

HERALD of HOLINESS

Vol. XIV. No. 37 Whole No. 713

Kansas City, Mo., Dec. 9, 1925



What Is the "Power from on High"

BEFORE His final departure from this world Jesus promised to His disciples that they should receive "power from on high," and all Bible readers agree that this promise was fulfilled by the coming of the Holy Spirit on the Day of Pentecost. And on the Day of Pentecost, through the inspired words of the Apostle Peter, the promise made by the Master was definitely extended to all Christians down through the ages until the second coming of Christ. For, speaking of the baptism with the Spirit, the apostle said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

But what is this "power from on high" which the early apostles and disciples received and which is promised to Christians today? Well, in a more definite promise (Acts 1:8) the Master said it would be power to "witness." But there are many ways of witnessing, to what particular methods of witnessing does this power apply?

There are undoubtedly those who think of power only as physical force; hence their conception of the power of the Spirit is that of ability to work outward miracles: miracles of healing, miracles of tongues, or miracles of material accomplishment. Some no doubt think of this power as though it were a mere emotion, a feeling, or an ecstasy. But the scriptures treat all these things as incidental, but the "power from on high" is treated as an accompaniment or consequence of something fundamental.

In the first place this "power from on high" is manifested in holiness inwrought in the believer's heart by the incoming of the Holy Spirit. This is the prime reason why the Spirit is called the Holy Spirit—He makes God's people holy.

In the second place, this "power from on high" is power which enables the sanctified Christian to overcome the world and the Devil and to have the flesh crucified so that a life of objective holiness follows. Power to live holily in a sinful world—could there be any greater or more important power vouches to the children of men?

Then it is power to "glory in tribulations." Anyone can keep sweet when times are good, but the "power from on high" which is realized in the Christian who is sanctified by the baptism with the Holy Ghost and fire enables him to rejoice in the dungeon at Rome as well as in the revival at Jerusalem. It even gives the ability to "rejoice and be exceeding glad" while one's name is being cast out as evil and while he is being persecuted and maltreated for Jesus' sake. It gives power to endure fiery trials and to be still kind at the end of long suffering. It gives power to come out of sickness, bereavement and disappointment with triumph. It gives power to live a victorious life under all the circumstances through which the obedient child of God can be called to pass.

And this "power from on high" gives its recipient power to be patient, when those around are impatient; it gives power to be calm when others are in turmoil; it gives power to rest while others are worn by worry; it gives power to resist temptation when others are being overcome by it; it gives power to stand while others are falling; it gives power to walk while others are fainting. In fact it gives the Christian power to "make good" under all the strain and stress incidental to holy living in a world that is bad. And

this, according to 1 Cor. 13, is better than speaking in all tongues, working all physical miracles and doing all humanitarian deeds.

The Case Against Tobacco

WHY is the use of intoxicating liquor, narcotic drugs or tobacco sinful and wrong? Many answers might be attempted, but when reduced to their final analysis they will all be included in the one statement, "Because their use is injurious to the human body." For whatever the other evils, they grow out of this fundamental fact. The effects of intoxicating liquor and of narcotic drugs are almost universally acknowledged to be deleterious, and those who would license their sale and permit their use depend pretty much upon the argument that every man has the right to be a personal and social Bohemian. In other words, they insist that if a man so elects, he has a right to sin against himself and others. The argument is of course invalid and the vast majority of American citizens believe that our laws prohibiting the traffic in liquor and drugs are as just and helpful as any on our statute books, and those who insist on using liquor and drugs are, in the estimation of the vast majority of our people, a menace to themselves and to society.

But what about tobacco? The number who use tobacco is said to be increasing, are those who take up this practice convinced that it will benefit their neighbors to have them do so? Are they convinced that it will benefit them themselves morally, mentally or physically? Will it make them any happier or bring them any financial gain? If not, then what right have they to use it?

But tobacco using is positively injurious, as well as negatively bad. Its effect upon children and young people is especially deplorable. Dr. Kellogg declares that there is enough poison in one cigarette to kill two full grown frogs, and that the boy who smokes twenty cigarettes a day takes enough poison to kill forty frogs.

This systematic taking of poison has three outstanding results: First, when commenced early, it dwarfs the body; second, it dulls the intellect; and third, it leads directly and indirectly to moral deterioration.

On the effect of tobacco using upon the body, Prof. William McKeever of the Kansas Agricultural College, says:

"For the past eight years I have been tracing the cigarette boy's biography and I have found that in practically all cases the lad began his smoking habit clandestinely and with little thought of its seriousness, while the fond parents perhaps believed that the child was too good to engage in such a practice.

"I have tabulated reports of the condition of nearly two thousand five hundred cigarette-smoking school boys and in describing them physically my informants have repeatedly resorted to the use of such epithets as 'sallow,' 'sore-eyed,' 'puny,' 'squeaky-voiced,' 'sickly,' 'short-winded,' and 'extremely nervous.'"

Concerning the effect of tobacco using upon the intellect, *The Baptist* carries the following item in its issue of Nov. 21, 1925:

A careful study of smoking among men students at Antioch college does not disclose any permanent effects of smoking upon blood pressure, lung capacity or pulse rate; but a definite relationship is established between smoking and low scholarship. Among men students, 31.8 per cent of non-smokers fail to maintain required grades, while 62.3 per cent of heavy smokers similarly fail. "Inhalers" fail most often. Before this study began, the more

susceptible smokers had been already eliminated, since many more smokers than non-smokers had failed and been dropped from college.

As to the association of tobacco using with crime, Magistrate Crane of New York City, says:

"Ninety-nine out of a hundred boys between the ages of ten and seven years who come before me charged with crime have fingers disfigured by yellow cigarette stains."

As to what we can do about this abominable vice, David A. Anderson says:

In view of this abominable vice what do we say? What do we do? What can we do? In the first place we can go ahead with a good example. In the second place we can exhort those under our influence to leave tobacco alone. Can we not look forward to the time when the manufacture and sale of tobacco shall cease?

And we would add the words of Dr. Godbey, who said, "Every sinner ought to quit tobacco for decency's sake. The justified Christian should quit it for Jesus' sake. And if a Christian will get sanctified wholly tobacco using will quit him."

A Book for Thinkers

That new book which the Publishing House is just now bringing out, and which bears the name "Mental and Spiritual Lifting Jacks," given it by its deceased author, is one of the most interesting and most useful books that this generation has produced.

The author was naturally somewhat of a mystic and a philosopher. He had a bright conversion and a pentecostal sanctification, a somewhat varied domestic and business career, and finally fell sick of a lingering disease which did not confine him to his bed, but which was the morbid giver of a leisure which he sought earnestly to improve. It was principally during the last four years of his illness that he wrote the book through which the world will remember him.

The book consists of selections from the best authors who have written on the best subjects down through the centuries of the past, together with the results of the serious thinking, sublime meditations, and deep poetic feelings of the author himself. It is a veritable gold mine for people who think. To preachers, teachers, parents and Christian workers it is worth its weight in gold. Only the shallow will depreciate this remarkable production. As a gift for one's pastor, Sunday school teacher or friend this book is sure to be acceptable, and for one's own library it is an addition of which to be proud. It is not a book to be read and then forgotten, it is a book to which reference will be made through the months and weeks to come. Read the Sales Manager's notice on another page.

A Poor Preacher of a Good Gospel

AN enthusiast was describing the brilliancy of a favorite preacher, but when we began to inquire about the gospel which the preacher preached we found that it was an emasculated affair that would utterly fail to meet humanity's needs. For he was lame on the subject of sin, he

was apologetic about the inspiration of the Bible, he had little to say about a blood atonement, he placed small emphasis on repentance; in fact, his whole proposition reduced itself to a human effort to do something that unaided man has never been able to accomplish. The preacher was no doubt a good preacher, but he proclaimed but a poor gospel.

And this reminds us of the incident that is told of Charles Spurgeon's grandfather. It was announced that Charles would preach at a certain place, and although he was a very young man, he was a great favorite, and a capacity house was out to hear him. But when the hour for service arrived the preacher was not present, so his grandfather took charge of the service and was well started with the sermon when the younger Spurgeon arrived. The old grandfather turned the service over to Charles with the remark: "My grandson can preach the gospel better than I can, but he cannot preach a better gospel than I can."

Thank God that the very poorest preacher can have just as good a gospel as anyone; for to him is open the treasures of that message which is the power of God unto salvation to everyone that believeth. It is often proper for the preacher to apologize for his poor way of preaching the good gospel of Christ, but there is no occasion for his apologizing for the gospel itself.

While the News Is News

It has been impossible for us to find room in the paper for all the splendid news which we have received of late, so we are running a sixteen page supplement this week to enable us to "catch up." News loses much of its value when it must be held over, and if our friends will assist us by reporting frequently, but always with telegraphic brevity, we hope to be able to insert their reports promptly in the larger paper which we will have after one more issue. When we have more news than the paper will hold there are only two things that we can do; one is to hold it over, hoping that there will be more space in the issue of the succeeding week, and the other is to abbreviate by elimination of a portion of many of the reports. Neither one of these methods is satisfactory. Please help us, brethren, by confining your reports to news (let the editor and the writers of contributed articles do the exhorting), and by being content to say important things in the most direct language.

Preachers Better Preach the Gospel

"The editor of *Pinkham's*, a little sheet circulated by a printing press in Boston, Mass., very aptly says, "Speaking of preachers, why don't they confine their efforts to making us good, instead of trying so hard to make us wise?" Under the topic, "Why men do not go to church," he suspects, "It is because preachers don't give them bottom facts. They try to make us better economists or politicians or social workers and neglect the most important thing of all."

There are many temptations to preachers to turn aside to "direct" methods of correcting the economical, political and social conditions of the people, but the fact is that the best contribution the real Spirit anointed preacher can make to the general and particular well being of the people of his generation is made by his persistently and urgently preaching the old-time gospel to them in the power of the Holy Ghost sent down from heaven. Not that the preacher may not mention economics, politics and sociology, but that he will do well to approach such themes always from the standpoint of the heaven commissioned prophet rather than from the standpoint of the man trained expert. People go to church to hear of God. There they want sermons, not lectures. And the time has really come that there is more that is new in the old-time gospel with the average listener than there is in any other theme that the preacher may select.

The Herald Subscription List

This week the HERALD OF HOLINESS is going to 24,375 paid subscribers, which is the highest mark it has reached in its history, although it has been up close to this mark constantly for over two years. But subscriptions will be coming in by the hundreds during the next few weeks and with the increase in the size and appearance of the paper, together with the unabated interest of our friends, we believe we will reach the 30,000 mark within the next three or four months. We are going to ask the Circulation Manager to notify us when the new high mark is reached and we are going to pass the good news on to our friends. We hope to be able to say this good word any way by the first of March. Help us by renewing your own subscription and sending in that of your neighbor.

The Devil can build a wall all about the child of God, but he can never put a roof on it and thus shut out the light which shines from heaven.

Some people keep the Sabbath very well, but they sin against their bodies by overworking on Saturday to get ready to keep the Sabbath.

Herald of Holiness

Official paper, Church of the Nazarene
Published every Wednesday by the Nazarene Publishing
House, 2109 Troost Ave., Kansas City, Mo.
J. B. CHAPMAN, D. D., Editor

Subscription price—\$1.50 per year. In advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

The Trials of Prosperity

By REV. OSCAR HUDSON

The deceitfulness of riches chokes the word (Matt. 13:22).

MANY of us know the trials of adversity; fewer have been cursed with prosperity. However the onslaughts of prosperity are more powerful, seductive and damnable than those connected with adversity. As a rule the latter drives people closer to the Fountain filled with blood, while an innumerable company have gone down through the trials peculiar to prosperity, never to rise again. Permit us to point out some of these dangers.

The growing occupation of time is one of gravest of these dangers. To make a fortune honestly one must rise early and sit up late. If the business of grace is transacted between the soul and God, there must be time for it. When prosperity begins to settle over one's life, and to wrap its seductive wings about him, the time that should be occupied with the needs of the soul is often crowded with commercial affairs. God and His work are too often neglected when riches increase. It is not that there is sin in making money and amassing wealth, but the havoc is wrought through becoming so engrossed with caring for and investing them that God and His kingdom become a secondary matter.

O, how easy it is to grieve the loving heart of Jehovah through neglect! He is so tender and feels so keenly every attention or inattention. When we neglect His cause, we neglect Him. When we neglect His needy creatures, we neglect Him. Powerful is the character, who, when riches begin to increase can say "no" to every voice that calls for time and attention that should be devoted to God and His cause! Parents sometimes test their children at Christmas and other seasons, by giving them money in lieu of other gifts; and watching to see if they spend it for candy or books, tools or the mission box. Just so with us. We betray our real character in times of prosperity.

Sometimes we speak of certain individuals and say they are worth so and so. By that we mean they control a certain amount of wealth. The expression is misleading. One's worth is not measured by what he controls. He is worth just what he is to a lost world. The fellow whose tax receipt is not two inches long is sometimes worth more than the fellow whose tax receipt is as long as the arm. We say a fellow possesses so and so. This, too, may be misleading. More often the amount referred to possesses him. Countless numbers have been blessedly saved and ran well for a while; but when prosperity came their way it squeezed from them every drop of Christian benevolence and sacrifice. O, I can see ten thousand black hands of prosperity reaching now for as many of God's faithful servants. The sad part is that the silly faces of many of these threatened ones are turned up with a smile of invitation, anxiously encouraging their own destruction. Just how many will be destroyed altogether, and how many will suffer their usefulness to be crippled, God alone can tell.

Our storehouse of wealth, if we are to stem the tide, must be benevolence. A lady called on a friend near the close of autumn, and found her emptying her closets, and exclaiming, "O, these moths, these moths! They have consumed almost everything that I laid away in the beginning of summer." The visitor expressed her sorrow, but said she did not know what it was to have a garment moth eaten. Whereupon her friend asked for the specific which she used and, to her surprise, received for an answer: "I gave to the poor, months ago, all the garments for which I had no longer use; and there was no difficulty in preserving the remainder from the moths." O, the horrid occupation that has added garment to garment, room to room, acres to acres, stocks to stocks, until there is no more room for God and His cause! May God help us as holiness people to take warning today, keep stripped for the battle and robed for our advent into the skies.

The heathen are going into eternity at every tick of the watch. Our missionaries are begging us for their carfare and boat fare to enable them to get to their God-given fields of labor. We have no time to waste nursing our wealth or forcing our prosperity when souls, bound by superstition, are sinking to endless woe for the want of the help that we can easily give. When opportunity calls for our service, no other consideration is worthy of attention. We do not refer merely to the great things. We speak of the duties of every worker in the vineyard. When prosperity crowds out attendance at prayermeeting, Sunday school, looking after the sick and poverty stricken, secret devotion and persistent Bible study, death is already in the pot and, in the absence of a miracle, shipwreck is inevitable. Powerful preachers and brilliant laity have gone to pieces under the fire of hell's artillery in the hour of prosperity. We should take warning and avoid their doom.

Another evil which flourishes in prosperity, clothing itself in robes which gleam with deception, is pride. Threatening us in all walks of life, pride of worldly substance is perhaps the most dangerous, the most shallow, and the most insidious of all, and peculiarly offensive to God. Some of the most beautiful Christian lives, which through years of adversity were clothed in humility, when prosperity was permitted to try its contaminating power, have become filled with pride over worldly possessions and grieved away the Holy Spirit. I have seen children of wealthy parents so filled with pride on account of their superior possessions that their hearts were fortified against every demand of the gospel. There is a tendency among those possessing wealth, in many cases, to consider themselves superior to those who are not so favorably situated. This festering sore of pride is antagonistic to the Holy Spirit's presence.

Another subtle danger is self-indulgence. The fellow described in the twelfth chapter

of Luke's gospel, who filled his barns, built larger ones, filled them and sat down to selfish enjoyment, did not suffer because his farms yielded bountifully. He was not cursed because he made money, but for the way he used that which came into his possession. He wanted to take it easy. He thought only of himself, and acted wholly for himself. He reached the point where he looked upon that which was in his care as his own, to be used for himself, forgetting that he was a steward of the Lord of heaven and earth, who holds the wealth of the world in His hand. He did not stop at supplying his daily needs, but placed the surplus in the bank as a sort of reserve fund to insure future ease and luxury. They on whom the light of prosperity is shining should keep the fact in mind that they are stewards and must render account for every dollar controlled when the roll is called and final settlement is being rendered.

"How hardly shall they that have riches enter into the kingdom of God." Worldly success has a tendency to lead to a thoroughly worldly life, from which the spiritual is almost or quite excluded. They who successfully fight through the dangers and trials of worldly possessions, engage the work of the Holy Ghost, and gain heaven, laden with sheaves for the Master's garner, are worthy of more honor than the greatest generals who have stood at the head of conquering armies and have shaped the world's history. May the Lord increase their number!

KANSAS CITY, MO.

The World in the Church

By REV. A. W. ORWIG.

*"Never let the world break in,
Fix a mighty gulf between."*

THAT is a good and safe motto for both the individual Christian and the Church. Evidently, however, the world has greatly broken into the lives of numerous professors of religion and into many church organizations. It is by no means pleasant to make such a charge, but rather occasions sprow and excites prayer.

Many Christians deeply deplore the fact of the world's encroachments upon the Church. But such a fact would be impossible did not the Church afford the opportunity. In many instances she has opened her doors widely, enough for the world to sweep in with remarkable ease. And the injury often done is great and alarming, and sometimes seemingly irreparable. Worldly and pernicious maxims and practices adopted have despoiled not a few church members of their "first love," and rendered them inefficient in real Christian service.

Two young men, on being asked by an earnest child of God if they were Christians, replied, "No, but we once were." "How did you fall away?" was further inquired. "We backslid in the church," was the somewhat startling reply. And they proceeded to state that soon after they were converted and joined the church they were put on a certain entertainment committee which absorbed so much of their time and thought that when the affair was over they had lost their re-

ligion] Surely a case of "the world in the Church" when the Church conformed to the world. To this some persons may say that those two young men had not much to lose, if lost so easily. But it should not be forgotten that they were mere "babes in Christ," as all new converts are, and therefore the more liable to be led astray before becoming rooted and grounded in divine truth and in the love and power of God. And it should be remembered that the pressure brought to bear upon those two young men was not from the outside world, but from the world inside of the Church, and, consequently, the harder to overcome. And the young men were honest enough to tell the truth about themselves, while some others, in the same condition, are not frank enough to do so.

In the city where I live I have heard a preacher declare, in a sermon, that he once told a woman, who applied for membership in his church that he could not receive her. "Why not?" she asked, with some astonishment and haughtiness. The preacher courageously answered, "Because you attend dances, theaters, and play cards, and are given to worldliness in general." "Oh," excitedly retorted the woman, "you've got plenty of that kind in your church." "I know I have some, and don't want any more," said he.

That the world has, in some churches, the preponderance of influence, is well known. Worldly men, even unsaved men, frequently dictate the policy of the church, not only in

temporal matters, but also in spiritual things. They assume to dictate the doctrinal attitude of the preacher, and sometimes he is so much of a "hireling" as cowardly to submit. And when the world thus rules, there are often those who weep and mourn in secret, knowing that protest would be unavailing.

But what should be our attitude, as Christians, toward the fact of the world being so largely in the Church? Hardly that of a hasty and wholesome elimination of the undesirable and harmful element. And yet, in some cases, the Church should be purged of such material. Doubtless it has sometimes been too lax in administering proper rebuke and enforcing righteous rules. Of course, care should be taken that the "wheat" is not uprooted while dislodging the "tares." And there should be greater care in receiving new members.

But whatever else is done with the worldly ones in the Church, certainly there should be earnest prayer for them, as well as wise and continued effort for their real salvation. Our own holy example will doubtless appeal to some for good. And now let me close by giving a striking petition in the prayer of a very godly woman evangelist whom I knew many years ago, when she cried out, and which I shall never forget. "O Lord, save us from the world in the church." Let us not think the petition inappropriate for ourselves, as long as we are in the world, even though not of it.

LOS ANGELES, CALIF.

Strength From Weakness

By EVANGELIST GEO. BEIRNES

Out of weakness, made strong (Heb. 11:34).

THIS is just one of the statements that we find in the great Faith Chapter of the Bible relative to some of the old worthies. "Out of weakness were made strong." We remember of hearing Evangelist Chas. Stalker say one time that the weakest thing about humanity was carnality and the strongest thing was the Holy Ghost. Men naturally are possessed with carnality, but they are not naturally endowed with the Holy Ghost. The strength they came into possession of was not a natural acquirement but divinely sought and definitely obtained, and almost always after a demonstration of awful weakness and failure on the part of the flesh or carnal nature.

When men undertake to give us the biography of another they are generally careful to leave out all the weak and bad qualities and make no mention of them, and if they should they excuse or apologize for them. But not so with the Lord. When God undertakes to write men's history He puts it in as it is. Let us note a few of these old worthies. Take Abraham. When God called him he had found grace in the eyes of the Lord. He believed and obeyed God, left the land of his nativity, and his father's house, to go into the land that God should show him. When God got him into Canaan he made a covenant with him to give him and his seed the land of Canaan, and that they should be a

separate people and a holy nation unto the Lord. But it is not long before Abraham's weakness is very apparent. In the famine he doubts, and in Egypt fears and lies. He comes back and erects his altar and the Lord appears unto him and reiterates His covenant, but the promise is deferred, and again his weakness is apparent in impatience, and he takes Hagar to wife, of whom is born Ishmael, the man of the flesh. This grieves God and for thirteen years God is silent with Abraham. No wonder, for from Abraham through Ishmael we have Mohammed and Mohammedanism, 230,000,000 strong today, and the biggest menace to Christianity the world has ever had. God suffers his manners thus far. But when Abraham was ninety-two years old God said, "Abraham, I am God Almighty, walk before me and be thou perfect." Abraham fell on his face like a man smitten down with awful conviction through a revelation of his sin and failure, and also of God's holiness. When Abraham gets up he is a changed man, with a new name and a new power to enable him to walk before God and be perfect. Read the after account in Genesis. Out of weakness he was made strong.

Take Jacob: For years he was what his name signified, a supplanter. He supplanted his brother Esau, took away his birthright and blessing and then fled. God meets him at Bethel and he makes a covenant with God, but his weakness is apparent, living largely

in the energy of the flesh, which is weak. But now after twenty-one years, on his way back to Bethel, the Angel of God meets him down at the Fords of Jabbok. After putting everything of earthly possession over the brook he is left alone and about sun-up, after wrestling all night, he confesses his name, and prevails for the blessing. He emerges from this night's experience a prince who has power with God and man and prevails. He meets his brother subdued, and as he goes on to Bethel the terror of the Lord falls on the people as he passes through. Out of weakness he was made strong.

Moses was a saved man. He made his choice to forsake Egypt and Pharaoh and espoused the cause of an oppressed and afflicted people. He went out and looked on them, saw an Egyptian smiting an Israelite and he, looking this way and that, killed the Egyptian. The next day he saw two of his brethren in a quarrel and when he reproved them he found his sin had found him out. Now he fears and flees. His weakness is apparent. He ran off into the wilderness for forty years where God has him in training. At Horeb he sees a bush on fire but the bush is not consumed. He turns aside to see this strange sight and God speaks to him. Here he gets on holy ground, receives the fiery baptism and is now commissioned to go and deliver Israel. He goes (out of weakness made strong), leading an oppressed people away from slavery to the border of the promised land.

We might take David. Divinely chosen and anointed as king, through checkered experiences he comes to the throne. It looks as though everything was going fine, until Israel is engaged in a war with the children of Ammon. David remains in Jerusalem. He has an off day. While out walking on the roof of his house he is tempted at the sight of a very beautiful nude woman and he goes down into the awful sin of adultery and murder. No question up till this time David was God's man, honored as no other man in all Israel. But sin will bring you to dishonor and disgrace if you give place to it. God sends along a holiness preacher and unearths him. David tumbles down off his throne, puts on sackcloth and prays a most penitent prayer, recorded in the 51st Psalm. He repents and finds forgiveness, but he does not stop there. He goes to the heart of his trouble and begs God for a clean heart and a right spirit. Out of weakness he is made strong. Read the after history. His experiences are varied and perplexing, interspersed with awful trials, but hear him "I will behave myself wisely, I will walk within my house with a perfect heart." "Many are my persecutors and mine enemies, yet do I not decline from thy testimonies."

We want to mention just one more, that is impetuous Peter, chosen to be an apostle. He follows Christ for three years. He has many outcroppings of carnality during this time. On the last eventful night before his Master's crucifixion he is bold to declare his love and fidelity. When in the garden he fails to pray. When Christ found them sleeping he awoke them and told them to watch and pray. The Spirit was willing but

the flesh was weak, and again they sleep. When the mob comes Peter goes to using carnal weapons in defense of his Master. When forbidden and rebuked he scampers to the rear and follows afar off, warms at the enemies' fire and denies his Lord, with an oath, to help to hide his identity. The cock crew and the Lord turned and looked on Peter and he went out and wept bitterly. What was he weeping over? His weakness, his failure, his sin. He surely got a full revelation of it in this experience. What dark days these must have been until reclaimed by Christ at the Sea of Tiberias. He gladly obeyed his Lord's last command, tarried in the upper room until he was sanctified and endowed with power from on high. Out of weakness he was made strong, preached in the demonstration of the Spirit and power, and saw, no doubt, tens of thousands converted and sanctified before he ended in crucifixion himself.

Brother, Sister, you may be lamenting your weakness. There is a blessing that will make you strong: Seek it and obtain it in the baptism with the Holy Ghost. Tarry ye until ye be endued with power from on high. "Ye shall receive power after that the Holy Ghost is come upon you."

KINGSWOOD, KY.

GATHERED ONE BY ONE

By REV. D. L. WALLACE

THE "home-going" of so many of our prominent men and women—husbands and wives—has brought over the writer a peculiar feeling that cannot be put into words, the culmination being upon the news of the death of our well-beloved sister in Christ, Mrs. Dr. B. F. Haynes.

No one has been nearer or sweeter in counsel; keener in sensing our sorrows, our perplexities, our burdens, and making them their own, than were Dr. and Mrs. Haynes. With Mrs. Wallace, we have been in their home in Kansas City when these heroes of faith "prayed the heavens open," helping us into clear light upon what was the way and will of the Lord in problems and perplexities we had mentioned to no human being (for they were ours only), but they were poured into the ears of the God of all grace—by these saints as though we had rehearsed all our thoughts and cares, and with an earnestness that made them seem actual sharers with us, lifted us into the very presence of Jehovah.

At one time, in their home in Nashville, when the Doctor's health was in jeopardy and that of Sister Haynes was none too good, we called to offer any possible consolation or comfort; they were each so concerned in the achievement of the church's purposes in which I was engaged that they forgot their own sufferings, giving as wholesome and godly counsel as has ever been mine to receive.

Of such "Fathers and mothers in Israel" we can but say: "These all died in faith . . . owning they were strangers and exiles upon earth . . . having no lasting city here below, but were seeking the City to come, that of the living God; the heavenly Jerusalem."

The death of Mrs. Mary T. Clink, too, so closely following that of her husband; and of numerous others whose obituaries have appeared in the *HERALD OF HOLINESS*, remind us of the words of Isaiah when writing what, to us, is a most graphic account of the end of the world and of the Resurrection (Chapters 24-27), for the comfort and encouragement of the heaven-bound pilgrims from this day down to that of Christ's coming again, interjected (27:12): "Until He come, ye shall be gathered one by one." Our margin would have it "gathered one to the other," as the golden grain is gleaned from the tares; as the choice fruit is hand-picked from among the culls. Even so hath He garnered these "the one to the other" in the City which hath

foundation and to the place prepared for them. As when wife greets husband; mother greets son or daughter from whom has been unwilling separation, so these have been hand-borne to the "Better-Country" to be forever with our Lord and loved ones.

The surviving soldiers of a certain battlefield refused to allow the names of their fallen comrades stricken from the regimental roster, and when at roll-call the names were mentioned there was the response "Dead on the field." Neither shall we allow the names and memories of these translated heroes effaced from our heart-roster; we'll answer to their oft remembrances "Dead on the field."

The late and venerated William Jennings Bryan, in his last written document made the classic statement that "Christ has made of death a narrow, star-lit strip between the fellowships of yesterday and the reunion of tomorrow."

I have read that along the shores of the Adriatic, when the even falls, the fishermen set their sails shoreward, and that upon the approach of darkness the wives of those who have not yet found mooring gather at the water's edge, kindle a fire for a beacon light, and with other loved ones from the home sing a verse of one of their fire-side songs. The zephyrs bear the song seaward until it falls upon the ear of the belated toiler, who, encouraged by the loving remembrance, catches up the refrain, then sings in response the second verse of the song, which, in due time reaches the watchers on the shore. The distance from the objective haven is measured by those waiting, by the time lapsing between the out-going and in-coming stanzas.

Our friends are fast gathering yonder. From the shore of that Home-Land in the Skies we seem to hear the song:

"No breaking heart is here,
No keen and thrilling pain,
No wasted cheek where the frequent tear
Hath rolled and left its stain."

"O friends of mortal years,
The trusted and the true,
Ye are watching still in the valley of tears,
But I wait to welcome you."

"Do I forget? Oh, no!
For memory's golden chain
Shall bind our hearts below
Till they meet to touch again."

And in response we sing again to them:

"Just a few more trials, just a few more tears,
Just a few more sorrows, just a few more fears,
Then we'll cast our anchor, never more to roam,
We will soon be over, we are almost home."

"Oh, how sweet it will be on that beautiful shore
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again."

SEATTLE, WASHINGTON.

THE PREACHER A PRISONER OF JESUS CHRIST

By V. MAY DORMAN

WHEN a girl of nineteen years, my attention was called to the sermon—what it represented, the courage put into the presentation of its truth, whether or not the preacher truckled, dodged, apologized for, or slighted the truth for which he stood, especially the unpleasant truths of sin and future punishment, and of holiness of heart as a second work of grace. My zeal and love for the truth were of a burning quality, and I could not help seeing. I saw, too, the harmful results of the slighting and dodging and my heart wept. "Courage is admired; fear never is. Courage is dignified; fear is repulsive." "Courage is the spice which is meant to keep life from corruption," and this is especially true of the life of the Church.

Today, Modernism has found its way into the Church, and is doing its destructive work, agitating and disquieting the Church, and damaging its spiritual life. But into one church its efforts and effects may not come—into the Church of the Nazarene, and the holiness churches throughout the land. Their leaders are prisoners of Jesus Christ.

The prisoner of Jesus Christ lives in a spiritually dynamic world. Every nerve is on the stretch for God. His responsibility is his response to God's call to be much alone with the Father that "he might hand God's Word to the people." Like Paul, he is set out for the defense of the Gospel, and not for the promulgation of his own acceptance of its truth. He is a prisoner, and as a prisoner, his defense of the gospel is not without that mysterious something which we call *unction*, described as "that contagious, indefinable state of the speaker's sensibilities combining deep conviction of the truth uttered, strong emotion, religious fervor and melting tenderness, which reaches its climax of persuasive energy only under the inspiration of the Spirit of God."

And, again like Paul, his defense is not without the exhortation which is with all long-suffering. Dr. Daniel Steele says of exhortation: "Exhortation is a higher gift than preaching. The preacher calmly inculcates the truth upon the intellect; the exhorter sways the sensibilities which lie nearer to the will, the executive power of the soul. It is greater to move than to teach. A candle can illumine a rock of flint, but only an anthracite blast furnace can melt it. Gospel preaching can be counterfeited. An unregenerate intellect, well read in theology and trained in rhetoric can preach a popular sermon; but exhortation cannot be imitated."

And his church, as a prisoner of Jesus Christ is a Spirit breathed, Spirit-moved, Spirit-filled church; not a church unborn and static, "wearing the livery of service, and having none of the joys of the daughters of God," but a dynamic church, living and growing, and true to the revelation given her. She is, moreover, a church of vision—a church raised to high spiritual power, showing a sin-cursed world, the Christ who is mighty to save from sin.

One has said, "We are but actors in a play, and of such sort as the author chooses, whether long or short. If it is his good pleasure to assign thee the part of a beggar, a cripple, a ruler, or a simple citizen, thine it is to play it fitly. For thy business is to act the part assigned thee well: to choose it is another's. Today, man's mind has supremacy over God's mind. God assigns man a part to play in this life, which part he is to believe and obey. But man chooses to revise the lines written for him by Jesus Christ, and believe only what "his small fraction of a brain" can accept. Therefore his preaching is "produced in its twilight instead of the meridian splendor of the Pentecost." He is acting the part of a cripple, the part of a Christian who has missed his way, and lost his vision. He is not a prisoner of Jesus Christ. "Woe unto them," says Ezekiel, "that see nothing! Woe unto the church that follows her own spirit, that saith, 'Thus saith the Lord,' when the Lord hath not spoken."

PASADENA, CALIF.

A SERMON OUTLINE

By EVANGELIST W. H. TULLIS

Scripture lesson: Amos 8:11-14.

TEXT: Blessed are they which do hunger and thirst after righteousness: for they shall be filled (Matt. 5:6).

I. What is soul hunger?

1. An awakened soul desiring God or more of God.
2. A sense of lack in the soul.

II. Only a few have soul hunger.

1. Many are satiated by the things of the world.
2. Many have trifled with sacred things until they have grieved the Holy Spirit away.

III. What produces soul hunger?

1. Preaching the gospel to men.
2. Offering Christian testimony.
3. Living an exemplary life before them.
4. The operation of the Holy Spirit.

IV. Significance of soul hunger.

1. One who has it is still savable.
2. One who has it is in danger and should move toward God at once.

V. Promise to those who have soul hunger.

They shall be filled.

COLFAX, WASH.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

IOWA DISTRICT N. Y. P. S.

Dear Iowa District N. Y. P. S. Members:

You can now read the report of the seventh week of the Iowa District N. Y. P. S. Bible Reading:

Society	No. Chap- Report-ers ing Read	Those Reading Chapters	Most Chapters
Bloomfield ...	5	87 Mrs. Glen Cameron...	40
Cedar Rapids	6	108 Rev. E. R. Borton...	46
Centerville		Received no report	
Chariton	4	182 Edith Williamson...	91
Council Bluffs	23	1,041 Glodene Oliphant...	319
Des Moines	17	1,504 Mariette Leeper...	432
Farmington	6	572 Even C. Humphrey...	410
Fr. Dodge	3	206 Mrs. David Edwards	144
Knowlton	10	263 Mrs. Celestia Davls.	67
Lacona		Received no report	
Montrose	3	300 Gertrude Knight...	230
Muscataine	27	1,689 Alvin Brown...	295
Oskaloosa	17	308 Mrs. Thos. M. Graves	55
Ottumwa		Received no report	
Sioux City	12	450 Goldie Couch	154
Webster City*	7	580 Blanche Van Devender	400
Webster City	7	606 Blanche Van Devender	294

Total147 7,896

*Report received too late for last week's report.

One president writes, "The Bible reading has certainly been a blessing to our young people. I feel that as a result they are daily gaining greater knowledge of God, and are becoming more firmly established in this way." Says another, "I love to read the Bible; it is good help for babes in Christ." And yet another writes, "I love to read the Bible better every time I read it, and I love Jesus best of all cause He was so good to leave the Good Book with us. I have been blessed through reading it, and want to read it more. Amen."

Enough chapters were read this week to equal reading the Bible through about 6½ times. Every book in the Bible was read by from one to forty-five persons. But one read Micah, and forty-five read in the Psalms. Three read in Jonah, fourteen in Proverbs, three in Daniel, seven in Genesis, and 10 in Exodus. Every book in the New Testament was read by from seven to fifteen persons. Ten read in Revelations, twelve in Hebrews, and thirteen in Acts.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

Yours reading the Bible more,

LITERATURE COMMITTEE.

Thomas M. Groves, Chairman.

ZONE SEVEN, WESTERN OKLAHOMA

Though God has never failed to abundantly bless our meetings as we have assembled from time to time as a zone organization, we feel that in many respects the Seventh Zone rally, which was held at Mangum on Thanksgiving Day, was the best that we have ever had.

The plan for the day's program was somewhat different from any we had ever used. With the idea that the local society would know more about the home talent than would the program committee, each society was asked to prepare a short program of their own selection. It was indeed gratifying the way they responded to this request.

In the morning session the Mangum and Spring Valley Societies rendered interesting programs that were thoroughly enjoyed by all. Brother E. L. Looman, pastor of the church at Hollis, brought the special message of the forenoon. His admonition to the young people was, build a castle in the air and then strive to see it materialized. The truths contained in that message should be thoroughly fixed in the heart of every young person who heard it.

Lunch was served in the basement of the church to more than one hundred people.

The afternoon session was opened at two o'clock by a devotional service led by Brother Whitlock, pastor of the Hobart church. Immediately following the devotional service the Hollis N. Y. P. S. presented a Thanksgiving play, "The Pilgrim Days," which was greatly appreciated by the entire Assembly. The Altus N. Y. P. S. rendered a program which was indeed good.

In the business session plans were made to better organize and carry on our work in the future, and the interest that is being taken by our dear pastors

is indeed to be appreciated. The next rally was decided to be held at Altus the last Saturday in February.

We were very agreeably surprised to have our dear Brother Snyder, District President, slip in upon us and climax the day's program with a rousing missionary talk which resulted in an offering of \$24.56.—Reporter.

THANKSGIVING RALLY

The N. Y. P. S. rally of Zone 2 of the Western Oklahoma District was held at Yale, Oklahoma, November 26, 1925. This was indeed a time of refreshing, every moment of it from the opening service to the benediction was enjoyed by all present. Morning service was conducted by Rev. McClure of Pawnee. This service was followed by an excellent dinner. In the afternoon Rev. L. A. Bolerjack, pastor of Cushing, gave a stirring address on Foreign Missions, and at the close of this address a march offering, amounting to \$16.00, was given for foreign missions.

The evening service opened with a short prayer-meeting conducted by Brother Tennon, which was followed by a good song service, after which Rev. W. F. Cleghorn brought a wonderful message on "Holy Ghost Baptism." At the close of this service three sought and found God in either pardon or sanctification. Special songs were sung throughout the day and were enjoyed by all. Truly this was the greatest rally the zone has ever had.—Ethel Skinner, Reporter.

WEST TULSA, OKLA.

Our West Tulsa N. Y. P. S. consists of about thirty members at present. We have just had our annual meeting, electing officers and committees for the coming year.

On November 8 our Society met and organized a gospel team for the purpose of holding meetings in different localities where it seems the gospel is needed most.

We thank the Lord for His many blessings and we are trusting in Him for greater victories during the coming year.—Lula Clark, Reporter.

COVERT, KANSAS

I feel that I should report for our N. Y. P. S. as we have not done so since organizing this last fall, or late summer.

About the middle of August Brother Holland London was here in a revival meeting and during this meeting organized a Young People's Society, putting A. L. Crane in as President. We organized with some thirty-one members, and at this time have near fifty, for which we are thankful and are praising Him. God seems to be blessing us in all of our regular services, and we do not have a "lazy" member in the entire organization. When we wish to put on something special, our young folks are there ready to help do the job, Hallelujah! We go out to our pastor's country preaching point and give him a boost occasionally, and now are planning some other special services which we are sure will prove a blessing to everyone.

While we are young and this is our first report, we suspect you will hear from Covert again in the near future.—Opal James, Corresponding Secretary.

Let us send your Christmas gifts direct to the recipient. Mail your card with order and we shall enclose it in the package or if you wish we shall furnish the card free of charge, adding your name with pen and ink. "Do-not-open-until-Christmas" labels will be put on the package if you wish. No extra charge for these little items of service.

NAZARENE PUBLISHING HOUSE

DISCUSSION OF N. Y. P. S. TOPIC FOR DECEMBER 20

By DONNELL J. SMITH

The Lord's Day

Gen. 2:2, 3; Ex. 20:8-10; Mat. 28:1-6; Acts 20:7.

Christianity has not only spirit, it has form. Jesus, who said to the woman by the well (John 4:23), "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth," also commanded men to be baptized, instituted the sacrament of the Lord's Supper and laid the foundation stones for the organization through which today his work is carried on. There is perchance no more important part in institutional Christianity than the Lord's Day. Without it institutional Christianity could not maintain itself. It would be difficult to conceive how the work of the Church and of the Kingdom could go forward if this day should be obliterated from our religious calendar.

We live in a day when system in connection with organization of the business world is recognized as something more than red tape. It has been humorously referred to as the little engine that pulls business over the hill. Business institutions continually refer their organization to experts, that check may be made upon all inefficient methods, leakage may be stopped and waste overcome. Certainly then, the Christian ought not to regard the life and the work which under Christ he has begun with any less seriousness or earnest desire for success than men regard other activities of their life.

Furthermore, in the great conflict now being waged between Christ and Satan, Good and Evil, Fundamentalism and Modernism, Orthodoxy and Heterodoxy, there is a concerted effort being made to take from Christianity the day that has long been sacred and instrumental in the achievement of such great good. The oft heard statement that every day must be sacred and holy can in no wise be made to conflict with a rightful observance of the Lord's Day. True, each day should be lived without sin, but the Lord's Day merits not only formal consideration, but a sacred and holy place in the life of every follower of Jesus Christ.

Also we are more and more made to realize that the great influx of foreign peoples who have no true regard for this day, has done much to encourage all manner of Sabbath desecration. Certain it is that every man, or woman, or young person, seeking to live a true Christian life stands confronted with the problem, "What shall I do with the Lord's Day?" We offer therefore in the discussion of the topic of this day a series of questions which we would suggest the leader give to different members of the society with the thought that they answer them in a minute or two of time, in the N. Y. P. S. service. The leader, we would suggest, should prepare an outline for an ideal Lord's Day. It may be well to conclude the service with some manner of a pledge on the part of the members and friends to the more faithful and devoted consecration of themselves and time to the Lord's Day.

1. Give the different names applied to this day, and state which you think from the scriptures would be the most proper name.
2. Why should we keep the first day of the week instead of the last day or some other day?
3. Are there any set rules as to how we should keep this day?
4. Do you think holiness young people should be marked by the manner in which they observe this day?
5. What forms of pleasure and recreation are consistent with the proper respect and use of this day?
6. What forms of business and labor are consistent with the proper respect and use of this day?
7. Should one's conversation and reading be any different on this day from other days?
8. Indicate some benefits to be derived by thoughtful observance of this day.
9. What with reference to the time of arising?
10. How much of the day would you suggest one devote for special personal devotion?
11. Is attendance upon the means of grace optional or obligatory in a rightful observance of this day?
12. Give some legitimate reasons for absenting oneself from services of the Lord's Day.
13. Indicate ways in which one may make the day count for others.

CHANGE OF ADDRESS

The address of Miss Gladys A. Beers, Treasurer of the General Nazarene Young People's Society, has been changed from 407 Patrick Street, to 205 Patrick Street, Berkley, Norfolk, Virginia. All local and District N. Y. P. S. Treasurers kindly note this change.—D. Shelby Corlett.

The Sunday School Lesson, December 20

By M. EMILY ELLYSON

LESSON SUBJECT: The Visit of the Wise Men.
LESSON TEXT: Matt. 2:1-12.

GOLDEN TEXT: For unto you is born this day in the city of David a Saviour which is Christ the Lord (Luke 2:11).

PROFANE history records the birth of many distinguished babies, some of whom came to years of manhood or womanhood, entered into the activities of national life and blessed the nations under whose protecting government they first saw light. In such instances the people have rejoiced, and these babes, grown up, have been considered the benefactors of the nation. Others toward whose birth a kingdom of people have looked eagerly and with great hope only to realize sorrow and disappointment, sometimes by the untimely death of the infant so much desired, and sometimes by the traits of character manifested as it came on to maturity showing his or her inadequacy to meet the exigencies of national life in a masterful way.

The birth of any child is a wonderful incident, for its life is enshrouded in mystery. Who can know the possibilities wrapped up in one of these little immortal spirits? Who can narrate the events of one such little life and know the path those tiny feet must tread ere it reaches the end of the way? Ah, these new personalities that come into our hearts and homes and lives, these baby beginnings so small they seem, and yet invested with an untold wealth of influence that will bless or mar the world into which they come.

But the great exceptional birth in all history is the story that constitutes the lesson of this week, the Birth of Christ. When we consider how long ago it was resolved upon, how constantly cherished, how carefully provided for, how marvelously prophesied and fulfilled, it must be an evidence to us of the gracious desire and interest of God in the human race, in their utter helplessness to lift themselves out of their degradation or transform their lives. The human race had no power within itself to give birth to a Savior who could "save his people from their sins." Therefore, God intervenes with such an object in view, even the salvation of the race. Christ is the only man born with a special mission in relation to sin. Every other man since Adam was born in sin, but Christ was born to destroy its power. The Babe of this story is most exceptional, He is a child by Himself. The very name He bears is proof that this is true,—"Emmanuel," that is, "God with us."

But most of this lesson has to do with the visit of the wise men from the East. Let us then note some truths contained in this story. We have here the first indication of the coming fulfillment of the gracious promises of God toward the Gentile world. Christ was not recognized in Bethlehem by His countrymen, but these strangers recognize Him and in worship bow before Him. This was a token of what afterward would come to pass, the Jews rejecting Him and the Gentiles receiving Him. We note also the beautiful harmony between the place where they found Him and He who was born there. Bethlehem means the "house of bread," and Christ is "the bread of life." These Magi came to the house of bread to find the bread of life.

Again, we note that these Far Eastern stran-

gers received guidance in their long, arduous journey which was beset with many difficulties. But the faith by which they were inspired to go, surmounted all. God will not withhold guidance from any who sincerely desire to direct their steps to Christ. If ordinary means are not sufficient, extraordinary means will be employed. If men do not succeed in finding the Savior it is certainly not for want of the "star." We note the inquiry of the wise men was for "He that is born king of the Jews." Where is He? they ask. Faith will hazard all to find Christ. These men confess Him with the danger of losing their lives, for to be born king of the Jews and to ask for Him in Jerusalem, when and where Herod was reigning, and they strangers in the country, was indeed a dangerous act. But faith in Christ and love to Him will spare no pains to find Him.

The reason they gave for their coming was that they might "worship him." This was more than civil homage. It undoubtedly had reference to the spiritual dignity of the Holy Child, for when they saw the young child and His mother they fell down and worshipped Him. Their knees, their hands, and their ups are all employed, for they had found Him, the King whom they sought.

Next in significance are their gifts. These things that they brought from afar might be concealed from others, but they are opened for Him. These gifts were the peculiar treasures of kings (Eccl. 2:9). The Queen of Sheba brought her gifts to Solomon, and much evidence is afforded thereby of his reputation and power. But this Queen's homage was paid to one who, in the ripeness of age, was seated upon the throne of David, his father. The homage paid in the story of our lesson was to an infant in arms, who was hid in a dwelling which had to be pointed out to eyes that had been looking for it for months. It spoke therefore with even louder voice and greater accentuation of meaning. It showed that Jesus in obscurity was felt to be greater far than even Solomon in his glory, and this Son of David even in His infancy was far above the other on His throne. These wise men had no greater joy than in emptying themselves of their treasures and bestowing them in humblest adoration upon Him. We sometimes read of consecration to a cause, such as justice or freedom, and there may be consecration to an idea, but never does consecration take so noble a form as when a young man or woman prostrates him or herself before the feet of the Savior, and offers to Him in their prime the fullness of all their powers.

Let us note in closing the exceeding watchfulness of God's care over the Magi. How he warns them of Herod! How precious their lives are in His sight! His care over that Holy Babe, noting its peril! Giving time for escape by sending the wise men home by another way and not back to the crafty Herod. It is safe to wait for the Lord in all things and to attend to His providences, for any place, if God send us there, and if Christ be in our company, is good. Even Egypt sheltered our Savior from His enemies, and gave Him room and time to grow. In due time He came out of Egypt, and opened the way for all men to come out of the Egypt of sin, and sorrow, and slavery, into the righteousness and joy and liberty of the children of God.

E. W. Wells, evangelist, San Antonio District; Dr. J. W. Goodwin, General Superintendent; Rev. C. C. Cluck, pastor at Texarkana, Texas; Rev. W. H. Phillips, pastor at Hamlin, Texas, Hamlin District; Dr. J. W. Goodwin again filled the pulpit Sunday morning with an unctuous message; and again Sunday night.

The opening services of the Assembly will not be forgotten soon. The different speakers of McKinney spoke many words of commendation for the Church of the Nazarene. Honorable Wallace Hughton, representing the Chamber of Commerce gave the welcome address. Mayor Tom W. Perkins, assisted by Will J. Rhea, spoke in behalf of the city of McKinney. Representing the Pastors Association Dr. Mood spoke along the lines of a deeper spirituality and the need of an old-time revival. The response was given by Dr. J. W. Goodwin. Almost all the speakers remarked upon the fact that the entire world was in distress and needed a world-wide revival of the old time type. In the midst of the speaking District Superintendent Box called Johnnie J. Douglas and wife to the platform and they sang "The Old-Fashioned Meeting" with unctious while the Assembly took a little time to shout and praise the Lord.

Rev. J. W. Bost, the former District Superintendent, was re-elected. Rev. F. E. Wiscse was again elected to the office of Secretary and Treasurer.

The progress of the District this year showed that pastors and churches had been on the work with whole hearted service. The pastors returned to their churches greatly encouraged to push forward the cause of holiness as never before.

MRS. MINNIE PIERCE, Reporter.

THREE DAYS IN TAIMINGFU

By J. E. BATES

Truly these are busy days at the headquarters station in Taimingfu, China. After the close of the Council and the visiting of two of our main stations, Cheng An and Kuang Ping Fu, we came back for three days to Taimingfu. For those three days we had planned a very full schedule.

On the morning of the first day we met at nine o'clock for the organization of the China Auxiliary Council. We had invited all the ministers and Sunday School Superintendents and Presidents of Young People's Societies to meet with us. We had about forty preachers and not a few of the Sunday School Superintendents and Young People's Superintendents. We tried to impress on them the object of the church and the fact that we were not here as a mission simply to be carrying on the work for the sake of work, but we were here to bring the gospel to the Chinese. After doing our best to bring the message to their hearts, we proceeded to the organization, which is simply an auxiliary to our Mission Council and has no authority in the way of licensing preachers or anything of that kind, but is a meeting which we expect to hold annually to which we will invite representatives from our churches and we will have papers read and preaching by the native workers, and we hope through it to be able to bring great blessing to the hearts of our people. We feel it will be a tie with those of our workers who are out in the more secluded places and will furnish them an opportunity to get together once a year which will be of great value to them.

We have elected a District Board of Examiners who will examine the preachers from year to year and advance them in the course of study. We had thirty-five ministers who are to be licensed by their local church boards and pursue the course of study required for ordination.

The afternoon was taken up with examination of candidates for baptism and there was a great crowd of people who had come from the outstations surrounding Taimingfu and waited patiently during the afternoon when they should be called before the missionaries for examination.

On Saturday morning was held graduation exercises for our schools. At this time God especially poured out His blessing upon us as we endeavored to speak to them on the value of Christian education. There were seventy-nine graduated from the three schools, namely, the Boys' School, Girls' School and High School. It is not our purpose to do a general line of educational work in China, but we have found it necessary here as in the homeland to train our workers and it seems that the earlier we get them the better workers they make. We are endeavoring from childhood to train them in the things of God along with their education, so that they may be rooted and grounded in Christ. There were a number of very bright pupils in our graduating classes, some of whom will continue their studies in the higher grades and some of whom went into our Training School to get training for immediate Christian service.

DALLAS DISTRICT ASSEMBLY

The Seventeenth Annual Assembly of the Dallas District convened October 28 to November 1 at McKinney, Texas, with Dr. J. W. Goodwin, General Superintendent, presiding. His opening exhortation, "Let this mind be in you," was timely and helpful and made an impression that will be lasting. From start to the close the Assembly was declared to be one of the best in many respects. A most beautiful spirit of harmony that prevailed throughout the Assembly was felt by everyone.

There were a great many visitors present: Rev. Allie Irick, District Superintendent, and Sister Emma Irick, District Evangelist, of the Hamlin District; Prof. A. K. Bracken and the Male Quartet from Bethany-Penel College; Dr. W. D. McGraw, Northern California; Rev. E. W. Wells, San Antonio District; Rev. Frank Farmer, Alabama Dis-

trict; Rev. B. F. Pritchett, pastor M. E. church, South, Bonham, Texas; Rev. W. H. Phillips, Hamlin District; Rev. W. S. Bond, Congregational Methodist, Dallas, Texas; Rev. J. P. Roberts and wife, Superintendents Rest Cottage, Pilot Point, Texas, and also of the Hamlin District; Rev. C. P. Roberts, Michigan; Rev. E. J. Fleming, General Secretary, Kansas City, Mo.; and Rev. H. B. Walker of the Eastern Oklahoma District. These visitors were made to feel very much at home—the things especially Rev. E. J. Fleming had to say as General Secretary, were helpful and aided the committees in making their reports.

The evangelistic services were times of refreshing from the presence of the Lord. God moved upon the different preachers from night to night. Commencing with the first night and each night following the preachers were as follows: Rev. P. L. Pierce, pastor, First Church, Dallas, Texas; Rev.

In the afternoon was a time which will not soon be forgotten by those of us who were privileged to attend, when Brother Smith, the President of our Council, baptized thirty-five persons by sprinkling and forty-eight by immersion. They ranged in age from childhood up to old men and women and it was a blessing to see them as they came from the service with their faces shining, recognizing that they had forever severed their connection with heathenism and identified themselves with the Christian religion. Our Lord in a marvellous way poured out His Spirit upon them.

On Sunday morning, the last day, we met for worship and the auditorium was crowded with people, most of them were our Christians living either in Tamingfu or in some of the outstations, but in the congregation were not a few people who were hearing the message of Christ for the first time in their lives, and it was a blessing to see their faces as they listened attentively to the story of the Cross and heard for the first time that Jesus had come to save them from their sins.

In the afternoon we planned an ordination service and you wonder for whom the service was planned, but at the meeting of the Council it had been voted that a Brother Ma, a Chinese man who had been with us since the beginning of our work, should be ordained as an elder, and while Brothers Kinne, Osborn, Deale and Smith, all elders in the Church of the Nazarene, read the scripture, we stood with bowed heads before the altar with all of the missionaries gathered around and a number of Chinese preachers, and we tried to impress on our brother the fact that he was entering into a new era in his life and he was now, as an ordained minister, entering into a relation with the Church of the Nazarene which he had hitherto never known. We feel God helped us in bringing the message and we are sure that God directed it to his soul. As we bowed with our hands upon the Bible, engaged in the sacred service of the ordination, God came in a marvellous way and touched our hearts and made us all to feel that we were in divine order. We feel that those three days and the duties transacted during those three days, were wonderful days and that God alone can know of their value to our work and that throughout eternity men's hearts will be made glad as a result of those days.

It would be hard for us to describe to you in any words which we might use the work which is being done by our missionaries in China. We hope in the near future to give you some idea of the work in the outstations for it has been our privilege to visit a number of them, and in the four days of outstation visiting, we preached to not less than five thousand people, hundreds of whom had never heard the story of Jesus and His love, and to look into their faces as they heard for the first time that Christ could save them, truly made our hearts glad that back yonder in those earlier years we had said "yes" to God. We call on all the readers of the HERALD of HOLINESS to pray for us in this needy field. We are not asking for your sympathy, but we do want your co-operation and prayers and we pledge you that we shall spare nothing, neither time nor energy, for the giving of the gospel to these people to whom you have sent us.

MISSISSIPPI DISTRICT

Since our Assembly we have organized a church in the city of Columbus, Miss., and the outlook there is fine for a good, strong church. Brother Bustin, a young man who has been a student in Trevecca College for the last two years, is in charge, and he is a wonderful boy. He lives on his knees and when he comes forth from prayer, he comes believing. The people in Columbus are delighted with him. Columbus is a nice city, composed of a very high class people, and the building of the Church of the Nazarene there is the best we have in the state, and we have some great, true people, who are really Nazarenes at heart as well as in name. They owe only \$400.00 on their church building, and they will have no trouble in paying that out. The Hattiesburg church also has their lot paid for, and a letter from Brother Redford, the wide awake, hustling young pastor, says they are going right ahead to build, and he is delighted with the progress thus far. Also our church in the city of Laurel has their lot paid for, and Brother Milligan says they will build during the year. Brother Milligan is handicapped somewhat on account of having to work most of his time outside of his pastorate. No pastor can hope to accomplish very much, while giving most of his time to outside employment. Of course he can preach every Sunday, but there is certainly a great difference between going into the pulpit from the shop or office, and going there from the study and closet of prayer. I

am now visiting the churches; have just visited the church at Mathiston where we have a beautiful church building, purchased and paid for by the Buckingham alone. The Buckingham are among the first families of that splendid little town of some five hundred or six hundred people, with two railroads, three churches, a college and a good city school. We have only three members residing in the city, but since they are such noble people, self-sacrificing, and hold the confidence of all the people, we have an even chance to build up a good, strong church there. I think Brother Bustin, our young pastor at Columbus, will devote one-fourth of his time there, and will get someone else to fill his appointment in Columbus on that day, and Mathiston church will come this year sure. Brother John Saxon, our noble pastor in Memphis, held a meeting there recently, and while there were no professions nor additions to the church, they had a good meeting, which was an encouragement to every one. They were delighted with his preaching. We hope to have General Superintendent Williams there for a meeting during the year, as every one there is anxious for him to hold a meeting.

We will have Rev. Bud Robinson in our District during the last three weeks of January, and everybody is now looking forward to that. It is safe to say that the Mississippi District is on a higher plane of progress than ever before, and this year promises to be the best year in her history.

R. H. M. WATSON, District Superintendent.

NEWS NOTES FROM THE MINNEAPOLIS DISTRICT

At Dawson, Minn., an effort is on foot, led by Brother A. G. Dahl, to organize a church. Brother Dahl is a zealous lover of Jesus and holiness, and preaches in a local way.

The Jamestown, N. D., church now heads the list on the District for Sunday school attendance. Dr. W. C. Nolte is the efficient superintendent, and boasts an enrollment of a hundred and ninety. Pastor G. A. Finch is finishing a most blessed pastorate there. He is a most successful church leader.

At Bethel church, near Edmunds, N. D., Pastor J. W. Youngblood is leading a discouraged people to a gracious degree of achievement. Two new preaching places have been opened, and revival work planned. They hope soon to enter the town of Pingree.

Robinson, N. D., has a faithful band led by Brother and Sister Elliott. The excitement over the possible discovery of petroleum is putting Robinson on the map for speculators and sight seers. They claim that they have found a well there that runs high test gasoline, right from the ground. We know a better well than that—one that runs high test salvation right into one's heart. They have that sort of a well in Robinson in the Church of the Nazarene there.

Salvation is rolling in billows at Tuttle, N. D., and in that vicinity. Brother A. N. Bickmore is the pastor. He still operates a big farm, and preaches full salvation, but will soon leave the material soil to cultivate the spiritual land. In company with Evangelists Sorensen and Ax they are witnessing a gracious revival at Pleasant Hill north of Tuttle about ten miles. All three of these men are Spirit-filled soul winners.

Hecla, S. D., is getting onto its feet as never before. Brother J. W. Hilborn is establishing the faith there in a winsome way.

A church at Mandan, N. D., is assured under the leadership of R. L. Hobza. Already he has opened a preaching place in the capital city of the state, Bismarck. He has also done some evangelizing at Flasher, N. D. There he preached in a Congregational church, with a Presbyterian to lead the singing, some earnest Methodists and Baptists to shout him on, and saw seekers of full salvation.

At Dickinson, Pastor Julius Miller and the saints there are finishing their beautiful building, and planning for a great awakening. Brother Miller

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cannot put up with anything less. The next year's Assembly is to be held there, and they are getting ready for the greatest gathering that the Missouri slope region has ever seen. Dickinson is "out where the west begins."

Pastor Porter and the Rainy Butte saints are planning a descent on the town of New England, N. D. This town boasts of being the greatest center for wheat shipment in the wheat belt. They propose to start a Church of the Nazarene there, and make it famous for salvation. They also have their eyes on Mott, N. D. Its enemies say that "Mott's the spot that God forgot." The Nazarenes out that way propose to make it read "Mott will know where grace doth flow."

The church at Regent is surely reviving under the care of Pastor J. F. Wheeler. He recently added six to his membership, and will evangelize in several schoolhouses round about. He also aims to unite with the Rainy Butte people in their attack on New England and Mott. J. G. M.

REVIVAL AND CHURCH NEWS

EVANGELIST DELLA B. STRETCH—"My husband, M. E. Stretch, and I traveled together thirty-eight years, doing evangelistic work. He left me August 1 for his heavenly home. I came to Oil City, Pa., November 6, and began my first meeting without him. Expect to continue this line of work for God and lost souls as doors may open to me. Pray for me."

PASTORS L. D. AND CORA THOMAS—"October 15 we began to wage war on sin and the Devil with our dearly beloved Brother C. J. Garrett of Ottawa, Kans., as evangelist, who did some as great preaching as we have been privileged to enjoy. The Lord truly did come down and help him preach the gospel without fear or favor. Also, Miss Elsie Snowbarger of Sylvia, Kans., did the special singing, which was truly special. The Lord wonderfully used this precious child of grace in an unusual way and everybody learned to love her in the short time she was here. In the three weeks and a half there were seventy souls bowed at our altars and many of this number found the Lord-precious to their hearts. Also, Miss Lillian Cole, our returned missionary just fresh from the mission field in Africa, was with us the last Sunday afternoon service, and gave us a wonderful message concerning her labors while on the field, and after her message Brother Garrett raised in a few minutes in cash and pledges \$62.00 for foreign interests. The last Sunday was the greatest of all. In the morning service the saints shouted because of the presence of the Lord while Brother Garrett preached clear out of himself on the holiness of God. The meeting was well taken care of financially and our people gave liberally of their means. The church here is growing rapidly and catching the spirit of Nazarenism. Our obligations are all up to date, and we owe no man anything but to love one another out of a pure heart fervently. Several are looking our way for membership."

EVANGELIST LUM JONES—"The longest sermon I ever preached was something over thirty miles long. I was on the train and it was moving. But the longest revival I have had the privilege of holding was 2,250 miles long. Prof. L. C. Messer and the writer left Providence, R. I., about twelve Sunday night, October 25, and drove to Dover, N. J., for a Monday night service with our church. The Lord gave us a great time, two prayed through and we had a shouting time. Rev. Trevor Gray is the pastor of this new church. He is a great man and has a great church. They are doing things in Dover. We left Dover Tuesday morning for Rochester, N. Y., where Rev. Forcay is the pastor. Brother Forcay had arranged to have the service in the German Methodist church whose pastor is a holiness man. God gave us a great time. Big crowds and several in the altar. Prof. Messer sang, I preached, the Lord blessed. I believe if Brother Forcay stays in this great city he will build something for the Nazarenes worth while. We drove to New Castle, Pa., Wednesday night where we were to hold a week-end convention, with this great new church of ours. Rev. G. H. Rowe, who was pastor in Brooklyn, N. Y., is the pastor in New Castle. Brother Rowe is a whole team within himself. He had things red

hot, so we had a revival indeed, closing up Sunday night, with ten testifying that they prayed through the last night. After preaching four times in New Castle on Sunday we left after service and drove to Toledo, Ohio, for Monday night. Here Rev. J. C. Walker is the pastor. We had a good service but no one prayed through, yet God met with us. It seemed that they enjoyed the service. The possibilities for the Nazarenes are great in this city, and if we will have the Holy Ghost fire, more than two churches can be had in Toledo. Our next stop was Wednesday night in Rock Island, Ill., with our wide awake pastor, Rev. E. W. Larrabee. The night was rainy and bad but we had a good crowd and one got through. With men like this pastor, we cannot help but win. Thursday morning, November 5, we crossed the river to the Iowa side, for Des Moines, Iowa. Here is where we took the bitter with the sweet. We were four hours making thirty-eight miles—mud, mud. We kept our religion! I stopped off in Iowa City and took the train to Des Moines. Sister Agnes Frye, the pastor, had a full house, and the Lord gave us a great service. Two prayed through. Des Moines has a great church. On the night of November 6 we were in Council Bluffs, Iowa, where Rev. C. E. Ryder is the pastor. Brother Ryder had a full house, and the Lord gave us a great service. We had nine that prayed through to victory and we had a shouting time. But you see the Aycocks had just closed their meeting on the Sunday before. Council Bluffs has a great church and people. And the pastor—well, Brother Ryder will make it anywhere. Sister Meade from Omaha, the pastor, was with us. On Saturday we came to our destination, Hastings, Nebr., and were ready to open up Sunday morning. Rev. E. C. Cain, my old friend, is pastor. We have been here one week, and have had 117 in the altar, counting them just as they came."

HERALD OF HOLINESS SUBSCRIPTIONS RECEIVED—
From Pastors: D. I. Vanderpool, 149; Frank Watkin, 52; J. P. Ingle, 4; R. L. Wisler, 6; Ethel Barham, 2; R. V. Starr, 13; J. A. McNatt, 5; G. S. Hunt, 4; A. L. Emmert, 10; Chas. E. Carmony, 8; Arthur A. Miller, 4; M. C. Campbell, 3; Chas. Hanks, 5; A. F. Daniels, 3; J. J. Gough, 11; C. P. Ellis, 3; C. E. Herrell, 4; J. L. Southall, 4; C. W. Griffin, 6; Frank Whitford, 8; Lillian Wilson, 5; R. W. Hertenstein, 31; Edna Wells Hoke, 5; R. L. Rich, 34; I. F. Roddifer, 10; G. W. Cornelius, 3; Felix Graham, 4; W. J. Bell, 4; Howard Paschal, 118; W. H. Parker, 28; N. J. Houk, 3; M. F. Grose, 49; J. L. Long, 3; J. H. Thompson, 4; Albert Williams, 6. *From Evangelists:* C. A. Strait, 5; Oscar Hudson, 10; Lawrence Reed, 10; V. W. Littrell, 10; E. C. Allen, 5; M. M. Bussey, 3; District Superintendent Gibson, 20; Bud Robinson, 25; D. Y. Dale, 7; J. E. Redmon, 5; Theo Elsner, 53; W. R. Cain, 7; Mertie E. Hooker, 4; Harry A. Boone, 3; A. F. Balsmeier, 5; Mack Anderson, 3; C. C. Chatfield, 32. *From Others:* Lloyd Ogden, 3; Mrs. N. A. Pierson, 4; Alma Anderson, 3; Lillian E. Johnson, 6; Harold Taylor, 18.

EVANGELIST HOWARD W. SWEETEN—"Just closed a fine meeting in our South Bend, Ind., church with the pastor, Rev. L. W. Collar. Some of as bright and clear cases of a supernatural transformation as one would ask to see took place in this campaign. Thursday a nice class of new members were taken into the church with more to follow. Finances came easy, not a single service being marred by the begging for money. In addition to the evangelist being well taken care of, a nice love offering of \$75.00 was given to the pastor. Thirty-three subscriptions were taken for the **HERALD OF HOLINESS**. The people here are behind their new pastor to a man, and are getting a vision for greater things in this fast growing city of great opportunity. May the dear Lord abundantly bless their labors and crown them with that degree of success that will be abundantly above what we are able to ask or think. Amen."

EVANGELIST W. H. HUDGINS—"I came to the New York District in June. My first meeting was at Lowville. God gave us a splendid meeting. We are organizing a church of sixteen members. We then moved our tent to Barnes Corners. The Holy Ghost was faithful to His office work in convicting, saving and sanctifying precious souls. Next place

SPECIAL INTRODUCTION



comes full fledged and whole hearted with a real Nazarene vision. He is a native of North Carolina and a graduate from Guilford College. He began his evangelistic career with Fred DeWeerd and D. G. Hodgin as a pioneer preacher in the Holiness Movement in North Carolina.

He went as a missionary to the West Indies and South America in 1907, helping to organize four missions on the Isthmus of Panama where he remained as pastor for some time. Brother Nelson was District Superintendent of the Pilgrim Holiness church in the Southern District for five years. He has probably opened up more holiness churches than any other one man in his District. He was the first manager of the printing business of his church as well as editor of the official paper of his church for nearly two years.

He has pioneered, evangelized, pastored and taught. He has been a member of the General Council and Missionary Board and filled many other prominent offices in the church. Brother Nelson is now in evangelistic work and will be a blessing to any church. Let's keep him busy among our people. He will be a great help and blessing to our work in the Carolinas for he has a strong following through the South and East among the holiness people. If you want a good, sound, sane, sensible, Spirit-filled evangelist, slate him up. He is one of us. Write him at 832 Worth Ave., Greensboro, N. C.—Chas. M. Harrison.

was Hillsboro, where we had another good meeting. A number prayed through to blessed blood bought victory. The last tent meeting for the District was held at Ogdensburg. God graciously led the host to certain victory and from this meeting another Church of the Nazarene organization has been effected. I then joined the Suffield party and went over into Canada for a camp. God gave such wondrous victory. There were quite a number that were either saved or sanctified. From Canada, I went to Virginia and had a splendid meeting. Next place was Hogue, N. Y., with the Wesleyan Methodist. We had a good time there, a goodly number were saved, reclaimed, or sanctified. We are now at Horicon. The Lord is blessing. Last night there were thirteen at the altar, seven saved, one sanctified and the end is not yet, praise the Lord forever."

PASTOR MILLCENT KLEE, THE PLAINS, OHIO—"Since coming here God has been blessing and there has been a continual development in all departments. Our Sunday school, under Mrs. Carrie Channel as superintendent, is growing. Sunday, November 15, was rally day. Our goal was one hundred and we exceeded that by thirteen. Our young people's class was just existing with about three members and now it has passed the twenty mark. We have begun a Cradle Roll department with Mrs. Walter Wharton as superintendent. Our Sunday services are becoming more interesting and

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the church is usually well filled at the night service. Our new District Superintendent was recently with us and brought us a very inspiring message."

LOVELAND, COLO.—"Just closed a three weeks' meeting with our dear Brother Frank Ashba of Boulder. Brother Ashba just came to us from the Friend's church. He has had a wide experience both as pastor and evangelist. He is as straight as a line in theology, fair, loving and kind, but as uncompromising as Paul. Anyone wanting a good, reliable evangelist will not find a better man. Thirty-two or thirty-four were at the altar and really prayed through, but Brother Ashba's greatest work with us was getting the church in its place, which we believe will mean a continual growth."—Frank R. Sterling, Pastor.

PASTOR FLORA M. BARDWELL, AVON PARK, FLA.—"Came from Princeton, Florida, church after District Assembly, to pastor this little flock of twelve, a newly organized church. A more self-sacrificing people it is hard to find. We have paid \$1,200.00 for three lots in a splendid location, and expect to build a tabernacle very soon. We are praying down a Holy Ghost revival. With the help of the Lord we mean to plant holiness in this money-mad, pleasure-seeking place. Pray for us."

EVANGELIST B. F. HARRIS—"I am in a meeting at Altoga, Texas, with Rev. J. A. Sharp and Jack Carter and wife as co-workers. Meeting starting off good, large congregations, good interest. We have no church here, but some of the saints from Princeton and Valdosta are helping us push the battle. I am now in the evangelistic work and if I can be of service to you write me at my home address, 216 E. Brocket St., Sherman, Texas."

EVANGELIST T. S. MASHBURN—"Since giving our last report we left Franklin, N. C., and attended the District Assembly at Columbus, Ga. Truly this was a treat to us to be permitted to see Dr. Reynolds, Brothers Anderson, Chalfant, Hooker and Watson; then, top, the meeting of so many pastors, evangelists and workers in our dear Nazarene family, all in such perfect unity of spirit, and oneness of purpose, in sticking to our job of preaching second blessing holiness to the ends of the earth. Now by what seems to be God's will, and sanction of the Assembly we are in charge of a little church with ten members known as Mt. Carmel and located on top of Lookout mountain, thirty miles from Chattanooga, Tenn., and twelve miles from Chickamauga, Ga. Now, we are told that there is a great opportunity here for us to reach out into a needy field for our work and we purpose to do so by the help of Elijah's God. O, we must have a tent. Rev. J. A. Massey and Rev. P. A. Kaig are both elders, and we have some good help in young people, and we want to start on time when spring opens and do a lot of tent work. Do pray much for us, as we shall fail without prayer. Our first service Sunday, Nov. 22, was good, in face of bad weather conditions, and we unanimously agreed to start at once, a revival meeting. A new highway is now under construction, passing by our church door, and land is fast mounting high in price. New people, and many improvements are coming this way, so it is said, and thank God, the highway of holiness is now here, and some folks are traveling on this, the most beautiful of all roads."

WICHITA, KANS.—"The home missionary society of the Church of the Nazarene of Wichita, Kans., would like to have it known through the **HERALD OF HOLINESS** what we are doing. We organized last month. We are sewing and caring for needy folk. In October we gave clothing to the amount of \$27.30. In November more than \$63.25, making a total of \$90.55. At present about ten families have been cared for. If any preachers are doing pioneering work and need help please let us know and there will not be any publicity of it. We also have one appointed to go into bereaved homes. We know seeing after those in need pleases the Lord. Matthew 25:35-40."—Mrs. Alice Needham, Corresponding Secretary.

PASTOR A. C. MIZZ, BRUSH, COLO.—"We arrived here August 5, 1925, and the blessing of God has been wonderfully upon us ever since our arrival.

The church was somewhat discouraged, owing to the fact they had been without a pastor for some weeks, but when we came in and went to preaching the old rugged truths of the Bible, the spiritual tide began to rise and we have been having great times. We just closed a great revival with Rev. J. H. Crawford as evangelist. Not so great in number of souls saved and sanctified but in depth of the work of grace wrought in the hearts of those who sought and found pardon and purity. We had about nineteen professions. Brother Crawford is about the clearest cut Bible holiness preacher we have ever worked with, and he believes in tarrying till the real fire falls from heaven and the seeker has the evidence in his soul. The church here is wonderfully built up and we are looking forward to great times in the Lord. We have our church well along toward completion and expect to dedicate it in the near future. In the three and one-half months we have been here we have paid up the District and General budget, raised nearly money enough to finish the church, the pastor's salary is being paid regularly and in full each week, and the outlook for a real Church of the Nazarene at Brush was never better. Praise the Lord forever. Amen."

PASTOR W. P. SIBLEY, JESTER, OKLA.—"We have entered the pastoral charge at Jester for the second year. We feel our work is on the upward move since the Western Oklahoma Assembly, which convened at Bethany, Okla., October 27-31. It was great in every way. We are expecting great things from the hand of our God. We took in two members on last Sunday, which makes our roll even forty, but each is a loyal Nazarene. Our Sunday school is moving off under new inspiration. We have organized a Bible study class and mean to get much good from it, using Brother McConnell's book, "The Book's Own Story," as text in connection with the Bible. Our N. Y. P. S. is taking on new courage and programs are interesting, especially the foreign missionary programs. The regular services are good, and many times have seekers at the altar. We mean to make this year our very best for the Church of the Nazarene and the cause of God."

PASTOR R. L. MORGAN, HOOPESTON, ILL.—"Just after our Assembly I came here, held a tentmeeting which resulted in a good revival, so we built a good tabernacle 28 x 64 and organized a church. We have had services five Sundays, and have fifty-nine members, and ninety out to Sunday school last Sunday. We organized a Y. P. S. which started last Sunday. I believe I can say I have never found more loyal, sacrificing people. Some of our people drive eighty miles during the Sabbath to be at both services. They are looking after their pastor in first class style. After six years of traveling away from home, most of the time living in a suitcase, I feel God would have me pastor this good people. We have been with the Church of the Nazarene eleven years, and in that time God has helped us to buy and build churches or tabernacles and organize forty-one churches, twelve of these in the last three and one-half years. We have moved our family to

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this place, and have started in for a victorious year. We open a revival December 6 with Mr. and Mrs. Kirby Fields in charge of the music. We give God all honor and praise. We covet your prayers for a revival."

PASTOR ELMER POOLE, EMPORIA, KANS.—"We wish to report victory for the work here. We recently closed a five weeks' meeting with Brother E. C. Allen as the evangelist. His burning messages of truth, which were given in a spirit of love, reached the hearts of the people, about forty bowing at the altar for pardon, reclamation or sanctification. The church caught a greater vision of the work and its responsibility in this place. A good offering was given to the evangelist and a love offering for the pastor, in addition to donations of about \$40.00, which were brought in to feed the evangelist and pastor's family during the meeting. We expect to press the battle till Jesus comes."

PASTOR O. W. WALTZ, KENNEWICK, WASH.—"Just closed a good meeting with Evangelist Lewis Hall of Nampa, Idaho. The opening night Bud Robinson and the Wells party preached and sang to a packed house. People came a distance of eighty-six miles and it was a great service. From then on Rev. Hall preached and Mrs. Waltz sang special solos. After a night of prayer, the break came and many souls found God for pardon or purity. A good offering for evangelist, suit for pastor and love offering for Mrs. Waltz were greatly appreciated. Several substantial members were received. The HERALD OF HOLINESS was placed in some new homes. Brother Hall gave us a good meeting. He is a fearless, loving minister, and a man who prays until God gives the message needed. Pray for the work here."

PASTOR JOHN CRIDER, FRESNO, OHIO—"We took charge of work here May 10 at close of last Assembly. The battle has been hard on this frontier, but the harder the battle the greater the victory. Held special meetings in July with the Rev. and Mrs. C. C. Chatfield of Hamilton, Ohio, as the evangelists in charge. It would be needless to say to those who have heard Brother and Sister Chatfield that their preaching and singing were unctonized by the Holy Ghost sent down from heaven, and great conviction settled down upon the well attended services from night to night. While there were only thirty some souls at the altar during the meetings, much good was accomplished, prejudices broken down, hearts of the outside people greatly won. We are now praying and providing for a special meeting to be held the first of the year. We have thirty members enrolled here, which are made up of good farmer folk, who love the up-to-date religion but in the 'Old Time Way.' We have a fine organization of young people (N. Y. P. S.) who are determined to keep spiritual and grow in grace, which was organized during the Chatfield meetings. Our people here are of an humble and self-sacrificing spirit, willing to do all that lies in their power, which makes it very encouraging for the leader. We are very thankful to the good Lord for His blessings upon our labor and the answer of prayer for the lost. There were three souls at the altar last Sunday night, two praying through for sanctification, two a week ago Sunday morning. Our attendance is not so large at present but growing slowly. We are doing our best to pastor the work and keep the presence of God down on our own souls as well as on the people. Feel that we are getting along fine. While our financial obligations are a bit heavy at present God is breaking through. We have no other intention but to plow on and expect by the grace of the Lord Jesus Christ

(2 Cor. 12:9) and the guidance of the Holy Ghost (St. John 16:13) to reach the goal and meet the good Ohio Nazarenes in Cincinnati next May if the Lord wills with victory in our souls. Amen. Pray for us."

EVANGELIST P. A. DEAN—"The work in northern Wisconsin is going forward with much gain and we are taking in new places. We recently made the rounds, visiting the new churches that have been organized during the last year. We called at Iron River, Wis., where a little group of people are hanging on and are believing in God. They are putting on a revival campaign and expect great things from God. We next drove on to Superior, where we found our Brother Bomes, who is holding on to God and praying victory down on the community. Brother Bomes heard of our camp in St. Croix Falls in August through the Revivalist and came down with his family and they all were gloriously sanctified, went home and stirred the whole community. We were successful by the help of God to get the work started here and they will have a Sunday school. This little group of people will greatly aid our work in Superior where our revival campaign is put on. From Superior we drove through to St. Croix Falls, where we met Sister Taylor, the pastor and people. We held a week's meeting with them. They are moving up the way with God. Next we drove to Clam Falls with Brother Cecil Smith and stayed over Sunday and spoke twice on Sunday to a fine bunch of Nazarenes as we have in Wisconsin. Brother Smith knows how to stay and fight things through. We then returned to Ashland where we are in a revival. We believe the soil is very fertile in Northern Wisconsin for Nazarene churches and in five years by the help of God we will be able to have many places where holiness work has been established. We could move faster but for the fact we are unable to find help. But God is raising up men here in the north to meet the present need. Miss Adams, pastor of the church at Antigo, has met with success through faithful and prayerful efforts. Matten with its faithful pastor is making heavenly progress and people are flocking to his church in great numbers. We expect to reach other cities and get the gospel in all of the larger towns. Time fails us and we are unable to get to the places that are opening up for us. We are looking forward to the summer months when warm weather will let us put on tent meetings in the cities and get the gospel to the millions that never hear of holiness. We expect during the next summer to enter with a tent, Iron Mountain, Mich.; Superior, Wis.; Lady Smith, Rinelander, Washburn, and so many other large places as we will have time. We have little means to work with and if anyone would like to do some good work for God, who has a gospel tent and would be able to send it up here, they could do no greater or godly act or service to their God. We need help, prayers, money, and while God is raising up a good people in this country who will stand for holiness we need your help. I am praying that God will lay the burden on someone's heart to look this way with their means. Write me."

PASTOR L. D. MEOGUS, LA GRANDE, ORE.—"At the close of our Assembly in June we accepted a call from the La Grande, Ore., church, which was then

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just eight months old, having been organized by our District Superintendent, Rev. A. E. Sanner. The Rev. and Mrs. J. F. Ransom were the first pastors and did thorough and lasting work in establishing Bible holiness in this city of 10,000 population. We have a great people here, the very salt of the earth in faithful attendance, love and sacrifice. A church property has been purchased from which the house has been moved and remodeled and soon expect to erect a tabernacle on this corner. We are worshipping in a rented chapel. God is wonderfully pouring out His blessings on this work. From time to time souls are praying through to real victory, the attendance is good with new faces in almost every service. When we came the membership was twenty-four, which has since more than doubled. The Sunday school is growing with an attendance of eighty at the present time. The Lord saw fit to take our former superintendent, Lee Gregory, from us to start another Sunday school in a little town near by, but He came to our rescue and answered prayer in sending to us H. H. Cleaver, a consecrated and very capable Sunday school worker, who is leading this department up and on with a holy zeal and interest. Another Sunday school has also been started from out of our midst by a member, Rev. L. A. Campbell, in the community where he is teaching school. We say, God bless these, as the Lord has intended for His Word and work to spread. We have at this time just closed a gracious meeting of the old fashioned kind with Evangelists Theo. and Minnie Ludwig. It was a blessed privilege to have these whom we had learned to know and love while on the Nebraska District, where they dug us out nine years ago in Beatrice and helped start us on the upward way. Brother and Sister Ludwig preach holiness in the convincing, practical and old fashioned Bible way. From the first service souls yielded to the wooings and pleadings of the Spirit, and shouts and praises were brought forth, sinners were saved, backsliders reclaimed and believers sanctified wholly. There were eighty-five seekers at the altar, counting them as they came. The church has been strengthened and outsiders are interested. Twenty united with the church the closing Sunday. Sister Ludwig gave several very splendid and helpful talks to the children which resulted in a good number giving their hearts to Jesus. Brother and Sister Ludwig expect to be in the Northwest for some time. I am sure no church will make a mistake in securing them if they are able to get them at all."

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EVANGELIST H. N. DICKEBSON—"Since our last report we have labored in two revivals and a week-end meeting. The revival at Red Key, Ind., was a very blessed time and we enjoyed our stay there. The church has the confidence of the town and Pastor Pendry is responsible in a large measure for the success there. Some of the best people in the city attend the church and there is a great prospect for the work there. There were around seventy or eighty seekers while we were there. We next labored for four nights at the church at Dunkirk with about thirty seekers. We had only a short time there as we were on our way to California. This makes our second week here at Oakland First Church and God has been with us in great power and we are continuing another week. There were about eighty seekers for salvation yesterday (Sunday) and the end is not yet. Praise His name. Weatherford is a great pastor and God is blessing the work here under his leadership. We predict a great church here in this growing metropolis. We go to Sacramento next and then home for the holidays. God is blessing us with revivals and keeping us busy for Him. Brethren, pray for us. We don't see any place to stop, cool off or sidetrack. Glory

to God. Wilde, our singer here, is great and responsible for a great part of the success here.—Amen. This is the best revival this church has ever had. Glory to His name."

"FIRST CHURCH OF THE NAZARENE, Chattanooga, Tenn., has just closed one of the most successful revivals in the twenty years history of the church. Dr. C. E. Hardy of Nashville did the preaching. He is, without a doubt, one of the greatest preachers and evangelists in the Church of the Nazarene. The altar was filled with seekers and happy finders throughout the two weeks' revival. There were about 175 professions and a goodly number united with the church. Dr. Hardy was asked, if Jesus tarries, to return for another revival next year. Rev. W. M. Tidwell, who has been pastor of First Church since its beginning, has the love and respect of the great scenic city of the South, with a population of over 100,000. The great auditorium of his new church, with a seating capacity of thirteen hundred, is filled to overflowing every Sunday night to hear their beloved pastor preach. First Church is planning now to start at least two new churches in the suburbs of Chattanooga, in order to accommodate its own people, and reach multitudes who are looking our way. Dr. Hardy left Saturday to fill an engagement for a meeting with First Church, Washington, D. C., and Rev. Harry Wise, pastor of First Church of the Nazarene, Nashville, Tenn., preached three great sermons on the closing Sunday. It is indeed a great privilege to belong to the Church of the Nazarene, which God is so blessing in these closing days of the dispensation. May God bless us and keep us true."—Mackey J. Brown, Reporter.

PASTOR CLIVE WILLIAMS, KUNA, IDAHO—"God has given us a gracious revival here at Kuna. The battle opened October 28 and closed last night, November 22. We secured for this campaign the services of J. A. Kring and his wife. The evangelist seemed to be at his best. The messages he brought us were full of fire, power and Holy Spirit unction. He is a strong and fearless preacher of the Wesleyan doctrine; carries a burden for the lost and spends much time in prayer. We were fortunate to secure the service of Brother and Sister Kring, and wish to say that no pastor will make a mistake in securing them for a meeting. Special manifestations of slaying power were witnessed at different times during the revival, and indeed God's presence was with us throughout the entire meeting, due to the observance of special days of prayer and fasting, and part of one night. Thirty-two individuals professed to pray through, and a goodly number of these to both works of grace. We had some good old fashioned cases of salvation. When the evangelist presented the cause of our Missionary interests and the crisis that we as a people are facing relative to a retrenchment of 25 per cent in our forces on the field, the following jewelry was given to help in this hour of need: Two gold lavaliers, one gold chain and locket, two diamond rings, two wedding rings, three set rings, one band ring, one bracelet, and one gold chatelaine pin. Nazarenes take notice. Better give your wedding rings and jewelry to this worthy cause. A nice class of some twelve or fifteen will, the Lord willing, be received into church membership with us next Sabbath morning, as the result of this good meeting. Rev. W. A. O. Wilson of Nampa, Idaho, had charge of the singing, and did faithful work through the revival. We wish to express our appreciation of the faithful services of Ernest Stark and wife and Rev. Godfrey and wife of Meridian, Idaho, and the occasional boost of our friends from Nampa and Bowmont, and the services of District Superintendent Sanner. A love offering of \$50 was taken for the pastor, a like sum for the singer, with a good pounding added, and a liberal offering for the evangelist. Finances came easy. Thirteen subscriptions were taken for the HERALD OF HOLINESS. The illustrated Temperance address given by Mrs. J. A. Kring on the last Sabbath to the children, was impressive and instructive for both young and old. We always expect to live where the fire falls and in a place where we can get our prayers through. Lord send us more of such kind of revivals."

PASTOR TOM M. BROWN, BEVERLY, MASS.—"The Lord gave us a good meeting early this month with Evangelist M. M. Bussey. His preaching was scrip-

tural and in the Holy Ghost. A good number of seekers knelt at the altar, not a few of whom prayed through to victory. A special service for the Sunday school was a time of blessing, resulting in an altar full of boys and girls seeking the Lord with tears. Sisters Doris M. Gale and Beatrice McKenney, two of our Eastern Nazarene College graduates, helped much with their beautiful singing. Rev. K. Hawley Jackson gave us an inspiring service last Sunday evening on his missionary tour of the District, and though a small company, the people responded enthusiastically to his message, pledging an extra \$100.00 to be paid in three weeks, which will bring the church \$2.00 per member above their budget apportionment. If every church in the connection would do this as suggested by Brother O. L. W. Brown in the November *Other Sheep* how beautifully our General fund deficit could be wiped out."

PASTOR C. H. STRONG, AUSTIN, CHICAGO, ILL.—"Dr. E. P. Ellyson has been with us for a five day Sunday school revival convention. It was a most profitable meeting and the benefits will linger long. We are closing this calendar year realizing that hitherto He has helped us, and for our tomorrows we have confidence that prayer, faith and activity will spell victory every day of 1926. Amen and Amen."

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ud; and A-bi'ad begat B-1'a-him begat. 15 And A'ad begat Sa'dec begat A'chim; begat B-1'ud; 16 And B-1'ud begat and B-1'e-ear begat and Mat'han begat J 16 And J'a'cob begat husband of Ma'ry, a born Je'sus, who is c 17 So all the gene A'bra-ham to Da'vid generations; and I until the carrying aw

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O. F. Hatfield, 23; Lloyd B. Byron, 2; F. P. Kerst, 25; J. L. Bashore, 10; C. H. Strong, 3; W. A. Huffman, 8; J. D. Roach, 2; Glenn E. Miller, 6; H. N. Haas, 6; F. F. Freese, 4; Chas. Huff, 5; R. Haines, 6; W. G. Shelton, 5; Lyman Brough, 8; C. H. Winans, 11; G. W. Dudley, 5; C. A. Geeding, 3; O. C. Evans, 5; H. W. Hanselman, 3; Orville L. Maish, 9; Chas. Hare, 23; H. W. Welsh, 8; E. E. Turner, 21; R. S. Robinson, 49. *Received from Evangelists:* Will H. Nerry, 13; Lewis J. Rice, 21; H. W. Sweeten, 33; F. R. Morgan, 8; Lewis E. Hall, 15; Geo. Beimes, 3; J. H. Crawford, 7; J. A. Kring, 11; Lum Jones, 4; W. G. Prescott, 6; R. H. M. Watson, 10; Mack Anderson, 5; E. T. Cox, 4; James Miller, 14; Wm. O. Nease, 10; H. H. Hooker, 4; E. O. Chalfant, 4; J. W. Oliver, 12; Chas. M. Harrison, 33; J. W. Lowman, 16; C. E. Hardy, 84; P. P. Belew, 21. *Received from Others:* Mr. and Mrs. T. J. Orr, 3; Ben Trister, 5; Booth Clifton, 12; Mrs. T. J. Gleaton, 4; Paul Blankenbeker, 3.

HOLLYWOOD, CALIF., CHURCH OF THE NAZARENE reports steady progress. This young church, less than two and one-half years old, is located in one of the best districts of Los Angeles for a holiness church and is determined to measure up to the opportunity confronting it. The property is fairly worth thirty thousand dollars including two lots and the first unit of the church plant with plenty of room for a large auditorium when the congregation outgrows the Sunday school unit. Recently some eighteen children and young people were saved or sanctified. Sunday evening a baptismal service was held featuring the well-arranged baptistry which has been installed in the first unit. On Sabbath morning the pastor was presented with a beautiful gold watch by the members of the church and Sunday school. Rev. Lucy P. Knott, the pastor's mother and assistant pastor, continues to improve from her serious automobile accident of May 6, last. We expect to hear her preach again in the near future. There is a delightful spirit of harmony and Christian love which characterizes this young church.—James Proctor Knott, Pastor.

CHARLOTTE, N. C.—“A great campaign closed here Sunday night, November 15, with the following workers: J. W. Short of Indianapolis, C. M. Harrison and wife of Indiana, and Professor B. D. Sutton and wife of Olivet, Ill. Several weeks before the campaign about a dozen people interested in our church formed a campaign committee to promote the revival. A chairman was elected and different committees were appointed to find location, for advertising, etc. For about three weeks the entire city was searched for a suitable location, but every prospective site was blocked—finally, just ten days before the campaign was to begin, we were given a year's free lease on a lot in a splendid locality provided we purchase a lot for our future church building from the firm leasing the lot. The lot leased was at the intersection of three carlines and in a good community about one and one-half miles from the business center of the city. A 40 x 60 foot tabernacle was erected, all labor being donated except about \$40.00. One unsaved man donated around two weeks' time and others all and part time. The meeting opened Sunday, October 25, and there were splendid crowds and interest from the start. It rained every Sunday and about half of the three weeks, but the attendance was good all the time and on Sundays the tabernacle was about full. Brother Harrison and the Suttons opened the meeting and Brother Short came on Friday. To say it was a remarkable revival does not begin to express it for we had victory from the start. Everyone entered in with a beautiful spirit and all workers said that it was the best revival in a new field that they had ever known. Only three of the committee had the experience of holiness before the revival started. The first altar call found almost all the rest at the altar seeking. Several prayed through to definite victory, the first service and the tabernacle rang with their shouts of victory. Before the campaign closed all of the committee except one were sanctified. In all, there were around 150 seekers at the altar for pardon, reclamation and sanctification. At one service there were twenty seeking holiness, and at another time there were thirty-three at the altar for pardon and holiness. God marvelously blessed in every service and all of the workers were at their best. Brother

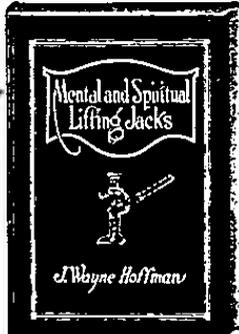
Short and Brother Harrison preached very forcible and effective sermons, and the Suttons sang the glory down and captured the audiences. Rev. H. A. Forester, pastor of the local Wesleyan church, showed a very sweet spirit, he and his congregation worshipping with us at nearly all the services. About \$1,200.00 in cash and pledges was raised the last Sunday. On the last Sunday morning a church was organized with forty-three members. In the afternoon a Sunday school was organized with B. M. Bracken, Superintendent. There are scores of people interested in this work and are looking our way. If we can get the right man as pastor we believe a church will grow here by leaps and bounds. The church wishes to express its appreciation to the Indiana and Chicago Central Districts for their interest and support in promoting this work. This field is indeed white unto harvest and our church has a great future here. We covet the prayers of all for this field.”—Mrs. B. M. Bracken, Reporter.

EVANGELIST ROY L. HOLLENBACK, Cambridge City, Ind.—“It has been two months since we have reported, but we have been busy at our job. Almost the entire month of October we were in a revival with Rev. Henry W. Cornelius and his good church at Bedford, Ind., where our hearts were gladdened by a fruitful revival. Our stay here consumed nearly four weeks, during which the spiritual tide never waned, notwithstanding we had eight or nine nights of rainy weather. We had time to do some excavating, and lay a good foundation, and there was some real praying and digging down before the Lord. Some unpleasant confessions were made, the saints prayed, and the glory-cloud burst upon them again and again. There was much shouting of that kind that we all enjoy. Not every service witnessed seekers at the altar, but there were more than sixty. The pastor had several new members lined up, about twenty new subscriptions to the HERALD OF HOLINESS were received in the meeting. They treated us considerably, and in all it was a good meeting. These figures are not overwhelming; but it was really a profitable meeting, and brought the

church to the attention of the town. This was our second meeting with Pastor Cornelius, and our labors and fellowship were so congenial that I expect to serve him again. He is great. At this writing we are concluding a fairly good revival with the M. E. church at Champlain, N. Y., about two miles from the Canadian line. We found the church quite dead, excepting a few good holiness people in it. Even they seemed intimidated and discouraged. It could hardly be expected that in two weeks they would be up, to where they are now. When we opened here the first Sunday, “Amen’s” were at a premium; in fact there were none at all. Now they pray aloud, shout, run about over the house,

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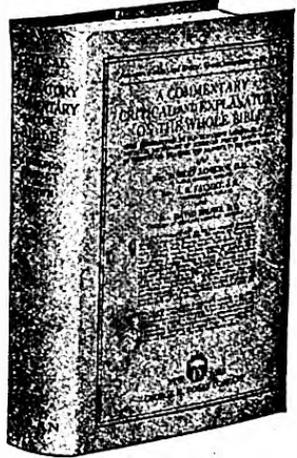
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do personal work among the unsaved, and act just like real holiness folks. We now have the greatest of liberty to preach any sort of truth we know how to preach. We were greatly assisted by the good holiness people from Mooers, the center of the great Mooers Campmeeting. The pastor is the Rev. Frederick W. Vogell, from Asbury College, a promising young man; and the music was in charge of that gifted and spiritual singer, Mrs. George Miller, of Wolcott, N. Y. From here we return home, but only for a short time. We have some open time during the winter and spring months, however; and are not fully slated for the campmeeting season next year, though we have some of the camps listed. Keep us on your prayer list."

PASTOR C. P. LANPHER, PORTLAND, ME.—"We are still putting our feet under the King's table and drinking at 'the Fountain that never runs dry.' I never saw a better prayermeeting in our church than our mid-week service this week with streams of liquid glory inundating the service and heavenly manna falling all around. Surely it was good to be there! A gracious day last Sabbath with 111 in the Sunday school and a number of seeking souls at the altar at night. Our church membership numbers fifty-two in full connection with a few probationers, and last month our average weekly attendance at prayermeeting was forty-eight while our weekly average in Sunday school was 103. We are just putting on a special drive for more Sunday school scholars and expect soon to strike the 150 mark AND THEN SOME MORE."

PASTOR CLARK J. FORCEY, ROCHESTER, N. Y.—"God has surely placed His seal on the work here in Rochester. His blessing often fills the place where we meet. The Wednesday evening prayer services are well attended and marked with a high spiritual tone. If the prayermeeting is the pulse of a church, the pulse of this baby church should be strong. When a church gets on its knees something must happen soon. One good sister testifies that she feels God is about to give us a great blessing such as we have not yet received. We are without a church home, and we are trusting God to give us such a place soon. Recently six new members have been taken into the church, and more are considering uniting. Sunday night, November 22, was a wonderful service. Some said it was the greatest meeting this church has ever had. After inviting the thirsty to come and "buy without money and without price," seven precious souls knelt at the altar. One man, an Episcopalian who never thought it wrong to use tobacco because his pastor did, was clearly converted and lost his enslaving habit. During the after testimony service, the glory continued to fall in torrents. We want to praise God for the way He is helping here; surely He is going to do wonderful things for us by and by. Anyone having friends or relatives living in or near Rochester is requested to send their names to the pastor at 325 Columbia avenue, and he will get in touch with them at once."

EVANGELIST CHAS. ROBINSON—"Brother Lawson Brown and I have been together most of the time this year and have been privileged to hold meetings at the following places: Sallisaw, Okla.; Oklahoma City (First Church); Chickasha, Okla.; Bartlesville, Okla.; Beech Grove, Ark.; and Beebe, Ark., camp where God gave us a great meeting. From there we went to Guymon, Okla., with the good pastor, Chas. E. Hagemier, in the Church of the Nazarene. From there to Eldorado, Kans., with Rev. H. H. Davis and his good church. At present we are at Muskogee, Okla., with Rev. I. D. Farmer and his good people and the Lord is giving us a great revival with many precious souls finding God. The work with these good pastors and their good people has been pleasant and we have enjoyed it immensely and are determined to fight on and win all the lost that it is possible for us to win. We have some time open yet that we could give any church desiring our services. Our next meeting is at Minneapolis, Kans. In these meetings we have represented the HERALD of HOLINESS and secured many subscriptions and are delighted to keep at it, for it is the greatest paper published."

PASTOR F. P. KERST, VINCENNES, IND.—"Another very blessed revival has gone down on the pages of history. Something like fifty different people bowed at the altar for either pardon or purity, and almost everyone left the altar satisfied. Dr. J. E. L. Moore is indeed a wonderful preacher, and many times our hearts were so blessed it seemed almost impossible to contain all the blessing. Grace and glory seemed to be in abundance, thank the Lord. We are expecting some new members as one of the results, but we are praising the Lord for the good effects which we believe will be lasting upon many people who had never attended a service at our church before. There were good crowds throughout the entire meeting, and often the church was filled. Our new pews are now installed and this is another blessing as well as advantage. We feel we are just where we can begin to do something now. The last year has been spent in very hard work on the church building, but thank God this is over and we are now looking for great things along salvation lines. The finances came very easy, and a beautiful love offering taken for the pastor. We believe the Nazarenes of Vincennes are unexcelled when it comes to loyalty, faith and love. God bless them. We never had a better evangelist than Dr. Moore in our life. His preaching and influence have made a lasting impression for our work for good in this place. Our orchestra is doing fine, the brightest outlook for the future development and prosperity of our young people's society is now evident. The Sunday school is growing, the people are all seemingly happy, and love prevails. Pray for us."

PASTOR D. V. JOHNSTONE, GARY, IND., sends in his report in verse. Brother Johnstone thinks he

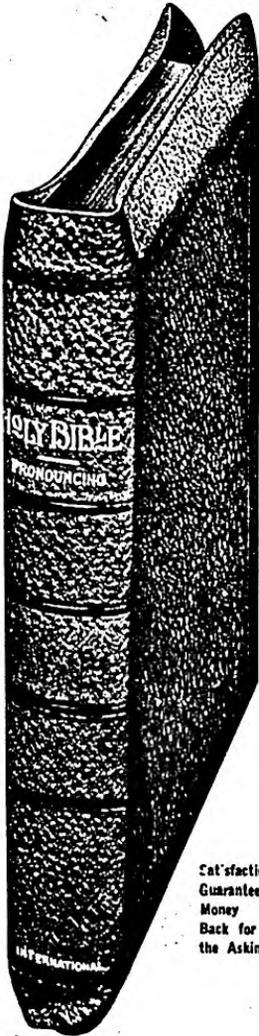
has one of the finest crowds of people in the whole land, and he says he would rather be their pastor than to be president of the nation. Gary is a great field and our church there is moving on with their building program and with their soul saving work.—Editor.

MRS. L. B. RODD, BROOKLYN, N. Y., writes of Deaconess Williams, who is a member of our Utica Avenue church in Brooklyn, a wonderful street preacher, hospital visitor, and deaconess worker, but who has been for some time confined to the hospital where she has led the religious services for thirteen years, on account of a street car accident. Mrs. Rodd, who has been associated with Mrs. Williams in this work, pays high compliment to her co-laborer and says she is greatly improved and is expected to be able to take up her work again soon.—Editor.

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication, of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

COFFEYVILLE, KANS. We are in the midst of a great revival. God is blessing in a most wonderful way. Just closed a good revival at Tyro, twelve miles west of Coffeyville, and organized a good church with fourteen members and more to come soon. They called Brother May, one of my local preachers, as pastor and he is on the job. Our big tabernacle is crowded and five at the altar Sunday night. The Fannie



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Payne Party begins a revival here Dec. 6. Pray for us.—W. A. Menneke, Pastor.

TROY, OHIO.

Gaar-Peffley campaign a success. Glorious climax with ten at altar. Church strengthened and blessed by Gaar's morning Bible readings. Peffley's second meeting with church within a year. Heartily recommend these workers to Ohio churches. \$60.00 love offering for pastor.—Millard R. Fitch, Pastor.

LITTLE ROCK, ARK.

Sunday, November 22, was great day at First Church, Little Rock. General Superintendent Reynolds and General Treasurer E. G. Anderson closed the Missionary convention on that date. Twelve hundred dollars was given to Missions, all to be paid within a few weeks. Closing evangelistic sermon by E. G. Anderson. Twenty-five raised their hands for prayer. Many at altar. Great day of victory.—M. E. Borders, Pastor.

CARO, MICH.

Five churches represented in Missionary Convention at Ellington, Mich. All opposed to Missionary retrenchment. Praying God to help us to go forward on this line. Good, substantial cash offering for foreign missions with pledges for budget.—Stella B. Crooks.

MUNCIE, IND.

Sunday, November 22, was a great day of victory. \$1,225.00 was pledged for the General Budget. This is double our apportionment. Considerable will be paid before January 1 to help meet the present deficit. Twenty-two new members were received since the Assembly.—H. T. Davis.

HENRYETTA, OKLA.

Closed twelve-day meeting in our new church with Jarrette and Dell Aycok. 150 seekers, 123 professions, twenty-three united with church. Love offering for pastor, good offering for evangelist. Mrs. Aycok's object lectures Sunday afternoon drew large crowds. Seventy-nine subscriptions to HERALD OF HOLINESS. Good crowds throughout meeting. The Aycoks were once pastors of this church and this is their second revival here, and we plan to have them for another. Henryetta church membership now three hundred.—G. H. Harmon.

MCKINNEY, TEX.

Two weeks revival closed Nov. 29 with Rev. H. A. Gregory as evangelist. At his best, a strong preacher of the Word. The Lord blessed from the first service. Closing service one of great power and demonstration of the Holy Ghost. Good number found this great salvation. Church in flourishing condition. Great spirit of harmony and co-operation prevailing.—V. B. Atteberry, Pastor.

LOS ANGELES, CALIF.

Garvanza Church of the Nazarene revival broke through Thursday night. Several praying through tonight. The closing night altars were overflowing. All but one prayed through. Persuaded Evangelist C. E. Toney, and Jones and Scroggins, singers, to continue, so the meeting goes on.—J. P. Wear.

DODSONVILLE, TEXAS.

Just closed greatest Nazarene Young People's Convention in the history of Hamlin District. President R. M. Hocker delivered one of the greatest addresses I ever heard to young people. District Superintendent Allie Irick and wife held the people spell bound with their messages. Souls prayed through. At times no preaching, no business, but salvation at the altar. On we go.—W. E. Ellis.

HOMINY, OKLA.

Closed one of the best meetings in history of church. Rev. J. C. Haffey was the evangelist and we consider him second to none. No church would make a mistake in calling him for a meeting. There were sixty-five professions and a nice class gave their names for church membership. Finances came easy and 108 subscriptions were taken for the HERALD OF HOLINESS. Glory.—W. H. Barlow, Pastor.

BOULDER, COLO.

Great day, Boulder church. First service held today in new church. Had a real Pentecost. Pastor preached from Acts 2:3. Altar filled with seekers, some falling under the power of the Holy Ghost. Shouts of the saints continued until one o'clock. Revival begins December 2 with Dr. Goodwin. Dedication of new church December 13. Pray for us.—Pastor L. G. Milby.

DELTA, COLO.

Delta church voted against retrenchment by going over the top on their budget. We are in favor of keeping all missionaries on the field. Forward is our watchword.—Rev. Lillian Wilson, Pastor.

BOISE, IDAHO.

A most blessed revival at Marsing, Idaho, with Pastor Hart. Some remarkable cases prayed through good. Great congregation, gave the evangelist splendid offering all through private subscription, thank the Lord. Presented their pastor with a lovely watch. Next meeting Caldwell, Idaho, December 6 to January 3. Christmas joy for everybody.—Fred St. Clair.

CENTRALIA, WASH.

Thirty at altar in an overflow of glory marked close of great meeting in Centralia First Church Sunday. Greatest crowds in history of church. Seating capacity over six hundred with people standing and turned away. Bud Robinson never preached better. Prof. Wells and wife unexcelled. Finances easy. About \$300.00 raised, class received, church strengthened. Centralia church will entertain Assembly again in May.—Pastor Ralph C. Gray.

PASADENA, CALIF.

Fleming brothers revival campaign begins with great spiritual tide from opening service. House filled first service. The boys preaching better than ever. A large number of visiting ministers and singers in attendance. Pray for a general breaking up in Southern California. Over three hundred dollars in Thanksgiving gift, in morning offering for missions.—U. E. Harding, Pastor.

WANTS

(Under this heading will be printed announcements of a commercial nature that can be started only as wants. For this advertising service we make a charge of 12 1/2¢ per line with a minimum charge of 50¢.—Publishers.)

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WANTED—Boys and girls to come to the Arkansas Holiness Academy and Bible College. "A safe place for boys and girls." Address A. P. Wharton, Vilonia, Ark.

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ANNOUNCEMENTS

NOTICE—Frequently I receive inquiries from pastors as to the terms upon which I conduct revivals. I take this opportunity to announce that I do not demand a stipulated salary in my evangelistic work, but trust God to supply my needs and leave the finance to the generosity of the people for whom I preach. Of course, it is expected that the people will not take advantage of me in the matter, but will do their best financially.—P. P. Belew.

NOTICE—I am now making up my slate for meetings after the holidays and will consider calls anywhere the Lord may lead. I have with me as singer, Mrs. Etta Foiles of Kampsville, Ill., who is a good song leader and soloist. If you want an old fashioned revival or holiness convention in your church or community, let us know at once.—Mrs. Mark R. Smith, Cadogan, Pa.

SPECIAL REQUEST FOR PRAYER—Rev. E. C. Dees, Superintendent of the Missouri District, is very ill. He was taken sick at Eldon while assisting Pastor Patterson in a revival meeting. He is some better now, but the physician says it will be some time before he will be able to be in active service again. Please pray that God will heal him.—Ruth E. Wilkinson, Pastor, Mexico, Mo.

NOTICE—I have some open dates for winter which I should be glad to give some pastor. Do not hesitate on account of finances. If you need help in your church, write me. If you desire references, write Rev. J. Walter Hall, District Superintendent, or A. K. Bracken or Prof. C. A. McConnell, all of Bethany, Okla.—C. K. Spell, Bethany, Okla.

NOTICE—We are now in Dallas, Texas, pastoring the Emmanuel Church of the Nazarene. We have a great city of 250,000 people here. If any readers of the church paper have relatives or friends in this city in whom you are interested, write me at 1680 Garden Drive, Dallas, Texas, and the matter will have my prompt attention.—R. M. Parks, Pastor.

REQUESTS FOR PRAYER—A sister in Arkansas requests prayer for her family, especially for three unsaved boys.—"Pray for my unsaved children."—Mrs. I. M., Md.—"Pray that a broken-hearted mother may hear from her wandering boy, and that he may come home."—Mrs. J.—"Please pray that I might attain to a deeper experience of grace. I want to be made perfect in love. Also pray that the HERALD OF HOLINESS may lead the one to whom I am sending it to a life of holiness."—Mrs. Maggie Duncan, Ala.—A sister in Massachusetts desires prayer for her mother that she may be saved and healed.

NOTICE—To the Dallas District N. Y. P. S.: Every Society on the District please send names of local officers to Ada McWilliams, District Secretary, 315 W. Brooklyn, Dallas, Texas.

NOTICE—Rev. A. R. Brooke and wife, formerly in charge of the Lexington, Ky., Church of the Nazarene where they did such splendid work for the past two years, are available for some evangelistic work after the holidays. They are fine, consecrated folk, and Sister Brooke is a most excellent singer. They carry a real burden for the lost, and will pour out their very lives to build up and leave the churches in good shape for the pastors to work behind them. They would consider the pastorate of a church where there is a good opportunity to build up a good church. Address them, 2419 E. Washington street, Indianapolis, Ind.—J. W. Montgomery, Superintendent, Kentucky District.

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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				

One of the Inside Calendar Pages

NEWS FROM THE FOREIGN FIELD

A FIRST VISIT TO THE RAND

By D. HYND, M. D.

(Dr. Hynd, a member of the Church of the Nazarene in the British Isles, has but recently been sent by our Board to take charge of our medical work in Africa. Dr. Hynd has been allotted the task of opening a mission station in an entirely new field, and at the same time, he is building a hospital. The foundation of the hospital was being laid when Dr. Hynd wrote us early in September.—Editor.)

There were many things of an interesting nature which one could have taken time to see on that great stretch of gold-mining country but as time was short and we had to hurry on to our allotted task of establishing a hospital in Swaziland, we could only spend time in viewing what interested us most, namely, mission work among the natives and native hospitals. We came into touch for the first time with some of the work which many who will read this have prayed and sacrificed for, and it is difficult to express in adequate terms how we felt as we saw for the first time those redeemed African faces who had been born into the kingdom through the prayers of the holiness people throughout the world.

Johannesburg is the great gold center of South Africa and working there are 168,000 African youths who have come from Rhodesia, Gazaland, Swaziland, Zululand, Basutoland and other parts of the Dark Continent. Here is a glorious opportunity of giving the Bread of Life to the lost sheep of Africa. Here several missionaries of full salvation are representing you, and to hear them tell how these raw heathen lads have traveled miles from home, heard the gospel story for the first time, accepted Christ as their Savior, gone back home to blaze abroad the good news to their fellow-countrymen, is inspiring indeed. The persecution and trials which some of these lads have endured ranks with the experiences of some of the Scottish Covenanters. Some, of course, go back and fall again into the pit of heathenism, and there is much room for discouragement, but the many who stand true make the missionaries' task worth while.

One evening we made our way to one of the gold mines. We passed the shaft and the large dumps of fine dusty refuse. Soon the clatter of foreign tongues indicated that we were nearing the compound where all the native boys are housed. The compound consists of rows of huts. On entering we passed by several of these lads clothed in all kinds of garments. Some wore simply an old sack with holes for the head and arms, some had trousers which were made of bits of sacking and cloth sewn together to cover their legs, some were practically naked, and others wore all sorts of gee-gaws that they had picked up somewhere enroute to the Rand. As we passed between the rows of huts, our ears were dinned by the shouts of those inside. We looked through a window and saw the stalls in which the natives sleep. There were two tiers of white-washed stalls, out of which peered many black faces; in the center was a group of heathen, some dressed, some naked; some yelling, some laughing; others singing their heathen songs. The whole scene reminded one of hell. Suddenly from another direction we heard a tune that seemed familiar to us. We moved in that direction. The door of a hut in front of us was opened and we were ushered into what was like an oasis in the desert to our souls. There in the room, instead of a motley crowd of heathen, was a band of happy Christian natives walking round shaking hands with each other and singing at the same time. They had been expecting us but as we were about an hour late, they had given us up, and the native evangelist had gone on with the meeting and the Lord was in the midst. When we entered they all sat down again and were ready to start in for another feast. It is hard to describe one's feelings as we looked into those facts which presented such a marked contrast to what had gaddened our hearts in the other

huts. There was never a more convincing proof of the value of foreign missions.

After having a few of their wonderful testimonies interpreted for us, we closed with a hymn. You ought to have heard them sing, "Hallelujah, I have found Him, Whom my soul so long had craved." We were thoroughly convinced they had found someone with a marvellously transforming power. We committed them to God and left them to get into their stalls to rest their wearied bodies before they returned to their tasks of finding gold. They do not get much of that gold that perisheth, but, thank God, they have found the pearl of great price.

Are you still in doubt as to whether foreign missions pay? Then visit the mining compounds on the Rand.

Do you believe foreign missions pay? Then pray for these poor lads. They are babes in the faith and have a hard fight, but God is working and hewing out and polishing these black diamonds from the rock of heathendom. Will any of them adorn YOUR crown?

PRESENT CONDITIONS IN CHINA

By REV. A. J. SMITH

You will be anxious to hear concerning the conditions as they exist on our District at this time. I will not try to tell you about the conditions in China as a whole for that would almost be an impossible task. You know that China is divided not only north and south, but is also divided among the provinces. Feng Yu Hsiang has control of several provinces, Sun Yueh has control of several other provinces and Wu Pei Fu, the former Marshal, is trying to regain his former military power with the aid of those military leaders who formerly were working with him. Chang Ts'ao Lin, who is generally known as the Mukden War Lord, in Manchuria, is now controlling three provinces and is now reaching out for more. Bolshevism is spreading fast. Schools are being opened in Shanghai for the laboring classes to study Socialism and Bolshevism. I am sure that readers will prefer a retrospect rather than prognostications.

You have been reading more or less in the papers about the unsettled conditions in China and you will be interested to learn just how things are after those troublous days of bloodshed and rioting in Shanghai, Hankow and Canton, also other large cities. For a time it seemed as though all the years of missionary effort and seed-sowing would be in vain, and there was talk among some of the older missionaries of other denominations that perhaps all the missionaries would have to leave the field, at least temporarily. But, thank God, this has not been the case, and today after three months have passed, we are all here on our District working as hard as ever.

Now you will also want to know concerning the attitude of the people towards the missionaries and towards the gospel of the Church of Jesus Christ in China. While I have not been in the interior so very many weeks, having spent the summer months at the seashore for a much needed rest and study of the language, yet I can tell you just how I have found things. On our trip from the seashore to the interior we did not notice any spirit of antipathy whatever. The people treated us with the same kindness and courtesy that they always have. They also showed greater respect for us foreigners than they did to their own people. We met with business men, with farmers and with the educated people, and in every case they treated us well. We passed through cities and villages and through districts infested with robbers, but we were not molested. God has been with us. The officials were kind enough to send soldiers with us to escort us from one place to another, having as many as fifteen from Tung Chang Fu to Chao Cheh. The military officials treated us very courteously.

My observations of the people during the last two weeks as I have found them at the station,

have been very gratifying. I thought perhaps they would be less receptive to the gospel and that they might be hostile towards us and the gospel, but as far as I have been able to see, there is not a trace of all the trouble that has transpired during the last three months. Our evangelists report victory. One evangelist reported the other day that thirty homes had turned to the Lord, that is, one or more of every family had repented and that a total of fifty to sixty had turned to the Lord. We praise God for the way He has answered prayer. Oh, how blessed to know that there is one who cares, and now we can peacefully work on in this great, needy harvest field to which the Lord of the harvest has called us. Oh, what a glorious privilege to preach the gospel to a people who have never heard it, and especially when you realize that there are hearts who are reaching out for the gospel and that you find some people everywhere who are eager for the light. We have so many things to praise God for. The spring crops were very poor and the grain kept soaring in price until the poor people could hardly exist. Many of them lived on chaff and millet hulls and thousands of them picked the green leaves from the trees and made porridge of them, but we thank God that there has been a change. The rains set in early in June and continued during the summer which made it quite comfortable for those missionaries who stayed at the station and also insured a fall crop. The Chinese are now very busily engaged harvesting the fall crop, which is very good. In some parts there have been floods. Part of our Pu Chow district has been flooded. Bro. Wiese will report concerning this.

Many of the older denominations have suffered great losses. Thousands of students have left the schools not to return. Teachers and preachers and other workers have deserted their posts. This has placed the missionaries in a very embarrassing position. When we were at Tsing Tao during the summer two missionaries arrived on the train, and they told us as they left their mission station to board the train, the head teacher of their school was at the depot with others, shouting, "Kill the missionaries! Kill the missionaries!" It is hard to conceive that such a thing would be possible and yet this was only one case out of many. I know of one missionary and his wife who went home discouraged. They are not coming back to China any more. The school of which this missionary was in charge was almost broken up, the students rising up against the missionary. Students were found smoking and playing cards. Certainly a very sad state of affairs. Can you wonder that these students would take sides with the Anti-Christian movement in China? No, it is no wonder at all. When you try to educate Chinese into a Christian experience, teach them that man has evolved from the animal, how can you expect anything better? If these missionaries had been faithful, and tried to get the students converted, have altar services and get the people into a vital experience of salvation, I am sure this would not have happened. No wonder missionaries get discouraged. But, thank God, there is another way, and that is God's way. Thank God for the Church of the Nazarene and for the standard that we uphold. Our mission has suffered very little as a result of the past and present restlessness in China. We had a little trouble during the summer when some of our teachers rebelled while a station class was being held. These teachers had been misinformed and really did not understand what true patriotism was. Most of them had been deceived by others. While we had to discharge some of them, we are thankful to God that everything is now again in working order. God has graciously undertaken for us and we want to praise Him and we want you to join us in praising Him for the way He has helped us as it seemed for a time that we might not be able to come back to our station. But God has brought us back and we want to be faithful to Him. The air now seems to be full of cries of war and we have accurate in-

formation that they are digging trenches and preparing for war not far from this station, but we trust that God will help us and protect us so that we may be able to continue with the work during the coming year and preach the gospel unhindered and see many precious souls saved. I could write many more things, but I am afraid my report will be too lengthy.

OUR WORK IN CENTRAL AMERICA

By Rev. J. D. Scott

We have just closed our annual meeting of missionaries in Coban, Guatemala, and the reports all show that the past year has been one of real advancement in every way. I have never seen such spiritual meetings and such congregations as we are having now.

Our schools are running at full capacity and we have had to enlarge the church to accommodate the crowds and even now many are turned away in the Sunday night services. Our annual gain in actual church membership has been comparatively small, being less than one hundred. But there have been many souls saved during the year that have not been received into the church.

Our faithful workers have visited seventy-five towns and preached the gospel to ten thousand souls during the year and report the conversion of at least one hundred and fifty souls. We regret the loss from our force of missionaries Rev. and Mrs. E. Y. Davis on account of Sister Davis' ill health, and our prayers go with them. Rev. R. S. Anderson, who has so faithfully labored for twenty years on this field is our efficient President of the Council. He and his good wife are truly wonderful missionaries. Robert and Pearl Ingram, who have charge of our work in Baja Verapaz, are greatly loved by the natives among whom they labor and are making splendid progress in their work. Their church at Salama is building a beautiful chapel with their own money, which shows that they have been rightly taught.

Miss Cox has had charge of our Bible school this year and has done most excellent work. She is also a preacher with rare ability, and has been chosen as pastor of the Coban church for the coming year. Miss Lane, who has charge of the Girls' school, has proven herself to be a most wonderful missionary and a real educator. Our missionaries are truly the salt of the earth and a better and more competent corps of workers could not be selected from among our ranks. There are bright prospects ahead of us in our Central American work if the church at home will only stand by us and give us a chance to develop. It is very discouraging to have to abandon the work and sacrifice of years, which has cost not only money but long years of suffering and persecution and nights of prayer and agony and the broken health of consecrated missionaries. If it were only the money which we have spent we could easily give up these fields which are being closed up by our Board in their effort to economize, but that is the very least thing about it.

I sincerely hope that our church will rise up to this emergency and supply the needed funds with which to keep these great and needy fields open that the poor sin benighted people may have an opportunity to hear the gospel and that the consecrated labors of our sacrificing missionaries may not be entirely lost.

A JATRA IN INDIA

By Roy G. CODDING

Brother and Sister Beals, with some of our Indian workers, were camping at Dhad, eighteen miles southwest of Buldana, when the time came for the annual jatra (Hindustani for pilgrimage. In Marathi we say "yatra") several miles south of Dhad. So after arranging for the camp to be moved to that point Brother Beals brought his wife to Buldana in the Ford (though the metaled road extends only part of the way to Dhad), and then he mounted the little yellow pony and I mounted "Buddy," named after our dear Brother Robinson, and we galloped off for the new camp at Mahimba. That is the name of the goddess in whose honor the two temples at that point were built.

But as neither the saddle nor Buddy's gait fit me, and I had not been in a saddle for many years, we did not gallop far, but took a slower pace. Moreover we had been detained till late in the afternoon, so we had not gotten far beyond the metaled road when darkness overtook us. Two friends showed us the way from one village to the next, over a rocky road where ox-carts had gotten through. On American horses, which have sight and sense enough to keep the road when their drivers cannot see it, we should have reached the next village all right. But Buddy, in the lead, began to think about that time that he was hungry, and took more interest in turn-

ing aside to graze than in keeping the road, led us astray. Seeing lights ahead we directed our course toward them, walking and leading, for the ground was stony and descending. The lights were in a village, where we secured a man with a lantern to show us the way to Mahimba.

From the point of the hill on which the temples stand we looked down into the valley upon the many lights of the young city of crude tents all put up within the past two or three days. Descending to it we found that it was systematically laid off on right angles, the blocks a little smaller than ordinary city blocks with alleyways in which were some oxen and carts. Practically every lot was occupied and the extent was nearly half a mile in length and half as wide.

At the first cross street we asked a young man if he knew where the Christians were camped. He pointed to some lights about a half mile to our right, and said that that was their camp. The cook, whom the Beals family had loaned to our camp, soon had a nice meal for us, and we were soon asleep under all the covers we had, for it was a cool night for India.

The next morning, when the sun began to warm up things, with our Indian brethren James and Phalnikar, we took some literature and went to the city. After looking through it from the end where we had entered it the night before to the ferris wheels, merry-go-round, elephant and circus tents at the other, from the police quarters at one side to the parking ground for ox-carts at the other, we held a street meeting near one end, and then one near the other, three of us speaking at each place, then selling booklets and giving away tracts. In the afternoon we repeated the process, and at night we used the magic lantern with good effect. So through the week we stayed there. The people listened well most of the time, but the last day or two they were tired, restless and breaking camp, for some disease had appeared among the cattle and the police had ordered them home. It was about the usual time for closing anyhow.

Brother Beals interviewed the Desmuk, chief of a village not far from there, who controls the ground, and learned that if we came early next year we can get our pick of lots in the bazaar rent free. First come first served. Next year we want to go early and get two corner lots that back each other, and establish a reading room and a place for the lantern, with something clean for the people to sit on.

We were told that Sunday, the 25th, would be a big day, when thousands more people would come in, and thousands of goats would be sacrificed. It was true. Much of the space between our camp and the city was filled with the carts of those who were there only for the day, and around our camp they were thick, for we were near the water supply. All day long people were taking goats up to the temples, where a number of Mohammedan butchers were cutting their throats (for Mohammedans do that even for Hindus in this part of the country,) bringing them down, skinning, cooking and eating them. I imagine there were not less than twenty thousand people there on that day. Many of the shop-keepers, even, had come from points fifty to a hundred miles away.

Such a jatra affords excellent opportunities for sounding the gospel in the hearing of people scattered over a wide area. And literature put into their hands may be expected to bring forth fruit—some-where—for years to come. That indefinite "some-where" feature of it would dissuade me from putting too much effort into this one line of work. But as I read in our prayermeeting in camp one morning (Eccl. 11:6), "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

THOUGHT GEMS

Selected from sermons by Prof. S. S. White in the Ryan, Okla., revival, by W. B. Davis

God never saved any person without the express purpose of sanctifying them later. Conversion is just the vestibule to the parlor of sanctification.

Conversion is the introduction, glorification is the conclusion, but sanctification is the main body of the whole gospel message.

No normal Christian will fight the baptism with the Holy Ghost, and it is enough to make people act like they were filled with new wine to suddenly become multi-millionaires in God's grace as on the day of Pentecost.

Jesus preached the same gospel to Nicodemus as to the woman at the well—all must be born again.

God's curse upon the sinner is an indication that sin is dangerous.

Questions and Answers

Correspondents are invited to send any question they may desire to this department. Be only such as we think we can answer to the profit of our readers in general will appear. When personal answers are desired, be sure to enclose postage.

Q. Can one who refuses water baptism be a member of the Church of the Nazarene in good standing?

A. Baptism with water is one of the sixteen tenets in the doctrinal statement of our church, and all full fledged Nazarenes believe in and practice water baptism.

Q. In an article in the HERALD of HOLINESS in the issue of May 13, 1925, Evangelist J. C. Walker speaks of Peter's unsanctified state. How could Peter have had his name written in heaven, and yet not be sanctified, for the Bible says "without holiness no man shall see the Lord"?

A. Peter before the day of Pentecost was sanctified, initially, but he was not sanctified wholly; for men are sanctified wholly only by the baptism with the Holy Spirit, and this Peter did not receive until the Day of Pentecost. The birth of the Spirit gives one the right to heaven, but it takes the baptism with the Spirit to give him full preparation for heaven. If this is not clear to you, read John Wesley's sermon on "Sin in Believers."

Q. Does the moral blindness which happens to a soul because of failure to walk in the light lessen responsibility, or is "once light, always light," true? It seems to me that I have known some backsliders who give evidence of having been restored, but their light seems to be far below its former standard. They seem to have to learn again the "first principles" of right living, though their former experience was far beyond this.

A. Light is apprehended truth, and a mere intellectual conception is not, therefore, light. Or, saying it from the other standpoint, light is truth applied by the Holy Spirit, and is therefore, a matter of growth in grace, rather than a question of instantaneous bestowal as grace is. From these considerations it would seem that even a backslider might have more grace than light, and that whereas, he is restored to full standing in grace by instantaneous faith, he might require time for the restoration of all his former light.

Q. How do you explain the following difficulties concerning Canaan as a type of sanctification? (1) Reuben, Gad and the half tribe of Manasseh did not cross at all. (2) The Children of Israel had to go down from the land of Canaan to Egypt to buy corn. (3) There were battles and defeats after the land was entered.

A. Well suppose you reject the idea that Canaan is a type of sanctification; then you will either have to make a school of interpretation of your own, or else you will have to hold with the theory that Canaan is a type of heaven, and then where will the difficulties be? But no natural thing can be a perfect type of things spiritual and eternal; therefore, we must avoid carrying any type too far. In the end they all break down, because the things they stand for are so much greater and so many more sided than they are. But I would explain the difficulties thus: (1) The possessions of the Eastern tribes depended upon the crossing of the Jordan and the possession of the Western land—the records show this. Therefore, the crossing of the Jordan was a crisis with them just the same as with the other tribes. And when one gets sanctified wholly he possesses the natural blessings of life just the same as he did before, only now they have a religious significance. (2) At the time when the Israelites "went to Egypt to buy corn" they had not yet come into permanent possession of their promised land. (3) There are conflicts in the sanctified life. The difference is that the foes are without, now, instead of being within the heart.

Q. Did Christ love those who were for Him more than He did those who were against Him?

A. Christ loves His friends with a different love from that with which He loves His enemies. The former is called reciprocal, as well as piteous, while the latter is purely the love of pity. But even His love of pity was strong enough to move Him to die for His enemies, what then must be His love for His own?

For All the Family

Conducted by Mrs. J. T. Benson

Dear Boys and Girls:

Several letters from grown people tell me that our little talk on evolution has made the matter much clearer to them. Well, I am glad we can be of help to our elders, aren't you? Then I had some nice letters from young people thanking us for writing on the subject. One letter was from the Boys' Brotherhood of the Church of the Nazarene, Houston, Texas. Among other things, they said: "Your article addressed to the boys and girls in the HERALD OF HOLINESS of August 19th was read with much interest by our Brotherhood. We wish to go on record as pledging ourselves against this teaching, and hope that every state will pass laws as has Tennessee in this matter." The letter was duly signed by the president and secretary of the order. You may be very sure I appreciated that letter. For one thing, it proved to me that our young folks are interested in this question and that they will take a stand on it. It also encouraged me to do what has been on my heart for some time, and that is write a few articles on evolution for you boys and girls. Will you promise to read them?

Perhaps you will say, "Why, you are not a scientist, or even a college professor."

No, but I can read; and can spend a few dollars for books now and then. And in these days when printing presses are turning out books by the thousands on every subject under the sun, anyone who has a mind to, can at a small cost, get the best and latest that is to be had on any question. Thus it is that the young person who cannot go to college, the business man, and even the housewife, can know a good deal of what is going on in the scientific world, of the latest discoveries, and what they prove. By spending a little money on such books; by putting in a little time daily or even weekly reading them, any of us can learn enough of these matters to have some opinions of our own, so that we won't have to swallow everything we hear, even from so-called wise and learned men.

WHAT IS EVOLUTION?

We ought to begin our talks on the subject by learning what the word means. Like many other terms, evolution has several meanings, and because of this, many people become confused, so we are going to be careful to start out with our minds clear at this point.

For example,—it is perfectly correct for us to use the word when we wish to speak of development and improvement. And if it had no other meaning, there would be no argument about it, because all of us believe in development and improvement. But unfortunately, there are a lot of people who take it for granted that the terms mean this and nothing more.

If they hear you attack evolution—then, they think you are attacking the growth and the betterment of things, and they are ready to rise up and defend the theory; and even to declare themselves evolutionists. They are more easily deceived than the old lady whose grandson came home from college and tried to argue with her about the question, and prove to her that there had been no creation such as the Bible tells about. At last he exclaimed, "Why, Grandmother, you ought to believe in evolution; you have seen it go on before your very eyes on the farm. I have heard Grandfather tell many times of the changes which have been brought about since he was a lad. Potatoes then were not much larger than good-sized walnuts; chickens were of scrubby, common stock, and crumpled-horned cows gave a half-gallon of poor milk a day. Just think now of the big, mealy potatoes you serve on your table. Glance over there in the poultry yard at those big, pure-blooded Orpingtons you are so proud of. Not a common red pig is left on the place: Grandfather won't have anything but the best Berkshires. And look out in the pasture at his Jersey cows, everyone of them giving gallons of the richest milk daily. Then tell me you don't believe in evolution! Why—"

But Grandmother looked at the young man out of shrewd old eyes and said: "Stop right there, James. You began by talking about one thing and now you have switched off to another. I have never been to college. I haven't studied Latin and Greek to find out where words came from away back yonder. But I know a little something about what they mean today. And according to my way of thinking you are mixed up on words. Maybe you had better drop Latin and Greek books awhile, sonny, and study your English dictionary. Then you will find out that what you have said about my potatoes and chickens and pigs and cows belongs under the head of improvement, and not evolution such as you were arguing about at first. I grant you that all our farm products have improved wonderfully, but our potatoes are still potatoes. My chickens are a hundred times better than the common ones I worked with many years ago, but they are chickens just the same. Pigs are still pigs and cows are cows. I believe in improvement and development as much as anybody. I have seen too much of it the fifty years I have lived on the farm. But until our potatoes become eggs, the chickens evolve into pigs, the pigs into calves and the calves into colts. I'll just go on believing in improvement and development, and not take much stock in the kind of evolution your college professors seem to be teaching you."

And she was right about it, because she drew a line between the use of the word when it stands for improvement and development and what it stands for as the scientist uses it.

BUT WHAT DOES THE SCIENTIST MEAN WHEN HE USES THE WORD?

Here is a definition from the Standard Dictionary: "Evolution is the doctrine of derivation of all forms of life by gradual modification from earlier and simpler forms, or from one rudimentary form." This doesn't sound so easy but we can put it in simpler words which will make it possible for all of us to understand. What is meant is that there was a time when there was only one form of life on the globe and it was rudimentary, that is—it consisted of just one tiny cell. Ages went by, and through very slow and gradual changes, the tiny single-cell form of life evolved into a little bit higher form made up of several cells. And this through the same slow process of gradual change, gave way to another form somewhat higher. Thus as millions of years went by, life in its lower forms struggled upward, adding various features to itself. After a while the little mass of living cells without legs, ears, or eyes gradually acquired all these and some other things and then some brain power and reason, until at last came man. As one evolutionist says, "Not only every form of vegetable and animal life, not only the human body with its exquisite mechanism, but man's mind itself: emotions, intellect, will: all his poetry, art, science were wrapped up in that first living cell, smaller than the point of a fine needle."

Now, we don't want to make these articles tiresome, but I believe it will pay you to give several minutes' close attention just here and consider carefully a few more definitions of evolution from the standpoint of those scientists who believe in it.

One says: "All species of plants and animals (including man) existing today, came by direct descent from other species living in the past and these of today will themselves give rise in the future to other still different species. It will be seen therefore, that the essential idea which lies under the whole theory of evolution, is that species of plants and animals (including man) have had a natural beginning, rather than a supernatural."

(The Bible teaches that all things had a supernatural beginning, that is, that they were not produced by the power of nature but created by the power of God.)

Another says: "All living things can be traced back to a single cell of protoplasm. This cell, by a process of multiplying forms, throughout ages al-

most without number, produced all forms of life as we see them today and that without any interference from a higher power."

Perhaps you are not surprised after reading these statements to find that another evolutionist says, "Nothing will make the theory clearer than to call it a non-miraculous theory of creation."

Or that another declares: "When we say evolution, we definitely deny creation, and when we say creation we definitely deny evolution."

What about it, boys and girls? Is it clearly fixed in your minds that the word evolution may be and is used to mean two very different things?

If so, it will be worth a good deal to you, for when you hear people talk about it, as you are certain to do, you will know how to place what they are saying.

If they point to the remarkable results men have had in experimenting with animals: how they have taken worthless scrubby, wild stock and by good care, food and breeding have produced beautiful and valuable domestic animals, you should be able to say: "That is true. Stock breeders have greatly improved and developed the animals they have worked with. But their prize-winning pig is still a pig. He is just as much a pig as his lean, razor-backed brother is, and he will never be anything else."

For stockbreeders have never yet been able to produce Jersey calves from Duroc Jersey pigs, no matter how fine the pigs were. And until they can do that, their work is an example of what intelligent care and breeding will do in the way of development, but is not an argument for evolution in the scientific sense.

(To be continued)

A FEW WORDS ABOUT "THE BOOK'S OWN STORY"

Some time ago I had a little talk with you about regular attendance at church and Sunday school, and what it has meant to me. The most important part of it was that as I listened to the preaching and teaching of the word, the Lord showed me I was lost without Christ. And this led me to throw myself upon the mercy and faithfulness of Him who came to seek and save the lost.

Then I pointed out to you another great benefit which comes from church attendance and that is the educational advantages. For as we listen, service after service to the preacher or Sunday school teacher, we hear illustrations which are taken from the very best which can be found in history, science, literature and art. I wouldn't be willing to exchange the information, the knowledge and culture which have come to me in this way, through my years of regular church going for a course in any college.

There has been, to my mind, however, one very great weakness in the way we present the Bible to young minds, whether in the home, the Sunday school, or from the pulpit. We give it out in a very disconnected way, a portion here, or a chapter there, a lesson from this book, a sermon from that one and the result is, that our children get no idea of the continuous story of mankind and of how God has dealt with the human race, since He created the first members of it and placed them in the garden of Eden.

I had been in Sunday school from my earliest recollection, had heard the Bible read in my home and preached Sunday after Sunday. I was familiar with a large number of passages of Scripture and knew a good deal about those portions, but there was very little idea of any connection between them in my mind.

I remember the day when my mind rather haltingly pieced together the parts I had studied and read about the Jewish people. Suddenly I caught a picture of their history from the call of Abraham; of their sojourn in Egypt; their journey back to the promised land, the rule of the judges, of the kings, the captivity, the return from Babylon, the rebuilding of the temple, and the walls of Jerusalem, of the last messages of their prophets, the silence of several hundred years, the coming of John the Baptist, of Jesus, His ministry to His own people, of their rejection of Him and of their final dispersion: I had at some time studied about all these events, but had not seen them as parts of a whole. My young mind was thrilled with what seemed a wonderful discovery, and from that time every Sunday school lesson, every sermon I heard, stood

out more clearly in the light of this broader vision.

It is true that we have had quite a few stories of the Bible written, some very good and some very poor ones. One learned gentleman, occupying a chair in a leading university, attempted to re-write the story of the Bible in his own language. He wished to tell it just as he would want his own children to hear it, he said. Well I wouldn't want my child or any child to get its idea of the Bible from this professor's version. To begin with, it had so many errors in it, that one was led to wonder if he had ever read the sacred book through. And since he wished to make the story more appealing to the young, the writer attempted to be very simple, childlike and even playful in the way he told it.

The consequences were that his language was poor, weak and even silly at times. He thought it was an improvement to speak of Jerusalem as David'sburgh, rather than as the City of David!

Even when the story has been prepared for us by some devout man or woman, it seems to fall short of the mark.

It has remained for our own Brother Chas. A. McConnell to give us what we have long needed, a connected, consecutive statement of the Bible narrative, in the book's own words. We get the story, but Brother McConnell has allowed the Bible to tell it in its own simple, stately language, unspoiled by the interference and ignorance of uninspired writers.

I heartily recommend these two volumes, *The Book's Own Story*, for use in the home, in our Nazarene Schools and Sunday schools, and in our pulpits as well.

(We shall be very glad to furnish "The Book's Own Story," by McConnell, which Mrs. Benson commends so highly, at one dollar and a half per volume postpaid. Volume one covers the Old Testament, volume two the New Testament. See advertisement on another page.—Nazarene Publishing House.)

CAMPAGNING IN THE DAKOTAS

By REV. LEWIS H. BACHELLER

IT was last December, the last Sunday night of the old year. A raging blizzard was sweeping the prairies, blanketing everything in white. Drifting snow piled as high as the radiators of the cars until many times the one having the lead would get snowed in and all in the cars behind would have to crawl out from under robes and blankets into the snow knee deep to help push the leader through. Many, many times this happened the first night and it was not to be wondered that some wanted to turn back to the warm firesides. But there was no retreat, why? It had been announced that a revival meeting was to be held in a certain schoolhouse and there were sure to be some people there and they would be disappointed if they had to turn back home after plowing drifts as we had. So on we pushed, shoveled, shoveled, and prayed with all our might and faith that God would help us to reach our destination. To my New England friends let me say that out in this great prairie country it is different going to revival meeting from what it is in Lynn, Malden, or any Eastern city. There a few city blocks walk and you are to the meeting while here in the Dakotas it is a drive of many miles through snowdrifts and mud to get to the schoolhouse or church and then plow back through it to get home.

Some questioned, would it pay? How much will a new radiator cost after getting frozen up like this? There goes a tire ripped from its rim by trying to pull the car through a mud hole or a deep drift. Why not stay at home and hold revival meetings in the church? Why go away from home like this on nights like this when we could be in a large church—nicely situated and with a roaring furnace to keep us warm? Here was the reason. We had made up our minds that if the mountain would not come to Mohammed, then Mohammed must go to the mountain. Our church here is situated in the midst of a large Norwegian Lutheran settlement and during the past revival campaigns held in the church a few of these people would come but occasionally to the services. Now it had been decided after a red hot prayer service at the close of a church board meeting that we would invade the surrounding territory and put in a meeting right in their midst and trust God to bring results.

Now if you have ever labored under adverse conditions worse than we had the first week in the meetings write me and tell me about them. The

first night there were but two or three of the people there outside of our own people. The next night there was none there but the pastor and one other and for the first week there were enough people out to hold but a couple of services. But our faith was still high and we were climbing the hill and on Sunday night a good crowd was gathered in the schoolhouse to listen to the Word of God.

The next week the attendance was fairly good and on the third Sunday night the building was packed full. Our orchestra was there with the music, and testimonies rang clear and the gospel was preached with no uncertain sound; but still none would answer to the invitation. One week following two souls prayed through and it was a windup of victory. This was the closing night of the meeting in this schoolhouse but the beginning of a much better meeting in a schoolhouse to begin the next Sunday night, four miles east of where we had just closed.

In the second campaign we had another repetition of what we had in the first meeting of reaching the schoolhouse, for a worse storm than the first one began Sunday afternoon and by the time we were to start for the place of meeting at 6:30 one could hardly see four rods ahead for the blinding snow. Wind raging, snow flying, radiators freezing, drivers of cars shivering, but faith high for a gracious revival. Bless God, it came, and during the meetings over thirty prayed through to blessed victory. People came to our meetings here who lived within eight miles of our church who before the meetings did not know we had such a church within so short a distance from their homes. We got acquainted with some very fine people, some who had the blessing of holiness and who assisted us greatly in these meetings.

This second campaign was but a starter for the third one, and so one week from the time we closed at the second schoolhouse we opened fire on the ranks of the enemy at a small town, Cuthbert, about twelve miles from our church, in the Methodist church. Here the pastor co-operated with us and during the next three weeks God manifested His power in a way that I had not seen for a long, long season. Over seventy souls found either pardon or cleansing and as a result of this meeting about fifteen people joined our church and about the same number joined the church where we held the meetings.

Our church must be evangelistic if she continues to spread this great message of Holiness unto the Lord over this country. It seems very queer to me that so many of our pastors are leaving the pastorate to do evangelistic work. Does a pastor have to resign his church to enter the evangelistic work? We answer emphatically, "NO"! Oh, of course, if he is going to hold one meeting in Texas, the next in New York, the next in San Francisco, etc., he would not be able to do pastoral work and evangelize like that. But I do not think that to feel a call to the evangelistic work means to leave the pastorate. There are plenty of schoolhouses, vacant churches, buildings and halls one can rent, within short distance of your church. Brother Pastor, where needy people live who never darken a door of a holiness church of any kind. Do we need to go three hundred miles from home to do evangelistic work? Must we leave a church to flounder around like a fish washed up on a beach, until another man can be induced to take the church you have left and shepherd it? I confess there was a time when I personally thought this was doing evangelistic work. I have been converted! I can readily see since the results of the past year's work that a man can shepherd his own church and at the same time hold all the revival meetings he can find time for within driving distance of his church and he will find out that his own church folks will be delighted to go with him, sing and shout him on and receive the blessing of a revival in their own souls that they would not receive had the pastor left them and gone off three or four hundred miles and then come back to them only within a few weeks to go off somewhere for another meeting, so far away that his people could not think of following.

May the dear Lord help our ministry to catch the vision of the needy fields at our own doors and enter them at once, realizing that when we do this we are entering the evangelistic work. Let me add in closing that through these past meetings our church has doubled its membership, the young people have doubled in number spiritually. Our church has become known by the general public until people drive over thirty miles to attend our meetings on Sunday nights. This fall we have started another campaigning season and are now in a campaign within twelve miles from our church. Dur-

ing these meetings we appoint someone to take charge of the midweek prayer meeting and have all our Sunday services at our church. This keeps the church before the people and brings them into closer knowledge of us. We have more places calling us than we can think of reaching this winter. After we finish our work in this part of the country we want to take a pastorate in another field where the church is small, and by the help of God evangelize all around that field until we see a strong church built up there as we are seeing here.

ART. VERNON, SO. DAK.

EVANGELISTS OWEN IN THE BRITISH ISLES

Letter No. 2

The Parkhead Church of the Nazarene (the mother church of our work in the British Isles) was organized twenty years ago, by the Rev. George Sharpe. He had been evicted from the Congregational church for preaching the beautiful doctrine of holiness. Eighty of his members followed him out into a hall, where they heard him as he continued to preach the gospel that frees men from both the principle and practice of sin. The church grew as the large crowds heard the preacher who had been evicted for preaching holiness. A few of the men composing the first Official Board, and a number of the original members are yet active in the services of their beloved church. At the present this church owns a splendid stone edifice, which accommodates its various departments and seats about 700 people in the main auditorium.

The people of the Parkhead church were very loyal to the cause as they labored with us as American evangelists. We had heard that they were very reserved, but we found them much the same as other holiness people who are on fire for the Lord. While it is true they care very little for "humanism," yet they do believe in holy fervor and they enter into the services with all their ransomed powers, and enjoy themselves very much. There was much freedom, great rejoicing and some shouting during the revival. We sang and preached much as we have been accustomed to, then gave altar calls, and after victory came, we usually turned the meetings over to the pastor or District Superintendent, and after a song the first meeting was dismissed and the "after meeting" began immediately. In addition to those who found victory in the regular meetings, many prayed through in the after meetings, some in the three o'clock prayer services, and some prayed through at their homes. There were some representative people who found great victory during the meetings, and there will be a number who will become members of the Church of the Nazarene.

The pastors from other Nazarene churches were in attendance at many of the services, and their loyalty and enthusiasm was all that could have been asked for.

The last day of the campaign came, and in the morning many of the faithful ones met in prayer, and at eleven o'clock the service opened with a large gathering and a glorious service. In the afternoon we met fifty of the young people and God came and crowned the gathering with His sacred presence. This service was very beautiful and impressive. Their leader, Brother Cunningham, stated that none of us could ever be the same after God coming so near in that service. Many were touched and one talented young woman wept her way to Calvary.

At six-thirty o'clock the last service of the campaign opened, and oh! such singing as that choir and congregation did! So often since we can fancy we hear them singing with such enthusiasm those words:

The Savior has come in His mighty power
And spoken peace to my soul,
And all of my life from that very hour
I've yielded to His control.

If fellowship here with my Lord,
Can be so inexpressibly sweet,
What will it be when His face we see
When around the white throne we meet.

Oh, it is wonderful,
It is marvelous and wonderful
What Jesus has done for this soul of mine,
The half has never been told.

Seldom have we seen greater interest than was manifest as we sang the last song and delivered the last message to that splendid audience. At the close of the message, penitents began coming from both the main floor and balcony, and they kept coming until the altar rail was well lined. Workers assisted them in finding victory, then others took their

places and obtained heart purity. In the after service the saints had one free time in testimony and praise. This service closed after ten o'clock and the people were filing out when another young woman dropped at the altar and began crying for heart purity, which she obtained in a short time. The last goodbys were spoken, we stepped from the church, and that faithful church sexton, Brother Joseph Purvis, prepared to close up the church for the night. This we had seen him do from night to night, but a tinge of sadness gripped us as we fully realized that we had conducted our last service of the special mission with those precious people at the Parkhead church.

Our next meeting is at Uddingston, Scotland, after which we go to Perth.

G. F. AND BYRDIE OWEN.

REVIVAL AND CHURCH NEWS

PASTORS F. P. AND A. HOSNER—"We came to Pontiac, Mich., this Assembly year, have been in the active work of pastor about six weeks. Supplied work for some little time before. Since Assembly we have had serious sickness among our people. In looking over the work on our arrival we found conditions none but God could handle. 'Who is sufficient for these things.' We are not, but God is. 'The church' needed wisdom in management. Only God has wisdom. There were debts too big. The thought of them made the heart of the church sick and faint had it not been for God. The church building needs re-decorating. We were informed that by the 28th of October we might have to move to other quarters. General Superintendent Goodwin came and not only encouraged us but said, 'It must be done, money we must have and have it at once to save the church and the church must be saved.' At first his words sounded so far off. A silence came upon the little band of Nazarenes, and with this very stillness one after another said, 'I'll give \$100.00' and 'I'll give \$50.00' until \$1,200 was pledged. We had only twenty days to secure \$3,000.00, and during the twenty days much sickness, and the death of two of our number who were so needed. By the 28th of October, when the notes were due, there had been placed into our treasurer's hands \$1,446.67 and on the 28th day one man gave us \$700.00. We paid \$200.00 interest money and \$2,000.00 on the notes. We are looking for the victory promised to the little flock. Our Sunday school is increasing in interest and numbers from forty-five to seventy and twenty in the Young People's class. We had thirty-five at our weekly meeting last week."

PASTOR J. T. LITTLE, FIRST CHURCH, LOS ANGELES, CALIF.—"The blessing of the Lord is upon our work here. Souls are seeking God in all of our services, prayermeetings and all. A swing of victory, a beautiful spirit of brotherly love, and a seeming willingness on the part of all to be at their very best for the Lord bespeaks a year of progress. The meeting just closed, in which Dr. Hardy and Rev. Bud Robinson were the evangelists, was a great blessing to the church. There were a number of seekers, but not as many as we had hoped, however, the meeting went deeper than the visible results, and left the church striving for deeper things spiritually. Dr. Hardy preached some great sermons and truly won the hearts of the people. He put his whole being into the meeting and carried a burden for lost souls. Brother Robinson already had the hearts of the people and his ministry was blessed of God. There were so many requests coming in for the story of his life that he consented to again give it. He has given it in this church a number of times, yet the night he gave it (Thursday night) the church was well filled; this being the largest congregation during the revival, except the anniversary service the last Sunday of the meeting. The thirtieth anniversary service was surely a great occasion. I wish all of the Nazarene family could have been present. I will not try to describe the service for words would fail me, and one would need to write a book rather than a news article. The service lasted two and one-half hours, rather a long service; and yet it carried through with a swing. There were a number of speakers, anyone of which no doubt could have easily occupied the whole time, they were so filled with holy remembrances. A number were simply unable to

slow down and come to a stop on the time allotted them. We had to omit some musical numbers that were on the program. This, of course, at the request of those that were to take part. A scene never to be forgotten. All were inspired to undertake greater things for God and souls. We were honored with the presence of two of our General Superintendents, Drs. Reynolds and Goodwin. They were allotted fifteen minutes each on the program and their addresses were masterpieces. Ray, H. D. Brown, of Seattle, who was given his first exhorter's license by Dr. Bresee years ago when they were both young men, spoke very tenderly of the holy fellowship of years. Rev. Proctor Knott read a paper that was simply great."

PASTOR LAWRENCE ANDREWS, MIDDLETOWN, OHIO—"After preaching in the M. E. church for five years God clearly led us into the Church of the Nazarene a little over two months ago. We received a call to the First Church of the Nazarene at Middletown and were told that we had a very hard field. We replied that God was able to bless the hard places as well as others, and that is what He is doing. We were well received by our folks whom we have learned to love and shortly after our arrival we began our own revival. God helped us to lay on the truth and we believe that some real work was done. Some folks got blessed, cold 'professors' either dug deep or got out of the way, and a few sinners sought the Lord. For four weeks we fought, with just a few at the altar, not over twenty in all and then finally on the last Sunday the break came. There were seventeen at the altar Sunday and there was a blaze of glory around the mercy seat. One little girl about twelve years old was remarkably saved and has had to be kept home from school ever since because of a real genuine burdening prayer in her little heart. She surely has a hook in her unsaved father's jaw. In our prayermeeting this week there were close to one hundred present and four seekers at the altar. Hardly a day passes but what we have to go somewhere to pray with somebody or someone comes to the parsonage to pray through. We have received nine members into the church with more to follow. We still believe that God has a real revival for us. We are not going to be satisfied with anything less than one of those old fashioned sin killing kind that makes folks feel like dying out to the old world. There are a few folks here who are crying unto the Lord day and night for a clean heart, one that's free from the last trace of carnality and I believe they will get it. Pray for us."

FIRST CHURCH OF THE NAZARENE, ELMDALE CIRCUIT, POPLAR, MONT.—"We have just closed a three week's revival meeting at the church, conducted by Rev. Carl Erwin of Sawyer, N. D., in which the Lord wonderfully blessed. Seven or eight prayed through to victory and other seekers were at the altar. We are all praising the Lord for what He has done and looking forward for greater things."

NEWTON, KANS.—"We have just closed a very successful revival meeting held under the auspices of the Young People's Society of the Church of the Nazarene at Newton. All seemed to feel that this meeting has been one of the best meetings that we have ever had. We had the privilege of helping between seventy and one hundred seekers get in touch with God. Brother Arthur Morgan and Brother Holland London of Bresee College of Hutchinson were the preachers and God honored their work at this place. We feel sure there is a great work ahead for these five boys. We are glad to recommend them to any Y. P. S. who wants to put on a real revival. We are also proud of the fact that our young people at Newton went into the battle like real soldiers, determined, by the grace of God, to gain the day. We older soldiers of the cross expect to stand by them until we are all gone. Heretofore we have not said anything about our good pastor, Rev. Wm. Lambert, who came to us at the beginning of the Assembly year. We feel that God has remembered His people, and sent us a faithful Spirit filled pastor. Brother Lambert comes to us well recommended, and we do not think the recommendations we have received have been exaggerated in the least. We feel a great work will be accomplished under his leadership; so we are made to rejoice that he is in our midst. We

also want to say a good word for Sister Lambert. We feel she has been very successful in that all important work of being a pastor's wife. Their daughter, Miss Esther, is a splendid addition to our young people's work, assisting in the orchestra, and wherever her services are needed."—Thos. A. Brooks, Reporter.

PASTOR F. W. DOMINA, HAVERHILL, MASS.—"Grand missionary meeting Sunday morning in the Haverhill church. Brother Jackson gave a stirring message that gripped our people. Over \$250.00 in cash and pledges, to be paid by Jan. 1, was taken at the close of the service. Brother Jackson should visit all of our churches in the interest of missions. I believe he could raise the deficit by the end of the year. An average of \$2.00 per member would do it, with a good balance. Amen! Let's do it! Amen."

PASTOR GUSSIE MORRIS GILL, ANTLERS, OKLA.—"We are getting started off fine here with our new charge, having large congregations and some interest being manifested in all the services. We have been busy getting our Nazarene cotton picked, have sold three bales and think we will have two more to sell right away. We are applying this money on our church debt, which we hope to be able to eliminate this year. Our Sunday school is also going by leaps and bounds, and we organized a N. Y. P. S. last evening with forty members to start with. We have our plans made for our revival to begin the 27th of this month, with the pastor in charge assisted by Brother John Thompson, our good local preacher. We ask an interest in your prayers for this meeting. There are some visible signs of a revival here and we are sure that our God will lead us to signal victory. We have adopted the budget system and are taking up an offering each Sunday morning on our apportionments. We will organize a W. M. S. in the very near future. Our young people are busy now making a quilt to sell to apply on our District Budget. We have our heart set on making this year count for holiness in Antlers."

PASTOR C. V. STEVENSON, FRANKFORD, IND.—"We are looking forward to a great time the last Sunday in this month. It is to be dedication day. The new church is nearing completion. We have held several services in the new building and are looking forward to a great time with Dr. Williams for the dedication service. He will be with us over two Sundays and Rev. J. W. Short, Indiana's able superintendent, of course will be present as well. Several have found definite victory in this building already. God surely has given us signs of His approval and benediction. We ask your prayers. Our people have sacrificed and given and are ready to continue to give until God says, 'It is enough, come up higher.' Last Sunday's Sunday school report, 149 in Sunday school and \$102.90 in the offering. This was the first meeting in the new building. Seven at altar the first Sunday night. We praise God for His matchless love, wonderful presence and power to encourage His people on."

PASTOR E. E. MARTIN, LOWELL, MASS.—"Yesterday, November 8, we closed a very successful series of meetings. In every respect we had the evidences of a real revival. Conviction was deep and general among the people attending the services. About sixty-three persons were at the altar during the entire meeting. We did not count the seekers as they came but kept a record of the individuals who came forward during the entire time. Hands were raised for prayer the first night and each succeeding night brought seekers from one to sixteen at the altar. Rev. and Mrs. Theodore Elsner were the evangelists. Their singing was blessed of God and was a delight and profit to the hearers. Brother Elsner preached definitely, strongly and consistently right through the meeting. His messages brought results in every service. The Elsners are without doubt successful and efficient evangelists. Fifty-three new subscriptions to the HERALD of HOLINESS were taken. Prospects are very, very bright for the Lowell church at the close of this meeting."

PASTOR P. C. NORTON, BLUE RIDGE, MO.—"Just closed a revival meeting with the Payne party. They are splendid workers with a burden for the

work. The Lord gave us a good meeting considering the bad roads, snow and rain. There were four prayed through to victory. The church was greatly blessed in this revival and put on a working basis for the coming year. We hope to have the greatest year in the history of the Blue Ridge Church of the Nazarene. Sister Payne put the truth out in a way that the people will not soon forget it, and will cause them to pray more and talk less, believe God more, and doubt less, to look to Jesus more and not look so much at environment. We go into our year's work with great expectancy, and will trust God to do exceeding abundantly above all that we think or ask. We have the utmost confidence in Jesus. Pray for this church and its pastor. Sister Payne and her workers are safe to recommend to any church or pastor."

PASTOR CHAS. W. PARNELL, OKEMAH, OKLA.—"We are having a great and good time in this place. God's great blessings are on the little church. There is a revival tide coming on our church. We have taken in two new members since we came here, five weeks ago, and others are seeking the Lord, some at the altar last night (Sunday). We are looking forward to larger quarters for our services or meetings. We surely ask the prayers of the entire church, that we will keep a flame for God and a burden for souls. We surely have some loyal people."

NASHVILLE, MICH.—"God is blessing here in the Church of the Nazarene with only a membership of about twenty-five. This church has a vision for missionary work. The W. M. S. of the church planned an open meeting for Sunday, November 8. Our pastor, Rev. Frank Houghtaling, preached a soul stirring missionary message. Several articles were read from the HERALD OF HOLINESS and from the *Other Sheep*, and the people's hearts were stirred until sobs were heard all over the house. We took an offering amounting to \$80.00. Oh, that every church could feel this vision, we believe this great deficit of \$100,000.00 would soon be brought in. The W. M. S. meet every week for prayers for this great work, and we are praying that God will help us to see the need of prayer and fasting and giving as we never have before."—Mrs. W. E. Hanes, Reporter.

PASTOR R. J. KIRKLAND, NEW BEDFORD, MASS.—"We are still reaping results from the good meeting Evangelist Lum Jones gave us. The Sunday school is now the largest in its history. Brother Brand is our good superintendent. The prayermeeting runs from fifty to seventy-five present, but best of all there is a real spirit of victory in all of the meetings, good crowds Sundays. The young people's mission band are doing good work. October 22 Sister Domingues, a local preacher of our church, sailed for her native land, Cape Verde Islands, where her husband, Captain Domingues, has a chapel in the end of their home where Sister Domingues will preach and do missionary work. Sister Domingues is a good preacher and Christian worker. Her good husband will pay the bills while she does missionary work for our church. God bless them both. We are looking for a great meeting in the near future with Evangelist Lowman and wife. Pray for us."

PASTOR MARTHA SKUCE, BRADFORD, PA.—"Although we have not had a series of special meetings this fall we are having a gracious outpouring of the Holy Spirit upon us. Revival fire burns upon our altar and precious souls are being saved, sanctified and healed in our regular church and prayer services. Glory to God. We have as fine a class of Nazarenes here as you can find anywhere on the District. Unity prevails, God is enabling us to meet every need and we believe He is going to crown this year with the greatest triumph this church has ever known. To Him be all the glory."

PASTOR J. W. HENRY, DAYTON, OHIO—"We have just closed a real successful revival meeting with Evangelist W. R. Cain of Wichita, Kans., and Kirby Fields and wife of Anderson, Ind. There were better than a hundred seekers knelt at our altar and a good number really prayed through in the old fashioned way. The altar was a scene of real repentance and consecration on behalf of the seekers, and what made it more impressive was that new people

that had never heard the doctrine of holiness preached to any extent were found among the ones weeping their way through to real salvation. We also have taken a number in the church and another class for next Sunday. Rev. W. R. Cain has been in this city about nine times, but never seems to wear out with the people, as the church was filled a number of times so that we had no room and he preached with great power and demonstration of the Holy Ghost, and Brother Fields and wife sang the glory down. They are to my mind some of the best song leaders and singers that we have. The people of the church and outsiders want to know when they will return again. This meeting was held in our new church and there were more strangers than at any time since we have been the pastor and that has been four years. God has put His approval on our moving out of the old location to this one. A number of our new members we are receiving from this meeting are coming from this part of the city. The church is united and coming to the front along all lines. Pray for this field of labor and watch us come to the front as never before. This church stands ready with people and pastor to stand by our general work along all lines and to push the cause of holiness as never before. You can count on Dayton to lift and not hold on the back strap."

BARBERTON, OHIO—"About six weeks ago, at the request of our District Superintendent, Dr. J. H. Sloan, we took the pastorate of the Church of the Nazarene at this place. Here we found about forty members who had been without a pastor for five months, but loyally standing together. October 15 Rev. J. A. Rodgers of East Palestine, Ohio, came to us for a two weeks' revival. He put the gospel plow in deep and God gave victory. Counting as they came, there were ninety-three seekers, and eight members were received into the church. Brother W. W. Caskey of Akron presided at the piano and 'Say, he certainly can play.' Wife and I had expected to stay in the field of song evangelism and consequently had canned nothing for the winter months. One evening last week these dear people surprised us with a donation of 121 quarts of fruit, etc., and other things too numerous to mention. This church was organized fifteen months ago at the close of a gracious revival conducted by Evangelist J. A. Rodgers, and Vandall and Caskey as singers. Our church is a rented store-room in the heart of the city. There is 'much land ahead to be possessed' and, bless God, this is the crowd that's going to possess it. Barberton is a suburb of Akron, the Tire City, and it seems to have plenty of work the year around. If any HERALD OF HOLINESS readers have friends or relatives here that you would like us to call on, please drop the undersigned a card at 210 W. Hopocan St."—Frank and Helen Lehman, Pastors.

PASTORS E. E. AND ORA J. TURNER, HAMMOND, IND.—"God is with us at Hammond. We just closed a good revival conducted by Rev. J. E. Gaar. This meeting meant much to the church and community. Brother Gaar is a wonderful preacher, and a most untiring evangelist. He takes the interests of the pastor and church upon his own heart, bringing a closer and sweeter union between pastor and people. Souls sought God at nearly every evening service, and our ten o'clock morning services were the best we have seen in years. As high as fifty were in attendance. The last night of the meeting Brother Gaar preached a very effective sermon on 'Seek ye the Lord while he may be found; call ye upon him while he is near,' and nineteen responded to the altar call. Last week we had 125 at prayermeeting, and it was one of the most wide-awake prayer services we have ever attended. Praise the Lord. Brother H. P. Groves, our assistant and Home Missionary worker, has secured a good school building in which to conduct his services in Indiana Harbor, and God is blessing his labors among us. Some of our local preachers have been conducting successful meetings at Hobart, a near by town, and they have been given permission to hold their services in the Episcopal church. They begin a special series of meetings there next Sunday, November 22.

Every two months we have a public Missionary program which is giving to the whole church a greater missionary vision. A good number of sub-

scriptions were taken during the meeting to the HERALD OF HOLINESS. We are conducting a Bible class each week which is proving very beneficial. We earnestly solicit the prayers of the great Nazarene family for this great needy field in this Calumet region."

PASTOR L. LEE GAINES—"The members of North Little Rock and Little Rock First Church together with a few of the pastors and evangelists of the District sprang a surprise on District Superintendent Oliver on the evening of the sixteenth in gathering at his home in honor of his fifty-second birthday and remembering him with a substantial cash love offering and many nice, valuable and useful gifts of various kinds. The program of the evening opened with a rousing song service led by Professor J. A. Reed, chorister of Little Rock First Church, after which General Superintendent Reynolds, the Grand Old Man, led us to the throne in his unctuous and own inimitable way. Following the refreshments which were then served there was more music, including a solo by Professor Reed. Mr. A. W. Sharp, secretary of the North Little Rock church, delivered a very eloquent eulogy expressing the high esteem and great appreciation of the people of and for Brother Oliver. He then proceeded to present the many gifts which were all kindly opened in the presence of all as they were presented. The great laugh of the evening occurred when a very small gift was presented in a large package containing fifty-two separate coverings. Great patience, perseverance and curiosity were manifested in getting to the fifty-second wrapping. Miss Irene Dunham and Mrs. T. C. Grigsby gave readings much to the delight of all present. The exercises of the evening closed with prayer by Rev. Josiah Tucker, the outgoing pastor of North Little Rock church."

PASTOR W. M. BROWN, FESSENDEN, N. D.—"Sunday morning, November 8, was given over to the interests of Foreign Missions. Rev. Mrs. T. Ova of New Rockford, gave a stirring message. As a result we rolled together the beautiful sum of three hundred and two dollars. On Friday night, November 13, we closed a very successful revival at our out appointment at the Cottonwood schoolhouse. Rev. H. F. Vogt, our pastor at Mohall, N. D., assisted us as evangelist. The meetings were well attended, especially the last week. Ten bowed at the altar of prayer and prayed through to victory. Also one brother was saved while at his work. We believe that a "good taste" was left in the people's hearts and that the work will continue to prosper."

PASTOR M. R. DUTTON, BAKERSFIELD, CALIF.—"This church is still in the battle against sin and the Devil and while the enemy is stubbornly resisting every effort being put forth to rout him, yet we are rejoicing that we are making some progress. We had the great privilege of having the District Sunday school convention with us Oct. 31-Nov. 1, and it certainly was a time of great blessing and inspiration. Every session of the convention was 'the best yet,' and all voted it the greatest convention in every respect yet held on the District. Following the convention, Rev. and Mrs. W. P. Jay held a two weeks' revival service with us. They sang and prayed and preached under the anointing of the Holy Spirit and God gave the victory. Our crowds were not large, hence the results were necessarily small but much real good was accomplished and we appreciate the faithful labors of the evangelists. Brother Jay's messages on prophecy were clear and forceful and were a great blessing to many. In just one week from the time Brother Jay closed his meeting we are to enter another campaign with Rev. E. F. Wilde and wife as evangelists. This meeting is to begin Nov. 24 and continue up into December. We ask prayers that God may give us a real revival and that the seed that has already been sown may bring forth a real harvest of souls."

EVANGELIST F. W. COX, CARTEAGE, MO.—"This is my eighth week here. God has indeed been very good to us. The people here are poor, and not large in numbers, but they are among some of the very best Christians whom I have ever pastored. They are sorry that we have to leave them, and

we are too, but some matters East need our more immediate attention, and so I have resigned to go and look after them. I close in Carthage Nov. 29 and go east Nov. 30 to follow up some engagements there, etc. God has helped us to hold Carthage together, and pay off some outstanding bills. I took a man and his wife into membership last Sabbath. We have met the budget for the first month, and paid interest on the mortgage on the church, and secured monthly pledges for the whole year to cover the second mortgage obligation. I hope all the pledges will be paid. My wife's health has not been very good, and the rainy days here affected her head, but we are not moving away on her account, this is only incidental. We are making a very necessary change. We never enjoyed the smile of God, and the undisturbed sweetness of perfect love any better than we do now."

PASTOR R. J. KIEFER, PITTSBURGH, PA.—"Since coming to Pittsburgh last May the Lord has been leading this church on to victory. Both Sunday school and midweek prayermeeting have more than doubled, and there has been a gradual rise in the spiritual temperature throughout the church. Nov. 1 the Lord helped us to open fire on the Devil in the form of an old fashioned revival. Three seekers responded the first night of the meeting. Rev. O. L. Benedum of East Liverpool preached one of his unctuous sermons on Monday night which was an inspiration to all. On Tuesday night Dr. J. H. Sloan and wife arrived on the scene and took up the battle until over Sunday. The weather was somewhat against us but the attendance was good and the tide seemed to rise higher at each service. The spirit of harmony was blessed and several souls prayed through, and a splendid foundation was laid for Evangelist G. Howard Rowe of New Castle, Pa., who stepped into the breach on the following Tuesday. How the Lord did help this brother to give us the truth. The fire fell on the first night and six souls came to the altar and so on all through the meeting. Rev. Rowe is a Spirit filled preacher and usually succeeds in making things go for God which puts the Devil on the run. Some got blessed so gloriously they stayed past the midnight hour; in fact, it was hard to get folks to go home. There were thirty-eight seekers and everyone a happy finder of pardon or purity. Considering the numerous blows this church has received from the Devil and the perplexing problems that confront the Pittsburgh church we believe it to be one of the greatest revivals we have ever attended, and we give God all the glory. Our Nazarene Mixed Quartet who stand second to none in this city were at their best and sang in the Spirit in a way that caused folks to weep and shout. M. C. Rollins, our efficient song leader, rendered excellent service. Our newly organized orchestra was present every night and helped mightily with the music. Our people are of the pure gold, sacrificing, praying type and notwithstanding the fact that this church has suffered some reverses in the past we are still on the map and expect to go forth conquering and to conquer in the name of Jesus. Pray for us."

EVANGELIST P. P. BELEW—"My last meeting was with our spiritual and aggressive church at Kokomo, Ind., where Rev. F. L. McDonald is the good live pastor. This was said to be the best revival the church there has ever had. We enjoyed the co-operation of other churches in the city, especially the City Mission and the Pilgrim Holiness church, who attended in a body once. Several times chairs were placed in the aisles and people turned away for the lack of room. Only two nights passed during the entire meeting without someone at the altar, and numbers found God. Family altars were erected, restitution was common, and foes became friends. A love offering of \$25.00 was given to the pastor and a class of members were received into the church the last night. The writer was invited to preach at the City Mission two Sunday afternoons, and splendid services were conducted both times. Pray for me."

EVANGELIST B. F. NEELY—"With the close of the Western Oklahoma District Assembly we closed a good year. The first four months of last Assembly year we acted in the capacity of business manager of Bethany-Peniel College. At the first of February we resigned our position with the school, had our

books audited by experts, and turned the business over to the Board with every debt paid and money in the bank. We at once entered the field of evangelism, and have been busily engaged every day since. Have held and helped to hold seventeen meetings. Have seen 1,850 seekers in the altar seeking pardon or purity. Have traveled over 27,000 miles and preached in nine states. We feel that we should have done much more for poor, lost humanity, but we are thankful to God for what He has enabled us to do. We are now engaged with Rev. I. W. Young and his noble people at San Francisco, Calif. The altar was full the first night of the meeting and there has been but one service since without seekers. We will dare to do or suffer for God and His people anywhere or any time. We have open dates in the fall and winter. Home address, Bethany, Okla."

PASTOR H. N. HAAS, LINCOLN, NEB.—"Closed last night one of the best meetings held in this church. Rev. and Mrs. Dell Aycock were the evangelists. As usual, they were at their best. The members and friends of the church rallied for the battle. The Lord blessed and gave victory. We give Him all the glory for all that was brought to pass. About seventy-five different seekers, eleven united with the church. Fifty subscriptions to the HERALD OF HOLINESS. Money for expenses came easy. The Aycocks are to come back in December, 1926, for another two weeks campaign. Our next meeting will be January 8 to 18, under the auspices of the Lancaster County Holiness Association. Dr. J. B. Chapman of Kansas City, Mo., will be the evangelist. Victory ahead."

PASTOR P. G. LINNAWEAVER—"The Bresee Avenue Church of the Nazarene in Pasadena, Calif., is forging ahead. God is with us. Several weeks ago Rev. Charles Slater held a week's meeting at the College Chapel, and the meeting was transferred to our tabernacle over the Sabbath. The preaching was great. At the morning service several were at the altar. In the evening it was estimated that more than thirty bowed at the altar. Many truly found God. A number have been at the altar since the meetings. November 8 was a great day for this church. Considerable blessing was on in the morning service. In the afternoon we had the corner stone laying service for the new church building. The main service was held in the tabernacle. District Superintendent Hill and Rev. J. T. Little, pastor of our First Church at Los Angeles, were with us and did the speaking. Our orchestra was assisted by the College and First Church orchestras and the music was great. Prof. Wilda Auld presided at the piano. Rev. Joe Ransom led the singing. Rev. U. E. Harding offered prayer and Dr. A. M. Hills read the scripture. Prof. Wisler, head of the Voice Department at Pasadena College, sang a beautiful solo. The Long Beach Glee Club with Rev. L. A. Reed, pastor of the Long Beach church, gave a fine selection. Lack of space forbids naming the large number of faithful pastors in attendance lending their influence and inspiration to the meeting. There was raised about \$7,000.00 in cash and pledges, and I believe we shall realize the full payment of these pledges. We marched to the new building now under construction on the corner of East Washington St. and Bresee Ave., where a song was sung, prayer offered, and District Superintendent Hill gave a splendid, though short, address, after which which the pastor, who had various articles which were to be placed in the corner stone, called attention to each article, handing them to Mr. I. B. Speicher, chairman of the Board of Trustees, in the presence of the other six members of the Board, who placed them in the box to be placed in the corner stone. Brother Hill dismissed with prayer, and the great crowd dispersed as the shadows of night were coming on. Rev. Hill preached in the evening on faith, which encouraged us all and blessed our hearts.

When completed we will have one of the best, most commodious, modern, and convenient churches in our entire connection. The entire cost will not exceed \$40,000.00. There will be a seating capacity of more than 1,000 when all the rooms are thrown open. God is wonderfully helping and blessing us, and we are pushing on in victory."

FIRST CHURCH, INDIANAPOLIS—"The meeting recently closed with Evangelists Jarrette and Dell Aycock was a good success. The preaching of Brother Aycock and the work of Brother and Sister Aycock was most acceptable. They work in every department of the church and leave a good, wholesome atmosphere after they are gone from the field. The Object Lesson Sermons by Mrs. Aycock are without exception the finest we have ever heard or seen. These were given each Sunday afternoon to constantly increasing audiences. These evangelists will be a blessing to any church that may be fortunate enough to secure their services. A number of new members were received into church fellowship and 134 subscriptions were received to the HERALD OF HOLINESS. Since the close of the meeting we have secured additional subscriptions to make a total of 150 for the month of October. Our regular services are seasons of great refreshing. Last Sunday was a great day. In the morning the blessing of the Lord came upon the people in true Pentecostal style, the preacher had no opportunity to preach. In the evening six seekers sought God for pardon or purity. Our finances have been thoroughly organized and we find that the budget system works when it is properly worked. Indianapolis is not an easy field but with our splendid new building, our excellent location and the good and self-sacrificing people we feel there is nothing but victory ahead.—Haldor and Bertha Lillenas.

PASTOR MARVIN S. COOPER, WASHINGTON, D. C., FIRST CHURCH—"It has been just one year since we arrived in the Capital city of our great nation, and took the pastorate of our First Church. This has been a year of testings, but a year of special victories. The Lord has been good to us and has provided grace sufficient for every burden. We are getting acquainted with the situation, and by the goodness of God, we have made some little progress. The three special meetings with which we have been favored have each proved a special blessing and met a definite need. The Lord is blessing our efforts to the salvation of souls and a deeper spirit of prayer, faith and unity is manifested. God is sending to us some devoted friends who are helping us carry the heavy financial load. He is also giving us some good members and others express their appreciation of us, which means a closer fellowship in the future. We are soon to begin our special revival campaign with Dr. C. E. Hardy of Nashville, Tenn., and Miss Essie Morris of Springfield, Tenn. The meeting begins Nov. 22 and will run to Dec. 6. If you have friends in or near the city, write them. The church is located at 7th and A streets N. E. and can be reached by cars on either 8th or E. Capital streets, each stop within a block of the church.

Will the readers please join us in special prayer for an outpouring of God's Spirit upon us, enabling us to make possible a real revival and a time of salvation of souls and ingathering of substantial members."

PASTOR C. L. JOHNSON, CASPER, WYO.—"God has been blessing the church here in many marvelous ways. Rev. C. W. Davis, our beloved District Superintendent, and wife just closed a wonderful two weeks' revival meeting with us Nov. 1. They preached real gospel truths filled with Holy Ghost fire and many souls were saved and sanctified. Confessions and restitutions were made and God came on the scene, and a shout of victory closed the meeting. The church is moving on with a greater determination to keep everything out of the church that looks like worldliness, and follow the old fashioned way of holiness. Our Sunday school is on the increase every Sunday, and God is blessing. Sister Davis held a children's meeting while with us and seventy-five children came to the altar, and a goodly number prayed through. We are looking for great things in Casper. We believe in spreading scriptural holiness over land and sea, and a nice list of seventy-three subscriptions to the HERALD OF HOLINESS were sent in during the meeting. Send the paper to someone—the greatest preacher of holiness we know of. Pray for us."

PASTOR J. W. COX, McCUNE, KANS.—"We just closed a good revival in which fifteen souls prayed through to victory either for pardon or purity. It

has been one of the best meetings ever held here as people who have been chronic backsliders have made confessions and restitution and can testify to having all the doubts removed. The preaching was clear and forceful and of the old time kind which stirred the Devil and brought old time conviction. Our evangelist was Rev. Aug. N. Nilson of Pasadena, Calif. Brother Nilson is as fine a man to work with as I ever met. He is a man that is wide awake to all the interests of the church, also a man full of faith and the Holy Spirit. We have been holding our services in a schoolhouse ever since the church has been organized but thank God we are going to have a house of our own in which to worship. We have decided to hold a tent meeting next August in which Brother Nilson will be the evangelist. We are expecting great things at that time. We will receive some members into the church next Sabbath."

PASTOR C. H. WISMAN, GUTHRIE, OKLA.—"We have just closed a gracious revival with Rev. J. B. McBride as evangelist. Our crowds were not large but the Spirit of the Lord was present in every service, and there was scarcely a barren service throughout the meeting. The church is now in the best condition from every viewpoint that we have been in for many months. A number of students and teachers from Bethany-Peniel College were with us for the closing Sunday and rendered excellent service in song and prayer. We are hoping to have Brother McBride with us for another meeting next spring. Pray for us."

PASTOR F. L. VANHECKE, SAVAGE, MONT.—"We have just closed a three weeks' revival meeting with Rev. H. B. Lewis as evangelist, who is a God fearing man and will not compromise. We believe that our church has been built up and conviction is still on, for which we thank God. We took up a missionary offering of \$15.00 which we believe was good for the size crowd we had. We have also organized a Y. P. S. of twenty-two members, all of whom paid their proportion for the November 15 drive. Praise the Lord, we are on the victory side and God is here. Sunday our church was packed and God helped me to preach, for which we thank Him. The people here have furnished us a house, and really the people here are some of the best people in Montana. Best of all Jesus saves and sanctifies just now."

EVANGELIST LEE L. HAMRIC—"At this writing we are at Sublette, Kans., in the opening of a fine meeting. God is with us, saving the people. We are having good crowds. Rev. George Slocum is the pastor here and he is a very faithful, true one, too. The Lord has enabled him to just complete a nice \$3,000.00 church, which is quite an asset to the town and Church of the Nazarene. We had the dedication service last Sunday. As Brother Hipple, our District Superintendent, could not be with us we had charge of the service, and truly it was a great one. The house was packed to its capacity and the glory of the Lord filled the house. The Lord has marvelously helped Brother Slocum in building this nice place of worship. We find some loyal, sacrificing Nazarenes here. We will continue here until the 29th. December 5 to 20 we will be in Lubbock, Texas, with Brother Wood and his good church. January 3 to 17 we will be in Auburn, Ind., with Brother Bashore and church. The closing year has been a great year with us. We have conducted sixteen revivals with the salvation of about 1,500 souls, traveled 10,000 miles, preached 350 times, kept well in body and been in no wreck. God has been so graciously good to us. May the Lord bless the HERALD OF HOLINESS and all her faithful staff."

EVANGELIST HARRY A. BOONE—"I just closed a very successful meeting at Cimmaron, Kans., which was a pioneer meeting, in which about twenty-five knelt at the altar in victory. The meeting was held for the purpose of organizing a Church of the Nazarene at this place, and many were interested in the movement and desirous of seeing a holiness work established. Brother Hipple was with us in two services, and Brother Hester, pastor of the Dodge City church, came with a nice bunch of boosters several times, and he also preached two times for the evangelist. Brother Hipple being un-

able to be present at the last day, commissioned Brother Hester to take charge of the organization of the church, and this he did Sunday afternoon, November 15, and he handled this part of the program in a very creditable manner, and the result is a new church at Cimmaron. In the afternoon offering enough money was raised to pay the expenses of the meeting and to get the building prepared for the future work. Brother H. D. Cole, formerly of the Christian Holiness body, an ordained minister, and who has been working in this field for two years, united with the church, and will pastor it for the present time. God blessed us with good crowds, and I can say forcefully that it was one of the best pioneer meetings I have ever held. I have done much work for the Church of the Nazarene, and wish to say here that I am in the field for souls, and want the hard places. If you have need of a man to help you in a hard battle I am at your service. Pioneer meetings are a delight to me, as God always gives us a revival, and when we go on the field we go expecting to see something done. If you are considering a meeting, no matter where you are located and your field is a real battle ground, give me consideration. Write to Brother Hipple at Hutchinson for references, or any Nazarene pastor for whom we have worked. We also obtained some new subscriptions for the HERALD OF HOLINESS, and we feel that God has wonderfully blessed our labors. I have my time taken up till December 6, and would like to get in touch with meetings after that date. My address is Dodge City, Kans., 604 Vine St., or you can reach me by addressing a letter to Brother A. L. Hipple at Hutchinson."

"We wish to report victory in His name. After resigning our charge as pastor of the Poplar Bluff Church of the Nazarene we located the latter part of May in Pine Bluff, Ark. Here we rented a vacant building and opened a little Nazarene mission. After using this building for a time we pitched a tent in another part of the town and God gave us a few souls. This was and is a very needy field, but at the same time a hard one, as the Pentecost or tongues people had beat us to it and we had a hard time convincing the folks we were not one branch of tongues. One great trouble in Pine Bluff is getting people to attend. We ran on for some three weeks in the tent, but at last we were forced to close out as we were unable to get any help. Brother Oliver, the District Superintendent, was also unable to send us a helper until we were so worn out we were forced to close. After resting for a few weeks we again rented another vacant building with some better success in attendance at least. But our health was failing us to the extent we had to give up the work there. But not until we had done our best and put forth the best effort we could. We had the privilege of preaching to the men at the Cotton Belt R. R. shops several times. God helped us to get a grip on these men, and we believe that a lasting impression was made upon them. To God be all the glory. We also had several jail services with the Salvation Army folks, where we had the privilege of preaching a time or two to the unfortunates in jail. But our health kept failing until we were forced to leave the South and return to our boyhood home in the Ozarks. God has wonderfully undertaken for us and we are at present much improved in health. We are now ready to accept a work anywhere God may lead, or to assist in or conduct a revival. We are willing to sacrifice to help build up a work or conduct a revival. Would be glad to help in running a mission and can give good references. Anyone interested write me at the following address: G. C. Brawley, Redford, Mo."

EVANGELIST H. O. JACOBSON—"I just closed a two weeks' revival campaign in our church at Canby, Ore., with blessed victory. God gave us the most wonderful meeting we have been in for some time. The glory rested upon us in every service and we had liberty in the Holy Ghost in preaching and singing. The service on Sunday morning, November 1, was owned of God by the Spirit's presence. People wept and shouted the praises of God. A German lady came to the altar and prayed through in her own language. Later she put conviction on her husband and he came to the altar and sought salvation. The last Sunday brought

blessed victory in that six souls were blessedly saved. I was entertained in the home of the pastor, Brother D. Rand Pierce, and he and his wife are among God's choice servants. They have done a splendid work in Canby the past year and a half. Mrs. John Parkins was a great blessing in song and prayer during the meetings. The evangelist was well cared for in every respect for which we thank God and the saints. At the Sunday school rally on November 1 the Sunday school had in attendance 167 and an offering for Home Missions amounting to over \$50.00."

PASTOR L. A. DODSON, SLICK, OKLA.—"For some time it was hard for us to decide whether it was God's will for us to take this work this year or not, even after the church all but two or three had called us; for as it often is the case after a revival some seemed to lose out and quit attending the services. But about two weeks ago, when almost discouraged, God came to me with a text of scripture that was so definite that I was enabled to decide at once that I was in divine order. Not all who start in the way but 'he who endures unto the end the same shall be saved.' Last Sunday night, November 15, five were in the altar, two to be reclaimed, two to be saved and one to be sanctified. To God be all the glory. We are going on."

EVANGELIST NELLIE A. RETO—"The Lord gave us a good tent meeting for several weeks in Springfield, Mass. We have a new Church of the Nazarene, and expect soon to have another new opening there. The Lord has blessed the work here in Richmond Hill, N. Y. Am at this writing having a fine work with the pastor and his wife. Will all our HERALD OF HOLINESS pastors and family please join in prayer for a gracious revival and mighty outpouring of the Holy Ghost on the people."

EVANGELIST W. F. HERBIG—"Just closed a good meeting at Nashua, Mont., assisting Rev. Palmer, one of the Nazampa graduates. Surely the Nazarenes know how to prevail with God. We are looking for great things from Nashua."

DEATHS

GERMAN—Elizabeth Rebekah German was born near Peoria, Ill., October 8, 1873, the daughter of Lemuel and Belle Quinn German. She removed with her parents to Southern Iowa while quite young. She grew up in Decatur and Ringgold counties in that state, attending common and normal schools. She spent some time in teaching country schools and was postmistress at Beaconsfield, Iowa, for a term.

She went to Des Moines, Iowa, in 1899, where she met John Freeman Lewis, to whom she was married October 10, 1901. With him she had since resided in turn at Washington, D. C., Douglas, Wyo., and at Sacramento since December, 1923.

Besides the husband she leaves surviving, her mother in Iowa, and a brother, Theodore German, living at Shelby, Nebr. With no children of her own, wherever she was she always had at least one intimate child friend. Little children who know paid her the tribute of their confidence and love. She was a true and most of all a helpful friend; service was her constant ideal. Domestic duties were a joy, and home life her heaven on earth, and ever an unselfish and devoted wife.

After previous affiliations with the United Brethren and Methodist Episcopal churches, she united with the Church of the Nazarene in North Sacramento a few weeks ago, where she was reclaimed.

In business and in home, in body and spirit, on week days and Sundays, in life and death. Whatever her hands found to do she did it with her might.

The funeral services were held in the Miller and Skelton parlors, October 18, 1925, at 2 p. m.

Her pastor, Rev. E. R. Quick, spoke from the text, Rev. 14:13 and Mark 14:8. "She hath done what she could," which so beautifully illustrated our dear sister's life and death. He spoke informally, paying a tender, sympathetic and most impressive tribute to the character, glorious and victorious death of the departed.

Interment was made at Mt. Ayr, Iowa, cemetery.

EBR—Jonas H. Eby, Jr., passed to his reward Wednesday, September 3, 1925, at Miami, Fla. He was born April 20, 1900 at Newton, Harvey County, Kansas, and was twenty-five years, four months and twenty days old when the heavenly summons came. He was converted when about ten years of age and united with the Church of the Nazarene. He was sanctified several years after and lived a constant, consistent holy life to the close of his life's day. This being the first death in this remarkable family, father, mother, five brothers and two sisters remain, all of whom are in the Church of the Nazarene and on their way to heaven. Two brothers, Amos and Paul, are attending Olivet College. Brother Jonas was stricken about three years ago with paralysis from which he rallied and

was quite active in the church. He was a good singer, played a horn in the orchestra and always testified clearly to the experience of full salvation. He often requested prayer for his full recovery but never seemed to receive any benefit. He played his horn on Sunday, the sixth, but grew suddenly and rapidly worse on Monday and until the end came. He lost the power of speech but when I spoke to him about heaven he would smile and otherwise indicate that he was on the way. This was one young man who was prayed up, and whose only concern seemed to be that his health might be restored in order to render greater service to his Lord.—Howard Eckel, Pastor.

McFERRIN—William Ira McFerrin was born Oct. 15, 1848 near Tuscaloosa, Ala., died Sept. 20, 1925 at Dallas, Texas. He was married to Miss Gerorgette Matheny Feb. 26, 1871, in Navarro County, Texas. He is survived by the wife of his youth, six sons, three daughters, sixteen grandchildren, two great grandchildren and an unnumbered host of friends. Two children preceded him to the "better world" having died in early childhood. Brother McFerrin was converted at about the age of twenty, and served actively and faithfully for many years. He became a member of the Dallas First Church of the Nazarene some five years ago and was a most faithful, loyal and loved member of the congregation, always present when possible; deeply interested in the general welfare of the church, and never failing in his financial support. Truly he was a "good man," true to his home, his family, his church and to his fellow man, lived out his more than "three score years and ten" without one stain, or even question mark on his character.

He had been in ill health for some months, his last affliction was from blood poison. His suffering was great, but always with patience. He often expressed his readiness to go and to be with Jesus.

The funeral was conducted in First Church, Monday afternoon, the 21st. The house was filled to standing room, an impressive floral offering about the casket represented loving respect from the surviving children, the church, his Sunday school class, business corporations and personal friends.

Brother Johnnie Douglas led the choir in singing appropriate selections, the Ladies' Quartet sang, "Just a little while." The pastor spoke a few minutes from Job 5:26, followed by Rev. J. T. Upchurch who paid a most beautiful and impressive tribute to the life of our departed brother. At six o'clock we laid the remains to rest in the Oak Cliff Cemetery.—F. L. Pierce, Pastor.

HUDSON—On Tuesday, August 1, 1925 Miss Margaret Hudson was translated into "the more excellent glory." Her home going was from Coshocton Ohio, where she had been removed from her home in Pittsburgh, Penn., after a few weeks of illness, with the hope that the change would restore her to health. But soon after her arrival there she was subjected to an operation from which she never rallied. Sister Hudson was born in Coshocton, Ohio May 15, 1882. At the time of her decease she had walked this life's path 43 years, 2 months and 23 days. She leaves to mourn her departure, her parents, Mr. and Mrs. Christopher Hudson of Coshocton, Ohio, three brothers, Daniel and Edward also of Coshocton, and William of Terre Haute, Ind., and four sisters, Mrs. Chas. Walker of Coshocton, Mrs. Jno. Nobles of Akron, Ohio, Mrs. Geo. Guilliams, and Mrs. Frank Fuller of Columbus, Ohio. Sister Hudson was converted at the early age of thirteen years and united with the United Brethren Church, sometime afterward she was gloriously sanctified and in this faith she humbly walked until the Lord called her home. Her latter years were spent in the Church of the Nazarene, and she was devoted to her church and its progress. During her last illness, she talked much and prayed for the new tabernacles being planned for, and looked forward to its completion and of working in it. She spent six years in God's Bible School in Cincinnati, Ohio, from which institution she also graduated, having worked her entire way through. Much of her time was spent in home missionary work. Her secret of success was her life of prayer, and while her brothers and sisters in the church will miss her presence greatly, yet they will more greatly miss this intercession. During her illness she drew great comfort from the word of God. Her last words to the loved ones were, "I am not afraid to die, I have prayed for you for years, and I want you to meet me in heaven," and breathing her last with a portion of the dear old book on her lips, she went out to meet her Master. Thank God, we, her brothers and sisters in the church are comforted to know that we weep not as those who have no hope.—Chas. A. Brown.

McCONNELL—Carrie Shackelford was born Sept. 4, 1860 in Clay County, Mo., and died at her home in Hale, Kansas Aug. 12, 1925. She was united in marriage with Jas. E. McConnell Apr. 14, 1878 at Liberty, Mo., soon after which they moved to Hale, Kansas on a homestead. To this union were born five children, Harry McConnell, who died in infancy, Mrs. Rance Hampton of LaFontaine, Kansas, William McConnell of Kansas City, Mrs. Grace Blair of Hale, Kansas and John McConnell of Hale. Sister McConnell was led into the light of holiness at the age of 44 and her life was a light to the community until God called her home Aug. 12th. The school house was packed to its capacity with people weeping over their loss. Her testimony will be remembered for many years. The funeral sermon was preached by Rev. A. A. York of Chautauque, Kansas.

JOHNSON AND GOODALL—Mrs. M. C. Johnson and Mrs. Olive Goodall, two most reliable and faithful members of the First Church of San Francisco, Calif., have passed on to their reward. Sister Johnson suffered a great deal before her death, not being able to attend church for many months. But she was patient through it all and maintained her faith in God. Sister Goodall though a constant

sufferer, was privileged to occupy her pew in church until just a few weeks before her going. She often said "My greatest joy is the House of the Lord." The pastor, Rev. I. W. Young, conducted the funeral services of these two old saints and now they rest from their labors, awaiting the resurrection.—I. W. Young.

STEVENS—Ella A. DeLano was born March 9, 1851, at Augusta, Maine, and departed this life Sept. 1, 1925 at Pomona, California. She was united in marriage to John F. Stevens at Portland, Maine, in 1868, and this union was blessed with eight children, seven sons and one daughter. Husband and five sons preceded her in death. Two sons, Rev. Frank L. Stevens, pastor of the Church of the Nazarene of Pomona, and Harry F. Stevens of Los Angeles survive to mourn her loss, but also to rejoice in her triumphant departure. Mother Stevens was a precious saint of God. Her husband and five sons that preceded her in death were ready for the heavenly world and the three children that remain are beautiful Christians. There was a service held at 10:30 a. m. in the Pomona Church, where the writer brought a short message. Three beautiful songs were sung. We then proceeded to beautiful Forest Lawn Cemetery, Los Angeles, thirty miles away, where another service was held. In this service Sister Ennor of First Church sang so beautifully three of Mother Stevens' favorite songs. The writer preached from Psa. 116:15. Rev. Fred Ross led in prayer. Rev. Geo. Wilson, an old friend of the family, spoke very tenderly and closed the service with prayer. Rev. Eli Reece had the service at the grave. The whole service seemed heavenly because of the manifested presence of our Lord. If we live well we can have the Savior attend our funeral. Mother Stevens was a member of First Church, Los Angeles, where her daughter is now a member.—J. T. Little.

EDMONDSON—Junior William Edmondson, infant son of Mr. and Mrs. W. M. Edmondson, Topeka, Kansas, was born Tuesday, Sept. 1st, and died the same day, living only a short time.

MARTIN—Mrs. Lorena Martin (nee Reaser) fell asleep in Jesus at Bowie, Texas, September 1, 1925, in her fifty-first year. She was born October 26, 1874, in Louisville, Ky. She came to Texas with her parents when only three months old and located in Grayson County. Afterwards moved to Montague County, when Lorena was about eight years old, and lived there until she passed away. She was married to E. L. Martin September 25, 1890. To this union nine children were born, two boys and seven girls, all of whom are living and were present at her funeral. She was blessedly saved in the year 1902 in a meeting conducted by the writer at the old Pleasant Ridge schoolhouse. A few hours later she was gloriously sanctified. When the Church of the Nazarene was organized at Pleasant Ridge she came in as a charter member. She was one of God's true saints; her life was spotless. She practised what she professed and lived the sanctified life. Her death was sudden and very unexpected. While attending the meeting at Bowie, conducted by Rev. Lum Jones, Dr. Givens called on her to pray; at the close of the prayer she was stricken with paralysis. At the end of two hours suffering, the sweet chariot of heaven swung low when she was transported with an escort of angels to her home in glory. The writer preached her funeral in the Methodist church in Bowie to an audience of at least 1,200 people. Text, Mark 14:8: "She hath done what she could." Her remains were laid to rest in the Elmwood cemetery at Bowie to await the resurrection.—J. T. Stanfield.

GREGORY—Rev. Mrs. Fannie Gregory, wife of C. S. Gregory, Roby, Texas, passed on to her eternal reward on Friday night, 8 o'clock, September 18, 1925, age seventy-five years, five months and eighteen days. Dear Sister Gregory was soundly converted at the age of twelve and was sanctified wholly over thirty years ago in her own home at Roby. She was a gifted woman, a beautiful saint, an humble spirit and a godly companion. Her manner of life and consistent, steadfast and unwavering and holy conversation will never be effaced from the multitude who knew and loved her. She was a licensed preacher of the Hamlin District. For many years she was a great sufferer but all without complaint. Our sainted Sister Gregory was a great lover of God, loyal to her church and faithful to the kingdom and cause of holiness. With her much beloved husband, dear Brother Gregory, they were generous givers and abundant in their benefactions to our holy Zion over the district and in the General church. Her heart was blood washed, her life was holy and beautiful. Her death was triumphant and her influence and labors will abide and follow on. She leaves a faithful companion, loving children (by a former husband), many grandchildren, multitudes of friends, and neighbors and loved ones. She is at home. The earth and church are poorer and heaven is richer. Her last resting place is on a small mound in the center of a beautiful little cemetery of Roby, Texas, to wait the blast of the resurrection trumpet. God bless her weeping loved ones, lamenting friends, her and Hamlin district and her faithful home church and pastor at Roby.—District Superintendent Allie Irick.

FINLEY—The Church of the Nazarene, North Little Rock, Ark., has suffered a great loss in the death of Brother Floyd F. Finley. He was one of the dependable members of the church, and consecrated to every interest of the church. He was a member of the official board, and as one of the trustees his name is on the cornerstone of the new church. He was formerly Sunday school superintendent in which capacity he was very efficient, the school growing very rapidly under his leadership. Brother Finley was born in Missouri, fifty-two years ago, was converted fifteen years ago and since that time has lived a beautiful, consistent Christian life, that was a constant inspiration to

his friends. In his last days in the hospital his cheerfulness and patience in suffering were a source of wonderment to the doctors and nurses who waited upon him. He died triumphantly, leaving a wonderful testimony to the saving and sanctifying power of God. He departed this life 9:30 a. m. Sept. 9, 1925. He leaves a wife and son to mourn his loss, and a host of friends to miss him, but he has gone to be with Jesus.—Josiah Tucker, Pastor.

DANIEL—E. N. Daniel was born in the state of Georgia, May 27, 1844, and departed this life at Little Rock, Ark., September 20, 1925, being in his 81st year. He was married to Miss M. A. Nelson, in Columbia County, Arkansas, at the age of twenty-one. To this union were born nine children, of which six survive him, and await the time when we shall meet him "Just inside the Eastern Gate." One son and one daughter live in Little Rock; and one son and two daughters live in Prescott, and the writer in Redlands, Calif. Father has suffered with a nervous breakdown for the past three years, and when the final end came he went to sleep without a struggle or pain, to awake on the heavenly side of the great Divide. His father—who spent more than forty years in the ministry—moved from Georgia to Columbia County, Arkansas, when my father was but four years of age. Being brought up in an old time Christian home, he was converted at an early age, and with the exception of a short time while a young man has lived a devout Christian all these years. He was a deacon in the Baptist church for more than twenty-five years; but after he professed sanctification he joined the Church of the Nazarene, of which he was a very faithful member to the end of the way. Truly his delight was in the law of the Lord, and in his law did he meditate day and night. He was a true husband, a good and loving father, and a loyal citizen. He loved his home, his church, and his country. Surely he did what he could. Since the death of his wife twenty-three years ago he has made his home with the youngest daughter, Mrs. Sid Cole, of Prescott, Ark., except the last three years he spent in Little Rock. His remains were returned to Prescott, where a large crowd of friends and relatives were awaiting the arrival of the body. His funeral was conducted in the home of Mr. and Mrs. Sid Cole by Rev. S. L. Mooty, six of his grandsons acting as pall bearers. The body was then taken sixteen miles to the old family cemetery, where another large congregation was gathered at the grave to pay their last respect to their old neighbor and longtime friend. After the closing ceremonies by Rev. John White and other ministers and Christian friends, he was laid to rest beside his wife and eldest son who had preceded him many years, to await the resurrection morning.—Rev. Frank Daniel, Redlands, Calif.

KELLY—Minnie Kelley was born October 10, 1872. She professed a hope in Christ at the age of thirteen. Some twelve years ago she received the blessing of entire sanctification and lived a true devoted Christian life. She was married to Jack McCloud December 10, 1891. To this union five children were born, one daughter and four sons. She was a loving companion, devoted mother and a good neighbor and friend to all. She was called home to be with Jesus on August 30, 1925. She is survived by her husband, A. J. McCloud, and five children, Mrs. E. H. Stout of Erin, Tenn., Earl McCloud of Indianapolis, Ind., Ira McCloud, Fountain Head, Tenn., and Cecil, age 18, Harris, age 13, at home with their father; and two sisters, Maude Dewees of Murfreesboro, Tenn., Bertha Stout, Fountain Head, Tenn., one brother, J. W. Kelley of Fountain Head, Tenn., and a host of relatives and friends, who mourn her death. Funeral services were conducted at the home by Rev. H. H. Wise, pastor of the First Church of the Nazarene of Nashville, Tenn., burial at the Community cemetery, near Fountain Head, there to rest until the resurrection morning.—Rev. E. H. Stout.

HICKMAN—Ethel May Hickman, daughter of James M. and Tennessee Cleveland, was born Dec. 6, 1894, near Lawson, Mo., departed this life Sept. 19, 1925, at her home near Avalon, aged 30 years, 9 months, 14 days. She was married to Eric B. Harris, March 1, 1913. To this union one child was born, Donald Benton. Eric B. Harris departed this life Jan. 25, 1915. On Sept. 6, 1919, she was married to Ernest Hickman. To this union one child was born, Vera Dell. Besides her husband and two children, she leaves a mother, five brothers, three sisters, three half brothers and one half sister to mourn her death. She was converted when young in a meeting conducted by Rev. Andy Dorrell and Rev. Wilbur Hunt. Later she was sanctified in a meeting held by Rev. Charles Davis and wife and united with the Church of the Nazarene. She lived a spotless life, was a true wife, a loving mother and a kind sister. She walked and talked with God and died a victorious death. The funeral was conducted at the Birthbath cemetery. Her body was laid to rest in the Birthbath cemetery.

SHELTON—James Madison Shelton, having fulfilled his three score and ten years, went to his home near Columbus, Miss. He was converted about twenty-five years ago and was later sanctified wholly. After he was saved he always loved to testify to the grace of God which had so wonderfully saved him from a very sinful life. He joined the Church of the Nazarene and was a zealous, loyal and faithful member. He had married three times and was survived by a widow and six children, all of whom, except one son, were at his bedside when he passed away. He also left one brother and two sisters beside many other relatives and friends who will miss him. He left this testimony, that he was at peace with God and was ready to go and that his loved ones and friends would know where to find him. He was a devout student of the Bible and could explain the scriptures. He believed in and practiced the life of the Golden Rule, and was held in high esteem by all who knew him.—J. L. Shelton.



J. W. GOODWIN



H. F. REYNOLDS



R. T. WILLIAMS

Shall We Honor Christ or Ourselves at Christmas?

Christ was born on Christmas morn. Gifts were brought to Him by the Wise Men from the East. They were directed to the place of His birth. The desire to honor Christ introduced the custom of giving gifts, but originally the gifts were to Christ and not to ourselves. Christ was God's gift to man. He who gave His life as a gift for the ransom of a lost world has said that if we give gifts to those who are in need we are making a gift to Him. The Christmas spirit is one of love and generosity. Shall we be liberal in our gifts to Christ and thereby show to Him that we do love Him and appreciate His gift to the world?

HOW MAY WE HONOR CHRIST AT CHRISTMAS?

Christ has made it very clear in His teachings that the way to give gifts to Him is to give to those who are in need. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." This would seem to indicate that He expects us as His followers to think of the millions who sit in darkness, without Christ and without hope. A gift which will make it possible to send the gospel light to them would be a beautiful token of our love for a lost and a dying world. A gift at the Christmas season to the cause of missions, even though sacrifice is necessary to make it, would do much to meet the present emergency confronting us.

HOW SHALL WE DO IT?

Every church, Sunday school, Woman's Missionary Society, Young People's Society and Children's Society has been asked by your General Superintendents to make SUNDAY, D E C E M B E R TWENTIETH, the day on which we shall make our CHRISTMAS GIFT. May we suggest that costly Christmas entertainments be left out of the program, the money thus saved to be sent to the missionaries. May we suggest that gifts to one another be limited and the money thus saved placed into the missionary treasury. SUNDAY, DECEMBER TWENTIETH, should mark an epoch in our history. If we will do away with expensive Christmas entertainments and do away with much of the unnecessary giving of presents at Christmas, we will have money to give that will make victory possible.

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DECEMBER TWENTIETH WILL DETERMINE OUR FUTURE

Failure on December 20 will result in a tragedy beyond description. Every church has been asked to give an amount equivalent to TWO DOLLARS PER MEMBER, this amount to be given in cash December 20. The total amount, if every church will do their part will result in an offering that will assure our future. Should we fail to give the amount we will be compelled to make changes so radical in our missionary program that it will take years to recover from the effect of it. Every pastor, every Sunday School Superintendent, every Young People's Society President, every Woman's Missionary Society Leader, is urged to begin now to pray and plan that Sunday, December 20, may be a day of marvelous victory and mark an epoch in our history, rather than a tragedy.

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General Superintendents.

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<p><i>God defends his church.</i> ZECHARIAH, 9, 10. <i>The coming of Christ.</i></p> <p>these are things that I hate, saith the LORD.</p> <p>18 ¶ And the word of the LORD of hosts came unto me, saying,</p> <p>19 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness and cheerful feasts.</p>	<p style="text-align: center;">B.C. 67.</p> <p>CHAP. 9 Pro. 4. 14. Jer. 22. 4. Jer. 41. 1. Isa. 38. 10. 7 Or, midwint, or, set times.</p>	<p>8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.</p> <p>9 ¶ Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh, with thee</p>
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<p>14 And A'zôr begat Sâ'dôc; and Sâ'dôc begat A'chim; and A'chim begat E-li'ud;</p> <p>15 And E-li'ud begat E-le-â'zar; and E-le-â'zar begat Mâ'than; and Mâ'than begat Jâ'cob;</p> <p>16 And Jâ'cob begat Jô'seph the husband of Mâ'ry, of whom was born Jê'sus, who is called Christ.</p>	<p style="text-align: center;">CHAPTER</p> <p>1 <i>Vest of the robe of Joseph and his son of Herod. 23 C1 Nazareth.</i></p> <p>NOW when Jê'su Bêth'le-hêm of days of Hêrôd the</p>
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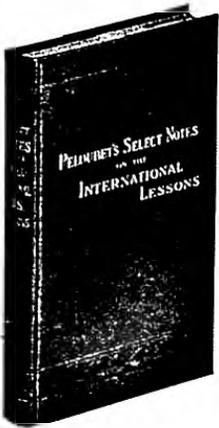
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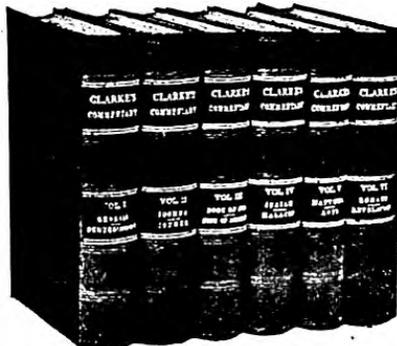
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Specimen of type

25 And Mè-thy'sè-lah lived an hr seven years, and begat 6 Lā'mech.
26 And Mè-thy'sè-lah lived after

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Specimen of type

8 And these are their names: 6 Tho son of Hūr, in mount E'phrā-im; 9 6 Tho son of Dē-kār, in Mā-kāz, and in Shā-ā'l-bim, and Bēth-shē-mēsh, and E-lōn-bēth-hā-nān: 6

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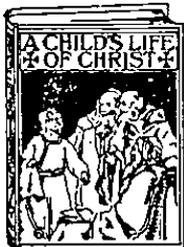
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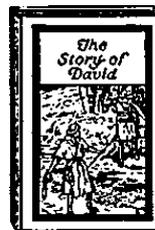


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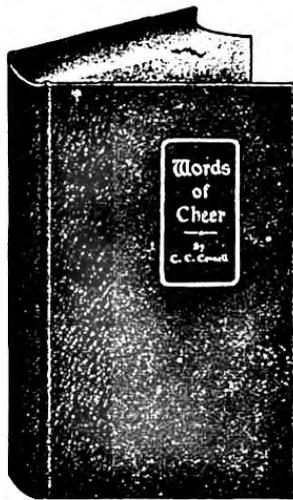


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Specimen of type

The Philistines I. SAMU

And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about thither. ¶ And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and she

B.C.C.
Ex. 7.
A 12. 1
A 12. 1
Ex. 12. 1
Ex. 12. 1
Ex. 12. 1
Ex. 12. 1

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Specimen of type

CHAPTER I.

John writeth his revelation to the seven churches of Asia. 7 The coming of Christ, His glorious power and majesty.

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must

ch. 22. 18
1 Pet. 9.
1 Cor. 4. 6.
Gal. 1. 22.
1 Thim. 2. 8.
John 3. 32.
1 Pet. 3. 6.
ch. 22. 18

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EVANGELISTS' SLATES

E. T. Adams, Wilmore, Ky. Dec. 6 to 20
 Giles, West Virginia
 Mrs. C. M. Aldin, Jonesboro, La.
 E. C. Allen, 714 Monroe St., Hutchinson, Kans.
 Mabel Anderson and wife, 619 E. 8th St., Hutchinson, Kansas
 Liberal Kans. Nov. 27 to Dec. 13
 Mrs. Willis F. Anderson, 1680 Kirkwood St., Pasadena, Calif.
 Mrs. E. M. Arnold, 1879 Burrage St., Portland, Ore.
 A. D. Ashby, Pleasant Hill, La.
 Juretta and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
 Bethany, Okla. Dec. 1 to Jan. 1
 S. F. Baldwin, 219 B. Cheyenne, Bartlesville, Okla.
 A. P. and Louora Y. Balsmeier, 612 Taylor St., Topeka Kans.
 Pasadena, Calif. (First Church) Nov. 20 to Dec. 13
 Los Angeles, Calif. (Fifth St. Mission) Dec. 20 to Jan. 3
 Pasadena, Calif. (Hollywood Nazarene) Jan. 10 to 24
 Mrs. Carrie Barbier, 108 N. Denny St., Indianapolis, Ind.
 Lulu E. Bernard, Song Evangelist, 447 Fifth St., Lowell, Mass.
 George Birman, Kingswood, Ky.
 Henry Bell, Denison, Ia.
 P. P. Behre, 110 B. Forest Ave., Marion, Ind.
 Bradley, Mich. Dec. 7 to 20
 Jesus M. Bell, 3318 New Hampshire Ave., Washington, D. C.
 Beulah Quartet, preachers and singers, 916 Adrain St., Jackson,
 Mich. Dec. 2 to 13
 Fred Bouse, Alexandria, Ind.
 J. E. Brasher, Crestview, Fla.
 J. A. Brownfield, Locksburg, Ark.
 Rev. W. T. Brewer and daughter, preacher and singer, 617 Ines
 St., Fresno, Calif.
 Budd and Kludas Evangelistic Party, Wood River, Ill.
 C. C. Burton, Dalmer, Ky.
 Harry B. Burke, Barboursville, W. Va.
 Earl W. Bush and wife, singers and preachers, Fergus Falls, Minn.
 M. M. Bussey, South Vieland, N. J.
 Fern Water, N. J. Dec. 30 to Jan. 10
 M. C. and Mary Cagle, Buffalo Gap, Texas.
 W. R. Cain, 815 South Vine St., Wichita, Kansas.
 Topeka, Kans. Dec. 10-20
 J. H. Calloway, Hamburg, Ark.
 James E. Campbell, Song Evangelist, 1836 S. Armstrong St.,
 Kokomo, Ind.
 Roscoe C. Carroll, Pianist, Cedar Hill, Texas
 Sherman, Texas Nov. 20 to Dec. 13
 Lela B. Carter, 101 High Ave. W., Okaloosa, Iowa.
 Jack and Ruby Carter, Singers, Penick, Texas.
 W. Ward Casey, Pianist and singer, 685 Blanch St., Atroa,
 Ohio.
 F. P. Cassey, 408 Breckenridge St., Lexington, Ky.
 C. C. and Flora Chatfield, 2601 Pleasant Ave., Hamilton, Ohio
 Philadelphia, Pa. Dec. 7 to 20
 Seymour, Ind. Dec. 31 to Jan. 17
 D. L. Chatfield, 801 Jefferson St., Brannford, Ind.
 C. C. Childers, 622 W. Central Ave., Ashland, Ky.
 W. F. Cleghorn, Bethany, Okla.
 J. A. Collier and wife and Collier Band, Pilot Point, Texas.
 Prof. C. C. Conley, Soloist and Chorus Director, 586 1/2 N. How-
 ard St., Akron, Ohio.
 J. V. Cook, Scranton Ave., Marion, Ohio.
 M. E. Copeland, 2687 Clara Ave., St. Louis, Mo.
 Jacksonville, Fla. Oct. 28 to Dec. 13
 Memphis, Mo. Dec. 27 to Jan. 17
 E. M. Cornelius, 1713 W. 18th St., Bedford, Ind.
 F. W. Cox, Box 441, Lisbon, Ohio.
 Columbus, Ohio Dec. 3 to 23
 Detroit, Ohio Jan. 3 to 24
 J. L. Cox and Wife, 1212 E. Washington St., Clinton, Ill.
 J. H. Crawford, Booker, Okla.
 W. H. Crawford, Colliera, Tenn., Et. 4.
 Ernest Correll, Box 106, Ogilvie, Minn.
 Earl E. Curtis, 141 Darns St., Lowell, N. Y.
 Lawrence, Mass. Nov. 29 to Dec. 13
 Brooklyn, New York Jan. 1 to 17
 Willard B. Davis, Singer, 2100 Troost Ave., Kansas City, Mo.
 A. E. Dean, 1317 Monroigals Ave., Sioux City, Iowa.
 P. A. Dean, St. Croix Falls, Wisconsin.
 T. B. Dean, London, Tenn.
 Marion and Dean Devoll, Diagonal, Iowa.
 C. I. Deboard and wife, 7845 Woodland Ave., Staplewood, Mo.
 J. G. Demoret, Bethany, Okla.
 Mrs. Agnes White Diffe, Box 448, Durant, Okla.
 H. M. Dickerson, 338 Newnan St., Ashland, Ky.
 Birmingham, Ind. Nov. 20 to Dec. 13
 Harry H. Doaris, Terra Haute, Ind., B. R., Box 68.
 Jack Donovan, Thornton, Ind.
 G. R. Dotier, Box 41, Meridian, Texas.
 Johnnie and Jackie Douglas, Care Berachah, Arlington, Texas.
 R. E. Dumbam, 101 West 13th St., Hutchinson, Kansas.
 Charles Dye, 430 Williams St., Troy, Ohio.
 Prairie Depot, Ohio Dec. 11 to 27
 Columbus, Ohio (Third St. Mission) Jan. 2 to 7
 B. H. Edwards, 1008 E. Central Ave., Wichita, Kansas.
 Grace Edwards, 360 W. 6th St., Riverside, Calif.
 C. P. Ellis, Box 34, Montrose, Colo.
 W. E. Ellis, Box 185, Dodsonville, Texas.
 Harry Joseph Elliott, 403 16th Ave. S., Nampa, Idaho.
 The Elston and wife, 25 Lafayette Ave., Brooklyn, N. Y.
 Cambridge, Mass. Dec. 1 to 13
 Cleveland, Ohio Jan. 3 to 17
 C. E. Elsworth and wife, R. 9, Greenfield, Ind.
 Henry C. Ethel, 1818 Ingraham St., Los Angeles, Calif.
 Kirby Fields and wife, Song Evangelists, 2819 Monroe St.,
 Anderson, Ind.
 Robertson, Ill. Dec. 6 to 19
 Auburn, Ind. Jan. 3 to 24
 R. P. Fitch, 4412 Lafayette Ave., Norwood Branch, Cincinnati, O.
 Indianapolis (North Side) Nov. 15 to Dec. 13

B. T. Flannery, Cumberland, Wis., Box 426.
 Bona Fleming, Ashland, Ky.
 Pasadena, Calif. Nov. 29 to Dec. 13
 John Fleming, 317 Holt St., Ashland, Ky.
 Pasadena, Calif. Nov. 29 to Dec. 14
 F. G. Ferrara, Vicksburg, Mich.
 C. B. Fargell, 116 Hackworth St., Ashland, Ky.
 Placenta, Calif. Nov. 29 to Dec. 13
 J. E. Gatz, 1509 46th St., Des Moines, Iowa.
 C. J. Garrett, 838 Princeton, Ottawa, Kansas.
 J. P. Gardner, 724 38th St., Cairo, Ill.
 George W. Gatecliff, 2348 Locust St., Terra Haute, Ind.
 Philip Grider, 451 Alice St., E. Palestine, Ohio.
 H. A. Gregory, McKinney, Texas.
 Cameron, Texas Dec. 19 to 27
 Mrs. Gusie Morris Gill, Andlers, Okla.
 J. C. Haffey, Stadiu, Okla.
 Collinsville, Okla. Nov. 25 to Dec. 13
 Lewis E. Hall, 729 9th Ave. B., Nampa, Idaho.
 G. M. Hammond, 955 McClurkin Ave., Nashville, Tenn.
 Lee L. Hamric, Hamlin, Texas.
 Lubbock, Tex. Dec. 5 to 20
 Auburn, Ind. Jan. 3 to 17
 W. M. Hardin, 401 So. 1st St., Jola, Kansas.
 R. A. and Bessie Harris, Song Evangelists, Box 183, Hartrop, Tex.
 Paul Heagstad, 208 Seventh St., West, Jamestown, N. D.
 A. O. Henricks, 1438 E. Washington St., Pasadena, Calif.
 Los Angeles, Calif. (Grace Church) Nov. 28 to Dec. 13
 W. F. Herbig, Alexander, N. D.
 F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
 Diamond Spring, Calif. Nov. 18 to Dec. 18
 Macerille, Calif. Dec. 20 to Jan. 1
 J. D. Hoffman, Box 47, Begch Grove, Ark.
 Merlie E. Hooker, evangelist and song leader, Olivet, Ill.
 Spencer, Ind. Nov. 24 to Dec. 18
 Roy L. Hollenback, Cambridge City, Ind.
 Ural Y. Hollenback, Cambridge City, Ind.
 Oscar Hudson, 2584 Tracy Ave., Kansas City, Mo.
 Beatrice, Neb. Dec. 7 to 20
 H. P. Huffman, Watonga, Okla. Box 153.
 J. E. Hughes, Kingswood, Ky.
 J. W. Hunt, No. 4, Nampa, Idaho.
 David L. Hutton, Song Evangelist, Care N. Y. Federation of
 Churches, 71 W. 23rd St., New York, N. Y.
 Allie and Emma Irick, Pilot Point, Texas.
 W. M. Igitig, Commerce, La.
 Rev. G. F. Jacobs, University Park, Iowa.
 W. P. Jay, 1213 No. Sierra Bonita, Pasadena, Calif.
 Porterville, Calif. Nov. 22 to Dec. 13
 Lum Jones, Adm. Okla. Nov. 20 to Dec. 13
 Sherman, Texas Jan. 3 to 17
 Arthur M. Johnston and wife, Song Evangelists, 800 Princeton
 St., Akron, Ohio.
 C. W. Kennedy, R. D. 5, Nampa, Idaho.
 E. W. Kiesel, Sylvia, Kansas.
 W. D. Killingsworth, Tusculooza, Ala.
 J. A. Kirsham, 691 E. 48th St., Los Angeles, Calif.
 J. A. Kring and wife, 304 No. 33rd St., Billings, Mont.
 Mrs. Annabel Lattimer Lane, 608 Main St., Temple, Texas.
 M. R. Lee, 518 E. Bears St., Denison, Texas.
 T. C. Leckie, 2412 Brasher Ave., Nashville, Tenn.
 Alice B. Lewis, Evangelistic Singer and Children's Worker, 207
 E. Marquette Road, Chicago, Ill.
 Winchester, Ind. Dec. 6 to 20
 E. Arthur Lewis, 207 E. Marquette Rd., Chicago, Ill.
 M. B. Lewis, 217 Holly St., Nampa, Idaho.
 M. F. Lienard, 1308 New Hampshire, Lawrence, Kansas.
 Jack Linn and wife, Oregon, Wis.
 Fort Wayne, Ind. Dec. 6 to 20
 Oregon, Wis. Dec. 21 to Jan. 1
 M. C. Little, 409 Williams St., Troy, Ohio.
 V. W. and Marguerite Littrell, 1214 Scott St., Beatrice, Neb.
 Lamar, Colo. Dec. 4 to 20
 Troy, Idaho Jan. 7 to 24
 W. W. Loveliss, London, Ohio.
 J. Warren and Maybelle Lowman, Singers and Preachers,
 8100 Princeton Ave., Chicago, Ill.
 Bath, Maine Dec. 8 to 20
 Portland, Maine Dec. 27 to Jan. 10
 M. M. Lowrey, Bethany, Okla.
 Theo. and Minnie E. Ludwig, 779 N. Euclid Ave., St. Louis, Mo.
 Will M. Lynn, Route A, Box 88, Quarab, Texas.
 Julius B. Machey, 2109 Troost Ave., Kansas City, Mo.
 Ernest B. Marsh, Song Evangelist, 401 1/2 North St., Mesdville, Pa.
 T. S. Mashburn, 14108 Gillmore St., Los Angeles, Calif.
 John Matthews, 7842 Brooklyn Ave., Kansas City, Mo.
 Chas. Maxson, 814 Newell St., Walla Walla, Wash.
 J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
 Hooper, Okla. Dec. 7 to 20
 Pasadena, Calif., 112 Arlington Dr. Dec. 22 to 30
 J. L. McLeodon, High Springs, Fla.
 Robert L. McLendon and wife, Sebastopol, Miss.
 Arthur A. McNaughton, Jamestown, N. D.
 Roswell, R. D. No. 20 Nov. 20 to Dec. 13
 W. T. Means, 1802 Park St., Keokuk, Iowa.
 L. C. Meiser, Gospel Singer, 610 West Texas St., Durant, Okla.
 P. man, Texas Nov. 20 to Dec. 13
 F. J. Melczak, 3524 Ridge Ave., Sioux City, Iowa.
 James Miller, 1249 N. Holmes, Indianapolis, Ind.
 pool, Ohio.
 B. F. Neely, Bethany, Okla.
 W. M. Nelson, Ludlin, Texas.
 Wade L. Nelson, Box 1454, Wapanucka, Okla.
 Davenport, Okla. Nov. 28 to Dec. 13
 Will H. and Lillie B. Merry, 2905 Troost Ave., Kansas City, Mo.
 Aug. N. Nilson, 2109 Troost Ave., Kansas City, Mo.
 O. B. Ong, 1844 Lee Luma St., Pasadena, Calif.
 Ashland, Wis. Dec. 8 to 27
 W. H. Minor, Bethany, Okla.
 Chas. and Mollie Mitchell, 843 W. Main, Greenfield, Ind.
 Edith L. Mitchell, 316 Scott St., Bad Axe, Mich.

J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.
 John E. Moore, Song Evangelist, 658 Wall St., Los Angeles, Calif.
 George A. Moore, Cretherville, Ind.
 Princeton, Ind. Nov. 28 to Dec. 20
 Harry Morrow, 1784 Washington Blvd., Chicago, Ill.
 Erle Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
 Marschel Murphy, Klondike, Texas.
 Isabel Myler, Children's Evangelist, 148 W. 6th St., East Liver-
 G. F. and Byrde Owen, 1416 W. Pitee Peak Ave., Colorado
 Springs, Colo.
 Fannie Payne Evangelistic Party, 2905 Troost Ave., Kansas City,
 Mo.
 Coffeyville, Kans. Dec. 6 to 22
 Liberty, Kans. Dec. 23 to 30
 L. M. Payne, Bethany, Okla.
 C. R. Pearson, Box 28, Greensboro, Ind.
 Dwight Peasley, Song Evangelist, R. 6, Brookville, Okla.
 Helen Peters, Olivet, Ill.
 O. T. Pope, 101-18 B. Vincennes Ave., Chicago, Ill.
 A. A. Price, Detroit, Mich.
 F. E. Putney, 207 B. Hillwood, Wichita, Kansas.
 P. C. Ramsey, 605 E. Louisa St., Shawnee, Okla.
 Robert B. Rawls, Spring Hill, Tenn.
 J. E. and Ada Redman, Brookville, Ind.
 Vassar, Mich. Dec. 11 to 27
 Louisville, Ky. Dec. 1 to 17
 Lawrence Reed, Mannington, W. Va.
 Huntington, W. Va. Dec. 3 to 20
 Lisbon, Ohio Jan. 1 to 17
 C. A. Roney, Patchogue, N. Y.
 S. B. Rhead, 1316 South Santa Fe Ave., Salina, Kansas.
 Jay and Virginia Rice, Song Evangelists, Parnam, Nebr.
 Olive A. Rife and Nina Dean, Thompson, Ga.
 C. C. Rinebarger, Olivet, Illinois.
 Oscar F. Ring, Newell, W. Va.
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
 Chas. Robinson and Lawson and Irene Brown, Bethany, Okla.
 Minneapolis, Kans. Dec. 5 to 20
 J. A. Rodgers, 303 W. Clark St., East Palestine, Ohio.
 Youngtown, Ohio Nov. 20 to Dec. 18
 C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
 Watertlet, N. Y. (St. E. Church) Dec. 3 to 19
 Latonia, Ky. (Plymth Holiness Church) Dec. 15 to 22
 Cora Ryan, 788 E. 70th St., Chicago, Ill.
 William Seal, Des Arc, Missouri.
 W. G. Self, Brewton, Ala.
 R. A. Shant and wife, 181 N. Ogden Ave., Columbus, Okla.
 Okaloosa, Iowa Dec. 1 to 13
 N. B. Shada, Galveston, Fla.
 W. L. Shell, Brewton, Ala.
 E. E. Shellhammer, 5419 Isleta Drive, Los Angeles, Calif.
 E. M. Shelton and J. P. News, Song Evangelists, 218 E. 4th
 St., Ironton, Ohio.
 F. A. Smith, Spangor, Okla.
 Burt Sparks, Song Evangelist, 425 E. 84 St., Seymour, Ind.
 C. K. Spell, Bethany, Okla.
 D. M. Spell, 215 1/2 4th St., Hutchinson, Kansas.
 Otis M. Spinks, Song Evangelist, Box 508, Shreveport, La.
 Andrew and Sena Spoolster, Holt, Mich.
 A. M. Sprague, Manchester, Okla.
 E. H. Stillion, 809 E. 3d St., Oil City, Pa.
 New Philadelphia, Ohio Dec. 6 to 20
 Warwick, Ohio Dec. 27 to Jan. 10
 Della B. Stritch, El Paso, Ill.
 E. L. Striegel, Norman, Okla.
 Fred St. Clair
 Roy F. Strens, Singer, 904 E. 4th St., Pittsburg, Kans.
 Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
 B. D. and Margerite Sulton, 2109 Troost Ave., Kansas City,
 Missouri.
 Howard W. Sweeten, Ashley, Ill.
 Winchester, Ind. Dec. 7 to 21
 E. C. Tavin, California, Ky.
 T. L. Terry, 44 Carmel St., Ludlow, Ky.
 Freddie Thomas (Boy Preacher) 214 E. Douglas St., Blooming-
 ton, Illinois.
 John Thomas, Wilmore, Ky.
 Detroit, Mich. Nov. 30 to Dec. 20
 McKeesport, Pa. Jan. 3 to 17
 C. E. Toney, Bethany, Okla.
 Josiah Tucker, 715 Magnolia St., Little Rock, Ark.
 W. H. Tullis, 1871 Hanford Drive, Pasadena, Calif.
 N. E. Tyler, Route 1, Rogers, Texas.
 D. C. W. Ulrich and Mrs. Tatrick, Shawnee, Okla.
 Rev. Jesse White, Clearwater, Kansas.
 N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio
 Cheng Valley, Ohio Dec. 18 to 20
 Lisbon, Ohio Jan. 1 to 17
 D. J. Waggoner, Hamlin, Texas.
 Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.
 Mrs. Lena Montgomery Wallace, 1118 E. Whitaker, Shawnee,
 Oklahoma.
 Kenneth and Eunice Wells, 2115 Barb Ave., Indianapolis, Ind.
 Wehrhauser Evangelistic Party, 333 Wesley Ave., Oak Park, Ill.
 Kendall S. White, Song Evangelist, Bethany, Oklahoma.
 Charles Whitley and wife, Electra, Texas.
 Earl F. Wilde, 432 O. St., San Bernardino, Calif.
 Bakersfield, Calif. Dec. 1
 R. Wilkinson, 807 Bank St., Keokuk, Iowa.
 Mrs. Esther Williamson, Singer, University Park, Iowa.
 Rev. and Mrs. J. A. Williams, R. 1, Box 67, Connersville, Ind.
 Atlanta, Ind. Nov. 20 to Dec. 19
 Indianapolis, Ind. (West Side Church) Jan. 3 to 31
 George W. Wilson, 210 Bloomington St., Greencastle, Ind.
 Elwood, Ind. January
 S. B. Willis, 723 North P St., Bedford, Ind.
 E. H. Wreeda, Song Evangelist, Cloverdale, Okla.
 A. M. Yountblood, R. 9, Box 375, Ft. Smith, Ark.

December Twentieth

The future of our missionary work throughout the entire world depends upon the outcome of the special offering DECEMBER TWENTIETH. Our missionaries, our native preachers, our Bible women and thousands of Nazarenes in foreign fields will be affected by the outcome of the offering. Will you pray? Will you give? Thank God; victory is possible.

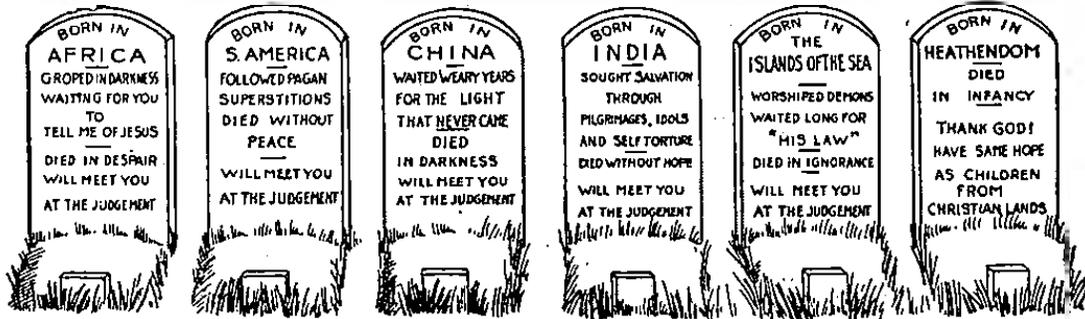
We Dare Not Think of Failure

1925 **December** 1925

Sun.	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	This Will Be Our Final Effort, December Twentieth Will Determine Our Future.					

DYING

Thirty Million Heathen will die this year without the gospel.
What are you doing for them?



LOOK at the graves. Read the words on the tombstones. Ask yourself the question, "Am I doing my best to save their immortal souls?"

Think of nearly a third as many as the population of the United States dying unevangelized every year! What shall we do about it? Shall we decide to retrench and call home some of our missionaries? Or shall we say, "By the grace of God, we will do our best. We will support the missionaries we now have so they can continue their work."

Remember the night cometh when no man can labor. What we do we must do quickly.

PRAY, PRAY, PRAY.

Fill this out, writing plainly, cut it out, and send it in to
Rev. E. G. Anderson, Treas., 2905 Troost Ave., Kansas City, Mo.

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

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