

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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EDITORIAL

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

The Spirit of Thanksgiving

THE custom of observing a day of national thanksgiving should be encouraged by all Christian people as being one means of keeping thoughts of God upon the minds of the people. But it is impossible for worldly minded people to celebrate a day of thanksgiving to God in an acceptable or even in a becoming way. Therefore, one of the strange incongruities that greet our eyes is the announcement of a "Thanksgiving Ball" or some other gathering for sinful worldly pleasure.

The habit of making Thanksgiving just a day of feasting, or a day to go hunting, or the occasion of some other diversion is not the very best way of observing the day.

It should not be a day of fasting and mourning, but it should be a day of genuine worship and rendering of heartfelt, religious praise. Wherever possible, a public service should be held in the House of the Lord. Every one of our churches should plan something special for Thanksgiving Day.

I like the plan of holding the service at ten o'clock in the morning. I would open the service with song and prayer. Then I would have some one to read the President's proclamation. Then I would have a half or three quarters of an hour of testimony and praise. Then I would have a brief sermon. Then a season of praise in prayer, and close the meeting at twelve o'clock. I do not mean that I would render this as a program, but that I would have some such a service in which the Spirit of the Lord should have right of way and in which God's people should worship and praise Him freely.

Gratitude is a splendid virtue and I am convinced that we would have more blessings if we were more grateful for the ones that we do receive. "Delight thyself also in the Lord" is the condition of the promise "He shall give thee the desires of thine heart." And gratitude is a virtue that requires cultivation, and it grows with exercise. The Psalms are full of exhortation to praise the Lord, and the Apostle Paul enjoined believers to "Rejoice in the Lord." It is just as religious to praise and give thanks as it is to weep and pray.

The sanctified life is a victorious life and its normal atmosphere is that of joy and praise. So if any one at all enjoys this Thanksgiving season it ought to be those whose hearts have been cleansed from all sin and filled with the perfect love of God.

Getting the Young Preacher Started

IT is quite a task for a young man or a young woman to "make a beginning" in the glorious work of preaching the Gospel, even when the impression is clear that such is his life's calling. And inquiry will show that there are few who are really positive about their calling until they have made something of an effort to obey.

Of course, there are some people who are blessed with such a good degree of *self appreciation* that they feel competent and ready to undertake any work whatsoever, but these do not always make the best preachers. Some of the most useful workers are naturally very reticent and slow to take up positions of responsibility.

None of us would want to have any part in pressing a person into a work to which he is not really called and in which he, therefore, will not succeed. But helping to arrange preaching appointments for those who are just beginning, and offering a word of encouragement for any success that may be attained can hardly do any harm to the one who has his reputation all to make. Pastors and District Superintendents are in position to perform a service of lasting worth by rendering some aid and assistance to those who may feel called to the work of God.

I believe it is harder to get started into the ministry now than it was a quarter of a century ago when I "broke the ice." Still, the fact that there are more difficulties only shows that it requires better material than it did then. The average youth who feels called to the work of God makes the mistake of waiting too much for "convenient seasons." I preached two hundred and thirty-seven times the first year of my ministry and in a good many of those instances I had to literally make the opportunity; for while no one was especially anxious to hear me preach, no one, in the nature of things, could be especially opposed to me, so since I could either preach or not preach according to my own election, I just elected to preach. There were not more than twenty present when I made my first try, still I think I have met several hundred people who claimed to have heard me preach my first sermon. I always just suppose that what they heard sounded like my first and they took it that way. But even now, my advice to any young man or young woman who feels called to preach is that he should preach as often as possible and that he should not wait for conventionalities. If some one says, "I wish you would come and preach for us some time," answer right up,

"How would it do for me to come to your place next Sabbath and preach at the close of the Sabbath school?" If some preacher offers to let you have the afternoon service because it is raining and only a few there, take the service. "Be instant in season and out of season" and you will soon become a seasoned preacher. You can not preach very well, you know, so you will have to make up in quantity what you lack in quality.

There was never more need of preachers of full salvation than now, and it does not seem to me that we are hearing of so many being called to the ministry as we did fifteen or twenty years ago. Let us pray the Lord of the harvest to send laborers into His harvest, and then let us pay more attention to those who seem to be called and let us give some attention to them to help them to find a practical way to begin their actual obedience to their call.

"THE BAY CHURCHES"

THE Northern California District of which Rev. C. A. Gibson is Superintendent is fast becoming one of the most aggressive in our church. It is one of the oldest and until within quite recent years it has had a very slow growth. But it is growing now and its prospects and possibilities are very good indeed. The churches are manned by some of the strongest young men in our movement and they are men that will be bigger than their work, even when their churches are much stronger than they are now. Almost all the pastors are graduates from our schools and their worth is greatly appreciated by their people.

The churches at Berkley, Oakland and San Francisco are called the "Bay Churches," while the others, being situated in the San Joaquin and Sacramento Valleys are known as "The Valley Churches." Later on they are to have "Highland Churches," but that day has not yet come.

Recently I was engaged in a revival with the church at Oakland and had quite a contact with all the "Bay Churches." Oakland is a "San Francisco Rooming House" and for that reason is not well known over the country generally, so that many will be surprised to know that Oakland itself is as large as Indianapolis. San Francisco is just across the Bay from Oakland and you can not tell when you get out of Oakland and into Berkley, so we had a good representation from all these churches in the revival.

L. A. Reed, an old Peniel graduate, is pastor at Oakland, Russell Gray from Ruskin Cave College is pastor at Berkley and Donnell Smith from Pasadena University is pastor at San Francisco. No finer trio of young preachers can be found in any country and in any church. They are spiritual, industrious, well educated and possess rare common sense. They are making the work go there and they can succeed other places. We will hear from these men in the future. They all have real preacher's wives and they all have children.

The meeting was good—the best the church has had for many years, some said. Earl Wilde was the singer and that should be enough to say on that subject. I told the people one night that I did not know whether to be encouraged or discouraged over the situation. After Wilde has led a half hour's song service and finished up with "The Golden Bells" as a solo, I told them that I did not know whether to conclude that just any kind of preaching would be sufficient, or whether to think that nothing but the very highest type of preaching would sound like anything at all. But I told Brother and Sister Wilde on the start that I was willing to take the honor, if they would do the work; and they certainly did do the work. They are as good evangelists as can be found. The California churches have kept them busy nearly all the time for ten years and I shall be glad to hear of their going into other sections of the country more from now on.

I am now at Holtville, Calif., in the Imperial Valley just a few miles from the line of Mexico, in a revival with Rev. B. W. Miller, one of my old students from Peniel. He is doing a good work here and we are expecting a real revival.

THERE IS NO MIDDLE GROUND

HE that is not for me is against me; he that gathereth not with me scattereth." Every man is either saved or lost, is either right or wrong, is either God's servant or the Devil's slave, is on his road to heaven or on his death march to hell.

There is no middle ground between the acceptance of the Bible and the endorsement of infidelity, between creationism and evolution, and between faith and doubt.

Christ is either the God-man or He is an impostor; religion is either a blessed reality or it is a dark and terrible delusion.

There is no middle ground between sin and holiness. Christ can either save from all sin, or sin is stronger than grace. Quibbling over definitions may mystify the vision, but it does not alter the fact. Christ can and will sanctify the soul from all sin, or else sin remains within us. There is no use to argue over distinctions and graduations of suppression; the choice and the fact lie between sin and holiness.

Life and good are on the one hand, and on the other, death and evil. Choose ye this day the side you will take.

Comparing the first two chapters of Genesis with the last two of Revelation, we see that in the final restoration every original will have its permanent antitype. In the beginning were Eden, the tree of life, the man and his wife, and blessed communion with God. In the glorious future there will be heaven, the tree of life on the river of life, Christ and His church, and everlasting fellowship and communion with God.

Failing to stop one's progress by persecution, Satan next tries to shear one's strength by seduction into compromise.

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. What connection do eggs have with Easter and what do they represent? S. L. W., Tex.

Ans. Eggs have been emblems of life among all nations from very early times. They were adopted by Christians in their Easter feasts and the old meaning was allowed to attach to them with only the particular application to the resurrection of Christ. Some have objected to the practice among Christians on the ground that it is the perpetuation of a heathen practice; but it would seem that we are now so far away from that that no special significance should be attached to the matter of origin, and the symbolism is certainly beautiful and appropriate.

Q. How is the best way to celebrate Easter? S. L. W., Tex.

Ans. I do not think it should be a fast nor the occasion for unusual feasting and I am sure that revelry and worldliness are very much out of place. It seems to me that it should be a season of spiritual worship and joyful service. It should be a time of thanksgiving and faith for victory in and through the triumphant Christ.

Q. Is it wrong to have religious "pageants" in the church, and especially on Sunday night? A. B. N., Kans.

Ans. I will not presume to answer for others; but personally I think the lighter we touch the "pageant" proposition in the church the better, and I would not think of having any substitute for the evangelistic service on Sunday night. I might allow a prohibition lecture, or a representation of some connectional interest at the morning service, but I would hold the evening service sacred to the work of winning men to God, and I would expect to have people converted and sanctified all along throughout the year.

Q. Is it wrong to have clean class socials in the church basement? A. B. N., Kans.

Ans. The whole question of the relation of social life to spirituality is a difficult and perplexing one. Personally, I think it is the best plan to do as little as possible that will have a tendency to make even the young think of God's house as any thing other than a "house of prayer." The homes of good Christian people should provide ample room for the exercise of the social factors of life.

Q. Why is Jerusalem called "The City of David" in II Chron. 14: 1? W. P. C., Ala.

Ans. Read I Chron. 11: 4-9. Verse seven answers your question exactly.

Q. What was it that Jesus wrote on the ground (John 8: 6, 8)? J. C. K., Mont.

Ans. There are many conjectures. Some say he wrote the sins of the accusers, some that he wrote pardon for the accused in the words, "Neither do I condemn thee;" but, of course, no one knows; for the words were written only in the dust and were never transcribed to the records of men.

The Testimony of Christ to the Old Testament

By B. W. MILLER, M. A., S. T.M.

THE Old Testament is the battle ground of higher criticism. It is the easiest part of the Bible for doubters and skeptics to assail. To doubt the veracity of the New Testament is to question the teachings of Christ. However, the attitude one takes toward the Old Testament determines his attitude toward the inspiration, the authority and the infallibility of the entire Bible. In the Old Testament the New is concealed and in the New the Old is revealed. One can not believe that Moses is not the author of the Pentateuch, that Daniel did not write the Book bearing his name, that there are two and possibly sixteen authors to the Book of Isaiah, and still retain a spiritualized view toward the inspiration of the New Testament.

The Bible is a unit. The attitude one takes toward one part of it will necessarily shape his opinion of the other parts of the Bible. If the messages of Moses, his account of the origin of the universe and of life and of man are not thought to be inspired of God—but mere human fabrications, origin myths surrounded by the halo of semi-barbaric imagination, tales of early beginnings when man was scarcely more than a beast, folk-lore hoary with age—then the messages of Christ and the apostles will be tainted by the same virile spiritual poison—but the result of some frenzied, over-zealous, mentally unbalanced religious genius, with a superabundance of natural emotionalism. (Such the critics tell us Paul was.)

Can we believe the Old Testament to be inspired of God? Breathed by Him? Written by His guidance? Revealing His character and containing His messages?

Or shall we believe with the critics of the seminaries, the skeptical preachers of would-be fame and the Christian Science-soaked, evolutionary-permeated doubters of the pews that the Old Testament is not the voice of the Mighty God speaking to the souls of men, that it is not a Revelation of His commandments for our lives and not His Light for our souls; but that it is merely the result of human literary evolution and gradual pietistic development? That it is the early fire-side tales of nomadic tribes handed down from generation to generation, each successive age adding to the simple stories, shaping and reshaping them, until finally during and immediately after the Exile of the Jews these twice-told tales, the religious heritage of the Hebrews, were written down by some ambitious scribe? And since then scribes, copyists, redactors and editors have put in here a verse, there a word, yonder a new story to increase the glory of the Children of Israel? Some invented fictitious characters, such as Ezra, others out of a highly inflamed imagination wrote entire books, without historical background? Some others copied memoirs of one age of writers, such as the Chronicler, retold them, repainted them out of their own mental colorings and pawned them off on their ages as genuine? That until about the second or third century these writings known to be untrue and make-believe fables and idealized-fictitious characters, were formed into the canon of the present accepted Books of the Old Testament? That these imaginative prophecies, love stories and proverbs were finally accepted as the voice of God re-

vealed to Moses at Sinai, His true Word coming to the prophets?

God's voice or man's rabble? Which do we choose? Christ is divine. He was the Word, or the Wisdom of the Godhead. "In the beginning was the Word . . . and the Word was God." With this omniscience, He became the Son of Man and dwelt on earth. His wisdom while on earth was perfect; His knowledge was without limit. He was the God-Man. His testimony to truth is final. When the Son of God and of Man spake there was no error.

Christ accepted the Old Testament as true, authentic, inspired and without the possibility of being broken. He said, "The Scripture cannot be broken." Either we accept Christ's testimony as to the Old Testament or we doubt Him and bring Him down to the low level of debased men. There is no middle ground? He often quoted the Old Testament verbatim. —

NONE OF THE OLD TESTAMENT IS QUESTIONED

Jesus never charged the Jews with adding to or in any way tampering with the text of the Old Testament. He, however, reproaches them for their ignorance of the Scriptures and assails them with making the Law of God void through their own traditions. Though He does not name the writers of all the books in detail, in no place does He question the genuineness of any writer or Book. The law He ascribes to Moses. David is connected with the Psalms. Christ believed Daniel to be the author of the Book of Daniel. Isaiah is honored with the prophecies of the Book of Isaiah.

To the cleansed leper, He says, "Go thy way, show thyself to the priest, and offer the gift that *Moses commanded*" (Matt. 8: 4). "He saith unto them, *Moses* because of the hardness of your hearts suffered you to put away your wives" (Matt. 19: 8). "If they hear not *Moses and the prophets*" [not the scribes, redactors and editors] "neither would they be persuaded, though one rose from the dead" (Luke 16: 31). "For *Moses said* [not some recent descendant of the anthro-

poid apes] honor thy father and thy mother" (Mark 7: 10).

"And beginning at *Moses and all the prophets*"—Remember the canon of the Old Testament was at least two centuries before the time of Christ; that there is a Jewish tradition that it came down from the days of Ezra and the Great Synagogue, and that the Septuagint, the Greek translation of the Old Testament, was made in Alexandria, between 298 and 285 B. C., that it contains the same canonical books as the Hebrew Old Testament and the one in vogue at the time of Christ; hence *all the prophets* means, rather includes, every prophet—"He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24: 27).

"All things must be fulfilled which were written in the *law of Moses* and in the prophets and in the psalms concerning me" (Luke 24: 44). To the multitude He said, "There is one that accuseth you, *even Moses*, whom you trust. For had you believed in *Moses* you would have believed in me. For *he wrote of me*" (Jno. 5: 45-47). "Did not *Moses give you the law*, and none of you keepeth the law?" (Jno. 7: 19). "Moses gave unto you circumcision" (Jno. 7: 22).

Jesus asked the Pharisees, "What think ye of Christ. . . The Son of David. . . He saith unto them, How then *doth David in spirit call Him Lord?*" This is a reference to the 110th Psalm. Christ accepted this Psalm as from David and all the Psalms are connected with the same writer. The critics would have us believe that there were several Psalmists and they wrote during several centuries. Christ mentions but one!

Christ quoted Isaiah 6: 9: "In them is fulfilled the prophecy of *Esaias*, which saith, By hearing ye shall hear and not understand" (Matt. 13: 14, 15). Again He refers to Isaiah 29: 13: "Well hath *Esaias* prophesied of you hypocrites. . . This people honoreth me with their lips, but their heart is far from me" (Mark 7: 6). In the synagogue at Nazareth, it is said that they delivered unto Him "the *Book of Esaias*, and when He had opened the Book, He found the place where it was written, The Spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor" (Luke 4: 17, 18). This is a quotation from the 61st chapter of Isaiah, the part of the Book most frequently ascribed to the second, or pseudo Isaiah. Christ mentioned but one Isaiah. His testimony on this point is conclusive.

In Christ's great prophecy made with reference to the destruction of the Jewish state, He refers to "the abomination of desolation spoken of by Daniel, the prophet. In Daniel 9: 27 and 12: 2 the original of this is found. "For the overspreading of the abomination he shall make it desolate," and "the abomination that maketh desolate shall be set up." Again the testimony is conclusive. The critics teach us that Daniel was written about three and a half centuries after the times and conditions it describes. During the reign of Antiochus Epiphanes, about the year 168 B. C., the critics say that some worthy and ready scribe studied the Persian History of two or three centuries before and wove into the historical setting the matchless stories of Daniel, his purposing in his heart, his visit to the lions' den, his great vision as to the coming in of the kingdom of God and the rise of the great world empires and of the end of the

(Continued on page five.)

THANKSGIVING

*For all the blessings of the year,
For life and health and friendships dear,
For bounteous crops on hill and dale,
For peace that everywhere prevails,
O Lord, we give thee thanks.*

*Help us, dear Lord, ever to see
That all life's blessings come from thee;
And help us then our songs to raise
To thee in notes of grateful praise
For all thy gifts of love.*

*'Tis thou who maketh wars to cease
And giveth to the nations peace.
And thou alone canst give the balm
To heal the wounds and give a calm
To bruised, troubled hearts.*

*Thy blessings all we can not know,
Thou dost so graciously bestow.
In every gift of love is shown
Thy tenderness for us thine own.
Help us to grateful be.*

*What shall we render unto thee
For all thy benefits so free?
Accept our thanks and take our lives
We bring to thee in sacrifice
On this Thanksgiving Day.*

—S. P. STAPP.

Introducing the Preacher



Rev. Ural Hollenback is a native of Indiana and is twenty-nine years old. He was virtually brought up in a holiness meeting, was under conviction for sin and felt that he was called to preach almost from infancy.

He was converted at the age of seventeen, sanctified five years later and has spent four years in Bethel Bible School and Olivet University in preparation for the ministry. He has held three pastorates, but has spent most of his time since conversion in the evangelistic work. Mrs. Hollenback is a graduate of God's Bible School at Cincinnati, and the two make a strong team of evangelistic singers and preachers. They are members of the Indiana District, live at Greensfield, Ind., are genuine Nazarenes, and are in great demand for evangelistic meetings.—EDITOR.

Eternity

By REV. URAL HOLLENBACK

TEXT: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one" (Isa. 57: 15).

ETERNITY can not be defined. Beginningless and endless, it can not be measured, its past increased, its future diminished. It has no past, it has no future, it has no middle, it has no ends, it has no parts—an unanalyzable, tremendous unit. It is something that always was, always is and always will be. It is coequal with God. It began when He began and He had no beginning. It is an unoriginated, beginningless, endless, measureless, imperishable, indescribable, indefinable thing. If asked, "What is eternity?" we can only answer "ETERNITY!" It is older than the world, older than the sun, older than the stars, older than the angels—as old as God—yet no older now than when worlds, suns, stars, and angels were made; and never will be any older, yet never was any younger.—Kulp.

A saintly bishop said, "Eternity has no gray hairs! The flowers fade, the heart withers, man grows old and dies, the world lies down in the sepulchre of the ages, but time writes no wrinkles on the brow of Eternity."

If time is measured and limited duration, then eternity is unlimited and measureless duration. But how feeble is definition and description to give an adequate idea of eternity! If the earth on which we live, being approximately twenty-five thousand miles in circumference and eight thousand

THE NAZARENE PULPIT

miles in diameter, were one solid piece of granite and a tiny bird from yonder star would fly to the earth, taking five hundred years to make the journey, and only brush its wing against the earth of solid granite once every thousand years, when the world was worn away by the brushing of the wing of the bird, eternity would just be beginning!

Think for a minute of the extent of space. How far does space reach? Past the bodies of our solar system, past the myriads of planets and heavenly bodies of millions of other systems, on beyond ten thousand milkyways, space reaches to infinitude. One scientist recently stated that he believed space was limited. But if it is, what is the other side of the boundary line? Space! The very thought will stagger you. But to think of endless time and the vast and endless eternity makes us cry out with awe and questioning, "What is man that thou art mindful of him, and the son of man that thou visitest him?" Where are we in this vast universe? What is our business in the short space in which we breathe here? ETERNITY! the very word seems long. And to the masses of mankind the thought of eternity brings gloom, it seems like something foreboding, something awe striking, something to fear and dread. When the word is mentioned the congregation think of some dark cloud ahead—a storm, a gloom, a shadow.

But, as the proverb says, "Every cloud has a silver lining," so this cloud of eternity has a silver lining for the blood-washed saint. If the carrier of the mails in the airplane from Chicago to Denver, sees a storm coming from the west, he rises in his plane so high that the storm sweeps below him. He sees not the destruction, he feels not the wind and rain. He is on the sun's side of the cloud. He sees silvery spray, and flashing lightning. He sees glory. So with the saint. He is on the Son's side of the cloud, and it means for him eternal rest. No more night, no more hard toiling in earth's sweatshops; but rest from struggling, from temptation, from sorrow and the burdens of life. An eternal day of sweet repose in the bosom of the Lord. Not in idleness, but in holy tirelessness. It means, also, eternal health. The world is one great hospital, sickness and death are all about us. But we are promised that a day of resurrection is coming, when "The Son of Man shall come in His glory." We shall be changed in the twinkling of an eye and made "Like unto his glorious body." We shall say good-by to the osteopath, homopath, allopath, and every path that leads to the grave, and shall "Be caught up together

to meet the Lord in the air." We shall wave a good-by to the drug store, the undertaker and the monument shop and go where such never are needed.

Eternity means for the saint of God, eternal happiness. Unmixed happiness is unknown in this world. We may be shouting happy in the morning and in heaviness through temptations in the afternoon. We are blessed, but death enters our homes and sorrow crosses our path. The flowers of earth are accompanied by thorns of disappointment and sadness. But we are promised a change. The saints of all ages shall meet at the gates of pearl; the twelve gates are going to swing open wide; and the blood-washed company shall march down the golden streets of the New Jerusalem seven hundred miles to the public square, while angels on one side and the other, shall sing our welcome home. "Holy, holy, is what the angels sing and I expect to help them make the courts of heaven ring; but when I sing redemption's story, they will fold their wings, for angels never felt the joy that our salvation brings." We shall be introduced to the Father, and shall dwell with the eternal Son, and be ministered unto by the Holy Ghost, waited upon by myriads of angels. God shall wipe away ALL tears from our eyes, and sorrow and sighing shall flee away. There shall be eternal satisfaction for every normal desire, and happiness unmixed and forever.

But how different is the out-look for the sinner, the worldling, and that person who lives for self and sin. They are on the world's side of the cloud. It is the dark side, the dreading side, the fearful side. Eternity means for the unsaved, ETERNAL TORMENT. Enter upon this thought with awe. Not only the present torment of the soul in the fires of hell, but the added affliction of the torment of the body. For there is promised a day of resurrection for the sinner. To his tormented soul will be added his corrupt body. To the fires of conscience will be the pain of bodily torment. For body and soul shall be cast into the lake of fire. There shall be weeping and gnashing of teeth. Take heed, my friend.

It will mean ETERNAL NIGHT. Shut away from all light except the glimmering sulphurous fires of the lake of outer darkness, there will come no cheering ray. Astronomers have said that out beyond the limits of the generative power of all the heavenly bodies there is a place that no sun has enough power to send a ray of light. Christ, the omniscient, knew that, for he said, "Cast the unprofitable servant into outer darkness, THERE shall be weeping and gnashing of teeth."

When Commander Peary went on one trip to reach the North Pole, he took for the entertainment of his men, books, a theatrical troupe, and numerous games. He knew the length of the polar night. But after a few weeks of night the men grew tired of those things and longed for day. They became

homesick and sick of the darkness. After nearly four months of darkness, some lost their reason, worrying because of the night. The ship's surgeon was kept busy nursing the sick, who, because of the night, lost their health. But after much disappointment and suffering, the sun finally appeared and how glad were the poor helpless and homesick men! But in eternity there is one eternal night.

It means eternal separation. When I was conducting revival services in a city in Oklahoma a few years ago, on the way home from church one night we heard the wailing of a grief-stricken woman. Ascertaining the cause of such wailing, we found that her darling baby of only a few months had been snatched away by death. The pain of being separated from the child she loved caused intense and awful agony. But time here partly heals the wound; in ETERNITY IT WILL NEVER BE HEALED. She could prepare to meet the child and then the separation would only be temporary. But the separations of eternity are forever.

The sinner will be forsaken and forever separated from God. From the only One that can help, and save, and bless, and restore. The pain of that separation will produce eternal and unmitigated agony.

Sinner, beware that you bury not your last opportunity. The saddest grave over which you will weep, as your scalding tears drop on the sulphurous pavements of eternal despair, will be the grave of your last opportunity to get right with God. To wander eternally with no place to go, to suffer eternally the pangs of woe, to be tormented day and night forever and ever, and to be forever separated from your friends that are saved, from the angels of light and the God who gave His only begotten Son that you might be saved—surely this thought appeals to your highest judgment and wisdom, to turn from your sins and "Seek the Lord while he may be found, call upon him while he is near." It is up to you today to settle the question,

WHERE WILL YOU SPEND ETERNITY?

GREENFIELD, IND.

THE TESTIMONY OF CHRIST TO THE OLD TESTAMENT

(Continued from page three.)

age. But the Son of God said Daniel wrote the prophecies. Let us stand by Christ's testimony and let the folly of the critics go by.

OLD TESTAMENT INCIDENTS ARE QUOTED

Christ accepted the narrative of creation as true. "Have ye not read that He which made them in the beginning made them both male and female and for this cause shall a man leave his father and mother: and they twain shall be one flesh" (Matt. 19: 4, 5). This is quoted from Genesis 2: 24. The high-browed and ungodly critics are especially vociferous in their denunciation of the Mosaic authorship and truthness of this part of the Bible. They declare that the story of creation is untrue, unscientific, puerile, written by the simple minds of savage men.

They offer the theory of the gradual evolution of the worlds from a flaming mass of nebulosity to solar stability; the spontaneous generation of life; the transmutation of species and the development of man from hairy anthropoids. But Christ places His sanction and seal upon the entire account by quoting verbatim the climax and crowning verse of the story. Critics may doubt and question but the authority of the Wisdom of the God-head will stand the test of all ages.

Likewise the story of Noah, the ark and the flood has been subjected to much rough treatment and derisive ridicule. Scientific fools, and foolish scientific critics sneer at the possibility of one man working on an ark for one hundred years that was sufficiently large to hold specimens of all the life on earth, and of a flood that would destroy all remaining life. This story of the flood they think to be the result of the stories passed down from the glacial man, when the great glaciers began to melt and flooded the earth. Christ said, "As the days of Noe were, so shall it be at the coming of the Son of Man, for as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them away" (Matt. 24: 37-39). No testimony could be more direct as to its sanction than this.

He also said, "And thou Capernaum . . . it shall be more tolerable for the land of Sodom in the day of Judgment than for thee." Thus Jesus bears testimony to the incidents of the Old Testament. He believed them to be authentic and treated them as such. Not one place is found where He cast a sign of a shadow of doubt or questioning on a single fact from the Old Scriptures.

THE OLD TESTAMENT FROM GOD

As the climax of His testimony to the Old Testament, Christ accepts it as directly from God. In the Sermon on the Mount he said, "Verily I say unto you, Till heaven and earth pass away, one jot or tittle shall in no wise pass from the law till all be fulfilled" (Matt. 5: 18). He recognizes the law to be God-breathed and not mere human folly or wisdom and to be everlasting. He accused the Jews that they "made the *commandment of God*" of none effect—not of men, redactors, fable makers, or anthropoid descendants; but of God—"For *God commanded* saying, Honor thy father and mother" (Matt. 15: 4). Again, "As touching the resurrection of the dead, have ye not read that which was *spoken unto you of God*, I am the God of Abraham, and the God of Isaac and the God of Jacob?" (Matt. 23: 23).

Like a flame of fire shooting from His soul He said, "Laying aside the *commandment of God*, ye hold the tradition of men, as washing of cups and pots" (Mark. 7: 8). Then with a touching solemnity Jesus said, "It is written in your law . . . The Scripture can not be broken." *Ou dunatai luthenai*—the verb signifies to loose, to unbind, to dissolve, to break asunder and as applied to the Scriptures it means to subvert or deprive of authority. The authority of the Scriptures as declared by Christ is so complete, so authoritative, so final, so inspired that even its smallest parts and most minor elements can not be subverted, broken or deprived of its weight of God-given authority. This is Christ's exalted opinion of the authority of the Old Testament.

PROPHECIES FULFILLED

Christ said, "I come not to destroy the law or the prophets [accepting their statements as true] but to fulfill." He is the true fulfillment of the prophecies of the Old Testament. The rejection of the Messiah by the Jewish authorities and the ultimate triumph of His cause is pre-announced in Psalm 118. It was fulfilled in Himself. "The stone which the builders rejected is become the head of the corner." The desertion of Jesus by His disciples fulfills the predictions of Zechariah: "I will smite the shepherd and the sheep shall be scattered" (Matt. 26: 31). All that occurred with reference to His betrayal and death took place "that the sayings of the prophets might be fulfilled" (Matt. 26: 56). The 41st Psalm foretold the treachery of Judas in these words: "He that eateth bread with me hath lifted up his heel against me." The actions of the son of perdition took place "that the Scriptures may be fulfilled" (Jno. 15: 25).

When discoursing with the two disciples on the way to Emmaus, while discussing all that had been written of Him by Moses and the prophets he said, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead on the third day" (Luke 24: 44-46).

Let us follow the Captain of our Salvation, the Author and Finisher of our Faith. When Christ accepted and bore testimony to the Old Testament, we His followers can not doubt but that God revealed Himself in the Old Testament the same as He has revealed Himself in the New through Christ.

Christ spake and the verdict of inspiration is rendered. The Old Testament stands the doubts of critics, the fire of the centuries and the consuming hate of its enemies. For back of it, in it and through it we see the face of the Mighty God, our Father. The golden chain of divine inspiration is woven into the warp and woof of it from Genesis to Malachi. To God be all the praise.

A Sanctified Voice

By A. W. ORWIG

OF what marvelous variations the human voice is capable! From the faintest whisper it can rise to the almost thunderous tones of the roaring Niagara. And with our speech may be either the sweet and heavenly smile, or the dark, frowning hideous glare of a demon. Truly man is "fearfully and wonderfully made," even as to the soothing or saddening power of the voice, that is, as the apostle James says, "Out of the same mouth proceedeth blessing and cursing."

A great achievement it is indeed to have perfect control of the voice. Even when saved there is not always that gentle utterance which should betoken the inward change. Some Christians are sometimes guilty of a sharpness of voice which to the world, at least, discounts the power of Christianity. But it only proves that the all-cleansing blood of Jesus has not yet fully accomplished its design. There is further need of the refining, mellowing process of the Holy Spirit.

Doubtless it is true that *naturally* there is a difference in the outward manifestations of the disposition of persons, including the tones of the voice. To a man who spoke very

harshly to a good old Quaker, the latter replied that he too once had a bad temper and indulged in harsh speech, but that by the grace of God he had victory over both.

An unsanctified tone of voice is sometimes evinced by preachers as well as by others. Surely the ambassadors of God, above all others, should be free from this unlovely trait. Many years ago I witnessed a preacher high in authority severely rebuke a young and inexperienced preacher for some misdemeanor. Both the scowl in the dignitary's face and the sternness of his voice indicated the necessity for the finer touches of the Holy Spirit.

It is altogether possible that a good and useful man may not always speak in a truly mellow and sanctified tone of voice. I once heard a preacher state that after having had a blessed time in preaching at a campmeeting, he went home and spoke quite harshly to his wife, but added that it was before God had fully sanctified his heart. Another preacher, whom I highly esteem, declared, years ago, that when he "was first sanctified," a certain lady said to him, "Brother, your voice is a little sharp. God has sanctified your heart, but you need a sanctified voice." Since that time I have heard that brother preach a number of times, and always with a tender voice.

Not a little of the friction between members of a home is caused by a harsh, unloving tone of voice. To the degree that our tempers are unruffled will our voices be the more pleasing. Some one has said that "a kind voice is a lark's song to a heart and a home." And the Bible says, "A soft answer turneth away wrath." Often it has subdued a quarrelsome person. A kind and mellow voice frequently dispels gloom and sorrow, and sets the "joy bells" ringing deep down in our hearts. Oh, for a truly holy heart which shall be seen in the glistening countenance and heard in the voice as sweet as "the music of the spheres," or as the angelic strains of heaven. Amen!

LOS ANGELES, CALIF.

Praise and Missions

By MRS. D. RAND PIERCE

(Read at the McMinnville, Ore., Missionary Convention, and published by request of that body).

SURELY we as Christian workers have much to praise God for. We have only to read, listen and behold "what God hath wrought" in home and foreign lands to have our cup overflow. We see marvelous trophies of divine grace, diamonds in the rough, brought to the feet of Jesus. The holiness movement can produce the most wonderful cases of saved and sanctified souls, shining with the glow of heaven, taken right "out of the horrible pit and the miry clay" and sent on their way rejoicing.

Praise God for the bands of holy men and women going forth in every city, town and hamlet with their tent and campmeetings. We recently heard some young people in Everett, Wash., praising God for the Nazarene tent meetings scattered over the land, for through these they had heard of and experienced "holiness unto the Lord." Thank God, that from our churches, our campmeetings, our schools, the glad message of full salvation is going forth.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). Whether in home or foreign lands, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). How wonderful to be a coworker with Him! The Psalmist said, "I will bless the Lord at all times; His praise shall continually be in my mouth" (Psa.

34:1). It is a remarkable state of grace to be in where we can praise God at all times, in all places and under all circumstances; but David did in his day, and we ought to in this the grandest of dispensations.

The Bible is full of praise. "Whoso offereth praise glorifieth me," says the Almighty. We are admonished, exhorted and commanded to praise the Lord. "Let us offer the sacrifice of praise to God continually, the fruit of our lips." Davis said, "Seven times a day will I praise thee." He also said that he would "praise God in the sanctuary," "in the great congregation." He would "praise Him with the whole heart." He looks upward and says:

"Praise Him from the heavens; praise Him in the heights;" "praise Him ye angels;" "praise Him ye hosts." He calls on the sun, the moon, the stars, water, hail, snow, vapors, "stormy winds, fulfilling His word;" he calls on the mountains, the rocks, the hills, the trees, beasts, flying fowl, kings of the earth, young men and maidens, old men and children, to praise the Lord!

He calls on all kinds of instruments—the timbrel, the trumpet, the harp, the psaltery, all stringed instruments and organs, loud sounding cymbals and high sounding cymbals, and everything that hath breath to praise the Lord.

This pretty nearly takes us all in. We must keep up the procession. It looks like we are way behind in our praises. Every bird in the air sings God's praises. Every beast of the field fulfills the mission for which it was created. But man, God's crowning work, who was created to "glorify God and enjoy Him forever"—what a terrible picture, to see fallen men in the depths of sin, profaning God's name instead of praising and adoring Him; nor can we praise Him until a marvelous work of divine grace has been wrought in our hearts. His spirit must cause us to praise Him. But, thank God, when Christ touches our hearts, immediately, as Isaiah says, we "go out with joy, the mountains and hills break forth before us into singing, and all the trees of the fields clap their hands."

They asked the little girl how she knew she was converted. She replied, "Either my heart has been changed, or the world." The whole world looked different to her. The old-fashioned route to God was weeping, tears, the mourner's bench and praying through till spontaneous shouts and rejoicing rent the air. The woods rang at the campmeetings with the noise of weeping penitents and rejoicing saints. "Weeping may endure for a night, but joy cometh in the morning."

Can we not all remember when we were first converted how we sang:

"Redeemed and so happy in Jesus,
No language my rapture can tell;
I know that the light of His presence
With me doth continually dwell."

Praise the Lord, this is not head knowledge—this is heart-felt religion. I remember how my soul was charmed when I first saw the holiness people marching up the aisles with shining faces, singing:

"Since Christ my soul from sin set free,
This world has been a heaven to me,
And mid earth's sorrow and its woe,
'Tis heaven my Jesus here to know."

Those folks, singing, who owned no home and had to work nine hours a day in a dingy shoe shop;

I knew that was a product of heaven. The people of this world can sing when all goes easy, but these folks had things hard; yet they felt heaven had already begun. They sang on:

"What matters where on earth we dwell?
On mountain top or in the dell?
In cottage or a mansion fair?
Where Jesus is 'tis heaven there!"

Paul and Silas in the prison, and thousands of God's saints down the ages, have proved that the joy of the Lord is our strength. Madam Guyon said the stones in her prison cell looked like diamonds, and she sang:

"A little bird am I shut in from fields of air,
And so I sit and sing to Him who placed me there."

She had found the wondrous secret—"Christ in you, the hope of glory." Some one has said: "Christ enthroned within is the mountain of perennial joy." God must have a people who will praise Him. He is worthy of our praise and adoration. When the criticising Pharisees said: "Master, rebuke thy disciples;" Jesus answered: "If these should hold their peace, the stones would immediately cry out." God is going to have a people to praise Him. The holiness movement was raised up of God to keep heart-felt religion alive in the earth; to revive the holy fire and glory and power of the old-time religion. If the time ever comes when we have no holy joy, no "amen corners," no shouts of victory, no saints marching the aisles with uplifted hands—if we ever become dumb and silent, God will raise up some other body of people to praise Him.

Friends, listen! If we choke down the amens and hallelujahs, and will not let them out, we will become dry and barren and lean and wonder what is the matter. God is a jealous God and will not give His glory to another, and He wants to be praised, for "praise is comely for the upright." Think of that angelic host who veil their faces and cry, "Holy, Holy, Holy, Lord God Almighty!" And think of that host in Revelation—"ten thousand times ten thousand, and thousands of thousands," who praise Him day and night. How would you feel if suddenly you were transplanted to that sun-bright clime? Would you feel at home? The very name of Jesus, down here, wakes up every faculty of the soul of the real saint and we break out into singing:

"His name yields the richest perfume,
And sweeter than music His voice;
His presence dispels all my gloom,
And makes all within me rejoice;
So filled is my soul with His love,
A palace a toy doth appear,
And prisons would palaces prove
For Jesus would dwell with me there."

Do you know anything of what Habakkuk meant when he exclaimed: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." The world looks on in wonder to see God's saints happy, joyful in affliction, in trial, in deep waters. They can sing:

"I've found a joy in sorrow,
A secret balm for pain,
A beautiful tomorrow
Of sunshine after rain.

"'Tis Jesus, my portion forever;
'Tis Jesus, the first and the last;
A help very present in trouble,
A shelter from every blast!"

Have we this joy? Does it stand the test? Can we push our heads above every cloud and shout the victory? Sinners say: "If I ever get religion, I want that kind." Praise must come from the heart, or else it is dead and lifeless, like "sounding brass or a tinkling cymbal."

"Oh, for a heart to praise my God,
A heart from sin set free!"

PORTLAND, ORE.

(Concluded next week.)

Our Christmas Catalog

Did you receive your copy? If not you may have one for the asking. This new catalog lists Bibles, Testaments, books, Scripture mottoes and many other articles, which will help you in selecting worth-while Christmas gifts.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

A SHORT SKETCH OF OUR NATIONAL THANKSGIVING DAY

MANY of our school will hold special exercises this week; and it is probable that a history of our national thanksgiving day will be given in most of them. But for the benefit of the grown folks who will not be present, and who have forgotten what they learned in school, it may be worth while to recall a few facts about it.

There is a record of a thanksgiving service held by colonists in Maine as early as 1607 and of another in December of 1620 soon after the landing of the Mayflower. A hard winter followed for the colonists, who really suffered for food, and their hearts were very anxious as they planted and tended their crops the following season. But the Lord blessed them with a bountiful harvest, for which they were so grateful that it was decided to hold a Thanksgiving festival. Gov. Bradford appointed the time in October, and the housewives began to bake and roast and make ready. Friendly Indians, who had been invited brought venison, and the men who had gone to the forests for game came back laden with wild fowl, mostly turkeys. You can see from this that the Thanksgiving turkey which will grace many boards this week can trace their ancestry back a good long way. May be the size of his family tree has something to do with making the turkey such an aristocrat now that he does not associate with us common folks as he once did.

This Thanksgiving festival lasted for days, and I am sure the boys and girls of the colony enjoyed it even more than the grown people did.

Several years later there was a serious drouth, which threatened to leave them without sufficient food for another winter. The governor appointed a day of fasting and prayer, to which the people gave themselves with much earnestness. Within a few days rain began falling gently and steadily, and the crops were saved. A day of thanksgiving was appointed, and this time religious services were given an important place in the program.

It was after our independence was established and a president elected that an effort was made to have an annual day of prayer and thanksgiving to be observed by all the people.

In his proclamation President Washington said that he had been requested by a joint committee of the two houses of Congress "to recommend to the people a day of public prayer and thanksgiving to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by offering them an opportunity to peaceably establish a form of government for their safety and happiness." This recommendation was adopted by some of the states, but not all. In 1840 Mrs. Sarah J. Hale began writing the governors of the various states, urging the importance of a national day of prayer and praise. And she persisted in her appeals until all the states had acted upon it, and President Johnson appointed the last Thursday in November as the day.

Let us remember then, this Thanksgiving day that its history began back yonder when brave men and women endured great hardships that they might give us a free country in which to live, and that the day was set apart for prayer and thanksgiving as well as for feasting upon the good things God has showered upon us.

A STORY OF PIONEER DAYS FOR LITTLE FOLKS

PERHAPS some stories of those early days will be given in the Thanksgiving program. And if you children like interesting stories, ask for a Christmas book this year telling you something about the pioneer days of this great country of ours. Our fore-fathers were brave men. They were willing to undergo hardships, and face all sorts of danger, if only they might live in a country where they were

THE HOME

Conducted by MRS. J. T. BENSON

THE PSALMIST'S THANKSGIVING PROCLAMATION

O give thanks unto the Lord: for he is good: for his mercy endureth forever (Psalm 106: 1). O give thanks unto the Lord: make known his deeds among the people (Psalm 105: 1). Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God which is full of water: thou preparest them corn when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness: and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks: the valleys also are covered over with corn: they shout for joy, they also sing (Psalm 65: 9-13).

O come let us sing unto the Lord. Let us come before his presence with thanksgiving. For the Lord is a great God, and a great King above all gods (Psa. 95: 1-3).

free to worship God in the way they believed to be right. In reading the history of their lives you will come across stories of such courage, and endurance and splendid patriotism that your heart will thrill and you will feel that you want to be a better American citizen.

But in the midst of the tales of heroism and stern devotion to duty, you will occasionally find one which is delightfully humorous, like the one about the man and the bear which has been printed in some of our children story books.

The man was one of the pioneer settlers of the country, and he had staked out a claim in the forest, cut down some trees and used the logs to build a house in the clearing which he had made. It was a very rude house, without any conveniences to make it comfortable such as you are used to; but it was home to the man and his wife and little son, and they loved it, although they were often in danger from Indians and wild beasts. One day the father had to go quite a distance into the forest, and on his way home it began to storm terribly. The rain poured down in such heavy sheets that the man thought it best to find shelter if he could.

Looking about him he spied a hollow tree, and pushed into the large opening. He had expected to step inside on to solid ground; but instead plunged into a deep hole which was many feet below the level of the ground. The hole broadened out on the bottom into a small cave, and the whole place was worn so smooth and slick that the man could get no sort of hold to help himself climb out. He did not know what to do. No one knew where he was, and if his wife should start out to hunt for him, after he

did not come home, she might never search in this particular spot.

While he was thinking of his dangerous situation, he heard a noise above him, and looking up he saw the hairy hind legs and quarters of a large bear. Ah, now, the man understood! He was in Mr. Bear's private residence, and the owner was backing himself in out of the rain. Well, men had to think quickly in those pioneer days when they were used to meeting danger at almost any moment, and it did not take this man long to decide what to do.

He did not wait for Mr. Bruin to come down and join him. No, he reached up quickly and fastened his hands in the heavy fur on the creature's back! And now the bear was the one to be surprised. He could not turn round and get at his enemy, so he scuffled up and out of the hole as fast as his sharp claws could take him. He wasn't used to treatment of this kind and it frightened him dreadfully. The man had now scrambled up on to his back and held on for dear life as the great creature dashed away through the woods as fast as he could go. And that was pretty fast, for you know they say a bear can make great speed, for all he is such a clumsy looking fellow.

By this time the rain was slowing up, and the little boy opened the door of the log house in the clearing to look out for his papa. And then he was the one to be surprised, for suddenly his papa came dashing into the clearing sitting astride of a huge brown bear! The little boy thought he surely must be dreaming. But just then the rider threw himself off of his strange steed and landed, plump! in a puddle of mud. Then the little boy rubbed his eyes, and found out he wasn't dreaming after all. The bear did not even look back, but disappeared like a brown flash, and the man picked himself up out of the water and came into the house.

When he had put on some dry clothes he took the little boy on his knee and told him all about his adventure. "This was my first ride 'bear back,'" he said, "and I hope it will be my last; for it was no joke, I can tell you."

The little boy laughed until he cried and then he gasped, "O my, but what a joke it was on the bear!" And I think it was too, don't you?

PERSEVERANCE IN PRAYER

George Muller began early in life to pray for five personal friends. Five years passed, and only one of them was brought to Christ. In ten years' time another of them found the Saviour. A short time before Mr. Muller's death, Dr. A. T. Pierson asked him if he had besought God for anything which had not been granted, and he replied that he had prayed over sixty-two years for two men to be converted and neither of them showed any indication of interest in God. What perseverance in intercessory prayer was this! "Do you expect God to convert them?" Dr. Pierson asked. "Certainly," came the ready response. "Do you suppose that God would put upon his child for sixty-two years the burden of two souls if he had no purpose of their conversion?" Shortly after Mr. Muller's death, these two men were brought to Christ.

HAS ANY ONE BEEN OMITTED?

It is customary in the Church of Scotland for the minister to pause at the fitting moment in the Communion Service and ask, "Has anyone been omitted in the distribution of the bread?" "It seemed to me as I heard those words," comments a visitor, "as if I could see millions on millions of men and women rising silently in China, India, Africa, Siam, Persia, in all the countries where they need the Lord but know him not, to testify that they have been omitted in the distribution of the bread and wine! And they can take it from no hands but ours, and we do not pass it on. Can we forgive ourselves this great neglect of the millions living now, for whom the body was broken and the blood shed just as much as for us?"

OUR FATHER'S GOD

"O Lord, our Lord, thy mighty hand
Hath made our country free;
From all this broad and happy land
May worship rise to thee;
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend."

BEYOND THE BORDER OF CHRISTIAN CIVILIZATION

By REV. N. B. HERRELL, *Secretary General Board of Home Missions and Evangelism.*

THE WORK of foreign missions is necessarily difficult because it is beyond the border of all Christian civilization. The missionaries are builders of a new Christian civilization. They begin with the foundation principles. Little by little, with patient, prayerful, watchful labor, they blast out their building material from the raw heathen tribes. One can not fully appreciate the real sacrifice the missionaries have made until one goes beyond the upholding influences of Christian civilization. Out there the prince of evil holds high carnival under the cover of heathen darkness. The untutored heathen mind is filled with all manner of superstitions, which are woven deeply into their nature by the practice of them for centuries. Just imagine that we remove from these our United States all that is Christian, and what would be our condition? The thought makes one shudder. Yet the conditions beyond the border of Christian civilization are far worse.

The Church of the Nazarene caught the vision of these "regions beyond," and prayed the Lord of the harvest that He would send forth laborers into His harvest. He heard. He called. He sent. The church gave. They went. There they are today, the missionaries. They left all. They gave all. They counted not their lives dear. They yielded themselves to the church as "a living sacrifice, holy, acceptable unto God," for service in the regions beyond the border of all Christian civilization. They have not been disobedient unto the heavenly vision. They have gone trusting God and the church. They are God's beacon lights in a foreign land, and a crown of glory to the church. They are God's peculiar treasure. They are yours. They are mine.

The Church of the Nazarene did not send out her faithful missionaries because she was in such flourishing financial condition at the time they went. The facts are, the Church of the Nazarene has advanced in all her work at the price of heroic faith and sacrifice. Her prosperity in golden opportunities is largely the occasion of her poverty. Such chosen poverty is not to be despised. As a church we have more good, substantial, encouraging assets both spiritual and otherwise in our foreign missionary work than at any time since the work was started. The foundation principles of a new Christian civilization are being laid in these heathen fields. Then it will do us all good to know that we are not building on some other man's foundation. Our missionaries have gone into virgin fields and started from the bottom.

These missionaries gave themselves unconditionally to God and the heathen for time. They are not merely church property for the church to bargain in. God had much to do with sending them, and the church must go very slow in taking her offering from off the altar. To recall one of the holy, anointed, God-sent missionaries would be the tragedy of this age. The Devil is not recalling any of his evil forces for the lack of support. Why then should the Church of

MISSIONS

the Nazarene even suggest such a thought? We had better die honorably, with our faces to the foe, than to be found retreating before the forces of wickedness. My whole soul objects to our Foreign Missionary Board lowering our foreign banner any degree before Satan and his hosts. The mis-

REPORT OF COMMITTEE ON FOREIGN MISSIONS TO THE SAN ANTONIO DISTRICT ASSEMBLY, 1922

THE CHURCH OF THE NAZARENE is essentially a missionary church. We, as a church, were born in the midst of sin-destroying revival, and, as a church, we shall never survive in any other atmosphere. The natural tendency of the new-born soul is to rush out after others. Others are the first thought; it is the breath of heaven in-breathed, this great desire to bring others. It is the beautiful part of the newness that has come into the life. It is not of the world, but a touch, a finger mark, of Him who so freely gave Himself for others. If we so walk with Him as to have a new experience every day, and our souls refreshed with the breath of heaven, it will not depart from us but will kindle and grow and glow a heavenly flame. This is revival fire. When it shall burn low and flickering on the altars of the hearts of the Nazarenes, the day of tragedy will be dawning on our church. It has been truly said of us, "If the missionary fire dies out we are a ruined people." This being the fact, a chilled feeling comes creeping round our hearts as we read this alarming statement in the last issue of *The Other Sheep*: "The question with us is no longer 'How many shall we send to reinforce our already depleted, far-flung missionary line?' but the question confronting the General Board of Foreign Missions today is, 'How many shall we recall?'" Can we do that? Are you willing to have these "sent ones" come back home with weeping eyes and breaking hearts? Beloved, picture the farewell scenes over there, should this occur. See, for instance, that old Chinese woman, running after the cart in which some of our touring missionaries were leaving her village, as with outstretched arms and wailing voice she cries, "Oh, tell me that story again, tell me of Him again. Oh, shall I never hear about Him but once?" Then multiply that soul by thousands. It must not be done!

Three years ago, at the General Assembly, in that most wonderful of meetings, when our church pledged ONE MILLION DOLLARS FOR FOREIGN MISSIONS, the San Antonio District pledged SIXTEEN THOUSAND DOLLARS for the quadrennium, or FOUR THOUSAND DOLLARS A YEAR. The first year we paid \$4,349.52. The next year we dropped to \$2,206.47, and this year we have fallen to \$1,578.61. What will be the result of this, our doings, in eternity? It is time for individual planning, individual praying, individual paying and co-operative effort. Yes, it is time for individual shouldering of responsibility.

If we will plan, work, pray and watch the crumbs and pennies, we can gather the \$7,925.40 necessary to meet that pledge from unusual sources, and not cripple our District on other lines, but be so enthused and blessed that it will be easier to bring up other funds. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

MRS. NELLIE A. GRISWOLD, *Chairman.*

sionaries had better die as martyrs and the church starve to death in sacrifice, rather than to compromise one principle with the Prince of darkness. God hates a cowardly church as well as a cowardly individual. To talk about a surrender or a partial surrender is to acknowledge defeat. We can afford to give our all, we can afford to die honorably, but we can never afford to surrender.

I could clearly see a reason why we should call some of our missionaries home if God were dead. But since He is not, I can not just see why we should, unless we are too lazy to pray, too faithless to believe, or too stingy to give. We are exhorted "to pray and not to faint." "All things are possible (we are told) to him that believeth." And we have God's promise, "give and it shall be given." Yet we seem to fear earthly conditions more than we fear our relation to God. Mighty, fervent, effectual prayer changes things. Faith that works will bring things to pass. Sacrificial giving for the salvation of souls is choosing poverty, for Jesus' sake, to make others rich. The greatest opportunity of the centuries to bless a sin-ridden world is ours. Will we fail God? Will we fail the missionaries? Will we fail the heathen? These are pointed questions for us to settle within the next few weeks. What shall the answer be?

"THANKS GIVING TO GOD"

THANKSGIVING to God" as Paul states it, 2 Cor. 9:6-11, is based upon *sowing, growing, and harvest*. This includes three very interesting seasons of the year. The beautiful spring season with her radiant sun, showers and all nature throbbing with new life and promise, is the season for sowing. The summer season with her refreshing showers and warm nights is the growing, ripening season. Then comes the autumn with her frost and the reaping season of a bountiful harvest. All in their order, made so by the heavenly Father's wisdom.

While many nations have had pestilence, earthquakes, and famines, our country has been spared the awful sorrows and suffering of these unfortunate people. Though some of our people may not have all they desire, the most of us have enough to get on with, for which we should be grateful and give thanks to God.

Then, are not these three seasons timely illustrations of the work of evangelism? Must we not first sow the gospel seed amid the sunshine of divine inspiration, and water it with the tears of intercessory prayer. Then comes the hot messages from pentecostal skies to ripen the grain. Then at last the bountiful harvest of souls. Yes, there must be the sowing season, the growing season, and then comes the reaping.

The members of the General Board of Home Missions and Evangelism have all been spared another year. We have labored for others and our joy is their happiness. In a small way we have done what we could to not only relieve physical suffering, but to sow the wonderful seed of the gospel in the lives of those who were struggling under a heavy load of sin.

The District Superintendents, receiving part support from the General Board of Home Missions have all been spared with their families, save Rev. W. L. Brewer, District Superintendent of our North Dakota-Minnesota District. His wife, who was such a help and blessing to him in his work, was called from her labors to the land of eternal rest. Though Brother Brewer was called to pass through this sorrow, he has faithfully continued his work on the District looking for that "glorious hope."

We give thanks to God for His good promises and taking fresh courage, we look forward to the coming year with its golden opportunities for service in the promotion of scriptural holiness to all nations, kindreds, tribes, and people.

N. B. HERRELL.

LOUISIANA DISTRICT

The eleventh Annual Assembly of the Louisiana District, Church of the Nazarene, held at Alexandria, convened Wednesday, October 25, 9 a. m., with Dr. R. T. Williams presiding; and closed Sunday night, October 29. This Assembly was declared by all present, to be the most spiritual and best of any ever held on this District. The Holy Spirit was greatly manifest throughout the entire conference. God especially honored the services Sunday morning and Sunday night, Dr. R. T. Williams bringing us the messages. Some twelve or fifteen prayed their way through to a definite experience. There was such a sweet spirit of love and unity prevailing in every business transaction. We feel that all who were present went away feeling they were amply paid for attending, and felt it was time well spent.

The local church here arranged for all the Assembly and visitors to dine at the same place, which was greatly enjoyed by all, and helped our people to get better acquainted with one another.

All of our committee work went through without a jar, and every report was excellent. All our pastors reported a good year, with a fine increase of membership, and all were called back to serve another year except one, which speaks well for our pastors and churches. We surely have pastors on this District that are consecrated and know what it means to sacrifice. There was about one thousand dollars raised in cash and pledges, of which six hundred fifty-eight dollars go to the Publishing House, and we feel that every dollar was well placed.

The writer was re-elected as District Superintendent by a unanimous vote. We feel unworthy of this confidence from our brethren, and incompetent to a very great degree. Pray for me.

There was a love offering taken for our beloved General Superintendent Dr. R. T. Williams, which amounted to thirty dollars, to show our appreciation of the loving manner with which he conducted every service. The last day (Sunday) was crowned with great victory in the salvation of souls, and closed with an old-time hand shake amidst tears of joy and shouts of praise, and all departed with an increase of faith and trust in God, and a stronger determination to be true to God and to meet again in our next Assembly, which will be held at Shreveport, with still greater reports of victory.

The Assembly proved to be such a blessing, and an uplift to the church here, we feel under greater obligation to God than ever, as a church, and expect to show our gratitude to God by our works.

To God we give heartfelt praise for this great Assembly. Pray for the Louisiana District.

The District Superintendent with Rev. E. G. Theus, of Shreveport, elders; and Mrs. Mattie Sutton, of Jonesboro, and Mrs. Edw. Kahn, of Shreveport, laity, were elected as delegates to the General Assembly at Kansas City, Mo.

CHAS. E. WOODSON.

CAMPAIGNING IN SCOTLAND

Since my last letter I have held a week's convention each in our churches in Ardrossan and Paisley. In the first mentioned it was more a seed sowing time, yet there was some good salvation work. The crowds were quite good and the attention most excellent. The pastor and his people were very much pleased with the meeting. It overcame much of the prejudice against the work that had been done before it became a Nazarene work. Scotland, as well as America, has "suffered many things from many physicians," preachers that have made more cranks than Christians. The independent, free lance, "no-straps-on-me," variety of preacher. The kind that loves to rule, but refuses to be ruled. In fact that spirit is born of a desire to rule. But no man can make a safe leader who is not willing to be led.

We did our best to make the messages sane and sound, and at the same time red hot. Some of the best and most intellectual people of the city attended and went away to feel more kindly toward us, and with a hook in their jaw that will not be easy to get out. Brother Robert Purvis, the fine young pastor, has things well in hand and is bringing the work on to good success. It will take time, but slowly he is winning his way to the hearts and minds of the people. This fine Irishman will be heard from among the shining lights of this great movement in the British Isles, and across the seas. He has the stuff in him, and the grace of God to bring it out and on to the highest point of usefulness.

"Too short a time," was the comment here as elsewhere. Another two weeks would have seen a mighty harvest, possibly, but "move on," was the order; other places must be reached. So we opened another battle royal at Paisley, a city of 100,000 people, some five miles out from the great city of Glasgow. Rev. J. D. Lewis, a Welshman, the

Demosthenes of the Nazarene church in the British Isles, is the pastor here. As Uncle Buddie says, "About the only way to improve on him is to make another like him." Had a real successful campaign here. A number were either saved or sanctified and the church wonderfully fired and inspired. There are some of the salt of the earth among the Paisley Nazarenes. Will not soon forget nor get over this wonderful time. The night the meeting closed a crowd of the members saw me off at the street car. Never in all my experience did I have such a parting. A half dozen would have my hands at once.

It is told that every other man you meet in Paisley is either a poet or *thinks he is one*. The story is told that a meeting was held in one of the public halls once to celebrate the memory of the great Scotch poet, Robert Burns. After the chairman had made some preliminary remarks about the poet he requested that one of the minor poets present arise and make a speech, and every man in the house arose to speak. The "Think They Ares" in any line always take themselves very seriously. They suffer more than the real ones, for they are afraid that others will not find out their great worth. Our church has suffered from the "Think They Ares" and "Would-Be's," both in the pulpit and pew. Sometimes laymen fairly "compass land and sea" to get rid of a pastor that failed to recognize the halo around the head of some "Mother Superior or Father Inferior." Many of the frequent changes of pastors that have disgraced our churches and disgusted outsiders have come from these painfully great(?) people. And on the other hand their tribe in the pulpit have worked every scheme, open or underhanded, to "get rid of" members that committed the unpardonable sin of failing to see in them the one "voice of the Lord" and the *one* and *only* that was divinely led.

One short week had to end my work in Paisley, as at other places—all too short for the great work that might have been done. But a most precious time it was. From here we opened at Blantyre, the birth place of the great missionary to Africa, David Livingstone. This is said to be the hardest field we have over here. But the Lord is blessing and souls are weeping their way to the cross of Calvary. Amen.

A fuller report will follow later. Enough for now.

JOS. N. SPEAKES.

ALABAMA DISTRICT ASSEMBLY

The Fourteenth Annual Assembly of the Alabama District was held at Parrish, Ala., Dr. John W. Goodwin, General Superintendent presiding. From first to last it was characterized by the marked presence of God, and the spirit of brotherly love was manifested throughout. The devotional services were spiritual. Evangelistic meetings were held at night which attracted large and attentive audiences, and resulted in the conversion of sinners, the reclamation of backsliders, and the sanctification of believers as well as the edification of the saints. Dr. Goodwin preached every night except two at which Dr. C. E. Hardy and Rev. C. H. Lancaster preached. There was not a barren service.

The reports of the pastors were excellent, showing progress in all lines. The financial condition has dealt our District a terrific blow, but we have made a splendid showing. The pastors have made heroic efforts and the blessing of God has attended their labors.

The splendid report of District Superintendent H. H. Hooker showed advancement on most of the charges. Brother Hooker was re-elected Superintendent, and with this man of God to lead our forces on, we feel confident that we are entering upon the greatest year in the history of the District.

The missionary service in the afternoon on Sunday was good. Sister Ferguson of Tennessee, returned Missionary from South America, was present and made the principal address. All of our pastors promised immediate help for our General Foreign Missionary Board. Our Publishing House and its urgent needs were clearly set before our people by Dr. Goodwin and we expect to either put on an immediate campaign to raise our part—\$1500.00—or to borrow it and send same in to the House by January 1, 1923. Our District is thoroughly behind our Publishing House. One afternoon over fifty subscriptions were taken for the HERALD of HOLINESS.

Dr. Goodwin's messages were lively and full of power and unction. His morning talks to preachers and laymen were full of good sense and wisdom that cometh down from above. The Alabama Assembly, we feel, was an ideal Assembly. It was truly a revival Assembly.

The delegates elected to the General Assembly were: Rev. H. H. Hooker, Dist. Supt., Rev. A. B. Anderson, Rev. C. H. Lancaster. Lay delegates:

J. B. Randolph, W. G. Jackson, Mrs. C. H. Kissel.

Thus closed one of our greatest Assemblies in the history of the District. For future good news of the District keep your ears to the ground.

Too much can not be said of the efficiency and ease in which the local church entertained the Assembly guests. The dining tent was thrown wide open to delegates and visitors and every one was invited to eat to his fill. The big-hearted people of Parrish housed all delegates and visitors and the pastors of the town co-operated in a beautiful way. We have never seen a town appreciate an Assembly so much and all went away highly pleased with their visit to Parrish. It was the opinion of all that the Assembly in every particular was one hundred per cent great. God has the glory for it is in Him, and Him alone, we succeed.

C. C. BUTLER, Assembly Reporter.

PENIEL ORPHAN'S HOME

LISTEN! Have you heard of the Thank Offering Coin Card Drive for the benefit of your Nazarene Orphan's Home?

Our Orphan's Home is going forward. We as workers are encouraged. The Thank Offering Coin Card Drive is making its way into the hearts and the pocketbooks of many of our dear people. We do praise God for our brothers and sisters who, are responding so heartily by sending in their orders for the coin cards and are thus helping us open our doors wider to the little ones who are looking our way for a home and Christian training. We have taken four children into the Home in the past two weeks and as finances come in others will be admitted as deserving cases are brought to our notice. So come on, beloved, let us pray and boost for our Thank Offering Coin Card Drive. "Inasmuch as YE have done it unto one of the least of THESE . . . , YE have done it unto ME." God is holding every loyal Nazarene responsible for your Nazarene Orphan's Home. Think of the little hearts that by Christmas time can be made happy if we will do our best for our Orphan's Home.

During the recent war the slogan was, "Do your bit." Beloved, let us not stop at doing our "bit," but let us get down on our knees and ask God to help us do our BEST. Let this be our slogan: "Our Orphan's Home must GLOW and GROW and GO, and by the grace of God I'll help to make it so." Our God is able to do "Exceeding abundantly above all we ask or think." Why need we let down in our faith? Our God is able to lead on and victory is ahead for the Nazarene Orphan's Home. Bless His Holy name. Christ is our captain and leader so, beloved, join the ranks if you have not yet fallen into line. Get back of and under this drive with your prayers and your dimes.

We have in the Home some bright intelligent boys and girls from the ages of four to fourteen years. Any of these children will bring sunshine and happiness to any heart and home who will open wide their arms and doors to them. One of the aims of our Orphan's Home is to place as many of our precious children in Christian homes as possible so we will be able to admit other fatherless, motherless children and thus keep the stone rolling. In the name of these children we are begging you to ask God to not only send in finances, but also to open up Christian homes for our boys and girls. We will be glad to answer any inquiry regarding our children, also to send pictures of same to any one wishing them. We thank you for your co-operation and prayers.

F. L. PERCY, Manager,
Peniel Orphan's Home.

EVANGELIST REPORT

We just recently closed a revival at Veedersberg, Ind., where the power of God was manifested in the saving and sanctifying of many folks. We had a loyal class of saints at Veedersberg, and one of the most devoted pastors I ever met. I can truly say that any church that would see fit to call him this coming year would never regret it.

Our work at that place was sure owned and blessed by the Lord as the pastor could not be there all of the time on account of being a student at Olivet College. My coworker was Rev. Appleby, of Olivet. We studied hand in hand together. This man of God is a great man in prayer and in dealing out the blessed Word of our Lord to the lost world.

You will find me at this writing at Durand, Wis., in a revival here. We are just starting, expecting the Lord to give us a great time here in His name. We go from here to Knox, Ind., for our next meeting. We covet the prayers of the HERALD Family at these two places.

F. L. McDONALD.

NORTHERN CALIFORNIA DISTRICT

We want to report victory for Northern California District. God is on our side and by His assisting grace we are moving ahead. In all of our churches the revival fire is burning and our people are catching the vision of greater things done for God when we attempt greater things, so in this small District we have eight building projects on. Either our folks are building or buying in each place. Besides this we are pushing the interests of the Publishing House and Missions, and in addition going into the highways telling men of Jesus with the result that three new churches have been organized already this year. Merced, a fine town of five thousand and with great possibilities for growth was the first. Then two weeks ago we organized in Earlmar. This is a new community and has much open land with great chance of becoming one of California's fine fruit belts. Then last Sunday we organized in Chico a town of 12,000 with a fine neighborhood, located in the heart of a great rice territory and with soil that will raise anything, a fine climate and a great educational district.

This bids fair to be a great center in a short time. Any of our folks contemplating coming to the west and seeking a place where they can make good in any kind of fruit or farm products will make no mistake in inquiring into either of the above districts. Some might object that in my writing I have said too much about the country but it is a fact that we have people all over the country that are moving and in that case we want the privilege of introducing them to these great possibilities. We know where there are some great rent propositions and it is our desire to impart this knowledge to those who want it.

When we read the news of the foreign field our hearts are stirred and we are driven to our knees and made to see the need of *vision* and *sacrifice* and likewise when we remind the readers of the HERALD that on the Northern California District there are more than one million and one half of souls most of whom have never heard of holiness and we believe that a large majority have never seen an old-time revival. When we call your attention to the further fact that there are more than one hundred towns of two thousand or more to say nothing of the rural population where we have no work and where there is no opportunity to hear holiness preached, we would ask if it is not about time we get the attention of our folks directed to this great need and likewise great opportunity. We have climate, roads, crops, populations, but our need is to further the work of holiness in these centers. God is with us and we are moving on with a twenty per cent increase over last year and with better indications for this year but we still say to all who are ready, "the field is white unto harvest and the laborers are few."

Two questions were asked recently and the writer was forced to answer in two words, *publicity* and *neglect*. You want to know the questions; they were, "Why is it that we have more applications to go as Foreign Missionary than we can send while we have all these possibilities at home and no one to go in and possess the land?" I answered, "Publicity." When asked, why don't you write through the HERALD to our people about these things, I said with bowed head, "Neglect."

CHAS. A. GIBSON.

EASTERN NAZARENE COLLEGE

Two months of the first semester of Eastern Nazarene College have slipped away. From all indications we believe that this will be the greatest year in our history. The semester began with a three-day convention. This gave us a revival swing which has lasted down through the weeks until the present time.

The student body has greatly increased over that of last year. Many of our students have a more matured religious experience which has greatly added to the spiritual atmosphere of the student body.

The students have organized several evangelistic bands which go out each Sunday. The District Superintendent, Rev. S. W. Beers, reports that these bands are holding meetings at five different places. One new church has been organized through their united efforts with the District Superintendent and others. These young people are full of faith and holy zeal. By the help of God they expect to kindle revival fires in many of these New England towns in and around Boston. Many people of vision are beginning to say that "the hope of this Eastern Section for Holiness lies in the young men and women in Eastern Nazarene College." May God hasten the day when these young people from all our holiness colleges can turn their time and talent to the work of the Church.

We have had some financial victories in the past few weeks which cause us to feel that the tide is beginning to turn and our good people are getting behind the college with their means as they have never done before.

Rev. E. E. Angell, who has been added to the faculty this year, and who is also pastor of the College church, is proving to be a great blessing by his godly walk and inspiring messages.

Rev. George J. Franklin of India was with us in a rousing missionary convention. His message was inspiring and interesting and gripped our hearts. At the close of his message a number of students consecrated themselves to go where God wanted them to go, while others were seekers for a Christian experience. The faculty and students have pledged approximately \$1200 for missions this school year, which shows that we are intensely missionary.

God certainly has had His hand upon us the past year. With difficulties almost insurmountable, He has helped us out of every pit the enemy had dugged for us and we are confident that He will always cause us to be triumphant over the Devil, and eventually plant a great holiness college here in Boston in the very center of destructive critics and "new theology." We covet the prayers of our good people that this may be so.

G. W. SIEFARTH.

NEBRASKA DISTRICT

The first of October found Rev. N. B. Herrell and me in Curtis in the interest of Home Missions. The Lord gave us a good day, and some interest for Missions was manifested by an offering for the same of about \$45.00.

Lone Star was our next stop. Here we found the new pastor, Rev. C. R. Mattison, has things well in hand. They were in a revival with Rev. and Mrs. V. W. Littrell. This is a class that is interested in Missions. They responded freely for this cause.

We arrived at Loomis on the third. Here our good pastor of the church at Atlanta met us and took us across the country to his good people for a service. Only 17 members at this place but almost \$90.00 for Missions. Praise the Lord! This encouraged our hearts. Next morning we were off to Kenesaw. Here we had another blessed service. The people enjoyed Brother Herrell's message and responded with an offering for the worthy cause of Home Missions. Amen! Let the good work go on.

The next stop was at the home church in Hastings. Here the pastor had succeeded to get us a good congregation. Had a splendid service in this place and a good offering. The writer had the privilege of being at home for a few hours. This he greatly appreciated.

Guide Rock was our next meeting place. The train was about two hours late, but the faithful

pastor, Brother Essley, met us at Lester. The congregation was awaiting our arrival with expectancy. They were not disappointed for Brother Herrell gave them the best that he had. This little class is greatly encouraged to press the battle on to victory. They are rejoicing that they have a pastor and they together are expecting a good year of victory and the salvation of souls.

We arrived in Fairbury. Here we stayed over the Sabbath. The new pastor, Brother E. C. Cain, was on hand and is well liked by his good people. The Lord gave us a good day with the people at this place. On Monday we traveled on to Jansen. Here we found their good pastor busy with the paint brush painting the new church building. Had a good service in this place, but a very small offering for Missions. They felt that they needed all that was available to help them pay off their church debt.

When we arrived in Beatrice we found both the present pastor and the former pastor at the depot looking for us. This was a royal reception indeed. Both Brothers Deck and Ryder are men full of faith and confidence. Had a very good service at night and splendid results.

All out for Lincoln! At last we had arrived at our last place for a Home Missionary service on this tour. We found Rev. and Mrs. A. F. Balsmeier with Mrs. C. E. Roberts in revival services with our church in Lincoln. They kindly gave way to us for the night service. At this place Brother Herrell out-preached himself. Here indeed we had a wonderful service. The good pastor Brother Edwards boosted for missions until we reached the nice sum of almost \$275.00. Glory! Shortly after mid-night Brother Herrell and the writer separated. He on to his home and office in Kansas City, and I on to Hastings for two days.

On the fourteenth Mr. L. H. Crawford and I arrived in Jansen to assist in the dedicatory services of the new church building. This is as beautiful a little church as we have anywhere in the District. A large portion of the work on the building was accomplished by the stick-to-it-iveness of the faithful pastor, Brother Eckel. Friends and members of the church assisted him and they finally had all things ready for the dedication. The Lord was pleased to give us, a most beautiful day. The pastors from both Fairbury and Beatrice arrived with a goodly number of their people in time for the afternoon service. They both assisted in the service, also Mrs. C. E. Ryder brought us a beautiful message in song. So did also the Mennonite Male Quartet. The Lord and the good people helped us to raise enough money so that with the cash and pledges received we were able to dedicate the church free of debt. We also had preaching services in the morning and night. Brother Crawford favored us with a few splendid songs. The good Mennonite pastors and people dismissed their night services and came over to boost for us. Had a good congregation of interested people to preach to. They voted in favor of having an old-fashioned revival in the town of Jansen.

On the twentieth Mr. and Mrs. L. H. Crawford of Pasadena, and I arrived in Curtis for a campaign of two weeks. To date this has been a hard fought battle. So much indifference as to real spiritual things. Many people are more interested in foot ball than in revivals. But to God be all the praise, for now almost a week we have had souls at the altar every night. A few of them have prayed through to definite victory. More later. Yours all under the Blood.

H. N. HAAS, Dist. Supt.

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES

Christ and the Christian
By B. W. MILLER, M. A., S. T. M.
"Follow me"

DECEMBER THREE

1. Christ is righteous. Psalm 145:17.
The Christian is righteous. I John 3:17.
2. Christ is holy. Heb. 7:26; Isa. 6:3.
The Christian is holy. Heb. 3:1; I Pet. 1:14-16.
3. Christ is perfect. Heb. 5:9.
The Christian is perfect. Mat. 5:48; I Cor. 2:6; Phil. 3:15.
4. Christ was tempted. Heb. 4:15; Luke 4:1, 2.
The Christian is tempted. Jas. 1:1, 2; I Pet. 1:6.
5. Christ was merciful. Heb. 2:17.
The Christian is merciful. Luke 6:36.
6. Christ was obedient. Phil. 2:8.
The Christian is obedient. Rom. 6:17; Heb. 11:8.
7. Christ lived without sin. I Pet. 2:21, 22.
The Christian lives without sin. I John 3:6, 9; 5:18.
8. Christ overcame the world. John 16:33.
The Christian overcomes the world. I John 5:4; 4:4; Rev. 12:11.
9. Christ entered heaven. I Pet. 3:21, 22.
The Christian will enter heaven. John 14:1-3; I Thes. 4:16, 17; Heb. 10:34; I Pet. 1:3, 4.

TOPICS FOR DISCUSSION:

1. As Christ lived so must we also live.
2. "Have the mind of Christ."
3. A life lived as Christ lived will draw the world to Him sooner than any other method.

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HEAR

Rev. Bud Robinson

and

Rev. I. G. Martin
in Miami, Florida

January, 1923

EVANGELIST'S REPORT

Our meeting at Springfield, Ill., will long be remembered by the hundreds who attended and the many who prayed through to victory. The large wooden tabernacle erected on the corner of New and Munroe streets, right in the very center of the city, was packed with people night after night. Rev. Ed. Gallup, the pastor, is a man of great faith and has a vision for doing things. He insisted on purchasing a lot on which to build a new church close in the city on one of the principal streets, and this is one reason why we got the people. So many of our dear people have made a serious mistake, locating our churches on the outskirts of a town or city because a lot was given them and are now suffering because of this mistake.

The Springfield church paid \$4,100 for this beautiful lot, large enough on which to build a church and parsonage and room to spare. The large tabernacle was made so they can worship there this winter and then they intend to build. The tabernacle cost about nine hundred dollars, but we raised in the meeting enough to clear it and over three hundred besides, after the expenses of the meeting were met. The pastor's salary was raised ten dollars, and a love-offering given him of seventy dollars and the church agreed to make him a donation once each month, each member of the church bringing a pound or more of something good to eat and spend an hour singing and praising God. A committee was appointed to see that this was carried out. Brother Gallup is greatly beloved by his people and they are standing by him to a member. He is a greater pastor as well as preacher and is on the go for God night and day. At present our precious brother is in the hospital suffering from his limb which he cut with an ax while chopping off a branch from a tree near the tabernacle. His condition is reported serious. Let all of God's people pray for our dear brother.

From Springfield we went to Seymour, Ind. Here, praise God, we had a hard fought battle and won another glorious victory for our Master. The first week things looked very dark; but the break came on the second Sunday when twenty-nine plunged into the fountain. Then souls came nearly every night and the last Sunday we had over thirty. Rev. L. W. Collar is the pastor and this church can thank God they have him. Here, also, is another Nazarene preacher who not only preaches with great unction but is a man who calls on the people. He is everlastingly at it and is winning his way into the hearts of the people of the town. His church all love him and love him enough that they raised his salary ten dollars at this meeting. They gave him a love-offering of fifty dollars and his wife an offering of thirty-five dollars toward her new winter coat. They also, like the Springfield church, are to make him a regular monthly donation. They did all this shouting for the privilege.

At the Springfield meeting we got forty subscriptions for the HERALD of HOLINESS and at Seymour fifty-one subscriptions. Thank God!

We are now at Benton, Ill., which meeting we will report later. It has started off well. Last night we had six seekers at the altar.

My daughter Carol is with me doing the singing. God is mightily using her, especially, among the young people. Her singing brings the glory down on the saints and puts the sinners under deep conviction.

T. E. BEEBE.

IS YOUR CHILD ONE OF THIS NUMBER?

By PRES. A. S. LONDON, Central Nazarene College.

More than 11,000,000 children of school age in the United States are receiving no Biblical or religious instruction. The Protestant Sunday schools are reaching less than twenty-five per cent of the children and nearly sixty per cent of these are lost to the Sunday school by the age of fifteen. What about the character building of our children.

History reveals no other book that so clearly teaches a knowledge of right or wrong as the Bible. It is the one and great infallible guide to right living. May I ask this question to the people of the Church of the Nazarene: Is it safe for our children not to be taught as to right or wrong? With the young rests the safety of future years.

There are other factors which are helping tre-

mendously, but the fact remains that if our church is to endure, our children must be brought in touch and follow the great truths laid down in the Bible.

How many of our children are not receiving any Bible instruction at all? They need definite religious instruction. They will not just absorb it. It must be taught.

President Harding recently made this statement: "Childhood is the basis of the future and I believe in religious instruction for American children. The future of the nation can not be trusted to the children unless their education includes their spiritual development. It is time, therefore, that we give our attention to the religious instruction of the children of America, not in the spirit of creeds or beliefs, but to extend religious instructions to all in such a form that conscience is developed and duty to one's neighbor and to God is understood and fulfilled."

Where are your children attending school? Is the Bible taught them? Are the teachers of your children worthy of being an example for the children? Are the teachers of your children Christians? Do they have bad habits? In fact, are they good men and women?

If your children do as their teachers, will they make upright Christian men and women? Will they be mere nominal church members?

I would like to know about this matter. Think it over.

Among the Churches

CHICAGO, ILL., FIRST CHURCH.

—Just a few words to let the reader know that the blessing of God continues upon First Church. We are preaching to good congregations at both morning and evening services. Souls are finding God, and we are doing our best to build them into the church and make good Nazarenes of them. The church is giving us the best of co-operation. A heavy rain Sunday night did not seem to affect the size of the congregation one bit, and the Young People's Meeting had every seat filled and folks standing. Raymond Knighton has been elected President of the Young People's Society for the coming year, and has called a meeting for every Friday night from seven to eight for fasting and prayer. We are now planning for a revival campaign for November 22nd to December 10th with Rev. Will Huff and Rev. B. D. Sutton and wife as workers. We will be glad to have any one visiting Chicago to come to First Church and worship with us.—W. G. Schurman, Pastor.

INDIANAPOLIS, IND.

—First Church of the Nazarene, Indianapolis, Ind., has just closed an eleven days' revival, Rev. John Fleming of Ashland, Ky., being the evangelist. A number of the younger members of the church are *thanking* the Lord they have been permitted to attend an old-time revival such as they have often heard their grandmothers tell about in the good old campmeeting days when folks really prayed through and got salvation and then sought the second definite work of grace. The services were fruitful from the very start, and the power of the Holy Ghost was felt as soon as one entered the room, and when the altar call was given the altar as well as the front seats were lined with seekers. Between three hundred and fifty and four hundred souls bowed at our altars during this meeting, and the older members of the church say that without a doubt it was the greatest meeting First Church has ever seen. A great healing service was held on Saturday night, and something like forty people bowed at the altar to receive the divine touch from the Great Physician. Sunday, November 5th, the closing day of the meeting, was a gracious day and the house was filled with the shouts of new born souls and those on whom the spirit had descended in sanctifying power.—Carrie M. Polen, Secretary.

SEYMOUR, IND.

—We just closed a three weeks' campaign in our Nazarene church with the Beebe Party. This proved to be one of the sweetest seasons of refreshings from the Lord we have had for years. Rev. Beebe

is one of the sweetest spirited preachers in our movement. He came among us a total stranger, but got right under the burdens of the church and how God did pour out His Spirit! Old-time conviction like we used to have, settled over the folk. The crowds came and filled the church and nearly all of them kept coming through the entire meeting. One old man, a Catholic, went to the pastor's home and wanted to be prayed with and God saved him gloriously. He joined the church the next Sabbath. The second Sunday morning God gave Brother Beebe a message on "Seeming Religion" and most of us declared it was about the most heart searching sermon we ever listened to. But, oh, how God did bless and as a result the church has a new vision. Rev. Beebe is one of the most untiring workers we have ever met. Our church unhesitatingly gives Brother Beebe the very highest recommendation. Wish every pastor on our Indiana District would secure his services. His daughter Carol has a wonderful gift in song. Hard hearted sinners came every night to hear her play the piano and sing. While singing many times she would get blessed and shout and heaven seemed near. Over one hundred were forward and most of these claimed victory. But there were some cases so bright and clear that everybody said, "That was real." One particular phase of this revival was that so many of the Sabbath school children were blessedly saved. Brother Beebe gave an Illustrated Chart talk the second Sabbath of the meeting and God came and melted hearts. People began weeping, and then rushed to the altar until about twenty-five were lined up there crying, singing and shouting and praying through. What a tide swept in on us! God marvelously answered prayer for our finances and this was all cleared up the first part of the last week of the meeting. The church gave the Beebe Party a liberal offering and then Brother Beebe asked for a love-offering for the pastor and they gladly handed him \$50.00 in a few minutes. The last night of the meeting the pastor took in twenty-two new members with others ready to hand in their letters and names in a short time. God is wonderfully using Brother Collar, our pastor. With a heart so tender and full of the Holy Ghost, and praying unceasingly and calling night and day, we declare God is going to use him in a much larger way and our church is going in for greater victories. Oh, yes, Brother Beebe, don't forget to come over again and give us another meeting some time.—H. Higbee Lee, Reporter.

NEW BEDFORD, MASS.

—November 5th brought to a close a fine three week's revival meeting with Rev. E. Arthur Lewis as our evangelist. Attendance was good and quite a number sought the Lord for pardon and cleansing. Several stirring street meetings were held, the people were blessed, evangelist well paid, pastor presented with a new "Corona," and an extra \$50.00 offering for foreign missions sent to headquarters, also some new HERALD subscriptions. The special meetings have closed, but God's blessing continues upon our services, some souls are seeking salvation, and the saints taking higher ground. We are looking forward to Brother George Franklin's mis-



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sionary meeting with us in New Bedford, November 21st. Brother Franklin is carrying on a successful missionary campaign over the New England District, and reports that a good number of churches plan to exceed their last year's offerings. We must PRAY and GIVE until reinforcements can be sent out, and be grateful for the privilege of sharing in the sacrifice that all of our faithful missionaries make in their valiant efforts to get the Gospel to the ten million heathen that lie at our door—Tom M. Brown.

BAKERSFIELD, CALIF.

—We just closed a good revival here last Sunday night, with a full house and also a full altar, for which we are praising the Lord. The meeting was the best meeting we have been in since coming to California. The first night of the meeting the house was well filled as it was throughout the entire meeting, with the exception of a few services; on Sunday nights it was filled to full capacity. We had the Smith Evangelistic party for the meeting and they did fine work. Brother Smith did some great preaching. We can truly say he is a clear, fearless, faithful preacher. Miss Annabell Latimer did splendid solo work. With such a large attendance during this meeting we felt that we had outgrown the church building which the folks have been worshipping in here for ten years, so on the last Sunday morning we asked for a pledge offering to start a new building, or remodel the old one. We had a man in the service who had never been in our church until this revival. He started the offering with one hundred dollars, two others gave five hundred each, and we passed out some cards and in just a few minutes had over twenty-two hundred subscribed. According to our plans by the first of the year we will have a new building under construction. The revival fire is burning on our soul. We have a burden for a lost world and with our band of good people here we are expecting this to be a great year of victory. We are praying and expecting to double our membership here and have a new church by next Assembly. We are on the firing line and "Forward" is our motto.—Albert J. Schocke, Pastor.

HOXIE, KAS.

—Our meeting with Rev. E. W. Kiemel and wife has closed and gone down into history. We feel this meeting has been a great blessing and encouragement to the work of the Kingdom in Hoxie. Our beloved Brother Kiemel did the best of preaching; every message was unctuous, and truly as with the Thessalonian church, our Gospel came not unto us in "word only, but also in power, and in the Holy Ghost." Not as much of the Word was received in the joy of the Holy Ghost as should have, but we are glad for the many precious folks that heard, and for the few who received and were either saved or sanctified. Some thirty bowed in penitent form at our altar and claimed either to be saved or sanctified. A class of eleven were received into the church which makes a total membership of twenty-seven. We feel that our little band here are newly inspired to drive on to greater future victories. Amen! Our Group Meeting the last three days of our revival was splendid, except for one thing, namely, the Nazarenes of the N. W. Kansas Group forgot to group, at least they failed to group. We had a splendid program but only three persons were here from other points who were assigned topics.

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We earnestly wish the pastors and laymen of the N. W. Group would study the first topic on our last program, and then decide to be at our next group which will be at the Canaan Chapel Church of the Nazarene, south of Palco, December 28th to 31st. All subject material should be mailed to our newly elected President of Group, Rev. Dodson, Plainville, Kas., by the last of this month. Just a word now about the dedication of our new church here which was dedicated the last day of our last Group. Truly this was the greatest day of our life. We are surely glad for the way God has made it possible for us to have such a cozy place in which to worship. We learned at a late hour that our District Superintendent could not be with us, and Rev. Dodson, the new pastor of Plainville, had charge of this service. Many have remarked since that this was the greatest dedication service they were ever in. We are sure it was not because of the big crowd, neither the good weather, for the weather was very bad, and the crowd very small, but we are sure that it was the presence of Jehovah in our midst that marked the service "which is best of all." Nearly \$500.00 in cash and pledges was raised which nearly covers our debt. The total cost of our basement church, 34x54x10 feet, including seats is about \$3,150.00. We solicit the prayer of all our friends. Our watch cry is "Lord give us souls in Hoxie."—Chas. R. Dick, Pastor.

AUBURN, ILL.

—These are grand good days with us in His blessed service. Personally the fire is burning in my soul, and I can truly say with the poet, "Jesus is real to me." The blessing of the Lord is upon the people here, and we are praying and believing God for a great revival. Souls are praying through in our mid-week prayer-meetings, and last Sunday there were nine to pray through during the day. In the morning services conviction was so intense and the power of the Lord came upon the people so mightily that we could not get away from the church until after two o'clock in the afternoon. People kept coming to the altar and praying through until seven had found the Lord. Next Sunday we are expecting a great day with Rev. C. E. Roberts and Brother Eckel in a missionary service. We are getting a good line of subscriptions for the HERALD of HOLINESS, and already every family represented in our church takes the *Other Sheep*. We have a fine band of people to work with. They believe in doing things for the Lord. Unity and harmony prevail. We love them all more than we can tell. We are glad to have such men as dear Brother Agnew as one of our members. He needs no introduction to the great family of Nazarenes. When he "happens" home he preaches to us and stirs our hearts and our souls are blessed. When away he writes us in a way that takes us to our knees. God bless him good. When these lines are going to press we will be in our revival with Rev. J. E. Hughes, of Kingswood, Ky., as evangelist, and we ask that all those who read these lines please pray that we may have a mighty revival of old-time religion. Our District Superintendent, Rev. E. O. Chalfant, was with us last Monday night, and preached to us to the delight of all. God bless Brother Chalfant; we all love him, and we are believing God for great things on this District for the coming year.—F. P. Kerst, Pastor.

GILMAN CITY, MO., BLUE RIDGE CHURCH.

—We started a revival Sunday, November 12th, with Rev. I. G. Young as evangelist. There was a good attendance in spite of rainy weather. Meeting started off with good interest and fine spirit. We ask the prayers of the Nazarene family for us in behalf of God's cause at this place. There are fine prospects of a mighty ingathering of souls at this time. We will report later as to results.—Homer Jolley.

FLUSHING, N. Y.

—Praise the Lord for victory. We are glad to be back on the job again, in full swing, after being away for several months recuperating from a nervous and mental breakdown. The loyal band of folks stood by us faithfully in their support while we were away. Have been serving them now as pastor for two and one half years and would be glad to serve another two and one half years. Bless the Lord. Church is supporting loyally all interests of the church at large. Getting a good attendance of strangers at our services. Good Bible school—giving fine material to work on. Going into a soul saving campaign with Brother H. W. Sweeten as evangelist. Expecting big things ahead. Glory! Pray for us.—H. A. Bente, Pastor.

MANCHESTER, NEW HAMPSHIRE.

—We thank the Lord for a good spiritual tide that is on here; some conversions, some received the blessing and seven fine folks united with us October 29th. Praise the Lord! This has been one of the best years our church has known. Since the Assembly our pledge for the Publishing House, our

"JUST BETWEENUS"

Week-to-Week Visits With
"Our Folks" on Matters
of Mutual Interest

For this week's "chat" we are quoting from an article in *The Way of Holiness*. A great deal is said in these two paragraphs and we shall not spoil it by needless comment, but content ourselves with simply saying, "Our sentiments exactly." We trust all our folks will say "Amen."

RELIGIOUS BOOKS

Christians should be careful what books they buy from agents. The adversary of souls is very busy along this line, and we believe he realizes the power of the printing press in deceiving souls. Many canvassers are abroad selling books on Russelism, Seventh-Day Adventism, etc. They may not say they are such books; they may even deny it, saying they are simply evangelical books. An agent of this kind once left many beautiful printed books, profusely illustrated with Bible pictures, in homes on a charge we were serving as pastor, but they were filled with error. Many kind-hearted saints, moved by pity, buy these books and let them lie about the house, and if they are not harmed by them, there are always young minds and hearts who may be poisoned.

The Apostle said, "Give attendance to reading," and Christians should read—read the best books on the Christian faith to be had, and if you do that you will read holiness books. But be sure you get them from right sources. Order them from the publishing houses that stand for a full gospel, and you won't go wrong. When some of the great denominational publishing houses give more space to advertising novels than they do to religious books, it is time for holiness people to wake up and patronize those publishers who have but one end in view—the spreading of scriptural holiness over the land. There are several of this kind over the country, thank God!

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budget, and all expenses have been paid with \$600.00 cash and \$1000.00 in pledges on the mortgage. We will never cease to thank God for His great goodness, and the marvelous way He answers prayer, also for giving us two pastors with great faith; how they have led us on from victory to victory since coming to Manchester. Our church is not large, but spiritual. We are moving on and believing God for greater victories than we have yet known.—Ethel Crowder, Deaconess.

HUTCHINSON, KAS., FIRST CHURCH.

—We are very grateful to God for His manifold blessings to us. Truly He is leading us on and we see great things ahead for the Hutchinson church. Every department is being well organized for more aggressive and effective work. We believe that Brother Herrell has the right ideas and plan for the working force of our church, so we are following as nearly as possible the methods suggested in his little book "Home Missions and Evangelism."

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It is greatly helping us in systematizing our work. One of the recent victories won is in our missionary work. For some time we have been praying for our missionary board and our missionaries. It had not been planned to take an offering, but Sunday November 5th, the burden became so heavy that Miss Basford said in her talk, "I have no money to give, but will give my watch." Others began to give, some very small articles, others gold watches; "such as we had we gave." The spirit did not die, and last Sunday we had a great missionary rally in charge of N. B. Herrell, at this service the people gave and pledged about \$1,500.00. Then a most beautiful service followed when sixteen young men and women came to the altar and offered themselves for service any where God should call. We do not believe that our board will have to call home a single missionary. We still believe that God hears and answers prayer. He is well able to supply all our needs according to his riches in glory. On with the battle is our cry.—I. W. Young and Wife, Pastors.

MOREHOUSE, MO.

—We are glad to report victory for Morehouse church. Our pastor, Rev. L. Hibner, truly is God's man for this place. The revival meeting that has just closed, was a great success. While it was not all we had expected in the way of seeing souls saved, yet the church was wonderfully blessed. Brother Hibner was the evangelist with Brother Clyde Bennett as singer. The church has unanimously called Brother Hibner for full time. He will move his family here soon. We are glad to have them come and welcome them in our midst. Our District Superintendent, Rev. E. C. Dees and Rev. J. W. Roach were here for two services, and the Lord blessed in the services. As a church, we are greatly encouraged and we are looking up and pushing on.—Mrs. Guy Owings, Reporter.

GALESBURG, ILL.

—Our church is in the midst of a good revival. Rev. Frank L. Catanese is the evangelist. He is pouring on the unvarnished truths of God's holy Word. The people enjoy his preaching and singing and a few have come through shouting. We are seeing some real new conversions and shouts of victory. *We praise our God for His goodness to us.* He is surely in our midst; conviction the heaviest

SUNDAY SCHOOL LESSON REFERENCES

December 3. JESUS SENDING OUT MISSIONARIES.
Lesson: Luke 9:1—10:24.

GOLDEN TEXT: The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest. Luke 10:2.
Devotional Reading: Matt. 28:16-20.

December 10. STORY OF THE GOOD SAMARITAN.
Lesson: Luke 10:25-37

GOLDEN TEXT: Thou shalt love thy neighbor as thyself. Lev. 19:18.
Devotional Reading: Psa. 41:1-4, 10-13.

December 17. JESUS AMONG FRIENDS AND FOES.
Lesson: Luke 10:37—11:54.

GOLDEN TEXT: Ye are my friends, if ye do the things which I command you. John 15:14.
Devotional Reading: John 15:8-16.

December 24. THE BIRTH OF JESUS. Lesson
Luke 2:1-20.

GOLDEN TEXT: For unto you is born this day in the city of David, a Savior which is Christ the Lord. Luke 2:11.
Devotional Reading: Isa. 32:1-8.

seen for two years. We ask that you remember us in prayer for there are some hard cases here.—A. J. Laird, Pastor.

SHAMROCK, OKLA.

—This church is starting out on its fourth year "with fire in the pulpit, and steam in the pew." Rev. J. W. Dodd is our pastor for the second year and we are a happy, united, strong church. Such a beautiful spirit of oneness prevails among the people and with the pastor. Brother Dodd so beautifully exemplifies the doctrine of holiness in his life before men that he has won the confidence of the entire town. One business lady, a member of another church screened our windows and doors, gave us a stove, also some Bibles; gave Brother Dodd \$50.00 and pays \$5.00 a month on his salary. Many of the business men are helping us in a financial way, for which we thank God. Dear Brother Mark Whitney was with us for three services and preached for us to our delight and edification. Surely we are blessed with the best District Superintendent in the world, and we all love him with pure hearts fervently. Brothers Morgan and Messer came to us for a meeting, and we are bombarding the skies and expecting to see the fire fall. Pray for us.—W. A. Bonar.

AKRON, OHIO.

—Monday night, November 6th, a company of one hundred and twelve people in sixteen automobiles motored from North Hill Nazarene church of Akron to Cleveland to attend a revival service in progress there. Two of the cars were from our Springfield Heights church which was the first church organized by our North Hill church. There were also two cars from our Arlington Street Mission, which has grown from our church and the Springfield Heights church. A few weeks ago a similar delegation of fifty-three people came from Cleveland to attend a service of our revival here with Rev. Bona Fleming, evangelist. [Rev. Fleming had just closed a meeting in New Castle and was resting with friends in Akron for several days, and went with us to Cleveland.] Rev. Ellis was the evangelist and delivered a good sermon that evening. Prof. Kenneth Wells and wife were the song leaders and we enjoyed a trombone solo by Prof. Wells. Sunday, November 5th, was our monthly all-day meeting. Our pastor, Rev. H. B. Macrory, preached at the three services with souls at the altar. The Lord is blessing us mightily here.—Eva R. Macrory, Reporter.

BELVEDERE GARDENS, LOS ANGELES, CALIF.

—We have just closed a three week's meeting here with Evangelist C. I. Penn, of Washington, D. C. Brother Penn is a strong preacher of the John Wesley type. His messages were searching, forceful, and delivered under the anointing of the Holy Spirit. Some accepted the truth and were saved, and some like Felix, the Governor, are waiting for a more convenient season. While we did not see the results we had hoped for, yet much good seed was sown. Brother Penn has stored his tent for the winter, and is open for calls for meeting in any church this winter, will also make dates for tent work next summer. Any one desiring a meeting can reach him at 629 S. Crocker St., Los Angeles, Calif. Belvedere Gardens is a young city of Sodom and Gomorrah, a city of Sabbath desecration; they seem

to have no thought of their soul's eternal destination. Will the saints please remember this place in your prayers.—J. W. Lankard.

ALBUQUERQUE, N. M.

—The blessing of the Lord has been on all our efforts here. We recently had a Sunday School Rally. We had the largest attendance we have ever had. The average attendance has been high since then. Occasionally we have people to pray through both in our services and in their homes. A lady who was reared a Catholic was beautifully converted recently on her death bed, and left a request that her children be reared in the Protestant faith. We now have the children in our Sunday school. Our jail workers, under the able leadership of Sister Mantonya, are doing a splendid work. They frequently have professions in their services at the county jail. Our people are awake to missions. Our W. M. S. has been of inestimable value to our church in getting every one awake to our missionary interests. They have charge of one prayermeeting each month, and make it a real missionary prayer-meeting. Our W. M. S. and Y. P. S. are supporting a native Chinese student. This has been a source of great inspiration to our people. We enjoy reading his letters. Our church and people are against recalling a single missionary, or the dismissal of a single native worker, or the turning of a single child from any of our institutions. It will not be necessary if our people keep consecrated.—L. Lee Gaines, Pastor.

EVANSVILLE, IND.

—We were called to Evansville and have been in the field since the middle of September. God is blessing the people along all lines. We have not turned the town upside down in two months, but crowds have been good and a few souls have been at our regular altar services, and we are praying God will give us the greatest center of spirituality in this part of the country. Send us the names and addresses of your friends and we will look them up. Also, any of our preachers going north or south through Evansville are invited to visit these good people.—Ralph W. Hertenstein, Pastor.

PEABODY, MASS.

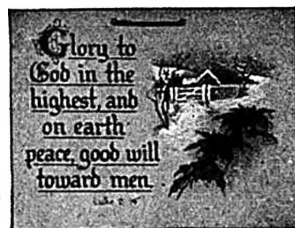
—The Church of the Nazarene of this city has just come through two week's of real Holy Ghost revival meetings. Elder Joseph Richardson was the evangelist. He preached in the power and demonstration of the Holy Spirit. Not many of the outside people were touched, but the Lord surely brought us, as a church, into the place where we would be able to touch those on the outside in good season. The singing was good in all the services,

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it being led by the pastor, who attributes the good lively, spirited music to our gifted pianist, Miss R. Manning. We are surely blessed in having such a helper in all our meetings. The week-end meetings were extraordinary on all lines, the music being in charge of the students from Eastern Nazarene College. Rev. A. Gould led the first Sunday and Evangelists Fletcher and Gardener took charge the last two Sundays. We do greatly rejoice in meeting these boys and expect to hear things from them in the future. Brother Richardson has gone to work in Prince Edward Isle under District Superintendent Beers, for the winter.—J. M. Cubie, Pastor.

LOWELL, MASS.

—The Lord is with the Lowell church. The saints are being blessed and encouraged. Sunday, November 5th, was rally day and roll call. Truly the Lord was in our midst; the saints were refreshed by the Spirit's presence. Out of a membership of 205, there were 125 testified to the sanctifying power; twenty-eight letters from members not present. We also had a Sunday school rally, in which we broke our record attendance. We commenced a revival meeting, November 7th, with Rev. J. B. McBride as evangelist, and Miss Mabel Manning, song leader. We are looking to the Lord for a great time in the outpouring of the Spirit, the salvation of souls and the sanctification of believers. The revival is on, "The Ark is coming up the road."—Charles S. Ranlett, Secretary.

KANSAS CITY, KAS.

—After hard work; preaching of the Word; much prayer and fasting, and numerous revival efforts, we believe the break is beginning to come in Kansas City, Kas. Last Sunday night, November 12, nine came forward for prayer and a number prayed through to victory. This has been a hard field and by circumstances we have been forced to shift from one location to another several times but at each place we have sought to have a revival. God has blessed the efforts and a few souls have prayed through in most of the meetings. Our last protracted service was conducted by Rev. A. R. Hodges, of Lincoln, Nebr. Brother Hodges is a Spirit-filled man, humble-hearted and very agreeable. Having once been a railroad man, he had the opportunity of speaking to the striking shopmen on several occasions and made many friends among them while here. Most of his messages here were along the line of dispensational and prophetic truth. God has given him some wonderful insights into His Word. He was with us four weeks. The singing was led by Brother Francis S. Lucas, whom God blessed and made a blessing to us all. Brother Lucas has recently moved to Kansas City and will be one of us in the work; he has been elected president of the newly organized Young People's Society

which is catching the vision and is moving upward. Rev. J. W. McPeck, of Minneapolis, Kas., was in for the greater part of the meeting and aided much in visiting and praying in the homes of the people. Our Sunday school under the superintendency of Mrs. Guy Fryatt is making splendid progress, the attendance and interest increasing each Sunday. We plan a few days rest, then another revival effort. We do not mean to stop short of an old-time, genuine, smash-up and knock-out revival. Pray for us that God will give us souls and establish His work in this part of Kansas City.—Elmer R. Russell, Pastor.

NOTES AND PERSONALS

Rev. D. J. Waggoner has accepted the pastorate of the church at Quanah, Texas, and same will be his permanent address.

The Lord is blessing Rev. R. L. Strickland in his evangelistic work in the southeast part of Texas in the saw mill district; this is an open and needy field. Brother Strickland is endeavoring to secure a gospel tent for his work and desires the prayers of the readers of the HERALD of HOLINESS that God will bless and prosper him in this undertaking. He has just closed a meeting at Roganville, Texas, and reports good prospects for a Church of the Nazarene at this place.

Through correspondence to the House, we note that Brother E. E. Grattan is now in the hospital at Howell, Mich. He desires the prayers of the HERALD Family. In testimony he says: "I am fully trusting Him who does all things for our good; when we love Him, and I do, therefore am sure this affliction is for my good. His will be done; whether I live or die, I am His."

Mrs. John Milburn, of Parker, Ind., requests prayer for the revival in progress with Dr. John Matthews as evangelist.

Evangelist A. M. Sprague is in a meeting at Freedom, Okla., which is a needy field without a church of any kind. Pray that God will give them a salvation time. Brother Sprague announced he is open for meetings.

Rev. J. L. Sanders, of Dyersburg, Tenn., announces for evangelistic work.

Mrs. C. T. Williamson, of University Park, Iowa, is active in evangelistic work. She is a splendid soloist, a good director of music, and an efficient worker. She is a member of the Church of the Nazarene, Oskaloosa, Iowa.

The address of District Superintendent Chas. A. Gibson, has been changed to 8 Richard Ave., R. R. 2, San Jose, Calif.

"At the home of Rev. I. C. Dunbar, Miltonvale, Kas., occurred the marriage of Miss Anna Gomer and Rev. Charles F. Price, on November 14th. Rev. Price is the faithful pastor of the Church of the Nazarene at Nickerson, Kas. Miss Gomer is one of our dependable and Spirit-filled members from the church at Minneapolis, Kas. We wish Brother and Sister Price much happiness and success in the Lord's work.—Rev. I. C. Dunbar."

A good revival is in progress at Windom, Kas.; splendid attendance, and souls praying through to victory. W. I. Smith is the evangelist in charge.

Rev. E. E. Wiggins reports revival just begun at Union City, Ind. Good crowd and outlook for a great meeting.

Evangelist J. B. McBride has just closed a fine meeting with Pastor E. T. French and his splendid people of Lynn, Mass. Brother McBride secured fifteen annual, and twenty-six short term subscriptions to the HERALD of HOLINESS.

"God has honored us by blessing our home with a darling son, Arnold Aarson, born October 18th. God's blessing abides in our souls.—Mr. and Mrs. F. A. Neufeld, Pasadena, Calif."

Evangelist E. E. Wood recently closed a good meeting at Montrose, Mich. He is now conducting a revival at Cherry Grove Church of the Nazarene, near Cadillac, Mich. He announces a full slate until March.

We note by a communication from Evangelists Olive A. Rife, and Nina Dean that they are still in the battle for God and lost souls in the state of Georgia. The Lord gave them a good meeting at Warrenton, in which souls were seeking pardon and purity.

A request for prayer comes from a sister in Nashville, Tenn., in behalf of a young man whose mind has been affected. Mrs. R. A. Pickens, of Crystal City, Texas, asks for continued prayer for her boy who is ill. Brother R. P. Barnhart, of Meta, Mo., desires prayer for himself and family.

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TELEGRAMS

HERALD OF HOLINESS: Benton, Ill.
Cancelled date will enable daughter and me to give some church between St. Louis and Colorado a meeting beginning December 6th. Telegraph immediately. T. E. BEEBE.
719 East Main St.

HERALD OF HOLINESS: Chicago, Ill.
Rev. W. H. Huff, and Prof. B. D. Sutton and wife will conduct evangelistic campaign at First Church, Chicago, 64th St., and Eggleston Ave., November 22nd to December 10th. Three big services Thanksgiving day. You are invited.
W. G. SCHURMAN.

HERALD OF HOLINESS: Edmond, Okla.
Just closed great meeting with Sister M. V. Dillingham as evangelist and Sister Ollie Trout as singer. Over forty professions. Six joined the church, and others have promised to unite later. Liberal offering for the evangelists, and a great pounding for the pastor. T. J. POMEROY.

HERALD OF HOLINESS: Cleveland, Ohio.
Great closing service of revival with Evangelists I. M. Ellis and Kenneth and Eunice Wells. The altar lined time after time with earnest seekers; two hundred in all. Sixteen members received into the church. Twenty-six subscribed to the HERALD. Church greatly encouraged. C. WARREN JONES.

HERALD OF HOLINESS: Lindsay, Calif.
Revival closed with great victory. Rev. Earle F. Wilde and wife, evangelists. Seventy-five professions. Twenty-five joined church. Good offering for workers. Love-offering for pastor New Ford car. Great Sunday school rally with 267 present. Rev. Wilde's messages were great in song and gospel. L. T. WELLS.

HERALD OF HOLINESS: Mannington, W. Va.
All hail the power of Jesus name for He answers prayer today. Revival on. Church filled last night, glorious service. Twelve seekers. Deep conviction. Church crowded Sunday night, many standing, others turned away. Evangelist Theo. Elsner and wife leading on in the battle. Join us in prayer.
REV. WM. McDANIEL, Pastor.

HERALD OF HOLINESS: Pasadena, Calif.
Greatest revival in history of First Church closed November 19th, four Sunday campaign. Long altar filled night after night. Hundreds turned away on Sunday. Seating capacity thirteen hundred. One hundred fifty seekers. Closing night forty-five united with church. Believe it will total one hundred. Six hundred in Sunday school. Dr. Jeffries did marvelous preaching. He knits hearts of people around pastor. Large offering for evangelist came easy. Church presented pastor money for Dodge sedan. U. E. HARDING.

HERALD OF HOLINESS: Greencastle, Ind.
Revival closed November 19th with full house and seekers at altar. Evangelist J. E. Gaar, Olivet, Ill., rendered excellent service. His messages were scriptural and forceful accompanied with the Holy Ghost, resulting in a number receiving pardon or purity. We recommend him to pastors and churches as a safe, successful evangelist.
MRS. C. W. and MISS E. W. JAY, Pastors.

REV. E. G. ANDERSON:
Central New York District Woman's Missionary Convention closed tonight. God's presence manifested in every service. Convention unanimous against recall of missionaries; \$210 cash and pledges.
IDA L. MURPHY, Pres. New York Dist. Aux.

DALLAS DISTRICT ASSEMBLY

Our Assembly held at Dallas, October 24th to 29th, has passed into history, written upon our hearts, upon the record in heaven. The writer had the privilege for the first time of the leadership of Dr. J. W. Goodwin. Truly he is one of the meekest saints we ever met. He is a great leader. We can say the same of our other beloved General Superintendents, Drs. Williams and Reynolds.

The work of the Assembly was carried out with ease and brotherly love and fellowship. A beautiful spirit prevailed throughout the entire Assembly. Some District problems were discussed and dispensed with to the glory of God.

Rev. P. L. Pierce was re-elected District Superintendent. May the Lord richly bless him. He is a great man of God.

The Dallas District has made some substantial gains this year. We added seven new churches to the District. We are going in for greater things this coming year.

H. A. GREGORY, Reporter.

ANNOUNCEMENTS

NOTICE—I would like to get in touch with any holiness folk living on the Kentucky District who desire to have an evangelist come to your town or community for a revival campaign. Please write me at once giving any details you may deem proper to give.—J. W. Montgomery, Dist. Supt., Wilmore, Ky.

NOTICE—The annual Preacher's Meeting of the East Oklahoma District will be held with our church at Sulphur, Okla., beginning Wednesday, January 24th, and continuing to Sunday night, the 28th. A very cordial invitation is extended to all, and we assure you a hearty welcome. Rev. Walter E. Hill is the good pastor of the Sulphur church and will have things in fine shape for a great time for all who attend this Convention. So come expecting a good time in the Lord. "Watch" for the program.—Wade L. Nelson, Sec. of Convention.

NOTICE—Pastors and churches of the Dakota-Minneapolis District: My address has been changed to 4139 40th Avenue South, Minneapolis, Minn.—Rev. Ben Mathisen, Dist. Treas.

NOTICE—The Sunday School and Young People's Convention of the Indiana District will be held in the Church of the Nazarene, Shelbyville, Ind., December 12 to 17. Shelbyville is 28 miles southeast of Indianapolis; make connection with the Big Four and Interurban lines at Indianapolis. Preachers, Sunday school superintendents, presidents of Young People's Societies, and delegates are requested to be present. Notify Rev. Morris M. Himler, Nazarene Parsonage, Shelbyville, Ind.

NOTICE—A Double Chance for Doing Good. What reader of the HERALD OF HOLINESS would like to own a fine residence lot in Bethany, Okla., the seat of the Oklahoma Holiness College, with the assurance that the purchase price would furnish shelter and care for scores of God's little ones who have been made orphans, or worse than orphans? Address Rev. C. E. Bowen, Executive Secretary of the National Christian Welfare Union, 3107 N. 60th St., Omaha, Nebr.

NOTICE—If you are a first class granite cutter and letterer, and sanctified, or a good monument salesman, and sanctified, and want to move south where you can work all winter, as well as summer at the business and will help push the Lord's work, write the pastor of the Nazarene church, 1502 May St., Ft. Worth, Texas.

"I want to express my gratitude to God and all the faithful ones who make our dear HERALD what it is. I simply can not do without it. I feel every issue is worth the price of the paper. May the richest blessings of heaven rest upon all concerned.—Mary I. Hartline, N. M."

RECOMMENDATIONS OF THE FINANCE COMMITTEE OF THE KANSAS DISTRICT

We recommend that we raise the following deficit:

District Expense	\$ 747.97
Home Missions	276.85
Assembly Minutes	6.93

Total Deficit\$1,031.75

We recommend that this amount be apportioned among the churches on a membership basis and raised immediately by each pastor, the District Superintendent helping wherever possible.

For the coming year we recommend that the following be raised for District expenses:

District Supt., salary	\$1,800.00
District Supt., expense	600.00
District Sec.-Treas., salary	300.00
District Sec.-Treas., expense	100.00

Total for District Expense\$2,800.00

This amount to be raised by apportioning each member \$1.60 and to be given preference over all other district or general funds.

We further recommend that the apportionment for General Superintendents be placed at \$35 per member and that this amount be raised under the same preference rights given to the district expense fund.

We also recommend that \$13,000.00 be raised for Missions, as follows: \$9,000.00 for foreign missions, and \$4,000.00 for Home Missions, and that a campaign be put on to assist in raising this amount.

We further recommend that the following items which have already been fixed by the General Boards and which are not as essential as the former, be raised as follows:

General Board of Education, per member	\$.20
General Board of Church Extension	.50
General Board Ministerial Relief	.10
General Assembly Entertainment	.25
District Assembly Entertainment	.50
General Contingent Fund	.05

Total\$1.60

For District Expense	1.60
For General Superintendents	.35

TOTAL PER MEMBER FOR THE YEAR \$3.55

We recommend that a copy of this report be printed in the HERALD OF HOLINESS and that a copy be sent to each pastor or church treasurer.

We further recommend that the Sunday just preceding Thanksgiving day be set aside as Orphanage Day and that a special offering be raised on this day for Peniel Orphanage.

Respectfully submitted,
F. R. McConnell.
C. P. Clayton.
Sam Snowbarger.
E. W. Klemel.
E. H. Shook.

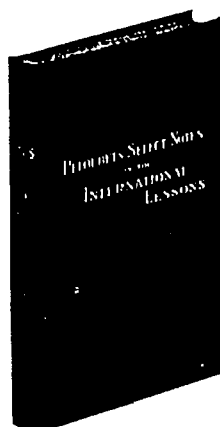
Finance Committee.

Adopted by unanimous vote of the Assembly.

This report may be found on pages 27 and 28 of the Minutes of the 13th Annual Assembly.

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EL DORADO, KANSAS

The writer with Prof. J. Warren Lowman, of Bethany, Okla., as evangelistic singer, and Mrs. Lowman as pianist opened up a tent meeting at El Dorado about September 29, continuing for a month, with good interest. About ninety seekers were at the altar and many of them prayed through in a definite way. Seven husbands and wives sought salvation, and Christian homes have been established. In some instances, whole families were converted and received into the church. Twenty members were received into the church, and others in prospect.

The writer is at present pastor of the Church of the Nazarene at Brown Town, an oil field station, but has been invited to the pastorate at El Dorado and with the consent of the church at Brown Town we plan to accept the pastorate of the work at El Dorado. El Dorado has a population of about

eight thousand, we have been told, and the prospects are good for a strong church here.

L. E. WRIGHT.

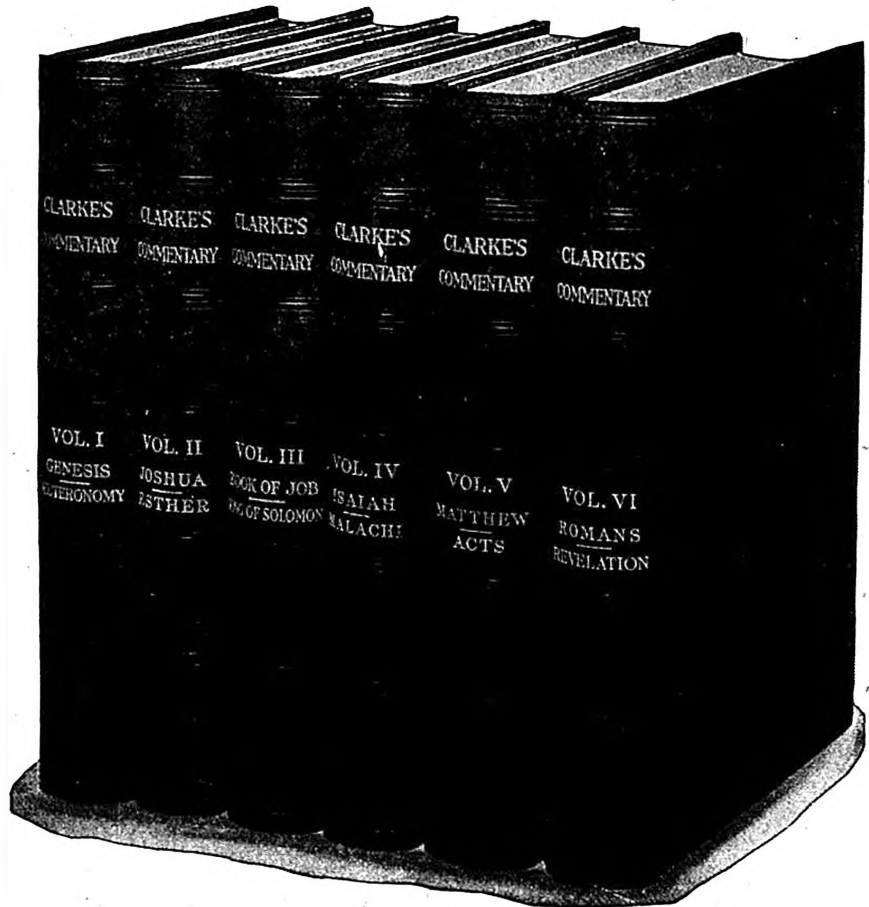
FROM DR. GIVENS AND WIFE

When the Hamlin District Assembly closed at Amarillo, Tex., October 15, we went seventy miles east and began a meeting continuing for ten nights. Several bowed at the altar, most of whom prayed through to definite victory. We then moved five miles north to Lelia Lake and began a meeting in the Southern Methodist church, and will continue over November 5, and will then begin a meeting the sixth at Hedley, Tex., in the Church of the Nazarene.

Pray that this year will be our greatest year for soul saving.

We are open for calls, keep us busy.

W. T. GIVENS and WIFE.
(The Happy Doctor.)



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