

Herald of Holiness



Official Paper, Church of the Nazarene

VOL. XIII, NO. 35

KANSAS CITY, MO., NOVEMBER 26, 1924

WHOLE NO. 659

The Price of the Revival

THESE are some people who believe that the work of God can best be promoted by making the educational, rather than the evangelistic, phase of the gospel paramount; and they believe that we are better off when we get somewhat away from the idea that revivals are the chief means for making converts and deepening the spiritual life of the Church. And sometimes it does appear that we are inclined to confine God too much to "times and seasons," when we might have conversions and other evidences of special divine favor in the regular services of the year.

Still it is a fact that other forms of life are by pulsation; therefore, it is not unreasonable for us to conclude that spiritual life is so. In nature there is seed time as well as harvest, and we should not be surprised to find an analogy in grace. The ocean tides ebb and flow, and we may find that spiritual tides do likewise.

And those who urge that we should have a revival "the year around" should know that it would be physically and economically impossible to maintain the same degree of intensity individually and as a church that is absolutely necessary to victory during the few days or few weeks of the "special effort." In fact, as an evangelist, I have learned to dread these "revival the year around people," for they are likely to come to the special meeting according to their own convenience and according to the temperature of the weather, for you see they must adopt a speed that they can keep up the year through in order to be consistent.

But a genuine revival exacts its price. Perhaps we do wrong to leave the impression that God is not willing to pour out His Spirit until we have reached a certain place of soul distress; but we are justified, at least, in saying that we ourselves are not prepared for the revival until we have been fitted by prayer and fasting and general affliction of our souls for the souls of others. And we are not ready for the out-pouring of the Spirit of God until we have sought Him in humility, and confession, and faith.

The fifth chapter of Mark contains the story of Christ's visit to Gadara, where He cast the evil spirits out of the demon possessed man and sent him home to tell his friends about the wonderful work of God. And there is something abrupt about the immediate announcement that the people of that country gathered about the Master and besought Him to depart out of their coast. But the explanation is probably found in the fact that the evil spirits which departed from the neighborhood's terror became the cause of the drowning of a huge herd of swine which constituted a large portion of the country's wealth. And seeing that souls cost heavily in bacon, the people said, "We want our bacon, so leave us our demoniacs."

And it is thus today. Revivals cost in prayer, fasting, affliction of the soul, and in money, loss of sleep, neglect

of pleasure, and in strength of soul, mind and body out-poured. We would like to have souls. We would like to have our spiritual life deepened. We would like to have members added to our church. We would like to have more money raised for missions. We would like all the regular fruitage of the revival. But we do not want to part with our swine. We want the results, but we do not want to pay the price.

Men love bargains and will go a long way to get something for nothing, not figuring that the cost of their trip is really the price of their gift. Everything in this world has its price. We may try to dodge it or beat it, but we will pay or do without before it is all over. It ought to be this way, any other way would be ruinous.

It is becoming fashionable now to try to promote a revival on the reputation of a great preacher, or on the talent of a great singer, and a certain kind of a revival can be thus promoted. In many instances there seems to be an inclination to substitute *boost* and noise for the power and glory of the Spirit of Pentecost, this can be done, but the results are not the same. There is no way to have old-time revivals except to pay old-time prices. There is no way to get Pentecostal results but by paying Pentecostal prices. The Christian worker can never get the iron hot if he insists on keeping the furnace cool. The hearts of sinners will never melt while the hearts of Christians remain hard. We must surrender our bacon if we get our demoniacs healed.

Holiness Is the Touchstone

ONE MAY be a "Fundamentalist" according to the rote of present day religionists and yet be a "holiness fighter" according to the definition used by promoters of the Wesleyan doctrine twenty-five and fifty years ago. In fact, at this very time many of those who are called leaders among "Fundamentalists" are bitterly opposed to the teaching of entire sanctification as a second work of grace. Far from counting holiness a fundamental, they will not even tolerate it as an incidental.

Preachers of Full Salvation who turn the major attention to the themes of the Fundamentalist and Modernist controversy are putting their ministry back to the same plane as that occupied by almost the entire Protestant Church twenty-five and more years ago; for at that time we called those who are now named "Modernists" skeptics and infidels and many of those who held everything that the present day Fundamentalists hold were found wanting because they were not lined up to preach that "Men cannot be saved without holiness," and also "That men are sanctified after they are justified."

As between Fundamentalism and Modernism, of course, we instantly choose Fundamentalism; but the omission of holiness from the proposed list of "Fundamentals" makes the list incomplete. And further, it throws the list that is given out of balance and suggests an emphasis with which we are not ready to agree.

Holiness is not incidental, but is of prime importance both here and at the judgment bar of God. It is obtained by faith after regeneration and is obtainable here and now. And those who feel the urge to "Spread Scriptural holiness over these lands" which Wesley and Bresee felt will do well to make this doctrine and experience the dominant note just the same now as in former days.

There is no answer to the doubts and quibblings of Modernism like an old-fashioned, Pentecostal revival, any way. And any preacher who can preach holiness and get people into it will do more to promote true Fundamentalism by "abiding in his calling" than by any other course which he can pursue.

Who Scatters the Power of the Holy People?

COMMENTING on Daniel 12:7, "When he shall have accomplished to scatter the power of the holy people, all these things shall be finished," a recent writer concluded as follows: "Note that God is going to scatter or distribute sanctified people, as a part of his great program. It is supposed that we are in his hand, if we have the blessing, and will not seek locations or affiliations with a view to what is congenial or even beneficial to us, but with a view to his will. This means, if we take the prophecy at its face value, that no group of people can corner the movement for the promotion of holiness."

Now if anyone wants to say that the holiness people are more effective when they are scattered about among other people, than when gathered together in distinctive bands, associations, camps, meetings, organizations, schools and churches, we are willing to let this stand as his opinion. Though we would like to match his statement with an expression of our own to the effect that such is not the case, and we would be willing to let history speak in support of the better view. If history shows that Whitefield did a better and more lasting work than Wesley, if the modern Holiness Movement has prospered more in those sections where no schools were founded, no associations were organized, no aggressive and definite holiness campmeetings and conventions promoted; and if the records show that the scattered holiness people, man for man, have more conversions, lead more people into the experience of holiness, send out more missionaries and do more and better service in the conserving of the work of Full Salvation in the earth than organized groups like the Free Methodists, the Wesleyan Methodists, the Pilgrim Holiness and the

Nazarenes then we yield to our brother's statement.

But when it comes to the interpretation of Scripture, we are not inclined to be quite so liberal. Now the scholarship of the Christian centuries is divided on the interpretation of the passage from Daniel to which reference is made. One school has applied the prophecy to the Jews and the one who scatters them is supposed to have been Antiochus, or some other Gentile king of the past. The other school thinks it refers to Christians and their sufferings under the Anti-Christ in the Great Tribulation which is yet future. But all agree that the word "scatter" here is equivalent to "crush" and that it is a terrible judgment or scourge, whatever it is. And now when someone tells us that all it means is that God will scatter the holiness people among the various denominations in order to make their work more effective, it strikes us that he is a little careless in his applications or else he is severely pressed for material out of which to make an argument against the advisability of the organization of the holiness people.

Bible Sunday

OUR General Assembly passed resolutions fully commending the work of the American Bible Society, The British and Foreign Bible Society, The Canadian Bible Society and similar organizations operating in Christian lands in the work of publishing the Bible in the languages of the people of the earth. We were told by missionaries at the General Assembly that their work in the various fields is very largely dependent upon the good work being done by these organizations in furnishing them the Scriptures in the languages of the people to whom they are called to minister.

It is now announced that these societies have already published the Bible, or at least portions of it, in 770 different languages and dialects. The difficulties connected with such work are so great that none but great and unselfish organizations could make a success of it.

And the demand for the Bible in our own and in other languages is increasing year by year. So that instead of being in any position to slacken their efforts, these societies must arrange to widen their program continually.

Our General Assembly recommended that our churches give a service during the year to the interests of this work and at such a

time, make as liberal offerings as possible for the support of the work. This work is run without profit to any individual and is dependent upon the donations of friends for the most of its capital.

The American Bible Society has announced December 7 as Bible Sunday. On that day many churches of all denominations will present the work of this splendid Society and will receive offerings for its support. As many of our churches as can should observe this day. In case there are plans on which make it inconvenient to observe the day on the date named, then let some other date be chosen, but let us not overlook the matter in the calendar for the year.

Pastor, write to The American Bible Society, Bible House, Astor Place, New York City, N. Y., and ask for a quantity of the pamphlet "Every Man in His Own Tongue" for distribution among your people. The pamphlet is attractive and contains reliable and very interesting information.

Just an Illustration

REMEMBERING to have read of the beauty of the scenery along the Ohio River between Cincinnati and Pittsburgh when seen on a trip by boat between the two cities, I have thought that some time I should like to make the trip. And while no date has ever been thought of, I have just thought pleasantly of the possibility of the time's coming sometime. So when I found that the train on which I was traveling was soon to cross the river between the two cities, a few days ago, I was anxious to have a look at the river and its surroundings in the vicinity. But when I saw the dam which extended completely across the river just a few rods above the railroad bridge, I was disappointed; for the prospect of that proposed boat trip vanished and left regret behind.

When the conductor came through to get my ticket, I said, "So the boats do not pass up and down the river any more?" Oh, yes," he replied, "they make regular trips." "Well what about that dam across the river there?" "Why, that is to make the water deeper, so the boats can run," was his answer. As the conductor passed on to attend to his work, I remarked something about their using locks to which I knew the conductor would assent, but I was happy in the thought that after all navigation had been assisted by what I had mistaken for a hindrance and a bar.

And how often it happens that the things which happen unto us fall out unto the furtherance of the gospel within us and through us? Dams and locks make shallows navigable in the life of the Christian as well as in rivers and canals. Sickness, disappointments and trials look like bars and hindrances, but in reality they may be intended to help our boats to rise above the rocks of temptations or the shallows of earthly mindedness, and after we are tried, we may really come forth as gold.

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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 Only Foundation

By A. O. HENRICKS, D. D.

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

THE divisions of Christianity seem to have originated at Corinth. It was there that professed believers began to classify themselves under different leaders and to take on human distinctions in religion. One said "I am of Paul"; another "I am of Apollos"; and still another "I am of Cephas." In the first three chapters of this epistle the Apostle Paul very earnestly discountenances this course of procedure, and warns them that all this is simply the outcroppings and manifestations of carnality. He reminds them that all these good men are servants of the same Lord, preach the same glorious gospel, and are not divided, much less opposed to one another. He calls to their attention the fact that there is but one true and saving foundation, and that foundation is Jesus Christ our common Lord and Savior; and that every man's work that he builds upon this foundation "shall be made manifest: for the day [of the Lord] shall declare it, because it shall be revealed by fire; and the fire shall try every man's work [leader and follower] of what sort it is."

I. Christ is the foundation of everything worth while.

The term here used is architectural, and refers to that part of a building which is the lowest, yet most important, on which the whole structure or edifice rests. This term, however, is often employed to denote the beginning of anything, or the essential principle of any system, and in our text it may well be used and considered to apply in either sense: for the Church is a spiritual edifice, and Jesus is the foundation stone, as well as the head of the corner. Redemption is a dispensation of grace and mercy to man, and of that dispensation Jesus Christ is the beginning and only source. Christianity is a system of truth, and of that system Jesus is both the center and the essential principle and essence now and forever.

1. The gospel is emphatically the gospel of Jesus Christ. He is its foundation as well as its founder, source, subject and glory. All the doctrines of the gospel; all its ordinances, privileges, blessings, light and glory emanate from Him and from Him only.

2. Christ is the foundation of the sinner's faith and acceptance with God, the only way of access to God. He is the one Mediator between God and man, and through him we may "come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." "In him we have redemption through his blood, even the forgiveness of sins"; and through him we are justified by faith and accepted in the Beloved.

3. Christ is the foundation of the believer's sanctification. "Christ also loved the church, [believers], and gave himself for it; that he might sanctify and cleanse it . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "Wherefore Jesus also, that he might sanctify the people with his

own blood, suffered without the gate." "For by one offering he hath perfected forever them that are sanctified, whereof the Holy Ghost also is a witness to us." "For both he that sanctifieth and they who are sanctified are all of one [Father]; for which cause he is not ashamed to call them brethren."

4. Christ is the foundation of the Christian's hope. The Christian is begotten to a lively hope, but it is through the resurrection of Jesus Christ from the dead. The Christian's hope relates not only to his acceptance with God in regeneration, and to his cleansing in sanctification, but embraces a full and complete redemption—victory in death—an entrance into the kingdom of glory—resurrection from (among) the dead, in likeness to Christ—and eternal bliss in the presence of God and the Lamb forever and ever. But all these grand and glorious hopes rest upon the Savior Jesus Christ.

5. Christ is the foundation of the whole church. Peter's confession set forth His glorious and divine character, when he affirmed that Jesus is the Christ the Son of the living God Jesus said "on this rock [this true and stable confession and fact] will I build my church, and the gates of hell shall not prevail against it." Paul in writing to the Ephesian church tells them that "God hath put all things under his [Christ's] feet, and hath given him [not the Pope] to be the head over all to the church, which is his body, the fullness of him that filleth all in all." Isaiah gives utterance to the same thought when he says, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste . . . Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies [Jewish sophistries, or Modernism], and the waters shall overflow the hiding places—your covenant with death shall be disannulled, and your agreement with hell shall not stand." Infidels may cavil and skeptics may quibble; "Nevertheless the foundation of God standeth sure, the Lord knoweth them that are his."

II. Let us consider some of the characteristics of this foundation.

1. First let us consider *its strength*. This is of the utmost importance in a foundation, for if it be frail and yielding, the safety and usefulness of the building is at once endangered. Many years ago, in the city of Minneapolis, there was a magnificent building eleven or twelve stories high and covering the large part of a block; but the foundation on one side was faulty and commenced to settle, until the building leaned nine feet and had to be torn down and rebuilt. Well does the Psalmist say "If the foundations be destroyed, what can the righteous do?"

2. Another characteristic is *its suitability*. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings—for in that he himself hath suffered being tempted, he is able to succor [run to the aid of] them that are tempted."

Not only is it suitable and becoming to Deity, but also to the poor lost sinner. It is

adapted to his every need, state and circumstance in life. Mercy is here brought down to a level with his condition, and all he needs for time and eternity is here within his grasp. It is suitable for the believer, for here he finds cleansing from all sin and an inheritance among the sanctified. It is suitable for the sanctified, for here he finds the hope of a glorious resurrection which will strip him of all the human limitations of his earthly tabernacle, and bring him into His glorious likeness. "I shall be satisfied when I awake in his likeness."

3. Still another characteristic is its perpetuity. Thank God, it is not affected by the flight of ages, or by the upheavals and revolutions of the kingdoms of this world. It remains ever the same throughout the passing generations, and is the only foundation upon which the righteous have ever had to build. The worthies of Hebrews eleven, with all the patriarchs, prophets, apostles, martyrs, and confessors, have built on this foundation.

4. One more characteristic is its sufficiency. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "He is the Savior of all men, especially of them that believe." "He is not willing that any should perish, but that all should come unto repentance." "To as many as receive him to them gives he the power [right] to become the sons of God." "Whosoever cometh unto him he will in no wise cast out." No one has ever been disappointed or turned away who came to Him with an honest and sincere heart.

III. The folly and impiety of attempting any other foundation.

The text implies that men would attempt to lay other foundations, but it also affirms the impossibility of ever succeeding; "For other foundation can no man lay, than that is laid, which is Jesus Christ." Church history abounds with ways and means in which men have attempted to lay and embellish false foundations, to detract and draw men from the only Savior of lost humanity.

1. Some are trusting to unsanctified reason alone, and have failed to note that "the world by wisdom [reason] knew not God . . . the wisdom of this world is foolishness with God." These materialistic luminaries have wrought havoc among the spiritual doctrines and among the children of God. They have attempted to humanize God and to deify man, extinguish the fire of the Holy Spirit, remove the atonement, make of Satan and hell mere visionary illusions, leaving us nothing but a lifeless faith and spiritless morality as the basis of elevation.

2. Others, relying on their own righteousness for acceptance with God, have trusted to their honesty, devotion, self-denial, correctness of creed, public profession, or even the absence of flagrant and notorious crimes from their lives. While all these things are good in their place, they are absolutely worthless as our soul's foundation. "For by the deeds of the law shall no flesh be justified in his sight."

3. Still others rest solely on God's mercy without considering the merits of our Savior Jesus Christ. It is through the sacrifice of Christ that God's mercy is most strikingly manifested, for "without the shedding of blood there is no remission of sin." Those

who reject the blood reject the only means of mercy, and despise the brightest display of this divine perfection.

Jesus is the light of the world, and he who rejects the light must necessarily dwell in darkness. He who rejects the one and only Savior must necessarily perish, and that by his own obstinacy and crime; for God has placed the destiny of every man in the man's own hand by his power of choice.

Jesus is the life of the world, and to reject Him is to be guilty of our own soul's blood,

and to go down to the pit, by the stroke of our own suicidal hand. Oh, that all mankind would avail themselves of this glorious gospel foundation, and learn that salvation is a matter of personal experience, as well as theory and doctrine. The heart must be right as well as the head. Nothing can take the place of Christ. He must be our foundation if we would stand, not only now, but "in that day."

PASADENA, CALIF.

Our Daily Task

By H. O. FANNING

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10:31).

IT is customary to speak of sacred and secular callings. Such a distinction from some viewpoints seems proper and right. From another viewpoint whatsoever we do that is legitimate and right may be done to the glory of God. When, in the outworking of God's purposes, we magnify His attributes, exhibit the graces of His Spirit, and seek His approval, we labor to His glory. Doing all to God's glory is the opposite of doing all for our own glory. We seek God's glory when we seek man's good.

By His grace, God is seeking the redemption of a lost world. By His providences, He has the same world on His hands to feed, clothe, shelter, educate, and to care for in all material and temporal matters. Every temporal blessing men enjoy, whether saints or sinners, they enjoy by the gracious provisions of our God. Every thing that tends rightfully to the well being of the human family is a necessary part of God's providential care of His creatures. May we not say that all who engage in the activities necessary to the production of the supplies needed in the stupendous enterprise of caring for the needs of the world may be intentionally and consciously workers together with God in this great undertaking? May we not say reverently that God has designed to carry on this work through human instrumentality? Granting this to be true, than all manner of labor that contributes to the proper care of mankind may be performed to the glory of God. Not only the Scriptures, but reason and common sense clearly teach us that only such things as may be done to the glory of God, and as workers together with God in His providential care of human kind should be done. This is a safe, sane, and Scriptural rule of life.

It is not so much what we do that matters, so long as it is God's work for us. It is the purpose for which we do it; and the spirit in which we do it that counts. Our Lord did not appoint all of His followers to preaching endeavors. Paul did not advise all of his converts to become preachers in a professional sense. "Brethren, let every man, wherein he is called, therein abide with God." Principally, life's power depends ultimately upon its dominating purpose. God made mankind for work. He has work for every man. Everyone needs something to do. Objects of love may charm, objects of faith may exalt, objects of hope may inspire, but these sentiments must find expression in worthy

objects of endeavor, that the will may be awakened, and the energies aroused to purposeful action. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." Not alone in the pulpit and in the prayer meeting room, but in the corn field, in the cotton field, in every kind of farming operation, in the school, in the shop, in the store, in the factory, in the mine, in the mill, in the kitchen, in the nursery, everywhere. When men take coal and iron and copper, and silver and gold from the mines, they are taking deposits from the bowels of the earth that God has stored there to be used in His providential care of the race. Our godly women may bake and scrub and sew and mend and make beds and sweep and wash dishes and discipline the children, and attend to all the multitudinous details of home making, to the glory of God.

All true life may be lived, and every legitimate act of life, may be actuated by Christian motives, and performed in a Christian spirit. No occupation in life is so menial, no act is so trivial, no service so inconsequential, that it may not be performed to the glory of God. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." On the other hand, no interest in life is so all-embracing, no relationship is so sacred, no occupation is so honorable, as not to come under this principle.

To have such a motive in life is to be delivered from the miserable, degrading, character deteriorating effects of self-seeking. It is to rise above the murky atmosphere of earth in which the self-seeker grovels, into the clear, pure air of heaven, where seekers of God's glory dwell. It is to see things as God sees them, and be interested in them as He is interested in them. It gives right perspective to all we see, to all we do. It is to develop breadth of vision, depth of character, strength of purpose, and nobility of life. It makes one a factor in the accomplishment of God's will among men, and assures us of reward, both in this life and the life to come. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." It makes one a potent factor in benefiting mankind, saving the world and building up God's kingdom among men. It is the one aim in life that satisfies the human heart, properly develops character, engages all the powers of our being, and pleases God. It is the one aim

agreeable to a being created in the image and after the likeness of God; a being destined not only for time but for eternity. It is the one eternally abiding purpose. He who has this aim in life will not have to change purposes when he changes worlds. Such an aim puts us in touch with God and heaven, and with the choicest spirits of earth. He who does all to the glory of God, will have God with him in his doing. He will labor under God's blessing and favor, and in His power. He will be a worker together with God, doing His will, and accomplishing His purposes. The aim of angels and of the church triumphant is the glory of God. Such should be the aim of the church militant in all things.

DRUMHELLER, ALBERTA, CANADA.

What Have We to Be Thankful For?

By REV. JARRETTE E. AYCOCK

WE ARE THANKFUL FOR HOME

IT MAY be only a rented cottage, yet it is home; it affords us shelter from the rain. It is a protection from the wind and cold and it furnishes a gathering place for our loved ones at the close of the day of toil. It may not be large, but that only makes it more cozy and easier to keep clean, and there is not a room in which we cannot find something to be thankful for.

In our parlor we meet our friends who come to sit with us in our joys and in our sorrows, and we can thank God, for what would life be without friends.

We look in our bedroom and find a comfortable place to spend the night, when our bodies are worn and tired with the cares of the day, and we are glad that "He giveth his beloved sleep."

We step into our dining room, we are not starving, we may not have as much as some, but we have more than many. The wolf of poverty has not yet reached our door. The turkey and pumpkin pie may not grace our table this Thanksgiving, but he has given us bread and promised that "our water shall be sure," and we are thankful that "The meal and the oil have not failed."

*The kitchen—"From the nail in the ceiling, the latch on the door.
We love every knot in that old kitchen floor."*

Our library table, our shelves, are covered with books, papers and magazines that earlier generations did not enjoy, and amid and above them all is the book of God, the Bible which is a guide to heaven and a map of the way of life. And we thank Him.

Our children are about us, bright, happy, intelligent, either growing into manhood or womanhood or standing like sturdy oaks at a mature age, and though some may have passed over and are now hid from view, we thank God for both the living and the dead.

WE ARE THANKFUL FOR OUR CHURCH

It is our spiritual home upon earth, there we meet our friends and in a special way our Lord. The church has been provided for us at no small sacrifice. We look back into the past centuries and see it nothing more than a cave in the mountain side half hidden by underbrush, where a few lonely pilgrims gath-

ered in secret to worship. We see her approaching the present day through the smoke of battle, her steps clotted with the blood of martyrs, her steeple lighted by the fires of the stake, the marks of privation upon her every pew. To bring her to us we see lone men and women facing the sword, the stake, the guillotine, the lions and the jungle. We hear John Huss shouting in the flames, "Courage, Brother, and we will kindle a fire today that will never go out." Today she is here, and we can gather within her walls and worship God according to the dictates of our own conscience, and there is no sword, no stake, no lion awaiting us. "We give thanks unto the Lord for he is good and his mercy endureth forever."

WE ARE THANKFUL FOR OUR NATION

We thank God for a nation of prosperity, a nation with her harvests of waving grain, her orchards of luscious fruits, her mountains

with mineral hearts, her valleys with beds of oil, her homes, her churches and her institutions.

We thank God for a nation through whose forests no savage roams; a nation where no slave bends his back to the cruel lash; a nation where no licensed saloon can fling open the door to hell and pour liquid damnation down the throats of our children; a nation of freedom, where the roar of battle and the cannon's boom is not heard, and where no Nero sits upon the throne. We thank God for a man at the head of our government who is great enough to be president of the greatest nation on earth, and who is humble enough to bow his knee in thanksgiving to God.

We thank God for a nation where the stars and stripes float above the banner of Rome, where Protestantism is the principal religion, the church and the home the principal institutions and the Bible the BOOK of books.

"Perseverance Conquers All Things"

By PROF. A. S. LONDON

THE OLD Roman motto, "Perseverantia omnia vincit." "Perseverance Conquers all Things," contains great truth. The old saying, "If at first we don't succeed, try, try again" will linger with us as the days go by.

It is easy to quit. It does not take brains, manhood or strength of character to throw up the sponge and let another do our work. This world is a battle ground. And in every walk of life, we are to be tried, tested, misunderstood and often wrongly accused. The test of character is shown by our attitude toward adversity.

I believe the average young man or young woman has enough brain capacity to receive a well rounded education. It is not a lack of brains. It is a lack of perseverance. My mother called it "stickability." We should have as much sense as a postage stamp and "stick" until we reach our destination.

Only thirteen boys and girls out of a hundred who start in High School, finish the four year's course. Only one out of every hundred who start to college completes a course and gets a degree. It is not so much a difference in intellect; it is a difference in the power to resist the temptation to give up and quit.

Every man who reaches any degree of success in life pays the price. We see him as he holds his lofty position. We do not know of the hardships, burdens, sacrifices, sufferings, restless nights, hours of loneliness, years of study and all that go into the building of the man before the position is reached. There is no easy road to the hall of fame.

Cyrus Field tried fifty-two times before his cable line was a success across the Atlantic. Suppose he had tried fifty-one times and given up. Suppose he had listened to his critics and said there is no use trying. Today we would not be enjoying the privileges that Cyrus Field brought to us.

Edison worked for two years to get his phonograph to speak the letter "S." We look upon Edison now as one of the great inventors and intellectual men of our nation, but we forget that for many years he toiled for eighteen hours a day to reach his ideal and bring his inventions to their present state.

Webster worked for thirty-six years on a dictionary. Hume labored thirteen years to

write a history of England. Victories that are easy are cheap. Those are worth having which come only as the result of hard labor. George Stevenson worked fifteen years in giving us the locomotive. After it was completed a great statesman of England said, "We cannot allow the locomotive to run more than eight miles per hour, it will be dangerous to the country." Suppose Stevenson had said, "Well, if men of brains are to talk about my work in that way I will give up and quit."

Harvey labored for eight years in giving us the discovery of the circulation of the blood. It is easy to think that men who have gone down in history and those who are holding high positions are naturally gifted, and that they have reached their place in life by chance or luck. But it is not true. A great violinist was asked how he could play as he did. He said, "By twelve hours of practice a day for twenty years."

Carlyle worked for years in writing a history of the French Revolution. A girl came along and saw his manuscript, and not knowing what it was, used it in kindling a fire. He began and wrote the history all over again. Bishop Butler worked twenty years on his book "Butler's Analogy of Natural and Revealed Religion." When I think of the little time that the average young people, even in our schools, spend in study and striving to master themselves and conditions I wonder if we have many who will bless the world years after they are dead and gone. We pray so little. We work so little. We spend such little time in preparing to do the greatest work that God has ever called humanity to do—saving men.

We need young people like the soldiers who said, "We know how to die, but do not know how to quit. We know how to beat a march, but we do not know how to beat a retreat." A great philosopher said if he had only ten years to live he would spend nine years of that time in school preparing to live the other one. I once heard our sainted Dr. Bresee say that if he had only ten years to live he would spend five years in preparing to live the other five years.

We have a good many young people in these days who want a "squash" course. They are anxious to get out into the world. I

think it was Garfield who was once told by a father who brought a boy to school that he did not desire such a long course of study for his boy. Garfield said, "It is not necessary. We have two courses of study, the squash course and the oak course. The squash course can be made in a few months. The oak must have a hundred years in which to be made." The father saw the point.

I remember some years ago of a man who came to one of our schools to take a course of study. He stood up the first prayermeeting night and said that he felt that he was unprepared for the work that God had called him to do. In three weeks from that time he stood up and said that he now felt that he was prepared for his work. All over our country we have young people with talents and capacities to receive an education that would make them to be felt in our church and country, but they are satisfied to take a "squash" course. They take but a little time for hard study. Just so they get by and make a passing grade is all that they feel is necessary to do.

Ardamon, the great hunter, spent two years in the forest getting material to give a book of great value to the world on different kinds of game. His manuscript was destroyed one night by mice. He immediately took another tour and started his work all over again. A small ant tried sixty-nine times to get a grain of wheat over a log before he made it. What a lesson for the youth of our land! George Bancroft worked twenty-six years on a history of the United States. Gibbon worked twenty years on "The Decline and Fall of the Roman Empire." Luther translated the Bible while undergoing great suffering in prison. Thomas Jefferson was elected president of the United States by a majority of one vote. Charles Goodyear worked for eleven years while in obscure poverty to make India rubber valuable. He was placed in prison for debt, pawned his clothes to get money for his children, had no money to bury a dead child while five other children were on starvation. But he kept on until today vulcanized rubber is used for more than five hundred things, and is worked by one hundred thousand employees.

Dr. Bell, the inventor of the Bell Telephone system was mocked for trying to give such a thing to the world as a telephone, but he worked on. The Bell Telephone Company has now twenty-one million miles of wire and two hundred and twenty thousand employees to whom it pays one hundred million dollars annually. A French painter worked for years to produce a painting that would be worth while. He bought an old mule for a dollar and thirty cents, sixty cents worth of paint and paid fifteen cents for a brush. He gave the world a painting that sold for a hundred and five thousand dollars. Champ Clark, who for twenty years was speaker in the House of Representatives worked for years in a livery stable for eight dollars per month. Any legitimate work is honorable, provided we develop strength of character while doing it.

Elias Howe worked on his sewing machine for four years and only made nine dollars per week, but he finally worked out a machine that takes three hundred stitches per minute. A person with an ideal is bound to

win. A defeat is like a gymnasium, it gives new power.

It is said that Napoleon Bonaparte applied for every vacant position in his army for seven years before he reached his ideal. He worked hard. He filled the place well. He succeeded in his line of work. Henry Ford started to work without a dollar capital. He worked hard. He did not give up and quit when somebody shook his finger at him. Henry Ford has been laughed at, made fun of, but the name of Henry Ford will be revered by tens of thousands of hard laboring men. They are proud of the man who has given an industrial system to this country that has few equals the world over. Wanamaker walked four miles to work in a store at a dollar and twenty-five cents per week. He died a few years ago as a prince of merchants in this country.

May I make an appeal to the young people of our land to take time and make preparation for life's work. Do not give up. Do not be satisfied with what you are. Get your feet down well religiously. Stake all on Jesus Christ. He never fails. Take Him as your ideal. Build for the future.

Two men went to Africa. Cecil Rhodes went for money. David Livingstone went for souls. Rhodes is dead and forgotten. He had the wrong ideal of life. Livingstone's name will live as long as time shall last. Thousands were made better by his life. Which way will you take? What will you do?

HUTCHINSON, KANSAS.

LATE NEWS, NOTES AND PERSONALS FROM THE WIDE FIELD

By REV. C. E. CORNELL

Dr. H. E. Woolever associate editor of the *Christian Advocate*, New York, says of Rev. S. Chadwick of England, lecturing on his impressions of American life, that during a recent visit to the United States, he traveled for ten or twelve weeks in many cities, he saw only one man under the influence of liquor, and he was in the hands of the police. Prohibition is doing the work and the nation is surely sobering up.

Prohibition is the greatest boon that has ever struck this country. Every avenue of trade is on the boom. The bankers says that in one year savings bank depositors increased 173,000 and deposits increased \$338,000,000. Ask the life insurance men, ask the merchants, ask the employers of labor, ask the laboring men, ask the charity organizations, ask the big hotels and restaurants, ask the convicted conspirators of the whiskey rings in the Atlanta penitentiary; and they will all tell the glad story that prohibition is not a failure. Wake up America to this indisputable fact!

In 1921, church membership in the United States increased 950,000; and in 1922 the Christian churches added a daily average of more than 2,500 new members. Church properties have increased by the millions; benevolent and missionary offerings have mounted to such millions as to make former offerings look like penny collections. These offerings are so great that they astonish the entire world.

Christianity reaches into the very heart of every man who has it. In fact, Christianity is a *heart religion*; not purely a head religion. Intelligence is needed, but there are too many educated rascals, and too few educated saints. Christianity is radical in its operation. It changes the entire man, dispositions, inclinations, habits of life, makes *him over brand new*. It is worth the striving of every man. It is of priceless value.

Here is an item from the *Expositor* worthy of perusal. It is said that the Bible is the only book never off the press. Four hundred sixty-seven years

ago the first book was printed from movable type. That book was the Bible, and it took five years to complete the task. One of these books sold recently for \$50,000. Today great presses printing for the American Bible Society, are turning out the gospels at the rate of 100,000 an hour, to be sold everywhere throughout the entire world for *one cent each*. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. It is a better seller than any hundred books known as *best sellers*; the various Bible societies in Europe and America are usually way behind with their orders. Here is a hard nut for skeptics to crack.

The Wall Street Journal makes this pertinent remark: "There is nothing on earth that looks good, that is so dangerous for a man or nation to handle as quick, easy, big money. If it will not get you, the chances are that it will get your son. It is greater and finer heroism to dare to be poor in America than it is to charge earthquakes."

Here are some health habits worthy of cultivation. Brush your teeth night and morning. Bathe daily if possible. Keep your finger nails clean. Drink milk, no coffee or tea. Eat regularly and only at meal time. Keep your surroundings clean. A dirty house will breed disease. Sit straight. Breathe deep. Walk right. Take outdoor exercise. Eat fruit and vegetables every day. Sleep eight or nine hours with windows open. Be religious and that will add to your peace of mind.

Sensational reporters and newspapers connect Rev. C. E. Cornell's well known book "Hints to Fishermen," with Rev. Lawrence M. Hight who murdered his wife recently at Nashville, Ill. A copy was found in his possession. There are a number of quotations given from the book on the subject of "perfect love"—a scriptural term. An individual who enjoys the perfect love of the Bible will not under any circumstances (unless insane) do wrong, let alone commit murder. There is a vast difference between the *perfect love* of the Bible and the carnal love of a wicked human heart. The reporters say that quotations from the book on sin caused Rev. Hight to confess his gruesome crime.

Rev. C. E. Cowman of Cowman and Kilbourne, a noted missionary to Japan, passed to his heavenly reward at Los Angeles, Calif., September 5th. He undertook the gigantic task of putting portions of scripture in every home in Japan. His work in Japan was wonderfully blessed of the Lord. He rests from his labors and his works follow him.

Questions Answered

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

Q. I am engaged in the study of Sell's Bible Study Text Book, which gives the dates of the Captivity of Judah by Babylon from 587 to 536, making a total of 51 years of the captivity. My Encyclopedia gives it from 588 to 538 which makes it 50 years. But the Bible speaks of it as lasting 70 years (Jer. 29:10; 25:12; 2 Chron. 36:21; Dan. 9:2). This is confusing. If you will answer this through the Question Column, I shall be grateful.

A. Authorities whom you have consulted give the date of the *third captivity*, as it is called, as the beginning of the captivity; basing their action, no doubt, upon the fact that it was at that time that the temple was destroyed and the expatriation of Judah was completed. And this took place about the middle of the nineteenth year of the reign of Nebuchadnezzar, King of Babylon (2 Kings 25:8). But Jeremiah's prophecy of the seventy years was uttered during the first year of the reign of Nebuchadnezzar (Jer. 25:1), and that same year Nebuchadnezzar invaded Judea and took Jerusalem, accomplishing what may be called the first of the three installments, of the captivity. And counting from this to the first year of Cyrus when the proclamation for the restoration of the Jews was made, we have seventy years. In other words, the seventy years were 608-538, B. C., according to some counts, and 606-536, B. C. according to others.

Q. When one prays through for the salvation of

a soul, does that mean that that soul will certainly be saved? What is real praying through? Three or four years ago I thought I prayed through for a soul, but recently, during severe trial and persecution, the Lord gave me Psalm 37, also Psalm 28. Now that soul persists in sin, and if he is to really be saved, what are you going to do with Psalm 37:2, 9, 20 and 34?

A. I know some criticize the use of "If it be thy will" in praying for various providential blessings, still I think the sentiment of that phrase is understood in all real and acceptable prayer for any thing whatsoever. For we all know that our understanding is so faulty that it would not be kind of God to leave very many things to our judgment and decision. And the most that a prayer for the salvation of any except our own, can mean is that God will use every means possible which is consistent with His will and which does not violate the free moral agency of the subject to accomplish the purpose which we desire. Then the answer to a prayer of that kind certainly does not mean that God has promised to disregard the individual's right to a free choice and to save him regardless of his impenitence. Take the case of Jesus: He died for all men, yet all men will not be saved, for many will persist in unbelief, and surely we shall not expect that our intercession will accomplish what His does not. There is no way for any man, or angel, or even God Himself to guarantee the salvation of anyone unless that one will repent and turn to God. But there is wonderful efficacy in intercessory prayer, and we are exhorted to seek to offer it continually. George Mueller who fed the thousands of inmates in his Orphan's Houses at Bristol, England, obtaining the necessary supplies in answer to prayer and simple faith, declared that he had had fifty thousand definite answers to prayer. Yet he said that he had been praying for the salvation of certain men every day for fifty years, and at the time of this testimony they were still unsaved. But he said he still believed they would be saved, and that he would continue to pray. And his biographer says these men were finally saved, though one or two of them were not brought in until after Mueller himself was dead. And I don't think we should give up our friends and loved ones until we have gone farther after them in intercessory prayer than Mueller did for his friends.

Q. If the Church of the Nazarene is willing to go on record on the doctrine of sanctification, then please answer the following question: When we hear people say, "Such and such a person was sanctified, but is backslidden, or has lost the blessing," how does the church harmonize this with Heb. 10:14. "He hath perfected forever them that are sanctified"; 1 Thess. 5:23, "Preserve unto the coming of our Lord"; and Eph. 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love"?

A. Of course you will understand that I am not authorized to speak authoritatively for the Church of the Nazarene in such a matter as this, but I'll answer this as I would answer it for myself and as I believe the majority of our ministers and people would answer it. God has promised pardon and regeneration to all sinners, but this promise is conditioned upon the repentance and faith of the individual who comes to Christ. God has promised entire sanctification to all believers, but this promise is fulfilled only on condition that the justified believer consecrate all to God and believe for the grace and blessing of a clean heart. God has promised to keep every sanctified Christian holy and pure until Jesus shall come, but this promise is conditioned upon continued and continual obedience and faith. And in spite of the promise of God, the impenitent sinner will be damned, the Christian who does not meet the conditions of consecration and faith will retain carnality in his heart, just as the Israelites who left Egypt failed to get into Canaan because of their unbelief, and sanctified Christians who fail to keep themselves in the love of God by obeying Him and believing Him always will drop back into condemnation, and failing to recover themselves by repentance, into eternal damnation. Probation does not end at all in this life, but continues on until we "awake in his likeness." Therefore, "Let him that thinketh he standeth take heed lest he fall."

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

DISCUSSION OF THE N. Y. P. S. TOPIC FOR DECEMBER 7

By D. SHELBY CORLETT

Voices of Jesus. Luke 9:28-36.

JESUS took three of his disciples and went up on a mountain to pray. And as he prayed he was transfigured, until his countenance was altered, and his raiment was white and glistening. Moses and Elijah appeared to him and talked about his death at Jerusalem. The disciples being weary were sleeping, but as they awoke they saw the great light, and the two heavenly visitors; and heard the voice of God speaking, saying, "This is my beloved Son, hear him." This command was passed on to the later followers of the Lord, when the Master and the twelve had left the earth. The Gospels are filled with the voice of Jesus. Sometimes a commanding voice; a comforting voice; a persuasive voice; as the voice of the Good Shepherd, and those who are his sheep listen and obey gladly. Let us notice a few of the clear, ringing voices of Jesus for our lesson.

1. **THE SAVIOR'S VOICE.** "The Son of Man came to seek and to save that which was lost" (Luke 19:10).

This voice sets forth the great work of the Savior on earth. He came chiefly to be a Savior; as the angel told Joseph at his birth, "He shall save his people from their sins"; and also the angels announced to the shepherds, "A Savior is born." Peter realized this when he said, "There is none other name . . . whereby we must be saved." This is his greatest voice. And it is necessary that we especially emphasize the redemptive work of Christ in these days. His sinless life, His perfect example, and His matchless teachings are of no avail if He is not our Savior lifting us up to where we may follow his example and obey his teachings. Hear the voice of the Savior who has come "to seek and to save the lost."

2. **THE FRIEND'S VOICE.** Open unto me (Rev. 3:20).

When a friend comes to visit you and knocks at your door it is a signal that he desires to enter. So Christ is represented as standing as a Friend seeking admittance to each heart. In Holman Hunt's famous picture the Christ stands knocking at a closed door. Weeds have grown before it. There is no handle on the door; it can only be opened from within. So it is with the doors of our hearts we can only open them from within. But when this is done Jesus says, "I will come into him, and sup with him, and he with me." This is a token of greatest friendship. That of unbroken communion and fellowship. Hear the Friend's voice and open the door.

3. **THE HELPER'S VOICE.** "Come unto me . . . Take my yoke upon you" Matt. 11:28-29.

Here the voice is addressed as an invitation to all who labor and are heavy laden. "Rest" is promised if the call is heeded. Rest, not in the sense of inactivity, but in the sense of relief. Then as this is done Christ will be our helper. He says, "Take my yoke upon you." Which is taken from the thought of the yoke used by oxen. Christ on one side and we on the other, sharing our burdens, carrying our loads. What a helper is Jesus, strengthening, sustaining, encouraging and blessing. "For he knoweth our frame, he remembereth that we are dust." Shall we not heed His voice as helper and "cast our care [worry, anxiety] upon Him for he careth for us"; and we will find that "He always takes the heavy end, and gives the light to us."

4. **THE TEACHER'S VOICE.** "Learn of me" Matt. 11:29).

Christ is the greatest teacher of all. Ours is a great privilege when we can "learn of Him." But many times in this busy life with its duties pressing upon us we fail to learn those lessons from Him that He would have us learn. If we would, we could be like the two disciples on the road to

Emmaus, "have our hearts burn within us as we talk with Him by the way."

*"Sitting at the feet of Jesus,
O what words I hear him say!
Happy place! so near, so precious!
May it find me there each day."*

*"Sitting at the feet of Jesus,
There I love to weep and pray,
While I from His fulness gather
Grace and comfort every day."*

5. **THE LEADER'S VOICE.** "Follow me" (John 1:43; Matt. 9:9).

Phillip obeyed this voice and "arose and follow" Christ. Then he seeks Nathaniel. If we will but be as obedient as Philip and Matthew; He will guide in the ways of all truth. He will lead us in green pastures, and beside the still waters. Happy is the person who follows where He leadeth and can sing--

*"Lord, I would clasp my hand in thine,
Nor ever murmur or repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me!"*

6. **THE KING'S VOICE.** "Occupy till I come" (Luke 19:13).

The nobleman had gone into a far country to receive for himself a kingdom and had given to his ten servants, ten pounds; giving the command to "Occupy till I come." In due season the King returned and the servants were called to give an account. The first reported that his pound by using had gained ten pounds. The second reported his pound had gained five pounds. The king was pleased and commended them for their faithfulness giving them rule of ten and five cities. The third brought his original pound having gained nothing; and, with him the king was very angry.

Christ has made us stewards of the "pounds" given us; the spread of the gospel, and the gifts of the Spirit as he severally bestows them. He has also said He will return and His rewards are with Him. But who shall receive the reward? The person who has spent all his time watching for the King? or, he who has been diligent about his master's business and has increased his "pound"? "Occupy till I come." Be watchful, yet be active. In these the last days we should be more active than before. The near approach of our Lord should be an incentive to greater activity. Note the voice said, "Occupy till I come." Not until you think I am coming, or signs show that I may come; but till I come.

7. **THE COMFORTING VOICE.** "Let not your heart be troubled" (John 14:1).

How many times in the hours of disappointment, sadness and bereavement have we been comforted by the voice of Jesus. This voice inspires hope. "We sorrow not as others" when we hear this voice. Jesus can comfort as none other can, go to Him with your cares and sorrows.

Salvation meets all the needs of man. When in sin, Christ calls us with the voice of a Savior, Friend and Helper. When needing wisdom, he is our Teacher. When in need of guidance, He is our Leader. When discouraged, He says with the voice of the coming King, "Occupy till I come." And, when in sorrow we may hear His comforting voice saying, "Let not your heart be troubled."

HAMLIN DISTRICT N. Y. P. S.

Sunday evening, November 2, the N. Y. P. S. of the Hamlin District was given a place on the District Assembly program for a general report and rally. Five societies were represented and gave very encouraging reports.

Rev. Felix Graham, our District President, had charge of the meeting. M. M. Snyder of the Western

Oklahoma District and E. D. Russell of Kansas City, Kansas, were the principal speakers. Both these men are enthusiastic leaders in Young People's work, and gave interesting and encouraging addresses.

A special song was rendered as an appropriate conclusion, and each young person went away benedicted by the advice and enthusiasm received.

NARCISIA POTEET, Reporter.

SOUTHERN CALIFORNIA SUNDAY SCHOOL CONVENTION

The Annual District Sunday School Convention of the Southern California District was held at Whittier, Calif., November 6, 7. Thirty-five of the forty-four Sunday schools of the District were represented. The program showed careful planning on the part of the District Sunday School Committee of which Mrs. C. B. Widmeyer is chairman.

Pastor Frank Stevens of Pomona presided at the opening session. Pastor C. W. Griffin of the local church gave the address of welcome. Then James A. Walton, State President of the "Anti-Tobacco League" gave a stirring address on "The Cigaret and the Sunday School Boy." "Foreign Missions and the Sunday School" was discussed by Wm. E. Eckel, returned Missionary from Japan. Music was furnished by the Long Beach Orchestra, Prof. and Mrs. Wenger and by the Upland Ladies' Quartet.

Friday morning the program was chock full of topics vital to the Sunday school; such as: "Evangelism in the Sunday School"; "Finding the Hidden Talent"; "Practical Helps for Primary Teachers"; "How to Master the Lesson"; "Special Days"; "The Graded Lesson." At the close of the morning session Rev. U. E. Harding, the versatile pastor of First Church, Pasadena led in a general discussion.

Friday afternoon reports were given by representatives from a number of the Sunday schools of the District. Some very fine plans for getting in new scholars were brought out in these reports. The Question Box was a special feature of the afternoon; and when Rev. C. E. Cornell got through, every one felt that the question had been answered. Brother Cornell is a great Sunday school man.

Hugh C. Gibson was secured by the Committee to give the closing address on Friday night.

The convention was a success in every way. The delegates went home with a lot of new plans and a lot of inspiration. The key note of the convention seemed to be "Aggressiveness with Spirituality," or "Get the Folks, but be sure to keep the revival on."

FLETCHER GALLOWAY, Reporter.

THE FLORIDA DISTRICT ASSEMBLY

The Tenth Annual Assembly of the Nazarene Church in Florida, was held in the new building of the First Church at Miami, Florida, Oct. 22-26.

General Superintendent Williams was in charge of the opening service the first day and his masterful and forceful talk on the Fundamentals of the Nazarene Church was full of inspiration to all. We were all delighted with him and his great message.

On the second day, General Superintendent Williams was not able to be with us, due to a severe case of ptomaine poisoning, but the various committees met and got up their reports and in the afternoon, the spirit of the Lord came upon the Assembly in mighty power, as we prayed for the healing of our beloved General Superintendent who in answer to prayer was with us the following day and during the rest of the Assembly.

Some good reports were given by our pastors on the District, and District Superintendent Bussey, whom we all love, brought in a good report of his labors among us during the past year. The District voted to become a Home Mission District, so the appointment of a District Superintendent for the coming year, was left in the hands of the Board of General Superintendents.

Much hard work has been done on the Florida District and many methods tried out without much permanent good resulting, but we are trusting God for great things for Florida and believe He will yet bring it to pass.

Owing to the illness of General Superintendent Williams, Brother Bussey did most of the preaching at the night services, good crowds came out to hear him, resulting in some souls at the altar.

Saturday night the Young People's Society had charge of the service and General Superintendent Williams gave a message especially suited to their needs.

Sunday morning General Superintendent Williams preached in the power of the Spirit and when the call was given, many souls fell at the altar, and came through to victory.

In the afternoon, Sister Eva Carpenter gave a wonderful Missionary talk, which will never be forgotten and an offering was taken for Missions.

Among those who preached during the Assembly, were Rev. M. M. Bussey, Sister Kerns, Rev. N. B. Shade and Rev. O. D. Cooper.

God is blessing His people here in Florida and we are going in for victory through the blood.

Mrs. S. G. House, Assembly Reporter.

A Survey of the Missionary Year

By E. G. ANDERSON



J. D. SCOTT



A. J. SMITH



HIROSHI KITAGAWA



K. HAWLEY JACKSON

WE WILL soon come to the close of another victorious year. It was entered with plans that were world wide in scope and of such nature that only with divine help could we hope to succeed. The Lord directed our General Board in making their plans. The accomplishments during the year are truly wonderful. We give God the glory and continue to believe Him for greater victories.

During the year the Missionary Superintendents arranged for by the General Assembly have gone to their respective fields. We have already heard from them and we know that their work is proving a great blessing and an inspiration to the missionaries. Careful personal supervision of our mission fields by consecrated, self-sacrificing Missionary Superintendents will result in increased efficiency on the part of our missionaries. It will also result in economy of operating the work. The missionaries, the native preachers and the native Christians need the inspiration that the Missionary Superintendent will give them, and the church at home needs this connecting link between the foreign field and the home field.

Seventeen Missionaries have been sent to the various mission fields during the year. The sending of this large company of missionaries is a wonderful achievement. Most of them have been home on furlough for quite a while. They were greatly needed. They are now over there. They have the language and no doubt at this writing they are busily engaged in preaching the blessed gospel. The sending of these missionaries has proven a great inspiration and a blessing to our faithful few who have toiled and labored under adverse circumstances and many times doing much more work than anyone should be expected to do. The line was indeed far-flung and very thin and the re-inforcement was truly needed. These seventeen have gone forth with a conqueror's tread and have already inspired the missionaries and the native Christians to greater zeal and activity. Truly God has called us to send forth these consecrated workers who are so anxious to give their very life, if need be, in order to do the work of the Lord.

Some of the best revivals in the history of our foreign work have been in progress during the past year. The revival in Africa has been described as a veritable Pentecost. It is truly wonderful how God visited our mission stations in Africa. Many were saved and sanctified and new inspiration was given the entire native Church, which now numbers about ONE THOU-

SAND precious souls, who have been redeemed through the precious blood of Jesus.

China reports progress. A large company have been saved and taken into the church during the past year. Rev. A. J. Smith, the Superintendent, reports a recent visit to the mission stations, when he baptized and received into full membership two hundred converted Chinamen and One Thousand on probation.

From Japan we are getting some splendid news. Brother Hiroshi Kitagawa in a recent letter tells us of the progress that is being made there. Indeed, he is much encouraged. He states that recently he visited all of our churches in Japan and found them in excellent condition, souls praying through to victory. Our native pastors in Japan are efficient men, deeply spiritual and very effective workers. The returning of Brother and Sister Eckel to Japan will prove an inspiration and a blessing to the work there and we are looking forward to even greater results than we have ever seen.

Our work in Latin America is a source of great encouragement. A recent letter from Missionary Superintendent J. D. Scott states that we have 826 members in the church in our various organizations in Mexico. In Central America we have 236 full members and 41 probationers, making a total of 1103 members in Mexico and Central America. In addition to this he states we have at least 300 converted believers in Guatemala, who will probably unite with us in the near future. Peru and Argentina also report splendid progress during the year and we cannot help but feel that God has honored our faith in deciding to keep all our mission stations in Latin America open, and the result is that scores, if not hundreds, have been beautifully saved who otherwise would have been eternally lost.

Eastern and Western India are moving on in splendid victory. Brother Jackson, who has faithfully labored as Superintendent of India during the past year, has written encouraging reports regarding the work. We believe that with the re-inforcement sent to India we shall soon see a great ingathering of precious souls. The seed has been faithfully sown, some have been saved and sanctified and we believe many are on the very verge of yielding to the blessed Holy Spirit and accepting Christ as their Savior.

Our work in Palestine and Syria has also been graciously blessed of the Lord during the year. We have organized a church in Jerusalem. Our

missionaries are greatly encouraged. This seems to be a field that we ought to occupy. The Lord will be pleased with us if we put forth some effort to spread scriptural holiness through these Bible lands. We have also been able to do considerable relief work among the poor Armenian people. Many tons of clothing have been shipped over there and much relief work has been done. No doubt through this effort we have been able to save precious lives. It has also been the means of getting to them with the gospel message. The work there is encouraging and we have every reason to believe that we will have a strong established center of holiness throughout this part of the world.

Our work in Brava, Cuba, El Paso and Juarez continues in the usual way. Our faithful missionaries in these places are proclaiming the gospel truth, God is honoring their faith and their efforts and they are seeing souls saved. It has been a wonderful year and we believe hundreds, if not thousands, of precious souls will rejoice with us through eternity as a result of the work that has been accomplished this year.

During the past fourteen years we have been able to close every year without a deficit in the general fund. This we believe is a remarkable record. We have endeavored to conscientiously handle all missionary money and we are glad to say that we believe that money given by our people is not only economically handled, but is being used by men and women both in the home, as well as the foreign fields, who are not only devoted to this great work, but who are endeavoring to make every possible sacrifice to carry out the plan of the Lord. We have an intense desire to make this year another year of gracious victory. We believe it can be done and yet we know that without the co-operation of our pastors and our people we will utterly fail. Therefore we urge you to make our present need a subject of special prayer. Please get under the burden with us until the full amount needed has been secured.

Sixty Thousand Dollars will be needed within the next five weeks. With this amount secured we will be able to close the year with our obligations paid in full. This will be our Fourteenth Annual Victory. Will you help make this victory possible, with your prayers and with your gifts. Remember Ten Million precious souls live in the territory occupied by our missionaries. They look to us for the gospel light. We must not fail them.

HAMLIN DISTRICT ASSEMBLY

The Eleventh Annual Assembly, of the Hamlin District, which convened at Hamlin, Texas, October 29th-November 2nd, enjoyed the blessings of God from the very first session. General Superintendent Reynolds presided and his presence was a blessing to the Assembly. He presided with his usual grace and dignity and his sweet spirit was an ensample to all.

The Assembly was called to order promptly Wednesday morning at nine o'clock. God blessed even in the first business session and continued to graciously manifest His presence throughout the entire Assembly. The reports of the pastors and evangelists were inspiring. They had no evil reports to bring but told of the marvelous way God had been with them and how they were expecting even greater things during the coming year. Their

reports showed a decided increase in finances and also in numbers. Six new churches were organized on the district during the past year, two re-organized and all of them blessed and built up.

On Saturday, at 10:00 a. m. we had a great educational rally. Dr. Matthews spoke on the importance and necessity of Holiness Schools. About \$3,000.00 was raised in pledges and \$2,000.00 was raised in cash and applied on the school debt of C. N. C.

Rev. Allie Trick was unanimously re-elected District Superintendent, his fifth year to serve in this capacity. Miss Marie Cecil, Pilot Point, was elected district secretary-treasurer.

The Assembly was favored with the presence of several visitors, among whom were Rev. B. F. Neely and wife, Rev. P. L. Pierce, Rev. Peter Kiehn, Rev. E. D. Russell and Rev. Snider.

Sunday morning General Superintendent Reynolds preached on the mission of the church, the stupendous, yet glorious, task of spreading full salvation to all the world. God blessed and our hearts burned within us as the Holy Ghost manifested Himself in our midst.

The ordination service Sunday afternoon was very impressive and blessed of God. Mrs. Pauline Teel was consecrated as deaconess. Revs. R. B. Williamson, S. L. Wood, M. I. Harris, and D. C. Gafford were ordained.

Following the ordination service we had a gracious missionary rally. Rev. Peter Kiehn, outgoing missionary to China, gave an address on China. He gave some of the experiences which he had during his ministry of fifteen years in that field. General Superintendent Reynolds then spoke of some

things it meant to be a missionary; giving actual facts.

Dr. John Matthews was the assembly evangelist and as he poured out his messages, the hearts of those who listened were stirred to seek after and expect greater things from God during the coming year than ever before. Almost every night after his unctuous messages God gave souls. On the last night of the assembly Dr. Matthews brought a message on The "Unpardonable Sin." God seized hearts with awful conviction and people realized their danger in being without God and many fell at the altar and wept their way through to Calvary. None of those who listened to Dr. Matthews' sermons will ever be the same again, as their visions are larger, their capacity greater and their determination stronger.

The Assembly was the largest ever held in the history of the Hamlin District. Not only was it the largest but it was also the deepest spiritually. It was nothing unusual for the saints to get so blessed that it was difficult to get them back to earth long enough to do business, make their reports, etc. We praise God for the past year with all of its battles and victories, which are recorded in heaven, but we are expecting even a greater year, more battles and far greater victories through the blood of Him who loved us and gave Himself for us.

MARIE CECIL, Assembly Reporter.

MISSISSIPPI DISTRICT ASSEMBLY

The eleventh Annual Assembly of the Mississippi District convened in our church at Cleveland, Miss., October 22-26. The Assembly was royally entertained by these big hearted Mississippi Delta people, and from the very time that General Superintendent Goodwin opened the Assembly on Wednesday morning until the benediction on Sunday night, the Lord was graciously present. The business was despatched with ease and by Friday morning it was discovered that we would have time to go in for a real revival. At the eleven o'clock hour on Friday, Rev. J. G. Coleman, pastor at Gulfport, who recently came to us from the Methodist Protestants, brought the message, at the close of which three souls sought the blessing of holiness.

Rev. D. N. Smith of Laurel, and Rev. J. H. Callaway of Crossett, Ark., united with us at this Assembly. They are from the Methodist Protestant Church and we bid them welcome and God's speed.

The Assembly voted to continue as a missionary district, and we feel sure that our General Superintendents will again give us our dear Brother R. H. M. Watson for District Superintendent.

New churches have been organized this year at Laurel, Gulfport and Minter City. At the close of the Assembly, Dr. Goodwin and Brother Watson opened a three weeks' campaign in Meridian, our largest city, and we are looking to God for a good strong church there.

We thank God for what this Assembly meant to our people in inspiration and encouragement. We thank General Superintendent Goodwin for his wonderful message which contributed so largely to the general uplift which we received during the Assembly.

H. F. TATE, Reporter.

WESTERN COLORADO-UTAH DISTRICT

Last Sunday, Nov. 9th, the writer closed a good revival with our church at Grand Junction, Colo. Altogether there were perhaps 75 or 80 forward, but there were about 60 different people seeking either to be saved or sanctified and nearly all prayed through to victory. Brother Olin, the pastor, will receive a good class of new members into the church next Sunday. Two weeks ago the Sunday school attendance was 148 and with some special effort last Sunday it was 200. We can get the children if we will go after them. Their need at Grand Junction is a better equipped building with a basement that can be devoted to the Sunday school and Young People's work. The finances for the meeting came without much trouble. The Nazarenes at Grand Junction are a fine lot of people. Their orchestra, with Brother Rohda in charge, rendered good service and was much appreciated.

Our churches at Hotchkiss and Paonia are doing well since Brother Downard is on the job. We expect to double their membership by Assembly time. Brother Levan has recently accepted the pastorate at Palisade and we hope to hear good reports from them. Brother Purinton has undertaken great things at Ogden. They have recently constructed a good tabernacle 38x60 and have moved in. It takes a man with stick-to-it-tive-ness to succeed at Ogden. Brother Purinton can do the job.

I commenced special meetings with our Montrose church last night and we are praying God to give us a gracious revival. We invite your prayers.

L. E. GRATTAN, District Superintendent.

The great standard of literature, as to purity and exactness of style, is the Bible.—BLAIR.

The Sunday School Lesson, December 7

By M. EMILY ELLYSON

SUBJECT: The Man born blind.

GOLDEN TEXT: *One thing I know, that, where-as I was blind, now I see* (John 9:25).

LESSON TEXT: John 9:1-41.

MANY were the miracles of Christ during His brief lifetime, and all were wonders in the eyes of men, but probably none created greater consternation among the Jews, than did the opening of the eyes of this man who was born blind, and probably no incident affords us greater opportunity for studying and understanding the spirit and attitude of Judaism toward Christ, and His system of faith, than does this case of healing.

One might have expected, that such a demonstration of divine power, would have settled the many questions relative to His divinity and put to silence the opposition, but instead of establishing His true character, or at least, giving Him the place of a prophet among them, they manifested a spirit of devilish animosity and treated Him as though He were guilty of some great crime.

They made the profanation of the Sabbath the grounds of their charges against Him, but this is not the only time this subject had been one of contest between Christ and the Jews. There were other times, such as the healing of the impotent man, whom Jesus bid to carry his bed, and thus received the disapproval of the Jews. One might ask, "why did He not heal on the Sabbath without adding these things which were an offence to the Jews, instead of doing those things which He knew would cause the Jews to take exception to Him and His work? For instance, could He not have healed the blind man without making clay; or healed the impotent man, and not ask him to carry his bed? Certainly He could, but He must needs show the people that the Jews, through their traditions, had made things to be a violation of the law of the Sabbath which were far from profaning that holy day.

Then again the Scribes and Pharisees had usurped power. Their government was illegal, and their zeal for ritualism, and ceremonialism, led them to neglect the true spirit of the law. Christ could not afford to seem to yield to these false rulers, and expounders of the law. Again, He did it that He might, both by word and action expound the law contained in the fourth commandment, and by so doing safeguard it from base corruption, and teach us, that a weekly Sabbath is to be perpetually observed in the church. One seventh of our time should be as sacredly kept for holy purposes, as one tenth of our income should be the Lord's. But works of necessity and mercy are allowed, and the rest enjoined, was not so much for the Sabbath's sake, as for ours, in order to attend to worship and work becoming to the Holy Sabbath day. Christ worked His cures on that day to dignify the day. How many have had their spiritual eyes opened by the preaching of Christ's gospel on that day, and many, many impotent souls have been cured on that day.

The reason Jesus gives for performing this cure at this time is indeed very striking: "I must work the works of Him that sent me, while it is day; the night cometh when no man can work." God did not send Jesus into the world to trifle away time, but to do business, and the works Christ had to do, were the works of Him that sent Him. He worked the works He had to do, that is, He made a business of it. Friend,

it is not enough to look at our work and talk it over with others, but we must work it. The one whom God sends, He employs; for He sends none into His field to be idle. This was Christ's opportunity with this man. He must work while it is day, while the light lasts, which is given us to work by. Even Christ had His day, and a short day it was. The night was fast approaching. None knew it as He did, and no opportunity must pass for sending gleams of light and truth into the gloom and shadows of earth life. The obligations upon Him were of the strongest character: "I must work." His heart was engaged in that wonderful plan of redemption to which He had voluntarily given Himself in covenant with the Father, and having bound Himself, He lays Himself out with the utmost vigor to the accomplishment of the work. All the business of the mediatorial office was to be done within the limits of His lifetime. This is the day spoken of here.

The time of our life is our day in which we should be busy and not waste daytime nor play by daylight; there will be plenty of time to rest when our day is done. This is now our opportunity. There are great fields to be sown; in some places the field is ripe and waiting for the worker, "and much will be lost should the harvest wait." The call has gone forth. Has it come to you, and have you bound yourself in holy covenant with Him to be His colleague in the work of world redemption? If you have, then in view of the fact that "the night cometh," may come suddenly, is coming nearer and nearer, and we cannot compute the length of our "day," our sun may go down at noon, we cannot promise ourselves a twilight between the day of our life and the night of death, in view of these things, with what diligence should we apply ourselves to the accomplishment of His work, for just as Jesus' work was the work of the Father; so our work is His work. As the Father sent Him into the world, so He sends us, John 17:18. When our night comes, we cannot work, for the time allotted us for our work will have expired, and the light will be extinguished, and the laborer be called in to receive his reward. Christ's business in the world was to enlighten it. He said "as long as I am in the world I am the light of the world" also in John 8:12 He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The blind man might be called a representative of a blind race, in giving this man his sight Jesus not only caused him to see and enjoy physical light, but opened his spiritual eyes, and he becomes His ardent follower and defender. This poor man suffered much at the hands of the Pharisees, but the more they interrogated, and scorned, and persecuted him, the holder he becomes in his answers, and when he suffers excommunication from the synagogue, Jesus seeks him out. O the tender care of Jesus for His faithful witnesses! When they suffer most, He comes closest. No one was ever unjustly cast out and rejected by men, church dignitaries included, that He did not become at once their hiding place. He sees to it that as the afflictions of His people abound His consolations much more abound. In Jesus we have a friend from whom men cannot debar us, and He appears in the midst of our distress to our joy, and to the shame and confusion of those who persecuted us. Then we will not grow weary in our witnessing to all the truth, nor fearful of men, for He will see to it that "no weapon formed against thee will prosper."

MISSIONARY CAMPAIGN ON THE MINNEAPOLIS DISTRICT

We have just finished the Missionary campaign on the Minneapolis District, which began October 1, with Pastor Wordsworth and his loyal crowd at Minneapolis. We closed November 2 with Pastor J. O. Schaap at North St. Paul.

I am sure we were in divine order in going on this District. God went before and planned for us, and what a time we did have! Found the District Superintendent, pastors and people enjoying old-time religion. Dr. Morrison has a vision for the work, so of course they will win in a large way.

The spirit of co-operation over the entire District is wonderful. It was easy to present the work of Foreign Missions. All seemed eager to know whatever they did not know. And how their pure hearts were stirred by way of remembrance! They were ready to give of their means and to pledge

themselves to pray for the work as never before. Several Missionary Auxiliaries were organized. We were also greatly pleased to see people saved in several of our meetings. One most remarkable case was that of a young woman who answered her call to the Foreign Field. She farewelled her people and the town in a wonderful Holy Ghost demonstration, then fell upon her knees and poured out her heart in real soul travail for lost souls in the town. This all happened in the morning service. That evening eight prayed through at the altar and the spirit of a real revival was on. Praise the Lord!

The meetings were especially blessed with victory in the altar services. Souls prayed through at Sioux Falls, Mitchell, Kimball, Oakes, Dickinson and North St. Paul. In many places we felt like we wanted to stay and see God work in good old revival style.

STELLA B. CROOKS.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you in my last letter, just as I had arrived at Bethesda, and had said a few words about the meeting. Our Brother and Sister Ludwig had been running on there for two weeks under a tent when I arrived. The meeting is held by the County Holiness Association. Our beloved Brother J. M. Brafford, a most excellent Christian gentleman, is the president of this association. The tent was stretched on the fine lot that belongs to the Church of the Nazarene, of which Brother Freese is the faithful and beautiful pastor. Our home, as we stated in our last letter, was with Brother and Sister Wilcox. The Wilcox family is at the head of the list for kindness and goodness. Our closing was good. We have no finer workers than the Ludwigs; they are pure gold, clean, clear, sane and strong. But the time came to say good-by, and Brother Brafford, Brother Freese, Brother and Sister Ludwig, and this old soldier boarded a good auto, and drove some ten or fifteen miles across the country to catch a fast train into Uhrichsville. Here I landed on Monday the sixth of October and had a most glorious time for seven days. Brother L. W. Fick and his most excellent wife are our pastors here in Uhrichsville. Our stay of seven days could not have been a more delightful time, and it was profitable also, as we had people saved and sanctified, and crowds to peddle. They came from almost every quarter. Dr. Brownlee from Cleveland, and Brother B. D. Sutton were holding a meeting at New Philadelphia, and they were with us a part of the time; Brother E. E. Johnson and Brother and Sister Arthur Johnston were holding meetings at some point up the line about twenty-five miles away, but they gave us one afternoon; Dr. and Sister Sloan were with us over one day and night and Sister Sloan brought us a fine message in the morning service. I did my best for the HERALD of HOLINESS there and secured a large list during our seven days there. These with the subscriptions of two days at Pittsburgh, Pa., gave me 104 subscribers and \$105.00 in the nine days. If you can beat that, go to it.

My home at Uhrichsville was with Brother and Sister Patin and it was up to date. That is to be my Uhrichsville home the next time I go back, as my room is already secured, and will be waiting when I arrive. We were too busy on our last Sunday to take in any members, but we had a fine list on the string, of as fine people as walk dirt, and Brother Fick was to take them in the next Sunday and write me on the following Monday and let me know how many came in. His letter arrived yesterday, and on Sunday, the 10th, he took in 16 fine people, and two ladies were beautifully healed. Don't you readers think that was doing the job. I say, Glory to Jesus, we are getting the goods and no make belief. We have the best job on earth and an open field, and everything our way. If we don't succeed, it is our fault. Who on earth wants to organize new holiness churches, but we holiness folks, and we are getting them. While in Uhrichsville we had one most delightful day at New Philadelphia with Brother Albright and wife, our faithful and good pastors. They had Dr. Brownlee and B. D. Sutton and dear old Father Shurman, from Cleveland. One of the old-time Quaker preachers. He looks like a walking saint that is about two-

thirds glorified, and Brother and Sister Fick, and this old soldier made a great gathering for them. While in Uhrichsville we secured the High School auditorium, which seats over seven hundred. We had it just about full, and we gave our Hospital Experience, it was one great night. There is some interesting history around Uhrichsville, and connected with that part of the country. I went out five miles east of Uhrichsville where Ex-governor Handley was killed on August 1, 1921, on his way to speak at a great religious gathering. Just as he was crossing the railroad at Philadelphia Roads, he and two others were killed. A few years before his death, his sister and her husband were killed near Indianapolis on the fourth of July, on their way to attend an all-day holiness meeting. Five miles west of Uhrichsville at the little city of Gnadenhuetten, Ohio is where the first Moravian Missionaries landed and established their first mission station in that part of Ohio, in 1772, and by 1782 they had ninety-six Christian Indians, and the work was in fine shape. The Indians were well saved and full of faith and good works, harmless as any other Christians; but it seemed that the American soldiers felt that these Christian Indians were being used as spies to carry news to the English, and the English seemed to think that they were spies carrying news to the Americans, so they were between their enemies on both sides. On the 8th of March, 1782 the soldiers marched on these ninety-six men, women, and children, and put the whole band to death. Nothing has ever been darker or more devilish than the massacre of those ninety-six helpless Indians. There is a large mound built where the mission stood, and on it a white slab giving the date of 1782, and some distance from the mission site there is a large mound where they were buried, and about the middle of the beautiful plot of some six acres, there is a beautiful monument some thirty-five feet and seven inches high giving the history of the fearful deed. One more thing that makes this plot of ground more interesting is the fact that on the Fourth of July, 1773 the first white child was born in the state of Ohio, on this spot of ground that nine years later became the slaughter house of 96 Christian Indians. The baby was a boy, and named John Lewis Roth.

Well as I close up this letter let me one time more ask the lovers of the Good Samaritan to please send an offering to the office, in order that we may keep the HERALD of HOLINESS going to the missionaries around the world. In my last two meetings, I have sent in enough money to place the HERALD in some forty-five missionary stations for another year. How many more will come to the rescue of this good cause? I want to thank Dr. Chapman for making mention of this good work in some of his editorials. Don't let a single good Samaritan fall down on the job. It is up to us to keep the thing going. I am sure that every reader of the HERALD of HOLINESS wants to see it going to the missionaries across the sea. Well then send in an offering to Brother Lunn. If 50,000 Nazarenes would send in only 50 cents each, don't you see that in one week we could double the subscription list. We would have \$12,500.00 and nobody would miss it. So come on with the offering.

UNCLE BUDDIE.

NORTH DAKOTA DISTRICT

Since our last report we have visited the following places: Larimore, where Dr. Winters has been conducting a revival. Here we received five members into the church with more to follow. From here we went to Moorhead, where Brother Nolte has been pastor since the Assembly. Found here a band of loyal saints who are ready to stand by the work with money and prayer. Brother Nolte has resigned the work here and gone to Minneapolis. We are sorry to lose him from this District. The class here is small in numbers, but we believe there is a great future for our work here. From here we went to Duluth where we found our people in fine shape, full of faith and loyal and liberal. Here we received three members and had several good services. We returned to Sawyers to make arrangements for Dr. Winters to begin a revival, which he is now conducting. We then went to Washington Lake and New Rockford. At these places we had four great services. The last night seven were at the altar and all prayed through to victory. We received two into the church. Brother and Sister

Ove have charge of this work and they have a vision for great things, and are expecting to launch campaigns in several neighboring towns. They have a band of loyal saints who will stand by them in every way.

We have meetings planned for Dr. Winters at the following places: Sawyer, Velva and Fessenden. Dr. Winters is a mighty preacher, as well as a real man of God, and is doing effective work. We want to use him on the District as long as the weather will permit. He is a new man among us and we wish to recommend him to any one wanting a revival, and would be glad for such to give him a call. Dr. W. H. Winters lives in Minneapolis.

L. E. SWANEX, District Superintendent.

NEW BUILDING OPENED AT NORTH ST. PAUL

The new church building at North St. Paul, Minn., has reached a sufficient completion so that the people there plan to use it until spring. It now consists of a fine complete concrete basement, and a parsonage of five rooms, which is attached to

the church building. The parsonage is complete except the outside stucco finish. This will be put on as soon as weather conditions permit. The basement is seated for worship.

On Nov. 9th, a formal "opening" was decided upon. (This proved only formal in the technical sense, but in all other ways was a very informal affair!) The pastor, Rev. J. O. Shapp, to whom the greatest credit is due for the success of the enterprise, preached in the morning on "He Staggered Not with Unbelief"! In the afternoon guests from Minneapolis and other near-by churches arrived, and under the skillful hand of Rev. F. E. Wordsworth, pastor at Minneapolis, the entire indebtedness on church basement, and parsonage, (\$1,000) was pledged, with great hilarity, singing and shouting. The District Superintendent conducted the "opening" exercises, and preached afternoon and evening. There were eight seekers at the altar during the day.

It is due to the faith and persistent energy of the pastor and his wife that this fine proposition has reached the present stage. Brother Schapp shoveled dirt, held scraper, mixed concrete, did carpenter work, superintended plastering, moved an old building, helped tear it to pieces, directed the erection of the parsonage, preached the meanwhile, held prayermeetings, shouted, sang, had seekers every Sunday, and sometimes at prayermeeting! All glory to God, and full salvation!

On December 5, 6 and 7, will be held the annual "Group Meeting," of the South Dakota portion of the Minneapolis District, at Mitchell, S. D. A strong program has been prepared and all are expected to attend.

REPORTER.

MONTANA DISTRICT

Sunday, November 9, was a great day for our church in Billings, Montana. God wonderfully manifested His presence in all the services of the day. Without any special pull for money, twelve hundred dollars in cash was laid upon the altar rail. Our Sunday school has reached 110 and our congregations have about doubled within the last few months. When we look upon the newly finished church and remember how impossible it seemed for us to build just a few months ago, we are led to exclaim, "What hath God wrought." Pastor L. T. Corlett, assisted by Sister Whitesides, will begin a revival next Sunday and Brother and Sister Aycock will be here for a meeting the first of January. This church is becoming a storm center for revivals.

Evangelist H. B. Lewis of Nampa, Idaho, recently held two meetings out thirty miles north of Chinook. One was with the Mennonite brethren and one in our church at Hydro. There were more than fifty seekers in the two meetings. Lewis is the kind that will go anywhere for a meeting and he nearly always brings something to pass.

Brother Holley is now waging a warfare at Columbus and hopes to organize a church there.

Evangelist Luther Williams of Mitchell, S. D., expects to spend the winter evangelizing in northeast Montana.

We are crying to God for this great frontier state, and God is graciously directing workers this way.

W. G. BENNETT, District Superintendent.

REVIVAL AND CHURCH NEWS

PASTOR L. A. WINDSOR, Ft. Scott, Kansas, writes. "We are still on the map here, and pressing on to better things. God is graciously blessing our labors in Ft. Scott and giving us souls in the regular services. Seven prayed through recently. Also several prayed through at our weekly prayermeetings. For God's glory we wish to report one case of divine healing—a woman who had been a shut-in for five years called for the cottage prayermeeting and was prayed for and was not only healed of her physical maladies but delivered from the tobacco habit and sanctified wholly. Financially, the Lord has come to our rescue and helped us pay off an indebtedness of approximately \$1,000, besides paying all other expenses. There is perhaps no other church in this District making greater sacrifice than the membership here. They are to be highly commended for their care of their pastor and his family. We began a special series of meetings last Sunday, with Rev. W. R. Cain, Wichita, Kansas, as our evangelist. The beginning is already what seems to be a good omen of genuine revival. Our church was almost filled Sunday night. Interest is growing and there are signs of conviction settling down on the hearers. We feel it was in divine order to have Brother Cain with us. Surely this city needs an old-fashioned sin-killing revival and we earnestly solicit the prayers of God's people."

DISTRICT SUPERINTENDENT HERRELL of Ohio.

writes, "Organized a new church at McDurmett, with forty-three charter members. Brother Archie Malone will serve as pastor there and at Rarden, Ohio. The new church bids well to be a real revival center. Two great stone mills are located there and the community is composed of laboring people."

EVANGELIST W. P. JAY AND WIFE, writing from Cucamonga, Calif., say, "Just closed a very successful meeting with W. B. Corlett and his church at Brea, Calif. Crowds were good and there were seekers in almost every service. Brother Corlett is a loyal pastor with a loyal church. He has a live Sunday school, a fine Y. P. S. and a splendid choir. I had a thrilling experience when the pastor baptized twelve in the Pacific Ocean, I being one of the twelve. A goodly number of new members were received into the church. We are now with Pastor Wear at Cucamonga. On account of a big rain, followed by wind and sand storm, the meeting is getting a slow start. The church having spent a week in prayer, has faith for a revival. Several hands have been raised for prayer. We are slated up until March, except for the month of January. Wife and I would be glad to engage with some pastor in California for the month of January. Our new address permanent; is 1050 N. Sierra Bonita St., Pasadena, Calif."

"WE HAVE SEEN THE SIGN, TWO IN ONE, well we had two revivals in one up in Idaho, when we ran a meeting at Marsing, eighteen miles from Nampa, and then, on invitation by Dr. Wiley, preached once each day in the chapel of Northwest Nazarene College. A revival broke out in the school and the Lord gave us many souls with Pastor Hart at Marsing. Sometimes the services at Marsing would run until almost midnight, and at the school they would still be praying at one o'clock in the afternoon. Although running on a special between the two places, we were never late to services. Dr. Wiley is a great man and seems to think a school cannot run without a revival. Eternity alone will reveal the good that is being done at Northwest Nazarene College. Pastor Plumb of the College Church is one of the school's great assets. At this writing we are with Pastor Meggers at Enterprise, Oregon. The battle is hard, but we expect victory. We will win, if we fight."—Lum Jones, Evangelist.

PASTOR P. C. THATCHER, Saint Maries, Idaho, writes, "The church here is only four years old, but it is making progress. Our new building, valued at \$3,750 is now being painted. On account of having to make the regular payments on the mortgage, the church felt that we could not afford to engage an evangelist; but several weeks ago, we began to meet at the parsonage to pray God to send us a revival, any way, and we are seeing evidences of answered prayer. We are having good congregations, with new people in each service. Nearly every Sunday there are requests for prayer or seekers at the altar. Last Sunday we took three members into the church and there were five at the altar. The N. Y. P. S. has been fully organized, has taken on new life and a number of new members have been added. The Sunday school and W. M. S. are also growing."

EVANGELIST P. J. SMITH, writing from Dalmeny, Sask., Canada, says, "Have just closed another three weeks' meeting near here in which one hundred souls professed salvation and the saints were much edified. About six families were included in the number. In spite of the cold weather, people drove as far as eleven miles with teams. We are putting Dr. Matthews' Bible course in for the young converts. These German Mennonites like Holy Ghost preaching and singing and a number of them have entered the sanctified life. We cannot understand why God has honored us with so much success here in Canada, but we give Him all the glory. We go to Dickenson, North Dakota from here."

PASTOR L. O. GREEN of Elwood, Indiana, writes, "We closed one of the most fruitful revival meetings here last Sunday night that the church has ever had. About fifty seekers were at the altar and the most of them were happy finders. Among them were a number of new folks who were never saved before. We took eight new members into the church at the close of the meetings. Rev. Stephen C. Johnson, pastor of our North Side

church at Indianapolis, was the evangelist and Brother Burl Sparks was in charge of the singing. These boys made a fine team and they won the hearts of the people with their preaching and singing. A dedication service was held Sunday afternoon, Nov. 2nd, in charge of District Superintendent Short, when the church was formally presented to the Lord free from debt. All departments of the work on the up-grade."

PASTOR LEWIS RICE of Auburn, Ill., writes, "We have been here since the middle of last Assembly year and God has been meeting with us. Sunday a week ago, the Lord came upon the song service in the morning and without any place for a sermon, eight were at the altar and prayed through to victory. Last Sunday the Spirit of the Lord was with us again and four more got to God. We are to have a revival December 2-11 with the Littrells of Beatrice, Nebraska, as evangelists."

PASTOR G. N. WICKENS, Davenport, Oklahoma, writes, "We thank God for victory through the precious blood of Jesus. We moved to our new pastorate here the next day after Assembly. The first task to confront us was the building of a parsonage, which we undertook by the help of the Lord. We now have a fine parsonage of four rooms, worth about \$500, with an indebtedness of slightly over \$100, which we are praying and trusting to pay in full in the immediate future. We find our people here are loyal, godly, and self-sacrificing. We are believing God for a fruitful year, with souls saved and sanctified. Our Young People's Society is taking on new life under the leadership of Brother Steve Ingram, one of our licensed preachers. We have a great opportunity in this new oil town."

THE KANSAS CITY, Mo., FIRST CHURCH revival services closed Sunday night, Nov. 16th, with seventeen at the altar, making a total of 125 persons seeking some experience during the revival. Brother Ellis' searching message on "A Lost Soul," brought deep conviction, and a splendid climax to our good revival. Twelve persons united with the church, and six others will unite next Sunday, making our membership 305, its highest number. We received fifty-seven subscriptions to the HERALD of HOLINESS, and sold a number of good books. The revival was a great blessing to our church. Brother Ellis is a good preacher, and an earnest soul winner, which makes him one of our most successful evangelists. His special sermons on the Second Coming of Christ create deep interest and conviction. Prof. S. E. Carter and the choir and orchestra furnished the music. They did well and God blessed the messages in song.—A. M. Bowes, Pastor.

SONG EVANGELIST LAWSON BROWN of Bethany, Okla., writes about the recent meeting in which he and Evangelist Morgan were engaged at Holdenville, Okla., and which is reported elsewhere in this column, sends a list of forty-four subscriptions for the HERALD of HOLINESS and adds: "We are now with Brother Chas. Robinson and will continue to travel with him in the evangelistic work. We have several dates at present, but have some time open." And the editor would add that Robinson and Brown make one of the most successful evangelistic teams in the country.

"THE CHURCH AT BLUE RIDGE, Mo., has just closed a good meeting in which I. G. Young of Murphysboro, Ill., was the evangelist and Leo John-

son of the same city was song leader. There were twenty-two professions and the church was encouraged to press on to greater things in the future. The evangelist and singer had to leave Nov. 4, but the interest was such that Pastor P. C. Norton of Lawson, Mo., continued the meeting over Sunday. On Monday night the evangelist felt that someone was getting his last call and he held on and urged the people to move. At last a man raised his hand for prayer, but went home and took sick and was a corpse in thirty-six hours. And in the near community was an automobile accident in which a young lady was instantly killed."—Miss R. M. Thompson, Reporter.

"THE BRADFORD, Pa., CHURCH is in a remote corner of the Pittsburgh District, but the Spirit of the Lord is with us and Pastor Wm. McDaniel is leading us on. We have just closed a good revival led by Evangelist B. B. Bulfa of Burlington, N. C. There was much conviction, thirty seekers and the entire church was stirred. Brother Bulfa was called to return for a tent meeting next summer."—W. C. Dunny, Reporter.

EVANGELIST JERRY CLEVINGER, writes, "Evangelist Bertha Davidson, who resides at Mt. Zion, Mo., invited me to assist her in a meeting at Custer, Ill. She has relatives living there and wanted the meeting for their sakes. She secured an abandoned Methodist church in the town, and we had one old Methodist man to begin with. Everybody in town seemed indifferent to the things of God, and there was not a home that would open the doors for a prayermeeting. We had no one to play the organ, and prayed that the Lord would send someone. The very next night a good Christian man came and brought his wife, son, and daughter and the daughter played for us from that time on, and she and her brother were both converted in the meeting. The Nazarene Orchestra came out from Springfield a number of nights. Three preachers from neighboring towns came to help us pray. At the first break there were nine at the altar and eight saved. In three weeks twenty-one were saved. One was an old man sixty-five who had killed a man and who wept and cried and prayed his way through. The Methodist preacher carried the meeting on another week and baptized twenty-three, organized a Sunday school, and announced preaching for twice a month. I am now in a meeting at Fillmore, Ill."

PASTOR A. H. VAUGHN, Washington, Pa., writes, "We just closed a three weeks' campaign here with Evangelist O. F. Ring of Cincinnati, Ohio, and with Chas. H. Tinscher of Cincinnati as soloist. Brother Tinscher had to leave the last week on account of illness. Some were at the altar and found victory. We predict a great future for Brother Ring in the evangelistic field and take pleasure in recommending him to anyone wanting a good evangelist."

WRITING FROM PERTH, SCOTLAND, Reporter D. Robinson, says, "It is with joy unspeakable that we report the services which marked the coming of Brother Cubie to the pastorate of the church here. The welcoming meeting was held on Saturday, September 27, when after Tea was served, District Superintendent Peter Clark made fitting remarks relative to the occasion and Sister Cubie gave her testimony. Our Sunday school superintendent, Brother H. Clark, then, on behalf of the church, welcomed Brother Cubie to his new charge. In the course of his remarks, Brother Clark made mention of our former pastor, assuring Brother Cubie that he was succeeding a line of godly men who had borne a real burden for the work of holiness here. Brother Cubie replied with a stirring message, which gripped the hearts of all present, as he told of the leadings of God, convincing us that he was in divine order in responding to the call to cross the Mighty Deep to serve us here. The service was interspersed with songs. The power of the Lord was present on Sunday morning as our District Superintendent brought the message, and at night when Pastor Cubie brought the message on 1 John 3:8, 9, giving no quarters to the Devil and sin. All three services augur victory and progress for the coming days."

PASTOR C. F. LINZA, Irondale, Mo., writes, "We have just closed a revival effort in which J. B. Ramsey of St. Louis did the most of the preaching.

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Brother and Sister Ramsey are excellent workers, and the meeting was just getting started when they had to leave. There were seven professions and much conviction. We have already raised four-fifths of our apportionments, and have the rest subscribed to be paid soon. District Superintendent Dees was a great blessing in helping to raise these apportionments."

EVANGELIST JAMES MILLER, sending a list of twenty-eight subscriptions for the HERALD of HOLINESS, writes, "Just closed a good meeting at Auburn, Ind. The Lord was present in saving power from the beginning. Rev. A. H. Johnston and wife were the singers, and there are no better in our movement. Rev. Bashore is the pastor. He is a godly man and brings things to pass for God and souls. I will be at Montpelier, Ind., December 2-21."

EVANGELIST W. R. GILLEY, writes, "We assisted Rev. Frank Watkin in a very gracious revival in his church at Marion, Ohio. We were the pastor of this church from 1915-1918 and was to be back to labor with them again. The meeting is being continued by Rev. J. W. Henry, also a former pastor."

PASTOR N. E. WOOD, Grandfield, Okla., says, "God is leading on to victory in our work here. We underwrote our budget for the Assembly year yesterday. God's blessings are upon all our services."

PASTOR C. C. SELLARDS, Hurdland, Mo., writes, "We began our meeting November 8, God is blessing and we are looking to Him for victory. Please pray especially that we may have a genuine revival."

PASTOR ROY KLINGLER, Payne, Ohio, writes, "We have just closed a three weeks meeting in which Clyde Boyle and wife were evangelists. There were a number of seekers and some finders. A very sinful boy of seventeen was saved and he has already made about eighty-five dollars worth of restitution. Three were healed during the meeting. One woman was planning for an operation, but the Lord beat the surgeon to the case. Thank God for old time religion."

PASTOR JAMES N. TINSLEY, Canyon City, Colo., writes, "The work here maintains a steady growth. We came here last June and found a band of pilgrims who were full of faith and courage. Much credit is due the former pastors, Plumb and Gratton, for the church's good standing in the city. The prayer meetings are well attended and within the last few weeks a number of souls have prayed through. We recently raised \$1,000 to pay on the \$1,500 church mortgage. There is a general feeling that this mortgage must be paid off before the Assembly next spring. We also have a movement on foot to seat the tabernacle with comfortable seats before the end of the year. It is a pleasure to labor among people who stand so faithfully by the work."

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EVANGELIST ROY HOLLENBACK writes "We came to Cincinnati, Ohio, for a two-Sunday meeting at the Liberty Street Gospel Mission, beginning Nov. 1. From the one Sunday to the next, we did not have a barren service. There were thirty-six seekers during the week, several of whom had never been saved before. Some old time praying had been done and the saints, young and old, were ready to go at the bidding of the Spirit. There was great freedom in the services and we have never seen more thorough and earnest personal work done. It pays to preach holiness, definite and radical, giving honor to the Holy Ghost. We are remaining three nights more before our next engagement, and are expecting many more souls. The meeting is climbing every night."

"THE QUINDARO BOULEVARD CHURCH at Kansas City, Kans., is on the move upward. God has given us some very gracious meetings lately. Brother Oscar Hudson came by and preached five nights that he had open between meetings and good crowds came out to hear his heart searching messages. Several were blessed at the altar and we are entering the fall and winter work expecting God to do great things for us."

PASTOR C. C. JOHNSON, Holdenville, Okla., writes, "We have come back for our third year as pastor here. Opened the Assembly year with a revival led by F. R. Morgan and Lawson Brown. We had fifty to pray through and have taken nineteen into the church and others are coming in later. The church gave the pastor a thirty-five dollar pound- ing."

DISTRICT SUPERINTENDENT BUSSEY of Florida writes, "Recently had a meeting in which a policeman was saved, and while the saints shouted, he waved his handkerchief; but a local pastor wanted to thrust us out of the city. The policeman shouted in the revival and a pastor fought the revival—strange is it not?"

"THE CHURCH OF THE NAZARENE at Trinidad, Colo., has been forging right ahead since its birth, which took place in April of this year. It was organized with eleven charter members and with Rev. A. P. Price as pastor. He served the church until the Assembly. God's blessing seemed to be upon the work from the very beginning. Rev. S. J. Overstreet supplied as pastor after the Assembly until the 25th, of June, when the present writer was called. When we arrived in Trinidad we found District Superintendent Davis and wife engaged in a tent campaign. God was blessing and souls were praying through. There were some twenty professions in this meeting and five were received into the church. The church had no place to worship except a room in a boiler house in a back alley. We found a very nice lot in a good location. This lot had on it a part of a concrete basement. We found that it could be bought for \$1,200. Put about \$400 worth of work on it and now have a very nice place in which to worship God and promote the gospel of full salvation. We have just closed a revival with Rev. G. F. and Birdie Owen as the evangelists. The meeting was a success from every standpoint. The Lord was on hand and a heavenly atmosphere prevailed through the entire campaign. Twenty-one people professed to find the Lord during the meeting. A hundred dollars was raised for the evangelists and the pastor received a shower which amounted to above forty dollars. The last night of the revival the evangelist raised forty-two dollars to be used in plastering the outside of the church and building a walk and fence. Over two hundred dollars was raised in the meeting. We heartily recommend the Owens to any church. Brother Owen's preaching is unctuous and of old fashioned type. Sister Owen sings under the anointing of the Holy Ghost. Together they make a great team. We are encouraged and are determined to win by the help of the Lord."—H. N. LAND, Pastor.

EVANGELIST H. F. STICKELMAN, 9117-104th St., Richmond Hill, N. Y., writes, "I have had several revivals this summer in which there were about one hundred seekers at the altar. Recently closed at Howardsville, Iowa; and am now at Carville, Iowa. Those wishing my services please write me at my home address."

EVANGELIST F. W. COX, writing from Kearney, Nebr., says, "Our meeting here with Pastor Deck will close November 16. It has been a hard fought battle, but we have much for which to thank God. A good many outside people have attended the meetings and we have some good seekers and happy finders. Among them are a number of young people who were reclaimed in the early part of the meeting and were later on sanctified wholly. Up to the present, we have secured seven new subscriptions for the HERALD of HOLINESS. I am telling the people everywhere I go that everyone of them should take the HERALD of HOLINESS. Pastor Deck and wife are seeking to lead this church to higher ground. The people have been very kind to us and are supplying our needs. We took a little offering to pay for the gas for the preacher's extra running around. My next meeting will be with Pastor Horace Ireland at Webster City, Iowa. He blames me for his entry into the Nazarene fold, and I confess to being guilty of the charge. Gave one afternoon missionary address on Japan, and the people gave a neat little offering to our missionary work. I send my Christmas and New Year's *Yoroshiko* (Japanese greetings) to all Nazarenes."

PASTOR CLYDE DILLEY of McAllen, Texas, writes, "Our last pastorate was in Parma, Idaho, but we received a call here last April and felt that the Lord would have us come. On the way we visited our three daughters in northern Texas whom we had not seen in twenty years and met our grand daughters sixteen and eighteen whom we had never seen before. Found only twelve members here and no Sunday school and no church building. But God has helped us, through the liberality of a man who was reclaimed soon after our arrival on the work, to obtain one of the best located lots in this city of six thousand. We have a tent in which to worship and in this warm dry climate we can use a tent all winter. We run on the mission plan with services and street meetings Tuesday, Thursday and Saturday and two meetings on Sunday."

"At McDERMOTT, OHIO, we have just closed a three weeks tent meeting in which there were 115 professions, and District Superintendent Herrell came and organized a church with forty-three charter members on the last Sunday. If you are in need of a 2x4 preacher who is on fire for God and carries a burden for souls, write C. E. McGoon, 605 E. Front St., Manchester, Ohio, or S. E. Mitchell, Maysville, Ky."

"EVANGELIST I. M. ELLIS of Bethany, Okla., has just closed a meeting in W. Nashville, Tenn., Church of the Nazarene in which there were seventy-five professions, fifteen additions to the church and the entire church was aroused to a greater sense of duty. Rev. T. C. Leckie has accepted the pastorate here for the third year and he is doing a great work. The N. Y. P. S. has just closed a good year. our Junior society is flourishing, and our Sunday school is doing splendidly. The Tuesday evening prayer meeting, the ladies' Wednesday morning cottage prayer meetings and the Young People's Friday evening prayer and praise services are special

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features in our church. Also our Missionary Society of which the pastor's wife is president is doing good work."—Mrs. C. A. Simmons, Reporter.

PASTOR A. L. FORD, Richmond, Va., writes, "Our work here is moving along nicely. After three months in our gospel tent, we are back in our hall for the winter. We are now in the midst of a revival with Sister W. L. Duncan of Lyons, Ga., as evangelist. Good crowds are coming and we are expecting an ingathering of souls. This church is a fruit of our Home Missionary campaign and was organized fourteen months ago. Thus far, we have taken in 119 members and expect to purchase a lot and build a tabernacle. God has certainly put His seal on our labors. This city of 200,000 is a challenge to us."

PASTOR OSCAR J. FINCH of PLACENTIA, CAL., says, "We took over the work in this place on August 3rd, and found an actual membership of about twenty-five. Attendance, at both preaching services and in the Sunday school has nearly doubled since that time. We just closed a two weeks' meeting with Rev. Myrtle Mangum, returned missionary from India. We had about twenty seekers during the meeting and much lasting work was accomplished. The Lord was very manifestly present in all the services. On the closing Sunday, we had a rally service in the Sunday school with ninety-five in attendance. A magnificent pounding was given the pastor. Miss Mangum is a good preacher and we unreservedly recommend her as an evangelist. We are trusting the Lord for still greater things."

PASTOR AND MRS. C. J. REIFF, CORYDON, PA., report as follows: "We arrived on this field the tenth of June and found a small but very loyal class of Nazarenes awaiting our arrival. God's blessings have been poured out upon us almost continually. Our revival in July with evangelist Loveless proved a great blessing. We have had about as many souls at our altar since the revival as we had during the revival. The Lord visited us with a mighty out pouring of His presence on the morning of November second, giving us a landslide as the altar call was given at the beginning of the service and the altar was lined with seekers and the power fell and there was no sermon needed that morning. All of these souls prayed through to victory and this scene will not soon be forgotten by those who were present. On November the ninth, we had a baptismal service, there being nine who received the rite of baptism. Also one new member was received. Prof. C. C. Brown, superintendent of our public school, was led to cast his lot with us. One family of three walked three and one-half miles to the night service. The mother is almost blind. She was reclaimed, the boy was baptized and the father's heart was touched. Have received nine new members and there are others looking our way. Our Sunday school is growing. We have organized a missionary society and will very soon organize a N. Y. P. S. We have our young people's prayer meeting each Sunday night at 6:30. Our midweek prayer service is well attended. The spiritual tide in general is rising. We are getting our new church equipped with some of the necessary things to aid us especially in our Sunday school work. Thus far the pastor has been paid in full to date and all bills are being met. 'The ark is coming up the road.' The wonderful ways in which God is blessing spiritually, numerically and financially, we are expecting a revival to break out in our midst at any hour. We go to Onoville, N. Y., each Thursday night and hold preaching service. Several souls have been saved and sanctified in these meetings. Some of these dear people have united with our Corydon church. On the fourth of November, the entire membership and some friends gathered at the parsonage and informed the pastor that they had come to celebrate his birthday. An exceptionally pleasant evening was spent in Christian fellowship and when the pastor was requested to eat an individual birthday cake, he found in the center of it a liberal gift in currency which expressed the love and loyalty of the givers. The large birthday cake with its forty lighted candles told the story of the day. 'The Lord hath done great things for us whereof we are glad;' however 'there remaineth yet very much land to be possessed.'"

THE CLINTON, KANSAS, CHURCH OF THE NAZARENE bought the splendid M. E. church property con-

sisting of the well equipped church, six-room parsonage and three acres of ground. A substantial part of the purchase price was paid down in cash and \$1,500.00 borrowed to take care of the balance. November 6th, was the Opening Day Holiness Rally and Jubilee Service. M. F. Lienard brought a great message in the morning. B. R. Quay's orchestra made its first public appearance. Sister Stela Lantz, a returned missionary from Africa gave a talk and Rev. Lewis, a former M. E. pastor preached. The people took hold of the \$1500.00 proposition and in twelve minutes had arranged to care for the entire amount within a year. A fairly good piano was given to the church. Everything without and within was spick and span, the people were victorious, the presence and power of God was manifest and the outlook and uplook are grand. Pray for us that God may continue to bless and may give us a far reaching revival."—Estelle Reid Lienard, Pastor.

PASTOR MARVIN S. COOPER, FIRST CHURCH, Washington, D. C., writes, "On Sunday morning November 2nd, we were installed as pastor of our National Church. Words fail to describe the glory that was manifested during the service. Heaven's approval seemed to be upon the program in every respect. The retiring pastor Rev. L. B. Williams officiated, and we have never had such a magnificent reception as was given us by this dear brother and his loyal people. There was nothing left out of the program, that could have added to its splendor nor was there any thing lacking in the words of welcome with which we were greeted. Brother Williams and his faithful people have made splendid progress during the six years of his pastoral service. They have laid a solid foundation upon which a superstructure may be placed to stand the storms until Jesus comes. The work is starting off well and we are more persuaded that we are in the will of God, and our desire is to preach the word, feed the flock, and reach the lost for Christ, and thus hasten His return. We shall be glad to receive the name and address of any friend or relative who lives in Washington. Address us care of First Church of the Nazarene cor. 7th, and A. Sts. N. E."

PASTOR M. R. FITCH of Galesburg, Ill., Charles Bauerle of Canton, Ill., L. C. Brown of St. David, and Dunfermline, Ill., J. D. Lenom of Maples Mills, Ill., and C. E. Fritsch, Havana, Ill., met on October 20, at the Dunfermline Nazarene Church and effected an organization known as the West Central Nazarene Ministerial Association. God graciously blest the coming together of this band of loyal, full salvation preachers. Perfect love, heavenly unity, and sweet Christian and brotherly fellowship were exhibited and enjoyed by all present. It is the plan of this organization to hold quarterly group meetings in the various churches throughout the west central part of Illinois. Each meeting will be a three-day convention, beginning on Monday night, with an evangelistic service and closing on Thursday night with the same. The day periods from nine to twelve o'clock, and from two to five will be devoted to the reading of papers and discussions on important subjects, pertaining to the church, ministry and laity. It was decided that the first group meeting be held at Canton, Ill., in the Church of the Nazarene during the third week of December. Anyone desiring information in regard to this organization and its work and plans for future meetings are required to write to the Secretary, Rev. C. E. Fritsch of Havana, Ill., 427 South Plum Street."

"THE BABY CHURCH at Binghamton, N. Y., opened a meeting October 19th, with the Evangelistic Pastor J. A. Ward of Brooklyn, N. Y., in charge. We continued over November 2. Several were located and prayed through to victory. After the first week of the meeting, we moved to a well located hall in the heart of the city. Three substantial members were added to our church and several others are looking our way."—H. A. Pury, Pastor.

MRS. BELLE SNYDER of Evansville, Ind., gives the following testimony, "For nine months we have been shut in with a sick companion who seems to get no better. And the past two months we have been confined to our room with a serious illness. But God is true to His promise to strengthen upon the bed of languishing and to make all our bed in sickness. My church and friends have been very

kind. We expect to be true and to come out with a richer and mellowed experience from this school of testing. Help me to pray for the salvation of my husband, and also that he may be healed, if it is God's will."

"FIRST CHURCH, Dallas, Texas, under Pastor P. L. Price, has just closed the best year in its history, and another splendid year has already started. All claims are paid in full, there has been a healthy gain in membership and a new church building is not far distant. The District Assembly meets with us next year. Brother Pierce has not preached a single dry sermon in a whole year, has the co-operation of his people and is leading us on to victory. Our borders are being extended our opportunities are being multiplied and we 'feel like traveling on.' When you come to Dallas, a hearty welcome awaits you at the First Church."—R. S. Card, Reporter.

PASTOR F. A. GENNETT, Bedford, Ind., says, "We have been worshipping in the district tent, but moved into our new church last Sunday. We hope to begin a revival soon. Rejoice with us for blessings God has sent."

EVANGELIST N. J. DEBOER, writing from Oak Harbor, Wash., says, "Have just closed a meeting on Whidly Island in Swanson schoolhouse, about four miles from here. Miss Louise Pinnell was the evangelist. The battle was hard fought, but several were saved. The work done by Sister Pinnell in the children's meetings was very effective. Pray for us in this new field."

EVANGELIST LUM JONES is in the Northwest again this fall. He has a meeting dated for the Baptist Church in Cove, Oregon, November 24th to

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December 7 and is to be at Emmett, Idaho, December 8-21.

OUR ESTEEMED EVANGELIST DR. D. F. BROOKS, so well known to many of our people writes, "I am sure you will be glad to hear of the great interdenominational holiness convention at Brooklyn, N. Y., which has just closed and in which many noble men and women of the Church of the Nazarene took a vital part. Your own inimitable Bud Robinson was at his best and seemed to be in his most joyful mood. It might have seemed to some that his method of illustrating the modern glaring perversions of the Bible was sarcastic, but we who know him understand that he used a Damascus blade dipped in the golden strained honey of Canaan. We shouted and laughed until our mouth was lateral like a cut of watermelon in contrast with a longitudinal one just emerging from a cemetery. Inbred sin came from the horns of a Texas steer and jumped from the rear hoofs of a mule until we concluded that if we had any business with the latter, we would prefer to talk to his face. The adverse criticisms of some Moderns upon the vital experimental phases of God's precious Old Book looked like a canceled postage stamp on an elephant's back. The Higher Critics were clothed with a number ten hat and a number three shoe and were so diminutive that if seen at all, must be observed through a microscope. Holiness fighters were made so small and inconsequential that should they all be made into an apartment for a man and his family, the rooms would be so small that a baby could not have the mumps in them. We rode with him over the Texas prairies and saw the lariat on the horn of his saddle and heard his call to preach and saw the parchment of his first license, which he could not read. We heard his stammering voice in those days and followed him until we saw him prostrated in the streets of San Francisco and saw his crushed body borne to the hospital, and we saw evidences of that catastrophe as he tried to raise his arms in gestures. But spake how God out through that bruised reed until the people rocked and swayed and came to the altar. What a holy time it was! Glory to God for holiness conventions! There is only one Bud Robinson and he belongs to the Church of the Nazarene."

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Specimen* of type

The Philistines I. SAMU

And they answered, Let the ark of B.C.C. 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. 9 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 the

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"OUR MISSIONARY SOCIETY AT Boulder, Colo., was organized one year ago in July. Sister Vanderpool met with us at that time and we had eight charter members. Mrs. Ada Williams was elected president. From the very first all have enjoyed our meetings very much and many visitors have met with us. All have been eager for the studies of the foreign fields which we have pursued. It has been easy to keep up our dues and to do other work. Our first work was to help out on the House Boat, and we are now supporting Elizabeth Kahare in India. Have adopted the plan of sending her support six months in advance. We have a missionary box ready to send to Old Mexico this week. Our present membership is thirty-six."—Mrs. E. S. McConnell, Cor. Secretary, 820 University, Ave.

Mrs. C. C. SELLARDS, Mexico, Mo., gives the following testimony, "I had been suffering for some time from an inward goiter, so the doctor said. We have some neighbors who know how to get hold of God, whom we called in to pray that the Lord would heal me. The Lord heard prayer and I am still praising Him for healing me, and am more determined to press the battle than ever before."

REPORTER J. B. WORDSWORTH for Flint, Mich., Church of the Nazarene, writes, "In our last report we told you of the great need of a more commodious place of worship and how we felt that unless we were able to take care of the present needs of our work in the local church, we would have to suffer. We are glad now to say that within the next few weeks we will be moving into our new building which is much better located than the former one. We will worship this winter in the basement and expect to complete the church in the spring. Truly the blessings of the Lord are upon the people under the able leadership of Pastor C. L. Bradley, who has been with us almost four years."

PASTOR M. F. GROSE, FIRST CHURCH, Decatur, Ill., writes, "Fourteen were at the altar last Sunday. Four hundred were in the Sunday school. Just the past Sunday, eighteen prayed through to victory. We are taking in some fine new members. Our Young People are having some fine services, there were four seekers in their regular meeting Friday night. Four thousand homes were visited by our women last week and one hundred and thirty babies were added to our Cradle Roll."

ANNOUNCEMENTS

NOTICE—I would like to get in touch with an evangelist who is in need of a singer. Can furnish the best of references as to ability and character.—C. F. Dunn, 85 Park Ave., Atlanta, Ga.

NOTICE—We want to correspond with a preacher who would take a pastorate of two churches. We have parsonage. The preacher should have small family, be a man of experience and be able to furnish good reference.—J. D. Edgin, Ozark, Ark.

NOTICE—I have some open dates beginning December 1. A number have spoken to me about meetings, I wish they would make permanent arrangements so that I can make my slate. Address me at 220 Central Ave., Anderson, Ind.—R. L. Morgan.

NOTICE—Rev. G. F. Owen and wife, under the auspices of the N. Y. P. S., will conduct a revival in First Church, Denver, Colo., November 23-Dec. 1. And December 2, the District Preacher's Convention will meet in First Church, Denver, at which time General Superintendent Goodwin will speak twice a day. Those coming to the revival or to the Preacher's Convention from out of the city will be entertained free. The church is on the corner of Kalamath St. and west 10th Ave.—Alice Fowler, 1062 Kalamath St., Reporter.

NOTICE—Members of the Hamlin District whose credentials or evangelistic commissions have not been delivered, please notify Miss Marie Cecil, Pilot Point, Texas, giving your full and correct address. The minutes of the District Assembly will be ready for distribution about December 10. Please notify Miss Cecil, District Secretary-Treasurer, at the above address to whom you desire your minutes sent.—W. B. Pinson.

NOTICE—Bethany-Peniel College wishes to announce that one of the most complete and valuable

Bible Conventions will be held at Bethany, Okla., beginning January 16 and closing January 25. Every department and interest of the church will be ably represented. We trust that all preachers of the Southern Educational Zone will remember the date.—A. K. Bracken, President.

NOTICE—Roscoe C. Carrell of Cedar Hill, Texas, a young man who has given his time for several years to playing the piano in evangelistic meetings writes us that he has some open dates between this and Dec. 15 which he can give to some evangelist or church needing an evangelist. Write him at his home address.—Editor.

TELEGRAMS

VANCOUVER, WASH. Just closed a three weeks' meeting with Evangelist E. Arthur Lewis of Chicago. A goodly number of seekers prayed through to victory. His preaching on sound doctrine brings results. Church greatly edified.—John S. Parkins.

OAKLAND, CALIF. Great revival of old-fashion type in East Oakland church closed Sunday night. Church prayed, God answered. Many definitely saved, sanctified, some healed, ten new members received. Evangelist Noah Houk with anointing of spirit wonderfully used of God. Church much encouraged to go on in great work of Evangelism.—Ralph C. Gray, Pastor.

INDIANAPOLIS, IND. Closed glorious revival with greatest victory First Church has ever known. Great crowds. Wonderful altar scenes. Dr. Williams wonderfully anointed and mightily used of God. Virginia Shaffer never sang better. Large class of substantial members received. Magnificent dedication services, ten thousand dollars raised. Evangelist paid well. Pastor received liberal love offerings.—Haldor and Bertha Lillenas.

GOVERNEUR, N. Y. First eight days of revival with Rev. D. M. Coulson preaching under great unction. Seventeen men and eight women have testified to being saved or sanctified so far.—Rev. David H. Keeler, Pastor.

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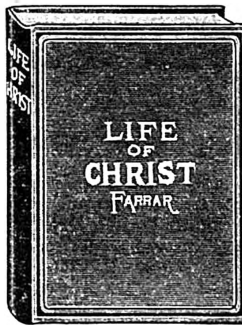
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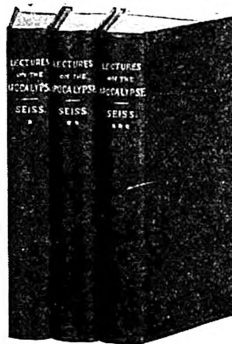
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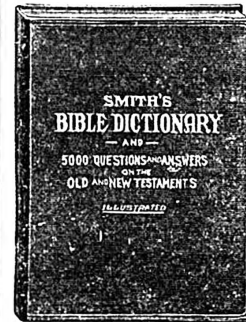


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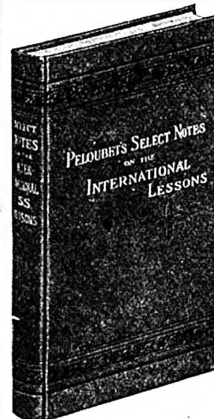
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