson, District Reporter. Miss Twilla Byler, who has been the secretary for the last five years, has done her work very efficiently and we feel sure she is turning the work over in a very commendable shape. The delegates to the General Assembly are: E. P. Robertson, Newton, and Twilla Byler, Newton.

During the convention the sessions were held interchangeably in the Bresee College auditorium and the First Church of the Nazarene. Both places were filled in practically all of the meetings. Professor S. T. Ludwig, president of Bresee College and vice president of the District N. Y. P. S., presided at all of the meetings, and through his leadership the business was accomplished efficiently and quickly.

All of the song services were ably led by Professor Joseph Peters, voice instructor at Bresee College.

The convention was an inspiration to all of us and we feel that the district will accomplish more this year than ever before.—GRACE CHAPMAN, *District Reporter*.

NORTHERN ZONE CONVENTION

The N. Y. P. S. of the Northern Zone of the Eastern Oklahoma District met in regular zone rally at the Church of the Nazarene at Tulsa, Okla., where Rev. A. B. Bracken is pastor. The zone leader, Mrs. C. E. Smith, wife of the Collinsville pastor, had prepared a good program which was an inspiration and a boost to us all, and it made us all glad that Sister Smith was our leader. Brother B. J. Wilkins, our district president, was with us and took charge of the program. Everyone was glad Brother Wilkins was there. He brings sunshine and encouragement wherever he goes. Because it was Thanksgiving, and because we all wanted to be at home—or rather visiting and eating a big dinner—we were all just a little sorry the rally was to be on Thanksgiving. But our minds were changed when we were invited to the tables which Brother and Sister Bracken and their good people had prepared. They had a dinner that few of us would have been able to have had we stayed at home. Some 250 people were fed, then someone stood outside the building and as people

passed said, "Free thanksgiving dinner to any who will come in." And they came. At the evening meal 150 were fed. The night service was well attended, and three prayed through at the altar. People were present from Bartlesville, Collinsville, Wann, Sapulpa, Hominy and West Tulsa. All expressed the opinion that it was one of the greatest Thanksgiving days they ever spent. We shall never forget Thanksgiving Day, 1927, at Bracken's church. The next rally will be at Sapulpa.—F. R. McCONNELL, *Reporter*.

N. Y. P. S. RALLY, MISSOURI DISTRICT

The Nazarenes of Piedmont, Mo., had a great day Sunday, November 27. Brother Ramsey of St. Louis, the president of the District N. Y. P. S., was here and preached at eleven o'clock. His text was Matthew 27:54: "Truly this was the Son of God." He brought a powerful message, at the close of which he gave an altar call to which two seekers responded for sanctification, both praying through. One was reclaimed and one was pardoned. There was old-time conviction and old-time praying and old-time shouting in the camp of the Lord. It is wonderful what the Lord can do when the people are willing for Him to lead. It being the noon hour, the meeting adjourned until two-thirty o'clock. After singing a song Brother Ramsey read his text, "Finally, my brethren, be strong in the Lord" (Eph. 6:10), from which he brought a good message. After this the Millsprings people sang a song, followed by two songs by the Des Arc boys, after which Brother Ramsey gave a talk on the young people's work. This was followed by another song by the Millsprings young people. Brother Duncan gave a short talk on the vision of the church and young people, after which Brother Willard Durhan sang a song. Then we were dismissed until seven-fifteen, at which time services were opened by singing a song, and then we were led in prayer by Brother Eldridge, then the young people read scripture verses. Sister Ollie Farrell sang a special song. She is only a small girl, but a true follower of her dear Savior. Oh that we had more young people like her. The choir sang two songs, after which we were led in prayer. Sister Lela Rayfield led a testimony service. We had several special songs: one by the Des Arc boys, one by Sister Seitz and Sister Duncan. Brother Ramsey brought the message from the text, "I find in him no fault at all" (John 1:38). So concluded a most wonderful day of worship, in which all that desired any blessing from God got their share according to their desire. We surely like to have Brother Ramsey with us, as he is a man of God. May the Lord continue to bless him in the great work. Come again, Brother Ramsey.—JESSE FREEMAN, *Reporter*.

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

Theme for Week of December 18—
Have Faith for a Revival
(Mark 11:22-24)

This statement of Jesus follows the astonishment expressed by Peter that the fig tree cursed the preceding day by Jesus was so quickly withered and dried up from the root. It is almost a rebuke to Peter, at least it is one of those shocking statements which characterized Jesus' ministry: Do not be astonished at that, have faith in God. If you have faith in God, as the mountains are larger than the fig tree and more difficult to move in proportion, so through faith in God you will be able to accomplish greater things.

Therefore, because you have faith in God, what things soever ye desire, not merely ruled by blind impulse, or merely thinking that that would be a nice thing to possess or hoping that such a thing would take place; but "desire"—one of the strongest passions of the soul. It moves men to endure the greatest hardships, hazard both health and life as well as happiness and friendship. This strong passion, "desire," must be the background of earnest prayer for a revival if we are to have one. Desire of this character drives one to pray. Prayer prompted by such desire will produce faith until the one praying may "believe that he receives, and he shall have his desire."

Let us not merely pray for a Church-wide Revival before General Assembly, but let us have faith that such a revival is possible, and that as a result of our prayer and faith God will answer and give us this revival. It is ours if we desire, pray, believe and receive.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

TRENTON, NEW JERSEY

The Lord is encouraging our hearts at Trenton. Almost all of our people were benefited by the faithful preaching of C. H. Babcock at the Trinity Methodist church revival just closed Sunday evening. The Lord gave the pastor the privilege of holding a successful revival at Rancocas, New Jersey. I am now holding a revival at Columbus, New Jersey, in the Methodist church. Prospects look good for an ingathering of souls. Rev. H. A. Orkenga, a student from Princeton Seminary, is preaching Sunday evening in my absence. I have so far been able to be home by Sunday morning.—Brother Andrews.

RICHMOND, VIRGINIA, FIRST CHURCH

We are moving along nicely here since pulling our gospel tent down in October. We have put on three campaigns in our new church. The first was for two weeks with Rev. E. L. Hess and his home missionary band from Roanoke, Va.; then Dr. J. N. Hampe of Pittsburgh, Pa., a wonderful Bible lecturer, stopped over here one week and delivered Bible lectures each night. Both of these meetings were very profitable to the church. Then on Thanksgiving night we began a campaign with Rev. Willard F. Jones of the Pilgrim church as evangelist. Brother Jones did some great preaching, good crowds came, and many sought after eternal life through Christ. We thank God for these campaigns, the revival fires are burning, and we expect to continue adding fuel, so after Christmas we shall go into another campaign. On with the battle is the cry of our hearts, that we may win souls for Christ and our holiness church. Pray for me, brethren, that I may never cool off.—Alfred Lorenzo Ford, Pastor.

ROANOKE, VIRGINIA

This is my first report to the HERALD OF HOLINESS, but wife and I have been members of the Church of the Nazarene for only about a year. For nearly fifteen years we superintended an independent holiness mission, but a few years ago we felt led of God out into the evangelistic work, and formed what was known as the Home Missionary Band. We have worked in ten different states and are willing to go anywhere to preach the gospel and trust God for our expenses. Our band consists of wife and me and our two girls.—Rev. E. L. Hess, 1124 Fourth Ave., N. W. Roanoke, Va.

LANSDALE, PA.

We just closed a good revival Nov. 29 with Evangelist Ruth, and Miss Alma Budman, singer, of Muncy, Pa. Only a few miles from here (at Silverdale) the inimitable Ruth was twice born and raised. So he was on his old stamping grounds, and of course his kinsfolk were all out to see and hear "Uncle" and

"Brother" and "Cousin" preach. It was refreshing how the kinsfolk and old neighbors and friends enjoyed his ministry, some who were in need coming to the altar. Mrs. R. M. Winsch (one of his sisters) and her family are faithful and consistent members of this church. Truly this prophet was with honor in his own country, bringing clear, telling and unctuous messages on the Second Blessing, Hell, Judgment, The Second Coming and messages to build up and establish the saints. Our people stood loyally in the battle. There were fine crowds, and though the revival was far reaching in influence and resulted in a goodly number of seekers, a fair number of whom were new cases, yet more might have been accomplished had there not been some inclement weather and three other meetings of a spiritual type going on locally or nearby—unavoidable conflicts. Two of these meetings were well under way when we began. We enjoyed Miss Budman's leadership of song and sweet uplifting solos and found her a good personal and altar worker. Finances came easily. There were few barren altars and the altar was lined on Sundays, and Thanksgiving Day when we held an afternoon and evening service. Our pastors, Revs. Hand, Nielson, Gottschalk and Andrews from Norristown, Darby, Philadelphia and Trenton respectively, were present with some of their fine people, proving a great inspiration and help. Preachers of other denominations were also present at times and expressed their appreciation of the preaching, singing and spirit. We have planned a great day for this coming Sunday (Dec. 4)—a Commemoration and Home Coming Day combined—when we will commemorate the First Decade of Organized Holiness Work in Lansdale. Just ten years ago a little holiness mission, the Emmanuel Holiness Mission, was founded here which culminated in the organization of the Church of the Nazarene. The first pastor, Rev. J. H. Parker of Washington, D. C., will be the preacher of the day. The saints will have a time of reminiscences and will undoubtedly recall some of the hard-fought battles and victories won under Pastors Parker and Shelor, which have brought them to a membership of eighty-five and a church property consisting of a substantial church building and parsonage valued easily at \$17,000 and with only \$3,400 indebtedness, which debt they expect soon to liquidate with substantial annual payments because they have adopted and in the main are working the Storehouse Tithing Plan, which also helps to meet all local, district and general needs. The Lord is with these fine Lansdale saints and making friends for us, and we are reasonably expecting to gradually enlarge our borders.—C. E. Ryder, Pastor.

NORRISTOWN, PA.

While not seeing all we would like com-

ing to pass, we are still pushing the battle and have a few results to keep us encouraged. In October we held a two weeks' special meeting with Ural Hollenback as evangelist, attendance was small, the unsaved did not come, we had just a few seekers and finders, and received four on probation. In our regular services we have had some to seek the Lord. One family of a mother and three children have recently been saved. Congregations have kept up very well during the summer months. The Lord has helped us to keep our General and District Budgets paid up monthly to date, also the amount of one dollar a member asked by our General Board to eliminate our trust fund debt. Have you raised yours? Let's do it if it means much sacrifice and self-denial.—Monroe Hand, Pastor.

CUMBERLAND, MARYLAND

We are glad to report victory for the Cumberland church in this part of the district. We do not know where to begin or where to end thanking God for all His blessings to us as a church. Souls are being saved and sanctified in our regular services. Not long ago we witnessed a most wonderful conversion, a man who had been a drunkard for years prayed through and has joined the church, making the eleventh adult member in the church from one family. Our Sunday school is growing by leaps and bounds, having an enrollment of over a hundred. It has become necessary to use two rooms in the parsonage for the men's and women's Bible classes. We are getting a fine class of young people in the church, and our N. Y. P. S. is growing, having near thirty members. Their programs on Sunday evenings are very interesting and well attended by the old as well as the young. The recent missionary program for the American Indians was given by the Junior N. Y. P. S. The banks were opened and the offering amounted to \$24. A fine service was held in the church on Thanksgiving night, and a hilarious offering of \$400 was given for the building fund. Praise the Lord! We recently spent a week in the country with some of our members. Needless to say we greatly enjoyed it. On our return home we found a great surprise awaiting us. These big-hearted Nazarenes had given us a "pounding" in our absence, and had brought in a big supply of groceries and canned goods. We also found several improvements made on the parsonage. A few of our new members got together and had a telephone installed. This was also a surprise to us, but we find it a great blessing. We are shouting the victory, and never enjoyed preaching full salvation any more than at the present.—H. I. Basham, Pastor.

DARBY, PA.

There has been a spirit of revival on the church this fall in the various de-

partments. Our special revival meetings with Rev. Ural Hollenback as evangelist, though there were not a large number of seekers, resulted in a number of good cases of salvation. We received two new members at the close of the revival. The attendance at our regular services is on the upgrade, and we are hoping and praying for some real work to be done this fall and winter. Our Sunday school is doing exceptionally well, and has grown this year from 150 to 205 on the roll, with a corresponding increase in attendance. We are hoping for an attendance of 200 shortly. In the Young People's department we have much to be thankful for. Salvation work is stressed and given the pre-eminence. Meetings are held in the hospital every month and the young people are also distributing the **HERALD OF HOLINESS** in the vicinity of the church. Our Junior N. Y. P. S. is also doing nicely. The attendance ranges from 35 to 60. Mrs. Edith Cox is making fine headway in making this branch of the work a real asset to the church. The pastor recently conducted a revival meeting in New Jersey, and 43 sought salvation during the meeting. There were 25 the last Sunday night. In the last month he has seen nearly 70 seekers at the altar.—John N. Nielson.

BARTON HEIGHTS CHURCH, RICHMOND, VIRGINIA

We feel that we cannot thank the Lord enough for His wonderful goodness to us here in Barton Heights. On Thanksgiving Day we had the privilege of entertaining the group meeting of the southern section of the Washington-Philadelphia District. And what a day it was! We started with an old fashioned love feast in the morning led by the local pastor. The blessing of the Lord was manifest from the very beginning. The message of the morning was brought by Brother L. B. Williams of Washington, D. C., and it was a real Thanksgiving Day sermon. About sixty folks remained to dinner, which was provided by the Nazarenes of both Richmond churches. Standing around the tables, the folks sang "Pass Me Not, O Gentle Savior" again and again while the glory just rolled over

us. And then we had a real holiday dinner with all the fixings. One dear old lady said it was the best meal she had eaten in two years. The afternoon praise service was led by Brother A. L. Ford, pastor of First church, Richmond, in his usual wholehearted manner. And then followed a message by Brother S. W. Beers, pastor of the Norfolk church, and an old fashioned preacher of the truth. The night praise service was led by Brother Joe Harker, a former Baptist preacher, who has the blessing, and has recently united with us. Brother Williams brought the closing message of the day. The preachers had unction and the messages were edifying—how the folks did feast on them! The praise services were times of freedom in the Lord. The folks jumped and shouted and laughed and cried. Praise the Lord for His presence with us. Best of all, the day was crowned with two precious souls at the altar who prayed through to victory.—Mrs. B. H. Maybury, Reporter.

Sunday School Lesson

By M. EMILY ELLYSON

December 25, 1927

LESSON SUBJECT: Christmas Lesson.

LESSON TEXT: Luke 2:8-20.

GOLDEN TEXT: *Thou shalt call his name Jesus; for he shall save his people from their sins (Matthew 1:21).*

ANOTHER year is drawing to a close, and we are once more standing under the star-lit dome of Judea's hillside among the humble shepherds who were watching over their flocks and listening to the angelic announcement of "good tidings" and the heavenly chorus of "Peace on earth," for yonder in Bethlehem's manger is cradled the King, who is Christ the Lord. No wonder that those humble men were "sore afraid." Who would not be with such a weight of glory enveloping them, a glory that the heavenly host in grandest, loftiest strains, acclaimed to be the glory of God in the highest. Do we not feel at this season the joy they said would

"be to all people"? Many generations of people have come and gone since that wonderful and glorious night, but the Christmas season of each succeeding year awakens in our souls the rapturous strains of that immortal anthem of joy that the Lord has come, and that He came to make His blessings flow as far as the curse is found.

How perfectly the coming and life of Jesus meets every requirement of man as a three-fold being. There is not a human need that is not met in Him, and not a question that the mind of man can propound that is not answered by Him. But the great work for which He came—the regenerating of the race and the meeting of man's spiritual need, is abundantly supplied by the application of the truths and doctrines which He promulgated to the individual life. All the world's sin and misery, its contentions and strife, may find an end in the Prince of Peace. There was no earthly ostentation or gorgeous worldly display either about His coming or His earth life. The splendid manifestations of His natal night—for He came in the gloom and darkness of earth's night—were manifestations of heavenly glory, the place where there is no night, but one perpetual day illuminated by the personality of God.

The humility of Jesus has ever been a constant rebuke to the arrogance of men. "He who was born King of the Jews" came in the form of a servant and made Himself of no reputation. His parentage was humble, His infant layette but poor swaddling clothes. Instead of a palace a stable was hallowed when He came, no cradle or bed of ivory, soft and downy, was His sleeping place; but a manger of sweet-scented hay was honored, yea glorified, with supernal glory for He, the "Light of the world" nestled there. Was ever a king born thus? Never but One, and He the "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace." What a picture of humility! But the manger was greater than all the thrones of earthly potentates, the swaddling clothes more imperial than purple raiment, for the Babe was and is King of all kings and Lord of lords. The humble birthplace witnessed the earthly beginning of a movement that was to



DEBT EMANCIPATION CAMPAIGN

Name
 Address
 Credit This Offering To..... Church
 District.....
 Amount.....

If you should be unable to attend services where the Christmas Debt Offering will be taken on Sunday, December 28th, fill out this blank and send your gift to Mr. M. Lunn, General Treasurer, 2923 Troost Avenue, Kansas City, Missouri.

My Christmas Offering
 "for freeing the Church from Debt"

mean to the world a new creation, first of its inhabitants, and finally of "all things" (Rev. 21:5).

But the statement that He made when He said "I receive not honour from men" was a mighty truth. Other rulers desire and long for the applause of men, they feed upon it as a dainty sweet; but Christ found no pleasure in such favors, for the Bethlehem Babe was not only King but the Savior of sinful men. Born to save at any cost that which was lost, and is lost, and would be lost through all eternity but for the birth and death of that

holy Babe. Hence He was born unto us and the glad tidings of great joy was unto us.

His coming, as well as His dying, was an infinite sacrifice to Him, but meant to all people who would accept it abounding joy and happiness. He said, "I have come that my joy might be in you, and that your joy might be full." In His great intercessory prayer He speaks of the glory which He had with the Father before the world was. He knew other joy and other glory before He came as Savior, but now He finds His joy in us, when our joy is made full in Him. Christmas should be the day of supreme gladness. Christianity came in with a song. The song of the nativity is the song of all songs, for it set the world to singing. Wherever Christ is known and loved there is singing, and we look forward to a time when the music of the manger shall fill the world with harmony, for the glory of God shall fill the earth as the waters do the sea. The kingdom of Christ will triumph.

The Lord had made known to the shepherds what had transpired in Bethlehem, and granted them the honor of investigation, and they found the wonderful Child by following the signs given by the heavenly messengers. These humble men were the first of a long line of Christian preachers, who through nineteen centuries have been spreading the good tidings of great joy throughout the world. Wiser men came later to worship and adore, and lay their beautiful and costly gifts before Him, but there were none more sincere in their faith, nor who responded with greater alacrity to the divine instructions (the heavenly messengers having departed) than did they. Few men in all history have been so favored as they, and they praised God for what they had heard and seen, and for the privilege of being the announcers of these things.

Like the shepherds of Judea we too would give thanks to God for His unspeakable Gift and allow the "Prince of peace" to control us, for the peace of the heavenly anthem is salvation in all its vastness and wealth deeply rooted in the heart of man.

Remember the "Christmas Offering" to clear the Church of Debt.

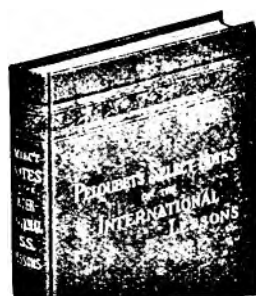
"HAVE I DONE MY BEST?"

By MRS. WM. G. HESLOP

A young man is a nervous wreck today because he did his best. The ship had capsized and all on board were thrown into the sea. Many eager eyes watched the struggling ones, but this young man did something more than look. He plunged into the sea and brought one after another to shore until he had landed thirteen safe. He sat down, and all at once he heard a cry, "My God, must I leave my babies?" The young hero jumped to his feet and pushed one after another to one side and said, "Mother, you will have your babies or I will perish with you," and again jumped into the sea and brought her to shore, and went again and again until he had seventeen safely

rescued. He fell on the shore utterly exhausted, a doctor was summoned and he was carried to the hospital. After a while he opened his eyes and said, "Where am I?" "Sh'Sh," said the doctor, "you must be very quiet." "But Doctor, did I do my best? They nearly all perished, didn't they? O doctor, tell me, did I do my best?" "Yes, yes, you did your best, be quiet. You did your best." Beloved, there are only a very few who are doing, and who have done, their best, but oh, the majority are perishing without ever once hearing the name of Jesus. They are being born by thousands where there is no Bible, no song book, no pastor, no hope, no peace and no heaven for them at the end of life's journey.

It has been our glorious privilege to

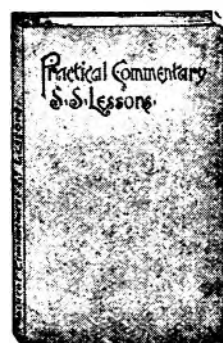


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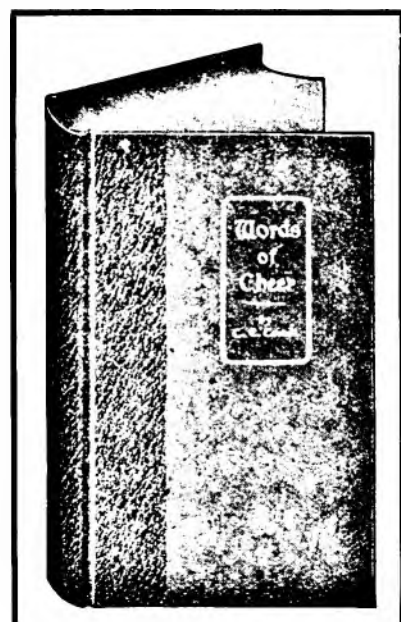
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work for the past seven weeks with one of the finest young men in our Nazarene movement, the Rev. J. W. Montgomery. He is an untiring worker, a great booster, an earnest speaker with a great big heart full of love for his church and for a lost world. We wondered at times how he kept going when the burdens pressed so heavy and it seemed that every time we spoke of the condition of the heathen his heart would be stirred more and more until it reached the limit of his pocket book. I am sure that when we get to heaven we shall talk about the tour of the Northern Indiana District and see many who have been washed and made white in the last days because we did our best.

Souls have been saved and believers sanctified wholly, and up to date the Lord has enabled us to raise \$16,000 for the General Budget. But let me tell you how it has been done: Space forbids me to tell of all the grand pastors and their precious flocks who did far more exceeding abundantly above what we could ever have thought. We commenced our tour with some of the smaller churches, and they did magnificently, but in the larger churches we had four-day missionary conventions. Our first four days were spent with Brother Himler in the Ft. Wayne church. The crowds increased until the last service we spoke to a great gathering of interested listeners. As we talked the people wept and then when the offering was taken the hands went up so fast that the secretary had to have an assistant, and dear Brother Himler—bless his heart—when we got to the three-thousand dollar mark he said, "Brother Heslop, that's enough, we want to have you give us another Bible reading before you leave us." And it was already twelve o'clock. We have often wanted to see people smile and get blessed while they gave, and Ft. Wayne gave us that privilege. We then drove over to Elkhart, where Brother I. P. Moore and his dear people are. Well, we did have a time there for four days. Again the crowds increased and got under the burden, and saw the great opportunity of our church to launch forth and enter the whitened harvest fields. Brother Moore is a great pastor, and he just turned us loose in his church and said, "Folks, just go ahead. My budget is all right; what you get will be above it." Well, we went ahead, you may be sure, and the Lord helped us until when we finished the last message there was scarcely a dry eye in the house, and they gave and gave, and would scarcely let us stop until they had gone \$1,024 above their General Budget. They forgot the budget and caught a vision of souls. No wonder we read in the HERALD OF HOLINESS of their having a great revival. Bless the Lord! Of course we are feeling fine, because we know every dollar means souls.

But on we must go, on to South Bend where Brother Collar holds forth. He has the finest set of Nazarenes that ever graced a church. We spent four days with them, and again the Lord came down and showed the fields already white unto harvest. So they wept and gave \$1,005 above their General Budget. Surely the Lord has blessed us, and so after we give our message and take the offering we

move on to the next place. We arrived at Auburn and were entertained in the home of Brother and Sister Cornelius and we surely had a great time. Husband preached on the Sunday morning and four fine people came to the altar and they shouted and marched and danced till about 1:30 o'clock, and one can imagine that they were in good condition for a great missionary meeting at night. The Lord did not disappoint us. In this district we have met with some of the most self-sacrificing pastors in the world. In almost every church they turned us loose and gave us a great welcome, and when it was time for the offering the pastors were the first to say, "I'll give \$25 or \$50," and they led their people almost every time. God bless those precious pastors. Space forbids to tell how the laity took us into their homes and gave

us the best room and the best food that they could secure. Bless their dear hearts! God, too, has a book of remembrance just as we have, and they shall hear His voice saying, "Inasmuch as ye did it unto the least of these, . . . ye did it unto me."

I cannot close this article without saying something about the W. M. S. We organized twelve societies in the district—and what a time we had! The president, Rev. Pearl Rich, on arriving at her home said, "How did you do it?" And she was very happy to think that so many women had gotten the vision and were organized to do more for those who are still sitting in sin's darkest night.

We mean to do our best all the time, first, for the Master whom we love, having not seen, and then our best for the Church of the Nazarene.



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SOUTHERN CALIFORNIA W. M. S.

The first meeting of the Southern California District W. M. S. following the return of our President, Mrs. Bresee from Africa, was held at the Emmanuel church in Los Angeles, Oct. 21. The high esteem in which she is held among the home folks was evidenced by the good crowd that gathered on that day to give her a welcome. Brother Linaweaver's new church was well filled with a representative district congregation. He is one pastor who will leave two beautiful monuments of his labors on this district, namely: the church on Bresee avenue in Pasadena, and the Emmanuel church in Los Angeles.

Remember the "Christmas Offering" to clear the Church of Debt.

The morning devotions were led by Mrs. Janzen, our missionary from Africa, followed by a graceful address of welcome by Mrs. Linaweaver. We wish we had time and space to stop and present bouquets to all of the women who had a part on the program of the day. We are sure not one would come in for a greater share than Mrs. Linaweaver—a perfect hostess, a splendid speaker, and an ideal pastor's helpmeet.

The business session opened with the usual reports of officers, followed by the election of Mrs. A. C. M. Johnson to the office of recording secretary, made vacant by the resignation of Mrs. A. A. Wells. Mrs. Smith, president of the W. M. S. of the Northern California District, was introduced and spoke briefly, after which Miss Agnes Gardner gave the chief address of the morning. All of the missionaries present were introduced. Many of our pastors were present, and we were glad to have them; but as this was our day, they were permitted only to look on. Out of deference however to his position, our District Superintendent was asked to dismiss the morning session. Dinner was served in beautiful South Park, which is the dooryard of Emmanuel church. It was estimated that between three and four hundred people were served, and so generously did the local society supplement the lunches that each of us carried, that it was a real feast.

The afternoon devotions were led by Mrs. Peter Kiehn. Mrs. Jeffers of Long Beach was elected secretary for The Other Sheep. A pleasing feature was the presentation by Mrs. J. E. Bates of the Life Membership Certificate to Mrs. Bresee as a tribute of love and esteem from the District W. M. S. We were favored with two splendid musical numbers: a song by Mrs. L. A. Reed of Long Beach, and a piano number by Mrs. Hutton, who was formerly Miss Pauline Bates.

The Society voted to assume support of a bed in Raleigh Fitkin Memorial Hospital at \$100 a year, and the various societies combined in an obligation to sell 2,975 calendars. The chief feature of the day, and the one to which we all had looked forward, was the address of Mrs. Bresee, and we were fully repaid for waiting until everything else was out of the way. The layman's view point of the mission field is what we have wanted to hear all these years, and no one could present it more interestingly than Mrs. Bresee. She has brought not only Africa, but all the mission fields nearer to us.

MRS. C. E. HARDY, Dist. Cor. Sec.

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CENTRAL NORTHWEST DISTRICT

At Dickinson, North Dakota, Rev. J. C. Henson, business manager of Nampa College, joined me to begin a tour of the district in behalf of our great school at Nampa. During our tour we enjoyed delightful fellowship together. Our churches are standing loyally by our school in its campaign of debt liquidation. Surely this is the time to stand by the school, for our creditors are pressing us tremendously for money and the meeting of our obligations is of too long standing. Brethren, we must get out of debt. "Owe no man anything" is the injunction of the Word of God. It applies equally to schools as well as individuals.

Pastor Hart and his efficient helpmeet have the work well in hand at Dickinson. Our church there is to be congratulated in securing such capable and deeply spiritual and wise workers.

At Rainy Butte and Regent the battle is going forward. Pastor Lintz is doing fine. The Lintzs have a new arrival, a baby girl. Also Pastor Erickson and wife of Ortonville, Minn., have a baby girl. Blessings on the babies!

Next we stopped at Flasher. They are planning to build, so we expect to hear greater things from there. The work is going well.

Tuttle is doing fine with Pastor Bickmore at the helm. Robinson is not doing so well. We must have a good revival there. Edmunds is being taken care of by Pastor Sorensen, who recently found time to evangelize some.

Juanita responded well to the appeals of Brother Henson, and Pastor Tittmore had rallied his folks.

Valley City is coming more and more to the front. Jamestown is standing loyally by, and supported nobly our school work. La Moure is doing well. Oakes and Hecla are always in the front of the battle. At Fargo our few Nazarenes are praying for us to get our feet down in that city.

St. Paul is making progress and a good revival is being planned for the Christmas holidays.

Taylor's Falls is now pastored by a Free Methodist who is coming to us, and the people are looking up and believing God for yet greater victories there.

Brother Henson visited the oldest Nazarene church in North Dakota, our Surrey church. Here we found a company waiting our message.

Minot is going ahead some. Brother Rumann is true blue. We are looking for better days there.

Brother John Koch is much beloved at Moball. Although the night was very stormy and cold, yet we found a fine company there to welcome us.

Norma and Pleasant View are doing well. It was a most delightful Sabbath we spent with them.

Van Hook is making progress. Fergus Falls is going ahead. Brother Van Hecke will take this pastorate very soon now.

The convention at Buffalo Lake was great. Pastor Dietzman and his people entertained us all royally. And the spiritual feast is almost indescribable. The next N. Y. P. S. convention goes to

Minneapolis. It will be Easter week. Dr. Goodwin will be there. Plan now to attend. Let us make it the very greatest convention ever known in Minnesota Nazarenism.

Evangelist August N. Nilson is greatly beloved among us. He has just closed a good revival at Ellendale. Had a great meeting at La Moure. He is going to Oakes. Others are calling for him. Brethren, you had better get him to help you. His slate is filling up fast.

Rev. Ira E. Hammer, the old war horse, is back in the evangelistic field. He wants to come back to the Dakotas, Minnesota and Montana. He would give our churches some good meetings. Write this brother at Nampa, Idaho, and secure him.

Begin now to plan for the greatest preachers' convention ever held in the Central Northwest. Dr. Goodwin, our much beloved General Superintendent, will be with us. He will lecture to the preachers every day and preach in the evenings. We are going to have a great feast. Remember the date and mark it down now, March 20-25. Will inform you later of the place of meeting.

You will be pleased to know that a church has been organized at Clarkfield, Minn. Rev. Frank F. Shea is the pastor. Cottonwood, Echo, Granite Falls and other neighboring communities are also under his wing. She will put it over. Brother H. O. Jacobsen has just closed a

good revival there and organized. Let us keep Brother Jacobsen busy on this field. This is where he belongs and God is using him.

Hot Springs seems to be opening up. Keep on praying. We hope to secure an evangelist to go there.

Miles City is opening to us in Montana. Brother Shelor, our Billings pastor, is caring for the work. We hope to organize there before the year is out. Gibson, Montana, has just had a good revival with Nees of Laurel at the helm. Sidney and Lambert, Montana, are opening to us and plans are being laid to enter there. We are planning to visit Montana soon now. We have been unusually busy touring the territory with Brother Henson in behalf of Nampa College. We covet your earnest prayers.

A Merry Christmas to you all!

E. E. WORDSWORTH,
District Superintendent

WANTS

WANTED—At once, a good reliable automobile electrician and general mechanic, in thriving town near Philadelphia. Nazarene preferred; married or single. P. O. Box No. 146, Lansdale, Pa.

COURSE OF STUDY BOOKS WANTED—Used books in second year course of study. Give postpaid price of title you have. Mrs. Casey Grimes, Box 212, Madill, Okla.

— Emmanuel —

and

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By P. F. Bresee, D. D.



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

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

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SAN ANTONIO DISTRICT ASSEMBLY

The Fourteenth Annual Assembly of the San Antonio District convened in Waco, Texas, November 16 to 20. While it seems customary to report an assembly as being the best in its history, yet upon this occasion those who were in authority to say rejoiced over the fact that this was truly the best assembly ever held in the bounds of the San Antonio District. Dr. H. F. Reynolds, our beloved presiding officer, took plenty of time to oil up the machinery so that no "hot boxes" developed through the entire session. A beautiful campmeeting spirit of love and harmony prevailed. The opening session was given to a very impressive sacramental service. This was followed by a great healing service and a blessed time of praise and testimony. These things, which are generally held to the last, sent the spiritual tide of the assembly to a high mark. There was much business to be carried on, but all was done in an efficient and business-like way by our Senior General Superintendent. The evening services were devoted to anniversaries and special meetings. On Wednesday evening Rev. A. L. Parrot brought us a great message that lifted us into the heavenlies and brought great blessing to the assembly. Brother Parrott, and also Rev. S. S. White, brought us greetings from our Bethany-Peniel College and spoke to us

in the interest of Christian education, as well as to bring us a fine report from our school at Bethany. Thursday evening was devoted to our young people's and Sunday school work. These departments of the church show some splendid gains throughout the year. Brother D. Shelby Corlett, national Secretary, N. Y. P. S., was the principal speaker. Brother Corlett's message gripped our hearts and lifted our vision along the lines of this very important work. One of the best services of the entire assembly was the great missionary anniversary held Friday evening. The cause of home missions was represented and a tent association organized with a good sum raised for the purchasing of new tents to be used in home mission work in the district. Miss Eva Carpenter, who was an inspirational visitor to the assembly, brought us a stirring address on foreign missions that gripped our hearts so that we never expect to be the same after attending that great service. Saturday evening was devoted to an educational program given by Dr. B. F. Neely and his representatives from our school at Hamlin. Our hearts were blessed on this occasion. Dr. Neely is doing a great work at Hamlin. Sunday was the great climax day of the entire assembly. Truly it was an all-day meeting, beginning at nine o'clock in the morning and running continually till midnight, when the shouts of new born souls ceased their praises for

what Jesus had done for them. Rev. O. F. Hatfield, our much loved District Superintendent, brought us a very fine report of his year's work, which showed a substantial increase in all departments of the work. Our appreciation and love for him was more especially manifested when he was re-elected on the nominating ballot for his third year. On motion this was made unanimous by an enthusiastic vote. We bespeak for Brother Hatfield the greatest year of his life and labors for God and the church. The members and friends of the Waco church, under the general supervision of our Sister Hatfield, royally entertained the assembly. Everything was done in "apple pie" order, and we are sure that no one went away from the assembly hungry. Our churches are all manned by a fine band of Spirit-filled pastors. We are expecting that this shall be the greatest year the district has ever known. You will hear more from the San Antonio District, therefore "Meet us in Columbus."—RALPH C. GRAY, Reporter.

Remember the "Christmas Offering" to clear the Church of Debt.

MANITOBA-SASKATCHEWAN DISTRICT

It has been some time now since we have reported through the HERALD OF HOLINESS. We have just returned from Montana where we have been holding revivals for the past five weeks. Our first meeting was with our church at Fairview with Brother VanHecke as pastor. This was a good little meeting, but not what we wanted it to be by way of results; a few prayed through. We gave Brother Swim of Elmdale five days in a meeting he held in a schoolhouse at Enid. Interest ran high. The schoolhouse was crowded night after night, and a revival was in evidence when we had to leave. We were sorry we did not have more time to give them. We had a very fine meeting in Billings with our church. Brother W. D. Shelor is the splendid pastor. He has a fine, growing church in that fine city of the West. Brother VanHecke and his good little wife came down after the first Sunday and led the singing and preached twice, to the delight and blessing of all who heard him. Conviction came on the people. The second Sunday morning God broke in on us in great power, and seekers came to the altar when we were about half through our sermon; so we had to stop, and several were sanctified. Several prayed through in the week and Sunday was a great day. We closed with seven at the altar, and some great victory. Most of them were young people, several nurses from the hospital where Dr. Movius, who is a member of our church here, has his clinic. One night eight of the nurses sang. I am expecting almost all of those nurses to get saved. Dr. Movius is considered the greatest surgeon and doctor east of the Rockies until you get to the world famed Mayo Brothers at Rochester. We watched him in two operations. We have never witnessed anything like it before, but in our judgment we were fully convinced that it was well done. We began a revival with our church at Winnipeg,

JUST OUT! JUST OUT!!

A New Book by Rev. L. A. Reed

The Second Man

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

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

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

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

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

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

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Sunday, November 27. We desire the prayers of all our friends for a revival in that great city. We shall be holding revivals constantly through January, February and March, with our several churches in the district. We have some splendid prospects for some new churches in the district. Already we have three Nazarene families located at Moose Jaw. This gives us a fine little nucleus for a beginning. Several evangelists have written us wanting some meetings. This is not our great need. I am holding the revivals for almost all of our churches myself this winter, but we shall need a few good pastors who will be willing to come and brave hardships in this cold country. Who will be willing to do and dare for Jesus' sake and the salvation of souls? We believe that Western Canada presents to our church one of the greatest fields of need, and yet one of greatest opportunity, that we have anywhere. Our churches on the Wood Mountain circuit are without a pastor at present. A couple of years ago the farmers were hailed out and this year with a great harvest almost in view, on August 8, they were frozen out. They are carrying on now with local help for the present. Pray for them. Our pastors are encouraged and are praying and believing for revivals, and we are with them in the battle for victory and souls. Pray for us.—GEORGE BEIRNES, District Superintendent.

Remember the "Christmas Offering" to clear the Church of Debt.

COLORADO-WYOMING DISTRICT CONVENTION

The Colorado-Wyoming District Convention was held with pastor Galloway's church at Pueblo, Colo., Nov. 8 to 11. All sessions were held in the Bethel M. E. church, and the delegates were fed in the basement of the church. The Pueblo Nazarenes simply entertained in fine shape, and we shall be glad to meet with them again.

Dr. J. B. Chapman was the principal speaker at this convention—one of the best and many think the best—ever held by the Nazarenes in Colorado. Dr. Chapman brought messages at eleven a. m. and also at 3:30 in the afternoon. These great addresses were very helpful, encouraging, inspirational, and a great benefit to us all. Each night Dr. Chapman preached. The services were largely attended and a good number prayed through at the altar of prayer.

District Superintendent C. W. Davis presided over the convention. There was a good spirit manifest and the discussions were profitable. Some very fine papers on suitable topics were read. Dr. H. Orton Wiley attended part of the convention sessions, and one afternoon was given over to considering the needs of Pasadena College. Arrangements were made by which this district hopes to assist Pasadena in raising their indebtedness. We shall welcome Dr. Wiley to our district in the near future.

Rev. A. F. Balsmeier, District Superintendent of Kansas District, was

present through part of the convention. We were indeed glad to have him with us. About 150 persons were present from various parts of Colorado, the largest number ever attending one of our conventions. Best of all, God moved in our midst and we gladly gave Him glory for all the good accomplished.

L. E. GRATTAN, Reporter.

TREVECCA COLLEGE, NASHVILLE, TENNESSEE

It is now past midnight but I must write this report before I "sign off." President Henricks, who "bears in his body the marks" of the debt campaign and as a result has been flat of his back and under a doctor's care for two or three weeks, asked me to report our revival; but I've been too busy. We had a splendid revival with the "boy preacher," Rev. Freddie Thomas, and many remarkable cases of salvation and holiness. I think every unsaved or unsettled dormitory student sought God, and most of them made professions. Freddie carries a burden for souls few evangelists of any age in years carry. He preaches well, works at the altar until midnight if necessary, and surely knows how to reach the young people. Our youth of today are our church of tomorrow.

Trevecca is "up and coming." Several inquiring students assure us they'll be here for the second quarter which opens

December 28. This scribe recently heard an educator of the South say, "Trevecca College has a faculty second to none in the whole list of seventy-two colleges in one association." Eight members of the faculty have Master's degrees from leading American colleges and universities, and four of that number are taking work on their doctorate. Instead of standardization and recognized work militating against spirituality our constituency and patrons are so impressed with our honesty and desire to give value received that it tends to precipitate revivals and foster spiritual religion for which our people have always contended.

When this report gets into print only two or three more weeks will remain on the debt campaign during which one dollar will count two. Very little cash has been received since the forty thousand dollars was paid October 1.

Please consider this final question: SHALL WE PAY \$5,000 NOW, or lose the opportunity of a lifetime and pay \$10,000 a few days later? For Jesus' sake ACT NOW. Rush that offering to H. H. Wise this very day. Delay may mean NEVER. PRAY! PRAY! PRAY!! and PAY!!!

CHAS. F. PEGRAM, Reporter.

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KANSAS CITY DISTRICT

To the General Superintendents, also to the pastors, evangelists, Sunday school superintendents, presidents of the N. Y. P. S. and W. M. S. and laity of the Kansas City District: Christmas greetings.

Another milestone has been reached and our failures and achievements have gone down in history to meet us at the coming judgment. As we come to fully realize the meaningful lesson set forth by the birth of Christ in Bethlehem of Judea in Palestine, more than nineteen hundred years ago, we are made to ask ourselves the question, "Have I done what I could to win others to Christ and the church?" Yet the joy of the day may exclude any serious thought as to the man Christ and His Church.

It is true His people should be joyful and celebrate His birthday, but this question comes to me, "Is Christ crowded out of the hearts and lives of His people on the day of days, by their devotion to giving and getting gifts so that if we should look for Him, we would find Him standing off to one side looking on with pity and amazement?"

Why shouldn't His people be serious and devoted to Him more than to days and ceremonies? We should make impressions on the unsaved and leave memories with our children that will always dignify the birthday of our Lord in a becoming manner.

This has been a year of battles, both spiritual and temporal. Floods and reverses along temporal lines have come, but we have pulled and are pulling

through, and if we overcome with grace God will sanctify these reverses to our good and His glory. We need to hold still when we do not know what to do. The fastest progress is made sometimes by holding still. God knows, He sees, and He will be with us as we do His will.

We trust you all will have a very beautiful Christmas and a happy New Year.
—N. B. HERRELL, District Superintendent.

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NEWS IN BRIEF

Evangelist W. E. Hall, Harper, Kans., has some open dates which he would like to give to brethren desiring evangelistic help.

Evangelist L. D. Kirby of Oswego, Mich., is very much broken in health and is in the University Hospital at Ann Arbor.

There is a man traveling over the country, claiming to be a Nazarene preacher, using my name and that of Rev. Donnell J. Smith as reference. He is well acquainted with our work and claims to be a prison chaplain. He holds services and seems to get results. Then he cashes checks, usually securing the pastor's endorsement, and the checks are returned marked "No account." He is about thirty-three years of age, five feet and ten

inches tall, weight about one hundred and sixty pounds, hair dark, and he makes a good impression. His right name is Alexander Patterson, but he uses many aliases. The last inquiry concerning him came from Birmingham, Ala.—George Kramer, San Francisco, Calif.

Joseph H. Jones, 911 Hutchins Ave., Ann Arbor, Mich., is a commissioned evangelist of the Michigan District and is open for engagements for revival meetings.

Mrs. Cobb of Maine asks HERALD OF HOLINESS readers to join her in prayer for the salvation of loved ones.

Announcement is made of the birth of a daughter on November 9, to Rev. and Mrs. Paul Worcester, our pastors at Twin Falls, Idaho.

CHURCH NEWS

PASTOR HENRY B. JENSEN, Decatur, Ill., West Side church—"Our fall revival, October 3 to 16, was a time of refreshing from the presence of the Lord. The workers were, C. B. Fugett, Ashland, Ky., and Burl Sparks, Seymour, Ind. These brethren work together beautifully and God made them a great blessing. The crowds came, filling the large auditorium; and most of the nights we had to open the large doors and use the Sunday school room also. There were 110 seekers, and thirty-five united with the church. About \$500 was easily raised for the revival, and on the last Sunday night a substantial love offering was given to the pastor. During the past twelve months God has greatly blessed the West Side church. The membership has increased 140 per cent. The Sunday school attendance has increased 100 per cent. Splendid advancement also has been made in the W. M. S., Cradle Roll Department of Sunday school, and in the N. Y. P. S., also in the choir and orchestra. The mid-week prayermeeting attendance has increased 100 per cent. Finances have greatly improved. All our members are urged to line up as store-house tithers. Souls are being saved and sanctified in our regular services. We love this splendid people; with fire, glory and the Nazarene swing."

BELLFLOWER, CALIF., Nazarene Mission—"Three years ago we opened a little mission at this place as a faith venture, and God has honored our efforts. Here and there souls have been saved or sanctified and some of them are still with us and are helping to push the battle, while others are gone out to be a blessing elsewhere; and we do feel that some are shouting around the throne in glory today who made the landing as a result of our faithful labors here in this needy field. This is a difficult place from several points of view. In the first place, we began the work when we two were the only Nazarenes in town. A few have come in since then and some of them have gone and a few others live here now and have their membership in other places and attend our services only in part. We are trusting that ere long we can organize a Church of the Nazarene, but until

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K 175X Teachers' Bible, same as K165X with the CONCORDANCE and other HELPS added\$9.00

Specimen of Type

Christ

ST. MATTHEW 16, 17

2 To ver. 20, began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
22 Then Peter took him, and began to rebuke him, saying, 1 Be it far from thee, Lord: this shall not be unto thee.

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we can do that we want to keep a place open where straight Bible holiness is preached. There are eight other churches besides our mission, and all of them have their own buildings. We are the only people in this fast growing town of about 8,000 population that preach and teach holiness. God has given us some good people and we believe they will make fine Nazarenes some day. If you have friends near here let us look them up for you."—John D. Cart and wife.

EVANGELIST J. N. HAMPE—"We have just closed our tenth meeting for this year in the East. The last two were in Virginia, one with the Pilgrim Holiness church and the Beulah Holiness Academy, at Shackelfords, Va., and one with the dear people of our First church in Richmond. 'Old historic Richmond! There we found Brother Ford, the pastor, and as live a bunch of Nazarenes as we have found anywhere in our entire movement, pushing the battle for God and souls. We have a fine new brick church there, in which we enjoyed a good time preaching the gospel of full salvation from sin, which the people seemed not only to enjoy, but also to accept. The pastor and people were kind enough to invite us back for a two weeks' campaign next summer. God is surely blessing Brother Ford and his good people. At Shackelfords we gave Bible lessons to the school at 2:30 p. m., and revival meetings in the church in the evenings, and several times had overflowing crowds. Brother Flexon is completing his ninth year as president of the school, and pastor of the church, and is doing a good work. May God bless him richly in his great work. We now turn our faces toward the Pacific coast and 'sun kist' California for the winter, for anything the Lord may have for us to do there, and to help 'put over' the Debt Emancipation Campaign with colors flying. We Nazarenes can do it."

PASTOR USTLE DIBBLE, Grace chapel, Wichita, Kans.—"We just closed a gracious revival meeting with Evangelists Mack and Ethel Anderson. God was with us from the very beginning, and from the second night of the meeting there were seekers at the altar almost every call. The climax of the meeting came the last night when the altar was filled with seekers. This was the second meeting Brother and Sister Anderson have held for us within the last six months, and the people are wanting them back again sometime in the future. During these two meetings much good has been done. The church has taken on new spiritual life, and our membership has been doubled. We consider the Andersons among the best evangelists in this part of the country, and capable of serving any of our churches with a high degree of efficiency. We believe that we have some of the best people that can be found, and a great opportunity to build a church that will stand for God and holiness at Grace chapel; and God is helping us to do it, in spite of the fact that most of our time is required at our school work in Bresee College. To God be the glory."

PASTOR FLETCHER GALLOWAY, Pueblo, Colorado—"The church here has just passed through a very fine revival with Rev. H. N. Land of Lamar, Colo., as evangelist and Mrs. Sylvia McDonald of the local church in charge of the music. The attendance during this campaign was the largest of any revival the church has had. The basement auditorium, which has a seating capacity of a little more than two hundred, was comfortably filled almost every night of the two weeks. The preaching was of a very high order and given under the anointing of the Holy

Ghost. The number of seekers was not large, but the work was thorough and the church was left in good condition. A large number of strangers were attracted to the services and the influence of the church was greatly increased. This meeting was a 'follow-up' of the District Ministerial Convention which was held in Pueblo, November 8-11, when 170 delegates were registered here for entertainment. Dr. J. B. Chapman was the special speaker for this convention. The convention itself was a great blessing to the church; Dr. Chapman's messages were



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full of thought and inspiration and soul food; and then the revival following immediately helped to clinch and hold the effects for the church. The past three weeks have meant much to the Church of the Nazarene in Pueblo. Plans are under way for the completion of our building here next spring."

PASTOR J. L. COX, Sikeston, Mo.—"We are still in the battle, with victory perched on our banners. Last year we built a new brick and tile church building, and since the assembly we have started in for a year of revival; and truly God is honoring His Word and souls are praying through at nearly every service.

More than 75 have either been saved or sanctified at our altar in the last two months, and 17 new members have united with the church. Our Sunday school has grown to 165 and is still growing—to God be all the glory. We had a two-weeks' revival with Rev. W. M. Seal as evangelist. Brother Seal is a great Bible preacher, and God honored his preaching and filled the altar with seekers, and 36 persons found God. The special meeting closed the 7th of November, but the revival is still on. Eight prayed through last week and 5 united with the church. We have another revival dated to begin January 4. Pray with us that God will give us an old-fashioned, sin-killing, Holy Ghost revival."

PASTOR R. V. STARR, Lansing, Mich.—"The general condition of our work is good. We are having the largest attendance in all departments of our work that we have ever had in the seven years that I have been in Lansing. Perhaps the most outstanding feature that is encouraging is the number of folks outside of our membership that worship with us. We have had seekers at our altar every Sunday evening but two since our assembly in August. We have had two short rallies this fall, the first one with Professor and Mrs. C. C. Crammond of our own city. Brother Crammond is an excellent musical director and song leader. Sister Crammond is an able preacher of the old-fashioned sort. Their ministry was a blessing to us. We heartily recommend them. Last night we closed a week of meetings with Evangelist I. G. Martin of Pasadena, California. This has been a splendid meeting. Brother Martin's ministry is constructive and helpful in every way. He preached to a full house every night. This was his fourth or fifth meeting with us here in Lansing, and our folks never enjoyed his ministry more or gave him a larger hearing than this time. The service on Thanksgiving morning is worthy of special mention. The Free Methodists, Pilgrim Holiness, and other holiness people of the city gathered in with us. Brother Martin brought a great message, appropriate to the occasion—and what a time the Lord did give us! Our winter meeting will be January 11 to 22, with Evangelist T. M. Anderson of Wilmore, Ky., and Professor and Mrs. Crammond in charge of the music and singing. We are planning, praying and believing for a great salvation time. We invite the friends who can to visit us during this convention."

PASTOR R. C. MORSCH, Knoxville, Tenn.—"The Lord has done great things for us in Knoxville. If there is any local church in all our connection that has reasons to praise God, surely it is this one. Just a little over a year ago there

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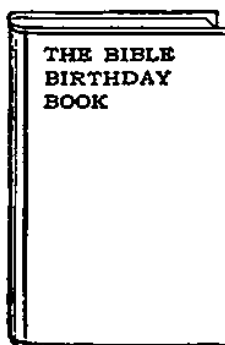
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was no Church of the Nazarene in this large and beautiful East Tennessee city. Today we have the best church building and location of our kind in the city. The best of all is God's manifest presence with us at this time, His smiles of approval. May God help us to be true to this great opportunity which He has given us. Brother W. M. Tidwell and Brother and Sister King of Chattanooga were with us in a five-days' meeting, Nov. 7-11. We shall never forget those five days. How Brother Tidwell did preach! and how the Kings did sing! The first two nights were rainy, but the last three were fair, and our building was almost filled with hearers; and the altar was lined with seekers and finders. Visiting friends, church and pastor invited the workers back for a protracted meeting. Praises be to God for His goodness, His mercy and His love."

EVANGELIST AARON HULSE—"I have just recently closed a revival for the Pilgrim Holiness people at Paola, Kans. God gave us a good meeting and did very much bless our souls. Some nights it seemed the building would hardly accommodate the crowds. There were seekers at the altar in almost every service. We are now receiving calls for revival meetings after the first of the year. Anyone wishing our help in revival meetings please

write us at our home address, 1813 Lulu, Wichita, Kans."

YALE, OKLAHOMA—"We are glad to report victory through the blood of the Lamb. We recently closed a revival with Rev. J. W. Dodd and daughters of Davenport, Okla., as evangelist and singers. We wish to recommend Brother Dodd as a Bible preacher. Souls were saved, sanctified and reclaimed, heaven was made to rejoice and hell to mourn and lament. One young man united with the church. This is a very difficult field, an oil town. Our financial condition is rather discouraging; some of our men are out of work, others perhaps will be soon. However, we mean by His grace to press on and do our best for holiness and heaven. Our young people's work recently reorganized is growing in interest."—G. N. Wickens, Pastor.

EVANGELISTS J. C. HAFLEY and WIFE—"Since our District Assembly, Eastern Oklahoma, we have been quite busy and God has crowned our efforts with blessed victory. Our first meeting was with Rev. S. B. Dameron and his good people of Holtville, Calif., and there God gave us a very gracious revival with some sixty-five in the fountain and twenty uniting with the church. Brother Dameron is a great pastor, greatly loved of his people, and is held in high esteem by all the business and professional men of that city. So far

as the church is concerned, there was less friction and more harmony and brotherly love manifested than in any place I have ever been. It was our good fortune to have as our co-workers in this meeting Professors J. J. Douglas and R. C. Carrell, and what they lacked putting over their part of the fight wasn't noticeable. Then there was Sister Douglas who, in spite of the incumbrance of her two "baby grandes," rendered splendid service in the gospel of song. Well, the Douglases are among the best singers and all around good workers it has ever been my privilege to labor with. At present Brothers J. L. Scroggins, W. K. Jones, E. L. Whitney, and myself are in a home-mission tent meeting at Brawley, Calif. Crowds are fine, interest is good, souls are praying through, and we are expecting to organize a Church of the Nazarene. "On with the revival."

LEESBURG, OHIO—"We want to send a report of the wonderful meetings we have had at this place. The campmeeting here August 25 to September 4 was so successful that we began to pray for God to send Brother J. B. Kiefel back to us, and He answered prayer. He wonderfully opened up a way and put it on Brother Kiefel's heart to come back to this community and hold a revival. This was held at Buena Vista, Ohio, September 30 to October 16, and was a great success. We witnessed many genuine conversions, and

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many believers were sanctified. We thank God for Brother Kiefel who came to us in faith alone, willing to hold this meeting for what free-will offerings the people would give him. We found him to be a man who preaches the whole gospel of Jesus Christ with no compromise whatsoever. He made friends with all who worked with him in these meetings, and we are looking forward to the time when God will see fit to send him back to us again. God has done a great work in this community through Brother Kiefel, and we are expecting to see still greater

victories in the future."—Mr. and Mrs. Albert Akins, Reporters.

MAXWELL, NEBRASKA—"A revival meeting with Evangelists M. E. and Nina DeVoll closed Sunday, November 20. Two souls were reclaimed and the church in general was much revived and encouraged through the splendid sermons. They both are good singers and use good selections, with the Spirit of God behind it all. We feel much richer in our souls. We hope to hear them again sometime."—Alma P. Lewis, Reporter.

TELEGRAMS

PONTIAC, MICHIGAN

Pontiac Church of the Nazarene is now in the greatest revival ever had. Altar filled every service. Near fifty professions and the meeting only half through. Rev. E. C. Dees of Bethany, Oklahoma, evangelist.—F. P. Hosner, Pastor.

CLEVELAND, OHIO

Dr. Williams dedicates new church. Ten thousand dollars raised; 56 in Sunday school. Aycocks closed sixth meeting in Cleveland First church and called again. Twenty-seven at altar last service.—C. Warren Jones, Pastor.

HAVERHILL, MASSACHUSETTS

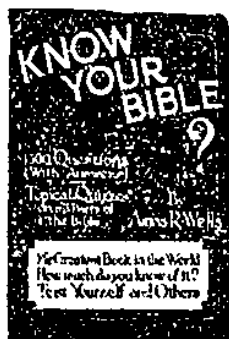
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A COLLECTION of editorials by Dr. J. B. Chapman selected from the Herald of Holiness. It is a common occurrence for us to receive letters from subscribers urging us to reprint certain editorials that appear in the paper. Some have been reprinted in tract form but we have recognized a demand, quite general, for Dr. Chapman's outstanding editorials in permanent form—hence this new volume, just off the press, HE GIVETH MORE GRACE. In this book we offer fifty of these editorials.

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nice class Tuesday night at New Richmond, Ohio. Rev. Singleton, one of our fine young preachers, takes pastorate of these churches. He is fine and they will succeed. Thirteen churches so far since our assembly in May.—Charles A. Gibson, District Superintendent.

SPOKANE, WASHINGTON

Just closed one of the most far-reaching revivals in our ministry with Earle Wilde and wife as leaders. Thousands heard these artists in sermon and song. I have never had more agreeable, earnest, effective soul winners. About three hundred seekers and almost all were happy finders. Thirty-five united with the church, with other applicants unable to be present on closing day. Fifty dollars love offering for pastor and wife.—Henry B. Wallin.

OKLAHOMA CITY, OKLAHOMA

Just closed good meeting. Pastors and daughters, Mary and Elizabeth, did the preaching. Ten additions to church. Took the Sacrament. Time of great rejoicing. Church greatly encouraged. Perfect harmony prevails.—J. L. and Christina Bates, Pastors, Waurika, Oklahoma.

LAMOURE, NORTH DAKOTA

A real revival closed last night. Wonderful display of God's power. Over fifty persons saved, and nearly all of them

sanctified. Many children were marvelously saved. God also healed people that came to Him for healing. Church established. Aug. N. Nilson of California was the evangelist. Brother Nilson goes from here to Oakes, North Dakota.—O. E. Marsh, Pastor.

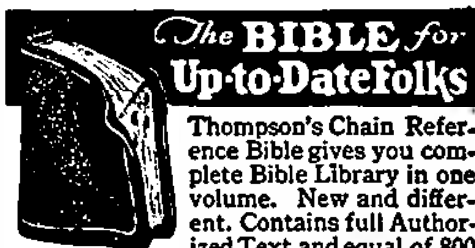
SOUTH BEND, INDIANA

Great revival on here in South Bend. The first week closed midst waves and waves of glory. Around eighty people sought God Sunday. Another week yet for the people to hear Bona Fleming's stirring revival messages. We are expecting wonderful things to happen.—L. W. Collar, Pastor.

ANNOUNCEMENTS

GREAT RADIO PROGRAM—By First Church of the Nazarene, Chicago, Illinois, over Station WJKS, Gary, Indiana, three-thirty to five o'clock, standard time, afternoon, December 18. Music by church orchestra, brass quintet, vocal duet, and solos. Talk by Rev. W. G. Schurman on "Our Great Christ." Having some thought of using this station quite often, we shall greatly appreciate a letter, card or telegram as to how you felt about the program and enjoyed it. Broadcasting on 1290 kilocycle or 232.4 meters.—George A. Benson, 6356 Normal Boulevard, Chicago, Illinois, Manager.

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John Haywood, the university professor turned pioneer, Ole Gunderson, the sinister Major Gilson, Eugene Lorrimer, the Bible Christian, are all real men who live their lives through these pages—and meet their rewards.

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Nampa, Idaho, formerly secretary of the Minneapolis District, and Financial Field Secretary for Northwest Nazarene College, is now entering the evangelistic field. He is a man of much prayer, a strong, pungent preacher of holiness, and one of the very best altar workers that it has ever been our lot to know. Any pastor will receive splendid service who may be able to employ him, and his financial requirements are within the reach of almost any church needing a revival.—J. G. Morrison.

NOTICE—Rev. Andrew Johnson of Wilmore, Ky., President of National Funda-

mentalist Association, will conduct revival services at Quindaro Church of the Nazarene, Kansas City, Kansas, Rev. E. D. Russell, pastor, Dec. 8 to 18. Prof. and Mrs. A. S. London will have charge of the singing.

RECOMMENDATION — Without the knowledge of my dear Brother Phillips of Hamlin, Texas, I want to recommend him to the evangelistic field. Brother Phillips has been at the head of our school here at Hamlin, Texas, for the last three years. He is now devoting his time to revival work. Brother Phillips is a good preacher and revivalist and will give any church or camp a good revival. I trust our churches and camps will keep this good man busy. Address him, Rev. W. H. Phillips, Hamlin, Texas.—Evangelist Leo L. Hamric, Hamlin, Texas.

RECOMMENDATION—Rev. H. D. Northstine of Forest, Ohio, has recently come to us. He is engaged in evangelistic work and God blesses his labors. He will go anywhere for free will offerings.—Charles A. Gibson.

BORN to Rev. John and Nancy Galbreath a seven pound daughter on November 22. She will answer to the name of Nancy Faith. Her mother was, before her marriage, Nancy Coleman. Mother and baby doing well.—Rev. Nancy Galbreath.

NOTICE—New Mexico District preachers' and N. Y. P. S. convention, Hagerman, New Mexico, December 28 to 30. Free entertainment. Write Rev. W. J. Bell, local pastor, as to the number of your party. Let those who can possibly do so attend. We are expecting a profitable program and a time of salvation.—E. E. Hale, District Superintendent.

NOTICE—Kansas City District. After prayer and counsel with a number of the brethren, I am requesting that each of our pastors arrange for a week of prayer

during the first week of January, 1928. Let us pray for our general, district and local interests and make Friday of this first week of January a fast day throughout the Kansas City District. Let each pastor arrange for meetings in the church or homes, climaxing on Sunday, January 8, with a great Sunday rally installing the Sunday school teachers and officers, or the presentation of some other special interest.—N. B. Herrell, District Superintendent.

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(Former Editor of the Herald of Holiness)



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

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KANSAS CITY DISTRICT: ATTENTION!—On page 14 of last Assembly Minutes under the heading "Distribution of General and District Budgets" please note the amounts due from each church for District Budget have been placed under the heading "General Budget" and the amounts due for General Budget have been placed under the heading of "District Budget." We regret that this mistake was made. Just take your pencil and reverse the headings on these two columns and you will have it right. With the exception of the Pittsburg church, the larger amounts are in every case for the District Budget and the smaller amounts for the General Budget.—Elgin R. Shook, District Secretary.

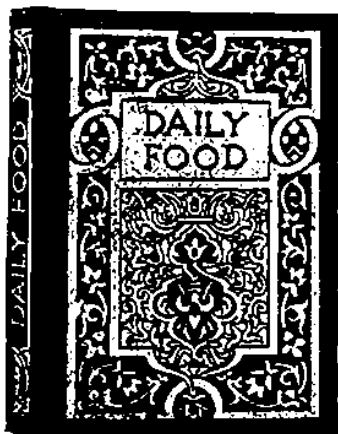
PRAYER IS REQUESTED by a brother in Florida who has tuberculosis; by a sister in Washington that she may be sanctified wholly and healed; by a sister in Oklahoma that her husband may be sanctified; by a mother of eleven children who is in need of healing of soul and body; by Rev. J. C. Hobbs, Oklahoma, for healing of his body; by a sister in Pennsylvania for a woman who is far from God, for a husband who is almost an infidel and for a revival in Butler, Pa.; by a brother in Indiana that he may be wholly sanctified and that his two boys may be healed; by a sister in Texas who is suffering from tuberculosis; by a brother in Mississippi that he may be a real soul winner, and preach a full gospel.

RECOMMENDATION—It gives me great pleasure to recommend Rev. Miss Nina Johnson, the girl evangelist, to our churches and people, as a safe and splendid evangelist. I have been the pastor of this daughter and know that she will do any one of our churches good.

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					WASH. AND NAT.	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

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Mohawk, Ind. Dec. 5 to 25
Frankfort, Ind. Jan. 1 to 22
Parker, Ind. Jan. 29 to Feb. 12
- J. E. AND MAE BUDD
St. Maries, Idaho Dec. 18 to Jan. 7
- C. C. BURTON
Lynn, Ind. Dec. 4 to 18
Albany, Ky. Jan. 2 to 28
- M. M. BUSSEY
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- W. R. CAIN
Emporia, Kans. Dec. 4 to 18
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Washington, D. C. Jan. 1 to 15
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Lancaster, Ohio Jan. 6 to 22
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Sturgis, Mich. Jan. 3 to 15
Lansing, Mich. Jan. 15 to 22
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Caldwell, Idaho Jan. 1 to 15
- C. L. DAVIS
Morehouse, Mo. Dec. 4 to 18
- WILLARD B. DAVIS
Guthrie, Okla. Dec. 18 to Jan. 1
- M. E. AND NINA DE VOLL
Freeman, S. D. Dec. 4 to 25
- R. E. DUNHAM
Goodland, Kans. Dec. 1 to 18
- H. N. DICKERSON
Glendale, Ariz. Dec. 12 to 25
- JOHNNIE AND JACKIE DOUGLAS
Porterville, Calif. Dec. 4 to 18
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Toledo, Ohio (First church) Jan. 1 to 15
Columbus, Ind. (Brown County Camp) July 4 to 15
- EDWARDS EVANGELISTIC LADIES' QUARTET
Carterville, Ill. (Gen. Del.) Dec. 12 to 30
St. Bernice, Ind. Dec. 31 to Jan. 15
Richmond, Ind. Jan. 18 to Feb. 5
Troy, Ohio Feb. 8 to 28
- THEO. ELSNER AND WIFE
Darby, Pa. Jan. 3
New York City, N. Y. Jan. 7 to 22
East Oakland, Calif. Jan. 29 to Feb. 12
Berkeley, Calif. Feb. 19 to March 4
Ontario, Calif. March 11 to 25

- Pasadena, Calif. April 1 to 15
Santa Ana, Calif. April 17 to 20
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Eliot, Ohio Feb. 22 to March 4
Bloomington, Ind. March 11 to 25
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Wellsville, Ohio Jan. 1 to 15
Indiana District (Frankfort, Ind.) Jan. 18 to 31
Churubusco, Ind. Feb. 1 to 19
Barberton, Ohio March 11 to 25
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Wister, Okla. Dec. 19 to Jan. 3
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Bentonville, Ark. Dec. 25 to Jan. 1
Batesville, Ark. Jan. 3 to 22
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So. Camden, N. J. (M. E. Church, 1828 Broadway) Dec. 5 to 18
Brooklyn, N. Y. (care Rev. David King, 463 Vanderbilt Ave.) Jan. 1 to 15
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Tulsa, Okla. Dec. 4 to 18
Barkwell, Okla. Jan. 1 to 15
Portales, N. Mex. Jan. 22 to Feb. 5
Artesia, N. Mex. Feb. 12 to 26
- ANDREW JOHNSON
Kansas City, Kans. Dec. 8 to 18
Memphis, Tenn. Dec. 20 to 21
Kansas City, Mo. Jan. 1 to 8
Ashland, Ky. Jan. 9 to 23
- LUM JONES
Sacramento, Calif. Dec. 6 to 18
Ada, Okla. Dec. 22 to 30
Chariton, Iowa Jan. 1 to 15
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Vallejo, Calif. December
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Manchester, Ohio Dec. 29 to Jan. 15
McDonald, Pa. Jan. 19 to Feb. 5
- THEODORE AND MINNIE E. LUDWIG
Goff, Kans. Dec. 29 to Jan. 15
Yuma, Colo. Jan. 18 to Feb. 5
Boulder, Colo. Feb. 9 to 26
- J. D. MCBRIDE AND WIFE
Pasadena, Calif. (112 Arlington Drive) Dec. 14 to 20
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Pana, Ill. (Gen. Del.) Dec. 4 to 25
Webster City, Iowa Jan. 1 to 22
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Vona, Colo. Dec. 25 to Jan. 8
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Broadwater, Nebr. Jan. 1 to 15
Aitchison, Kans. Nov. 23 to Dec. 11
Hayden, Colo. Jan. 18 to Feb. 5
- R. L. MORGAN
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- AUG. N. NILSON
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- T. J. PRICE
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- DWIGHT M. PEFFLEY
Payne, Ohio Jan. 1 to 15
- J. E. AND ADA REDMON
Elkhart, Ind. (Gen. Del.) Dec. 25 to Jan. 8
Indiana Harbor, Ind. (Gen. Del.) Jan. 10 to 22

- LAWRENCE REED
Mineral City, Ohio Dec. 7 to 18
Albany, N. Y. (Gen. Del.) Jan. 24 to Feb. 5
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Milwaukee, Wis. Jan. 3 to 22
Anderson, Ind. (Preachers' Meeting) Feb. 14 to 19
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West Liberty, Ohio Dec. 27 to Jan. 7
Columbus, Ohio Feb. 9 to 19
- 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
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Pasadena, Calif. (First church) Jan. 8 to 22
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Storm Lake, Iowa Nov. 27 to Dec. 22
Velra, N. Dak. Jan. 3 to 22
- E. E. SHELHAMER
Burns, Mich. Dec. 15 to 25
- G. H. SHAFER
Greensboro, Ind. Dec. 11 to 25
McKean, Tenn. Dec. 30 to Jan. 15
Montpelier, Ind. Jan. 15 to Feb. 5
Portland, Ind. April 1 to 22
Farmland, Ind. June 24 to July 15
Yorktown, Ind. July 17 to Aug. 5
Osslin, Ind. Aug. 8 to 26
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Kalama, Wash. Dec. 31 to Jan. 29
- E. H. STILLION
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- HOWARD W. SWEETEN
Poneta, Ind. Jan. 8 to 23
East San Diego, Calif. Jan. 29 to Feb. 13
- E. C. TAYLOR
Caro, Mich. Dec. 3 to 18
Francisco, Ind. (Route 1) Jan. 1 to 15
Raymond, Ind. Jan. 16 to 29
Highway, Ky. Feb. 5 to 19
- ELWOOD TAYLOR
Whiting, Ind. Nov. 26 to Dec. 13
Albany, Ky. Jan. 2 to 22
- JOHN THOMAS
Chicago, Ill. Jan. 4 to 8
Berne, Ind. Jan. 15 to 29
- I. N. THOLE
Warrington, Ind. Dec. 1 to 18
Detroit, Mich. Jan. 1 to 15
Indianapolis, Ind. (South Side Church) Jan. 22 to Feb. 12
- E. E. AND ORA J. TURNER
Modoc, Ind. Dec. 4 to 18
- N. B. VANDALL
Carmichael, Pa. Dec. 4 to 18
- H. W. WELSH
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Adrian, Mich. Jan. 1 to 15
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Brentwood, Mo. Dec. 5 to 18
- EARLE F. WILDE AND WIFE
Centalla, Wash. Dec. 8 to 25
Seattle, Wash. (Central church) Dec. 28 to Jan. 15
Everett, Wash. Jan. 19 to Feb. 5
Portland, Ore. (East Side church) Feb. 9 to 26
Canby, Wash. March 1 to 18
Eureka, Calif. March 22 to April 8
Vallejo, Calif. April 12 to 29
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