

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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Are Some Men Born to be Lost?

THE conflict which raged between Calvinists and Arminians for many years seems to have subsided, somewhat, of late. During the time when the conflict was hottest many shades of the subject, ranging all the way from Socinianism and universalism on the one side to the baldest Antinomianism on the other were confessed and propagated. It was seldom that the representatives of the full extremes met each other or even "passed compliments;" usually it was an extremist and a conservative who crossed swords; sometimes it was two conservatives who occupied positions "just barely across the line" from each other who entered the arena for verbal combat.

Historically speaking, people who have held to either of these two views of an important theological subject have very much to their credit. But it may be that in some cases their good deeds were wrought, not because of their theology, but in spite of it. At any rate, what we say here is not to be interpreted as an indictment against any *person* but as a distinction in the matter of truth and error.

In the discussions of the past many plays have been made upon such words as election, foreordination, free will, predestination and final perseverance; and consistency has not been all on one side of the argument. The elaborations on each side would often remind one of the words of the *old* preacher who was asked to conclude the service following the preaching of a *young* preacher who had "made up in length what he may have lacked in depth." The old preacher said, "I would not attempt to add anything to what our young brother has said; for he has preached the truth, yea, *more* than the truth."

But after all, Calvinists, conservative and radical, old school and new school; extremists and reformed, are on one side of a line; while all Arminians of whatever stripe or color, are on the other. And the line that passes between these two classes is distinct and clearly discernible. The proposition is: "Did Jesus Christ so provide for the salvation of men as to make it *possible* for *every* one to be saved?" Every one who says He did not so provide for the salvation of men as to make it possible for every one to be saved is a Calvinist and every one who says He did so provide for the salvation of men as to make it possible for every one to be saved is an Arminian. The Calvinist may account the number of the *reprobate* as very large, just equal to that of the elect, or exceedingly small; but so long as he holds that there is any one anywhere in this world who never could have been saved, or so long as he believes that there is any one in hell who could never have prepared and gone to heaven, he is a

Calvinist. This is taking the doctrine in its historic and actual phases and is not clearly identifying it with all that Augustine or Calvin taught and believed.

Now, what is the real truth with reference to the matter; for the question is not as simple as it may at first seem? There is something in the Bible about election, and predestination, and the will of man, and final perseverance. Does the Bible teach that men are elected to everlasting life without condition? Does it teach that some men are predestinated to destruction without reference to their merit or demerit? Does it teach that men are bound in the act of willing and that they are *compelled* to choose as they do choose? Does the Bible teach that those who have "found hope in Christ" will unfailingly persevere and be, in every case, eternally saved?

Without attempting to go into the full merits of the arguments on either side of the question, we affirm that the Bible does teach that Jesus did so provide for the salvation of men as to make salvation *possible* to all. There is no man anywhere in this world but that *could* be saved everlastingly. No matter how poor the heritage, no matter how evil the environment, no matter how meager the opportunity, it is *possible* for *any* man and for every man to be saved. God elected "all who would meet the conditions" to everlasting life, and He predestinated "all who would reject His provisions for salvation" to everlasting hell. The influences that surround us and the powers which work within us can and do affect us, but they do not *compel* us. A man can not always choose his environment and he is not immune to influences, but *at the point of willing*, he is *free*. No power within or without can compel a man to will other than that he *wills* to will. And "final perseverance" depends upon the saved man's "enduring to the end;" and this enduring is a matter of will and obedience. Present salvation and, also, final salvation are conditional. "Whosoever *will*, let him come and take of the water of life freely."

The atonement was unlimited as to the number which it included, election is conditional, any grace that God sends may be resisted, every man is free in the act of willing, and those who have once been "born again" can so fall away from God as to lose their souls in an everlasting hell.

Little children who die in their infancy are saved through the atonement of Jesus Christ because God removed them from the state and stage of probation before they ever had opportunity or possibility of rejecting God's provisions for them. Simple minded people and those who lack full gospel light will be saved if they "walk in the best light" that they

know. Ignorance, in such cases, does not save, but it does constitute a condition for the bestowal of the mercy of God. No intelligent adult is so good but that he will go to hell if he rejects Christ, and none are so bad but that if they will repent and come to Him and believe on Him they will be immediately and blessedly saved. "Today, if ye will hear his voice, harden not your hearts."

YOUTH AND OLD AGE, TIME AND ETERNITY

YOUTH is in many ways more important than old age and time is in some senses more valuable than eternity. Of course all these terms are but relative. We are young or old only as compared to some one else who is either younger or older and time is but a parcel of eternity. But using the terms in their commonly accepted sense and speaking of them in adverse order, we may well think of eternity as a reaping time; or, to use a different figure, we may think of it as being entirely passive and extra-determinate. This is not a consideration of eternity in its impersonal and abstract sense, but is to say that every man's eternity will be determined while the man is still in time and his eternity will stand related to time as effect is to cause. We can affect our eternity only in an indirect way, and this is why we say that time is in some senses more valuable than eternity.

In somewhat the same way youth and old age are related to each other. The young man determines what the old man will be. The young man is the cause, the old man is the effect. Youth is the sowing time, old age is the harvest season. And these are the reasons why we say that youth is in many ways more important than old age.

Men suffer more from "the sins of youth" than they do from the bad deeds of old age, and men get better returns for the early years spent in Christ's service than for those of later life.

Many have decried the folly of "sacrificing eternity upon the altar of time," but we must also warn against the folly of wasting today with the hope and promise of redeeming it tomorrow. It is too late to "get ready" to live after we have awakened to the fact that we are living, for the fact is we are already living when we first become aware of it.

The most modern, and I believe, the most correct parental psychology holds that the majority of parents wait too long to begin the child's formal education and as a consequence the child must spend too much time "unlearning." And now I am sure that the average parent waits too long to put forth the earnest endeavor to lead the child to a personal and saving knowledge of Jesus Christ, and as a consequence the Christian spends a great part of his life warring against evils from which he should have been saved before they ever marred him. It is a poor evangelism that overlooks the children and seeks principally for the salvation of the "old toughs."

And many a Christian thinks he must du-

plicate the experience of some whom he has heard tell of their struggles with the "old man" of inbred sin and that he must have the "ups and downs" that others describe as having taken place in the justified life. But these are mistaken notions. The time to get sanctified wholly is while the love which the heart received in regeneration is still warm. The normal Christian life has no "ups and downs," so far as personal victory is concerned; for it is God's will that we should go right on and get sanctified wholly without ever losing the peace of justification by a single uprising of the old evil nature.

In natural and in spiritual life there is no time to waste. There is no time to "sow wild oats," no time to "just grow" with no purpose of religion and education and training in view, no time to be spent wholly in "preparing;" for the realities are already upon us and today decides tomorrow. "Today is the day of salvation." Today is the day for service, tomorrow is the time for rewards. Youth and time are for sowing, old age and eternity are times of reaping.

Questions Answered

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

Q. Was Judas Iscariot a Christian before he decided to betray Christ? Mrs. E. D., Okla.

Ans. I believe he was, but have no new argument on the subject.

Q. How many wise men of the Magi came to see Jesus at the time of His birth? I have been under the impression that there were three and that I have read their names. Mrs. L. D. M., Okla.

Ans. The second chapter of Matthew contains all that the Bible has to say about the "wise men," and is all the dependable information we have; yet that account does not mention their number nor suggest any names. There is a very old tradition to the effect that there were three of these wise men and that their names were Melchior, Kaspar and Balthazar. It was once claimed that their bones were placed in the Cathedral at Cologne in Germany, and their skulls were exhibited there as late as the eighteenth century. But there is so much curious superstition for which the Middle Ages were noted connected with the story that it is of very little real value.

Q. The merchants of our town have a plan by which they give away an automobile every six or eight weeks. They give a ticket for each dollar's worth of goods which one purchases and on the set day there is a drawing and the lucky number gets the car. What do you think about this? Mrs. S. B. H., Okla.

Ans. I think you will find that these merchants do not send out matter advertising their plan for giving away these cars through the United States mail; and if you would press for an explanation, you would find that the

government classes this as "lottery" and does not allow the scheme to be promoted through the mails. It seems to me that a sanctified Christian's standard should be as high as that of the United States government. I have been in a town where these tickets were offered, but I have never accepted one of them. I know of a case where a man put in a ticket with the name of one of our institutions on it and that ticket drew the prize; but the institution refused to accept the prize and I was one of those who advised the refusal. The safe way is to "abstain from the very appearance of evil," and so I never take any stock in lotteries, raffles, or other games of chance.

Q. Holiness people do not believe in wearing jewelry, how then do they explain the Parable of the Prodigal Son in which the father ordered a gold ring placed on the finger of the son? E. P., Mont.

Ans. In the first place, it does not say that the ring was gold and it does not say that it was to be placed on his finger. It simply says *a ring*, and says it was to be placed on his *hand*. The ring was a signet ring and may have been of brass, silver or gold; or it may have been of stone set in one of these metals. It was the badge of sonship and promotion—a slave never wore a ring. It was legally the signature of the wearer and its use as an ornament was secondary only. But of course the Jews did wear jewelry, though utility was usually the first consideration and adornment second. The "ten pieces of silver" which the wife wore (Luke 15:8-10) were, first of all, her dowry which she took with her in case her husband should, according to the practices of the times, suddenly divorce her. But Christ's reference to the wearing of jewelry was no more a sanction of the practice than His statement of the deeds of the "unjust steward" (Luke 16:1-8) was approval of that man's injustice. The objections to wearing jewelry are based upon no passing implications, but upon the plain statements found in 1 Timothy 2:9-10, and 1 Peter 3:3, 4.

Q. What is the meaning of Heb. 6:4-6? Why is it not possible to renew them again, since "all things are possible with God"? A. D. O., Ill.

Ans. "All things are possible with God" only in instances where "power" is concerned. There are many moral impossibilities with God. For instance, "it is impossible for God to lie," or be unjust, or to do anything whatsoever that is at variance with holiness. The Scripture passage does not refer to ordinary backsliding, but to experimental and doctrinal apostasy. Having rejected Christ as their ground of hope, the Hebrews (and others who might do likewise) would have no sacrifice for their sins, and hence their repentance would profit nothing. And as there is no remission of sins without the shedding of blood, there could be no forgiveness. Having known Christ, and therefore having removed every possible excuse on the ground of ignorance, there is no present or future salvation for any one who would draw back from Him.

Our Constant Offering

Our offerings unto God are not to be like those of ancient Jews, occasional, or at longer or shorter intervals. Ours is a daily offering. The sacrifice we are to make is one of ourselves, our entire personality. We are to present our bodies a living sacrifice, holy, acceptable unto God, and once on the altar, we are to remain there evermore. This offering includes the smallest as well as the greatest, the lowest as well as the highest gifts, hours and possessions. The ordinary and most commonplace, and seemingly insignificant affairs and doings are included in this offering. H. L. Sydney Lear makes this point in one of our exchanges, when he says, writing on "The Commonplace an Offering," he says:

THE COMMONPLACE AN OFFERING

When persons have learned to look upon the daily course of their ordinary life, with its duties and troubles, however commonplace, as their offering to God, and as the safest school for themselves of perfection, they will have made a very important step in the spiritual life. Another step, so simple that it is often despised, is to do everything, however ordinary, as well as it can possibly be done, for Christ's sake. A third is to be always pressing forward; when a mistake is made, or a fault committed, to face and admit it freely; but having asked God to supply the deficiency caused by our own infirmity, to go on steadfastly and hopefully.

An Infallible Prescription

There is no good possible to any Christian which the church paper will not help him to achieve. There is no evil to be shunned, no dark machinations of the arch enemy of our souls being hatched for our undoing, which the church paper can not help us to shun. There is no human help comparable to the church paper in the struggles and warfare of the Christian life. We heartily endorse the following from a writer in an exchange:

THE CHURCH PAPER

If I were asked for a remedy which would be at once a specific for the improvement of the individual, the betterment of the home, the vitalizing of the church, the elevation of the tone of the community, and the reinforcement of every worthy institution and enterprise, I would prescribe a church paper for every family. I know of nothing, the Bible excepted, that in a perfectly wholesome manner, touches life at so many points. The contents of the modern religious weekly are as vast and varied as the menu of the most up-to-date restaurant, and are just as essential to the building up of the higher nature. Parents regard its supply of wholesome reading matter as a powerful aid to the promotion of religion in the home. It keeps God and the church before our minds, lest we forget. It gives sympathetic encouragement to every worth-while effort. It stands so staunchly by the pastor and so sustains him in his work, that it has been called his assistant.

Nine Reasons for Going to Church

It is astonishing how utterly silly and groundless most of the excuses are for not going to church. Sometimes a man or woman of really ordinary sense and education will plead an excuse bordering on the ludicrous in its lack of soundness and sanity. It is refreshing to know that men like Theodore Roosevelt viewed this matter so differently. This distinguished American citizen was a church goer, a church member, and a Christian gentleman. He gave the following nine reasons for going to church:

I. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

II. Church work and church attendance mean

Bits of Editorial Survey

By the late REV. B. F. HAYNES

the cultivation of the habit of feeling some responsibility for others.

III. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore, on Sundays, go to church.

IV. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees or by a running brook, or in a man's own house just as well as in a church. But I know also as a matter of cold fact, the average man does not thus worship.

V. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

VI. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

VII. He will take part in singing some good hymns.

VIII. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

IX. I advocate a man's joining in church work for the sake of showing his faith by his work.

Believing and Living

We have all heard it said often that it makes no difference what one believes, so one does right. A more fallacious and ruinous misstatement could hardly be conceived. The truth is the very opposite. We simply can not live right, unless and until we believe right. Right living depends upon right believing. The *Sunday School Times* on this vital point, utters this following apt and forceful statement:

HOW TO LIVE RIGHT

We can not live right unless we believe right. Right living in vital matters can not go with wrong believing in vital matters. The world of unbelieving people, who can not see this, declares that it makes no difference what one believes if only one does right. Such people do not realize that one can not even know what is right, still less do it, unless one believes in the only Way of righteousness, or rightness, that God has provided: Christ as Savior and Lord. So an action that is right in itself, when it proceeds from one who denies God and Christ through unbelief, is a rootless fruit that withers and dies under the searching gaze of God. God in Old Testament times required that His people offer animal sacrifices to Him, foreshadowing the coming sacrifice of the Lamb of God. But when such animal sacrifices were offered by unbelieving Israelites, they were displeasing to God. This was what David meant when he sang, in his great Psalm of repentance and plea for forgiveness:

"For Thou delightest not in sacrifice; else would I give it:

Thou hast no pleasure in burnt offering.

The sacrifices of God are a broken spirit:

A broken and a contrite heart,
O God, thou wilt not despise."

A moment later, in the same Psalm, David sings: "Then wilt thou delight in the sacrifices of righteousness,

In burnt offering and whole burnt offering:

Then will they offer bullocks upon thine altar."

If we fully believe God, we shall do His will. If we do not believe Him we can not do His will even when we do certain things that He requires.

If You Mean It, Kneel and Tell Him So

One can come very near consecration, and yet miss it. Sad indeed to see one standing

on the very edge of unconditional consecration and yet turn and walk away, unblessed and hungry of soul. To any one grappling with this vital question of consecration, we say with earnestness, settle it now and forever by getting on your knees and definitely settling the question of all questions involving your eternal destiny. To all such we commend the following exhortation of William R. Huntington, and beg the reader to act at once:

Are we willing to give ourselves entirely to God; to let Him do with us whatever He pleases; to follow anywhere at His bidding; to renounce anything at His call; asking only, in return, that He will give us Himself, with all His infinite love, to be ours from this time forever? If we are thus willing, let us kneel down this moment and tell Him so. Alone with God, let us give Him ourselves, all we have and are and shall be, to be unreservedly His.

Church Attendance

Church attendance is a scripturally enjoined duty of every Christian, is highly conducive to growth in grace and the knowledge of our Lord Jesus Christ. To reap the greatest benefits from it, however, is highly important to be regular in our attendance. It is a great mistake to miss a single service. If possible, we should be at every service. We never know what we will miss by failing to be at one service even. An exchange writing on "The Cost of Being Absent," says:

Thomas was absent from the first meeting of the disciples after our Lord's crucifixion. We do not know why he was absent. However good or however poor his excuse, he was absent. At that meeting the risen Lord appeared, and all who were there saw Him and knew Him. They afterward told Thomas of the glorious fact, but Thomas did not believe their report. Being absent from that meeting cost him the thrill and joy of seeing the Christ. It won for him the rather unenviable title of "The Doubter," which title still clings to him. People who go to church services regularly see more of Christ, know more of Him, enjoy more of Him, and believe more in Him.

"Soft Pedal" Preaching

Of all times in the world's history, this is an age which needs the strong, undiluted gospel truth preached from the pulpits of the land. There should be no rounding of the corners, and no toning down of the truth in our preaching. There should be preached the truth, the whole truth, and nothing but the truth. If this is done, it will be found that the old gospel has not lost its power, but is still the power of God unto salvation to every one that believeth. An exchange has the following paragraph on "soft pedal" preaching:

The Devil is greatly interested now in having the ministry of the Christian Church to "soft pedal" redeeming grace through Jesus Christ. For he wants the world to take its eyes off our Lord and place them on that infinite word "God," the Anglo-Saxon word for good. Jesus Christ makes to the human mind the conception of Deity personal. We as Christians can have no other god than He brought to this earth. We want none other.

"To say we can be just as good Christians outside the church as it reminds us of the man who boasted that one may be a good soldier without joining the army."

We must listen if we would understand. We must not intrench ourselves in our own sorrow so as to leave no open door for Him to enter with His healing and comforting balm.—Mrs. C. L. GOODALL.

Waving the Red Danger Signal Before the Nations of the Earth

By REV. C. E. CORNELL

DO EARTHQUAKES just happen? or, are they some freaky manifestations of nature? Can they always be accounted for along natural lines? Is there any significance in the unparalleled Japanese earthquake?

The daily press has furnished us with more or less of detail relative to the earthquake. These details furnish a most gruesome condition; nothing quite so bad in the entire history of the world. Here are some facts: The two great cities of Tokyo and Yokohama completely destroyed and an estimated half million persons dead. Smaller cities and towns between Tokyo and Osaka, a distance of three hundred miles, destroyed. In Tokyo alone it is estimated that 350,000 houses collapsed or were destroyed by fire. An aviator flying over the earthquake zone reported that he could not see a single building remaining in Kamakura and Yokosuka.

The dead piled up like cordwood. The typhoon that preceded the earthquake caused a tidal wave that wrecked shipping and swept away hundreds of houses on land.

One whole island sank into the sea with its thousands of inhabitants.

Many Japanese royalty and prominent citizens dead.

Hundreds of minor incidents like the explosion of an arsenal killing thousands. A railroad tunnel collapsed and six hundred were killed.

There were probably nearly one hundred shocks so severe that the instruments in an observatory in Italy were broken under seismic waves which lasted more than five hours.

A Japanese radio superintendent describes Tokyo and Yokohama as "like hell." "Buildings falling everywhere, fire spreading, dead and dying on every hand, explosions and cries of horror and fear by the panic-stricken population. Destruction on land and destruction at sea; railroad trains destroyed, the whole city in flames." No tongue can describe such a scene. The above are only a few of the appalling facts.

Does this frightful calamity presage the second coming of Christ? There have been other great earthquakes and dire calamities down through the centuries and God's people have said that they betokened the imminent coming of Jesus. But He did not come. So that there are many who do not entertain any thought of the near approach of the return of Christ, and they see nothing in the Japanese earthquake to cause alarm—just one of the unfortunate natural events in the history of the world. But wait and carefully consider the following:

Rev. D. M. Pantton of England has recently written a booklet entitled, "Four Sore Judgments." This astonishing booklet throws light on the present situation and furnishes facts that all can substantiate. The world in general and the church in particular have not realized that,

The most destructive earthquake in the history of the world,

The greatest famine in the history of the world,

The greatest pestilence in the history of the world, and

The greatest war in the history of the world, have all occurred within less than ten years.

It is well now to mark the statement of Jesus as to the signs that should occur at the "beginning of the travail" that should precede His return to earth; "and then shall the end come." In His discourse on the Mount of Olives, as recorded in Matthew 24 and Luke 21, He predicted, "Nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes, and in divers places famine and pestilence."

Has there ever before, in the history of the world, been any such closely grouped combination of world-shaking catastrophes, scripturally prophesied, as we have seen in the past nine years?

We now quote from Rev. Pantton's booklet as furnished by the *Sunday School Times* a number of startling facts that every reader of the *HERALD of HOLINESS* ought to read carefully and prayerfully:

"For the whole world reveals that a moment is coming when by sickness, by starvation, by war, all on a huge scale, God will hold forth the red lamp, as indicating a danger-point past which intercession will be useless. Is that moment arriving? 'Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God' (Ezek. 14:14). It is doubtful if there has yet dawned on the Church of Christ any conception of what God has been doing in a decade unparalleled in the history of mankind.

"God's fourfold judgment opens with fam-

I NEED THY GUIDANCE

By E. A. GIVIN

*I need thy guidance, Lord, along the way,
I need thy power and wisdom every day,
Thy constant care, thy love and sympathy,
The cleansing blood that thou didst shed for me,*

*The cheer and comfort thou alone canst give,
As for Thy glory, Lord, I seek to live.*

*The path is steep and rough, and overhead
I hear the howling of the tempest dread,
Temptations subtle lurk on every side,
And deep and powerful is sin's dark tide;
But free from fear in thee I now abide,
And calmly in thy promises confide.*

*As hand in hand with thee I onward go,
My heart surmounts affliction, pain and woe;
For all I have and all I am are thine,
An all thou art and all thou hast are mine.
Thou art my life, my love, my peace, my joy,
And safe in thee no power can destroy
My hope of heaven, or menace or annoy.*

*An earthen vessel, frail and weak, am I
Ignored, despised, condemned by passers-by;
But he who in me has his dwelling-place,
Is altogether lovely, full of grace,
My Savior, master, brother, all in all,
Who hears my prayers, and answers every call.*

*And so I rest from self and cease from sin,
And let the Holy Spirit reign within,
While I rejoice to know all things are mine,
And that my blessed Lord doth so combine
Them all that they in his supreme design,
Work for my good, and help to make me shine.*

*ine. 'Son of man, when the land sinneth against me by trespassing grievously'—exceptional sin calling for exceptional judgment—'then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it . . . ' (Ezek. 14:13). Here is a summary from the *London Times* (Dec. 15, 1920) of the Chinese famine: 'The population now totally destitute in Chihli is 6,000,000; in Shantung, 2,500,000; in Honan, 3,500,000; in Shensi, 1,000,000; in Shansi, 500,000—a total of 13,500,000. How many of these actually perished will never be known.*

"The Russian famine, following half a year later, is said to be the greatest the world has ever seen. In January, 1919, a thousand people were dying of starvation daily in Petrograd alone (*London Times*, Jan. 15, 1922). We are watching one of the hugest phenomena of history—a spectacle' (says the *London Times*, Aug. 5, 1921) 'that is apocalyptic in its awful suggestion of collapse.' 'Never in the history of the world,' says the Archbishop of Canterbury, 'has a condition of things existed comparable to the ghastly death by famine of whole millions of men, women, and children.' Dr. Nansen says, 'The famine is beyond all doubt the most appalling that has ever happened in the recorded history of man.' *Something no less cataclysmic must have occurred in the spiritual world.*

"For we base our feet on the fact, obvious on the surface, that a famine is God-produced: the seed is in man's hand, the seasons are not. There is no question whatever that, however the situation has been aggravated by the breakdown of transport and Soviet confiscation of harvest seed, the famine is the direct hand of the Deity. For the Volga Valley, actually the most fertile land in Europe, and one of the richest agricultural districts in the world, suffered a drought in 1921 in which the rainfall was less than one-fifteenth of the normal. Sir Napier Shaw, professor of meteorology at the Royal College of Science, recently (*London Times*, Feb. 3, 1922) stated that whereas an annual rainfall of ten inches is the minimum for crops, our own British rainfall in 1921 came within a couple of inches of famine figures. It is a solemn fact, surcharged with awe, that we ourselves have come within an ace of famine. Behind all economic causes stands an economic Cause.

"Our Savior puts earthquakes as the second great judgment of God: 'There shall be famines . . . and earthquakes in divers places' (Matt. 24:7); 'and there shall be great earthquakes' (Luke 21:11). In December, 1920, an earthquake occurred in China which literally shook the globe. The principal shock fell on an area of 15,000 square miles, and vast landslides engulfed numbers that will never be known, wiping out whole villages and towns under falling hills. The official Chinese report, issued six months after, recorded (though probably with gross exaggeration) a million deaths; and even foreign computations, which put the number at at least two hundred thousand, rank this earthquake as the most destructive [up to then] in the history of the world.

"God's third judgment is war. 'If I bring a sword upon that land, and say, Sword, go through the land, so that I cut off from it man and beast . . . ' or, as the Savior puts it—'Kingdom shall rise against kingdom.' Ten years ago there were forty-one royal dynasties in the world: in seven short years twenty-four thrones . . . including the three greatest land empires in the world—had collapsed and vanished: today the sword has left only seventeen. It is a remarkable fulfillment of Ezekiel 21:26;

'Thus saith the Lord God; Remove the diadem, and take off the crown; exalt him that is low [democracy], and abase him that is high [autocracy]; I will overturn, overturn, overturn it; until he come whose right it is [to reign]; and I will give it him.'

"The casualties in the Great War, for England alone, were 3,266,000; and the total death-roll of Europe ran into ten millions, at a cost of \$250,000,000,000; and civilization so reeled and rocked as to threaten complete collapse.

"The last of God's four judgments is *pestilence*. Least observed and most mysterious of all, without warning and in the order of Scripture—that is, immediately after the Great War, fell one of the greatest epidemics of history. 'If I send *pestilence* into that land, and pour out my fury upon it in blood—a human hemorrhage—to cut off from it man and beast' (Ezek. 14:19).

"In 1918 the medical correspondent of the *London Times* (Dec. 18, 1918) said, 'Six million persons perished of influenza and pneumonia during the last twelve weeks. Business has been interfered with in every country of the world, and enormous losses in trade have been suffered. *This plague is five times more deadly than war; never since the Black Death has such a plague swept over the face of the world.*' It broke out mysteriously in ships two thousand miles from land, and no country in the world succeeded in eluding its grip. In South Africa it took a toll of human life greater than three wars had done; and in India, 4,933,133 deaths occurred within a few

months, whole villages were wiped out. The ultimate mortality reached six millions; and the total world mortality was not less than twelve millions."

NOW A FRESH CATAclysm OF JUDGMENT

And now since these "four sore judgments" fell, all within the years 1914-1922, a fresh cataclysm of earthquake, fire, and flood has stricken Japan, and the Year of Our Lord 1923 records a world-shaking judgment which can not by any possibility be attributed to any one but God himself. Let us give heed to Mr. Pantton's closing words:

"It is a mystery that the Church is not prostrate on its face before God, so acute is the crisis, and so awful and imminent the danger. If these are but preliminary travail-shudders—and they *can* be no more—what will be the birth-agonies?"

"It accentuates the tragedy (though it but confirms the prophetic page) that a section of the Church of Christ, of unknown magnitude, while these thunders are actually in its ear, begins to tread the world's infidel way. Dr. Peake's Commentary says, 'We have outgrown the view that storm, famine, pestilence, plagues, and droughts are used for the punishment of nations; as at the flood, in the plagues of Egypt, in the overthrow of Sodom and Gomorrah, in the destruction of Dathan and Abiram.'

"*The very consciousness of God is dying out of the faces of men. Not so have we learned Christ.* The earthquake tremors thrill and throb in the heart of him who is waiting for the King."

Fundamentalists

By EVANGELIST W. R. CAIN

FOR some time we have been hearing not a little concerning the "Fundamentals," and "Fundamentalism." There seems to have come a time when certain branches in many of the older denominations have separated themselves from the element among them known as being heterodox. The supposition is they (the Fundamentalists) are doctrinally correct and accordingly their representatives have been receiving general recognition and eulogy through the columns of the various church periodicals and even some of the holiness papers and consequently have been honored with a prominent place on holiness meeting programs and on holiness meeting platforms, until we find ourselves face to face with very perplexing problems. Good, well-meaning people—many of them genuinely sanctified souls—are asking, "Who are the Fundamentalists?" "Are they all right?" "Can we safely follow them (or mingle with them) shall we honor them?" "Do we run any risk by attending their meetings?" etc., etc. This writer attended one such meeting and listened closely to a few of their most distinguished speakers, and was brought to but one conclusion, viz., the most vital, also the most conspicuous of all the "Fundamental Bible doctrines," was not even mentioned. And what is that? The Bible rings clear with the dogmatic answer, namely, "Holiness, without which no man shall see the Lord." We mean by that, the negative as well as the positive side of entire sanctification; for, the word "holiness" is too general with too many interpretations to let it go without saying, it means both negative—that is, the eradication of the carnal mind—and the positive—that is, being filled with the Holy Ghost.

Then, after listening to those brainy speakers, we could but ponder over another thing, which is, briefly stated, does Satan especially care or object much to the notoriety pertaining to "Fundamentalists," with their "Fundamentalism," if the despised and bitterly contested cardinal doctrine of entire sanctification is kept in obscurity? (Something like those who teach and preach the pre-millennial coming of our Lord, but strenuously opposing the most essential thing which prepares for the great event—for nothing short of a sanctified heart will be ready to go when Christ comes.) It is no secret that but very few of the recently developed "Fundamentalists" stand for the second work of grace which exterminates sin from the heart. Yet, they are styled "Fundamentalists." The best rendering of that title (generally speaking), is "In part." Or, something like the bishop who is an expert in hurling epithets at the fiery baptism of the Holy Ghost, when asked if he was sanctified, replied, "In spots." And we thought, "FEW SPOTS." Another bishop—also a "Fundamentalist"—within the past two years, at a conference, advised against, or rather warned against, three doctrines; first, divine healing; second, entire sanctification as a second work of grace; third, the pre-millennial coming of Jesus Christ. (Yet, he is called a "Fundamentalist.") Such unsanctified sarcasm and sacrilegious slurs always cause holiness opposers to chuckle. Furthermore, we would ask, where is the offense of the cross? Verily, it has ceased. The Devil, carnally minded church members, preachers, and ecclesiastics are not slow in passing bouquets to those who claim to be "Fundamentalists," yet, taking issue with the snow white and crowning work of

grace which cost the blood and prayers of Jesus Christ. We venture the assertion that not less than ninety-five per cent of the so-called "Fundamentalists" belong to one or more secret societies, especially the idolatrous, Christless Masonic lodge, notwithstanding the combined fraternities constitute the greatest and most formidable rival of the Church of Jesus Christ. What a nauseating mixture and what a travesty on Bible "Fundamentalism." Many of the "union meeting" evangelists are also "Fundamentalists," yet, tied up with these same worldly fraternal orders, including the Ku Klux. Besides, when they have an opportune time, they take a whack at entire sanctification (done recently in Wichita, Kas.) Satan is succeeding, these days, in a phenomenal manner, in pulling the wool over the optics of multitudes. Again, how startling that so many of the officials, committeemen and members in general—of the organization known as "The Federation of Churches" are also "Fundamentalists," and at the same time are affiliated with all manner of anti-holiness movements, and under no circumstances would they permit a man of God who had had his Pentecost to conduct a meeting in their respective churches.

In conclusion, what should holiness individuals or organizations do? Shall they join affinity with the motley mixture? We unhesitatingly answer, not unless we expect to forfeit God's unction, glory, and power. We are to unite with nothing where it means either the indistinctness or the total loss of our spiritual identity. We appeal to every intelligent holiness individual, and to holiness organizations, beware of the modern mongrelized nondescript lest we, like Samson, lose our locks and become the laughingstock of those who are bent on compromise. Doubtless we should remember this one thing, that is, that the "narrow way" is unpopular and Jesus did not leave the remotest idea that it would ever get any wider, but rather narrower. Also, the company gets smaller, the nearer we get to our heavenly home. (Dr. Adam Clarke, also Mr. Wesley, in their comments on this very thing, say, *few*, from a comparative standpoint, get saved at all, a less number get sanctified wholly, and a still less number will have an abundant entrance through the pearly gates.) We feel like singing, "I'm going through," with more vigor than ever. Or, if preferred, the song entitled, "I feel like traveling on." Bless the Lord! And, we believe in Bible Fundamentalism, but not the mutilated sort.

WICHITA, KAS.

DAILY THOUGHTS FROM OLIVET COLLEGE BULLETIN BOARD

SUNDAY—"Thou shalt do prosperously and have good success."

MONDAY—"On every Christian experience God has written indelibly, 'Use it, or lose it.'"

TUESDAY—"To say that we believe God and then refuse to do what God says, is hypocrisy of the worst kind."

WEDNESDAY—"No virtue is safe that is not enthusiastic."

THURSDAY—"It is hardship and struggle that brings out what is in a man."

FRIDAY—"Taking things easy now will be bound to make you uneasy later on."

SATURDAY—"A half-starved man is in no condition to feed others."

IN PORTUGUESE EAST AFRICA

By REV. I. O. LEHRMAN

Victory through His atoning blood. I have just gotten home from our great Assembly. Surely we had a real blessed time with all the dear missionaries. You will have heard that we started the right way, namely, by having a day of fasting and prayer. Oh, how God did feed our hungry souls!

I was down into Portuguese East Africa with Brothers Schmelzenbach and Jenkins for a week, but as the transport and other conditions were not favorable the brethren did not feel clear to venture to go out with me to a very needy field where we have had a good work started for a number of years. God's smile has been most blessedly upon the untiring efforts there of Naboti Ubisi and his fully consecrated wife, who was saved and taught by her earnest, untiring, sanctified husband. He started this work in the "long grass" of heathendom, and inch by inch he cut right through the dense darkness and wonderfully penetrated right into the hearts of the heathen neighbors until he won out by faithful prayer.

He showed my dear wife and me the very spot in the long grass where he and his wife poured out their hearts to God in earnest, believing, secret prayer. This is soul-winning. He is a God-taught Swazi. His people left Swaziland many years ago and tramped to Portuguese East Africa.

I made my last trip to his home in an ox cart, about fifty miles, return trip. We arrived at his home after midnight, very tired but happy and blessed. Glory be to God! His is mission work. Here we can sing, "All for Jesus, All for Jesus," and get blessed.

Oh, what a change we found! Such a different atmosphere. The last time we were there another chief was reigning who greatly tormented our faithful preacher, but another chief has charge of that district now, and he attends our mission. We had very good meetings. We also inspected another chief's country where we called at his royal kraal and had a good reception from himself and people. He gave us full liberty to hold a gospel service. Praise the Lord for these openings. The work is moving on and on for God.

We are praying much for the success of the tour of all the Nazarene missions in Portuguese East Africa by our faithful Superintendent H. F. Schmelzenbach in company with Brother C. S. Jenkins that they may have many, many precious souls in that great mission field. Sister Marshall was with us for about one week.

This Saturday and Sunday we are having our great native quarterly meeting at the First Church of the Nazarene at City Deep. We are praying and believing God to make this one of our best meetings.

THINGS THAT ARE DIFFERENT

By MRS. ESTHER C. WINANS

THE other day, when out for a walk and a visit, there came the thought, "How much of all this is so utterly different from at home." And for the most of it I know why: an abominably corrupt religion.

Seeing it day after day one almost forgets how interested you readers of the HERALD OF HOLINESS would be in the queer sights and sounds that now hardly seem queer to one here any more. The houses, for instance: Rarely a window except in the roof, or in the front of the house upstairs. All the windows are protected with iron bars like jails—not to keep criminals in, but to keep them out, because there are so many roaming about scot-free—thieves, murderers and other criminals.

The streets: generally narrow and paved very unevenly with cobblestones or stones of all shapes and sizes. The roads are trails, sometimes narrow, sometimes wide. Here in the mountains they may be fairly level for short stretches, and in many places as steep as stairways. In some parts the trails look a good deal more like dry creek beds that would be mostly a series of cascades if water flowed in them—and the farmer, to save his field, will not scruple to turn surplus water into the road to cut a nice, deep, irregular ditch there instead of letting it dig up his little five-acre patch. Nobody cares about "industrial improvement." After spending more than they can afford out of their extreme poverty for drink to ruin body and soul, what is left for roads and schools?

MISSIONARY DEPARTMENT

The homes: all with their wide front doors open to the street—one result of which is the maximum of publicity and a family life little better than street life, or scarcely even separate. Sometimes you pass these homes when a dance and a big general drunk is on—and the vice that intermingles and follows is not to be described. The world is Satan's country at present, there is no doubt—especially this part of it. Lord Jesus, come quickly!

The animals: (except in the houses of the rich) live with the people! Dogs, cats, pigs, chickens, guinea pigs, ducks, turkeys—just as free to roam the rooms through as are the children—together with their small but numerous companions, the lice and fleas. Garlic and red pepper are so excessively used, that to eat and sleep away from mission quarters is like living in Egypt in Pharaoh's time.

The people: the older the more horrid, when in sin. That sounds nearly as terrible as it is. Do you love deceitful, vicious men and women who are often as ugly and as dirty outside as they are inside? But, do you think they can be gloriously saved? Oh, I do! I do! If Jesus died for them it shall be my passion to live for them for His sake—and die, too, if He sees best. "God commendeth his love to us in that while we were yet sinners Christ died for us." "He will beautify the meek with salvation." Oh, I have seen it. "Let the beauty of our God be upon us." My whole heart unites with His to commend that love, and longs that these Peruvian jewels that Jesus is seeking, choosing and making may with us see the King in all His beauty. Amen!

JERUSALEM NOTES

By REV. A. H. KAUFFMAN

Opposition to our work is slowly and steadily increasing on the part of the Gregorian church. All the refugees who attend our services are living in the free rooms of the Armenian convent, which is Gregorian. Their destitute condition makes it impossible for them to pay the exorbitant rents demanded in the city. They can scarcely manage to secure their daily bread. These poor people are threatened with expulsion from their rooms if they take part in our work.

Recently our Sunday school superintendent was asked to vacate the two rooms occupied by himself and his aged mother. No reason was given, but he is sure it is because of his active participation in our work. He said, "I am more determined than ever to stand by the work."

One man replied thus to the priest: "Your church is the house of God and their church is the house of God. I go to their church because I can understand better."

One woman, a Gregorian, answered the priest who reproved her for attending our services with these words: "If a Moslem were to stand up and preach about Jesus Christ, I would go to hear him if I wanted to do so."

Most of the Armenians, however, are intimidated by the fear of expulsion. Even those who have the courage to attend our services are afraid to seek the Lord openly. I am certain that a revival would be almost spontaneous if we could offer some assurance of help to these people in case they are expelled from their rooms.

This situation constitutes the greatest hindrance to our work at the present time. We earnestly ask you to pray that conviction may become so deep that these people will not hesitate for any reason whatever to seek the Lord for forgiveness of sins and purity of heart. Pray also that some way may be provided to meet the emergencies that are sure to arise.

For the month of June our average attendance in the Sunday afternoon services by actual count was 90.

We have been very fortunate this week in securing an extension of the room for our services. Our floor space now provides beautifully for the present needs of the work.

We are devoting thirty minutes, before the Sunday afternoon meeting, for the "news service," in which one of our young men gives a brief review of the important events of the preceding week. A fine interest is shown.

Are you making Sunday a special day of prayer for our work in Jerusalem? If not, why not begin at once?

BROWN PLACE NAMED

By MISS MAUDE CRETORS

The new station occupied by Miss Cole and Miss Cretors, which we have been designating as Brown's Place because it is there that Mr. Brown lives, the friend who has helped us much both there and at Sabi, is now called Etembent. These ladies, of course, still get their mail from Box 42, Sabi, Transvaal, Africa.

I am alone today. Miss Cole left early this morning for Sabi. She plans to return this evening. This has been a very hot, trying day. I have remained indoors most of the day. A part of three days this week I spent at the kraals, and reached a good number of people with the gospel. I can not help admiring some of these fine looking heathen fellows, and of course covet them for God. The people are drinking much beer at present. This gives me crowds to preach to. The men do not seem intoxicated, but it seems to make the women silly. Yesterday a fine fellow followed me a distance and seemed eager to talk to me. He said, "I know what you tell us is true, and that it means to give up our sins to be a Christian." One morning I did without breakfast and walked to the kraals early. The other two days I traveled horseback. I am not a very brave rider these days, and this is the first time I have been on this horse since he fell with me. He is gentle, but a great stumbler, so I do not feel safe. My arm is gaining all the time and is almost normal.

We have many problems which are perplexing these days. One night this week a woman came bringing her family of children to stay for the night. I knew she lived only a short distance away, so wished to know her reason for coming to us. She told me she and her husband had had a quarrel, and they were both angry, so she and the children were leaving him. We had prayer with them, and God was present. The next morning I asked her what she meant to do. She said her anger had cooled off and she was returning home. Our preacher boy, Daniel, and his wife and babies are with us now. Of course he is busy building huts in which to live.

The Lord is with us, blessing our work. Sunday was a great day. God was in our midst. When the altar call was given most of the people present came forward, and there was a good spirit of prayer. Two elderly men, headmen of kraals, were present. They did not come forward, but seemed interested.

I feel greatly encouraged for the work here. The Lord is real and precious to my soul. My heart cry is for souls!

A MISSIONARY DOG

WHEN the Bethel people came to Shanghai they were told that Arsenal Road near the barracks was the wildest part of Shanghai, that the soldiers would molest the nurses, etc.

But they felt that they had been guided in coming and therefore left secondary questions to God. Dr. Mary Stone and Miss Jennie Hughes had not been here long when they wished to begin evangelistic work among the soldiers but, as they were all women, they could not gain entrance to the barracks.

One day Miss Hughes was having a room cleaned where some boarding school pupils slept and found a torn New Testament. She gave the scraps of various kinds to the coolie to burn, but as he was preparing to light the fire, one of the prowling, semi-wild dogs that abound all over China, grabbed the Bible in his mouth and made off with it. The dog ran down the road, between the sentries at the gate, and into the courtyard of the barracks. Some soldiers who had nothing to do chased him to find out what he had in his mouth, when they captured the torn book, they sat down to read it. None of them had ever seen a Bible and they read all there was of it. The next Sunday when Dr. Stone was leading the morning service, what was her amazement to see two officers and a group of soldiers come into the church and sit down at the back. They had read the dog's Bible and have been coming ever since.—*Missionary Review of the World*.

THANKSGIVING DAY PROGRAM

"Oh, Give Thanks"

By REV. B. W. MILLER

FOR NOVEMBER 25TH

- I. WE ARE COMMANDED TO GIVE THANKS TO GOD. Psal. 50:14; Phil. 4:6.
- II. CHRIST SET AN EXAMPLE OF THANKSGIVING. Matt. 11:25; John 11:41.
- III. THE HEAVENLY HOST IS ENGAGED IN THANKSGIVING. Rev. 4:9,5.
- IV. THANKSGIVING SHOULD ALWAYS ACCOMPANY PRAISE. Heb. 13:15.
- V. WE SHOULD GIVE THANKS:
 1. In private worship. Dan. 6:10.
 2. In public worship. Psalm 35:18.
 3. For Christ's power and reign. Rev. 11:17.
 4. For deliverance from inbred sin. Rom. 7:23-25.
 5. For wisdom and might. Dan. 2:23.
 6. For the triumph of the gospel. 2 Cor. 2:14.
 7. For the conversion of others. Rom. 6:17.
 8. For the faith exhibited by others. Rom. 1:8.
 9. For the love exhibited by others. 2 Thess. 1:3.
 10. For the zeal of others. 2 Cor. 8:16.
 11. For the grace bestowed on others. 1 Cor. 1:4.
 12. For the nearness of God's presence. Psalm 75:1.
- VI. CHRISTIANS SHOULD:
 1. Habitually offer thanks. Dan. 6:10.
 2. Abound in the faith with thanksgiving. Col. 2:7.
 3. Magnify God with thanksgiving. Psal. 69:30.
- VII. SINNERS ARE AVERSE TO OFFERING THANKS. Romans 1:21.

Topics for Discussion:

1. The most ungrateful act of a life is to receive innumerable blessings and never stop to thank the One who is the Author of those blessings. How many are those that thus sin! Life and all its blessings are showered upon our pathways daily and never is the voice raised in thanksgiving and praise to God.
2. The most spiritual Christian, the one with the deepest and richest experience is he that is the most careful in offering his thanks and praise to God.
3. Our breath is in His hands; one word from Him and the engine of our vitality—the heart—stops; a beckon of His hand and multitudes are cut off in their youth time. How thankful ought we to be that He allows us to live, that we might longer glorify Him and serve the world.
4. Jesus thanked God. He thanked Him that His prayers were always heard. Submissively we ought to always let our thanks be heard. We are weak but He is mighty; we are frail but He is all powerful; we are with numbered days but He is eternal. Then why should we not go to Him with thanksgiving and praise and songs, blessing Him that He has thought us worthy of saving from lives of moral iniquity?
5. Every day should be a thanksgiving day with us. The day should be begun with praise to God for keeping us through the night. Each task of the day will be light if we thank Him for helping in the last one and praying for strength for the present one. Every battle should be entered into with thanksgiving unto God that He has counted us worthy of enduring temptation and fighting the fight of faith for Him. The days ought to be closed with thanksgiving to the great Preserver.
6. Our tasks will be easier; loads will be lighter; roads will be smoother; hills of life less steep; battles less hard pressed; the wiles of the Devil not so fierce; his arrows not so hot and sharp—if every task, every deed is entered into with praise to God.

Christ the Savior

By REV. B. W. MILLER

FOR DECEMBER 20

- I. ISAIAH PROPHESED OF THE COMING OF CHRIST. Isaiah 9:6.
- II. CHRIST IS THE MEDIATOR BETWEEN MAN AND GOD. 1 Tim. 2:1.
- III. CHRIST THE HIGH PRIEST:
 1. Appointed and called by God. Heb. 3:1, 2.
 2. He offered Himself a sacrifice. Heb. 9:14, 26.
 3. He obtained redemption for us. Heb. 9:2.
 4. He intercedes for us. Heb. 7:25.

Nazarene
Young People's Societies

IV. CHRIST THE PROPHET:

1. Anointed with the Holy Ghost. John 3:24.
2. Foretold the future. Luke 19:41, 44.
3. God commands us to hear Him. Acts 7:37.

V. CHRIST THE KING:

1. Foretold. Num. 24:17; Micah 5:2.
2. Sits on the throne of God. Rev. 3:21.
3. His kingdom not of this world. John 18:36.
4. Saints are the subjects of His kingdom. Col. 1:13.

VI. CHRIST THE SHEPHERD:

1. Foretold. Isa. 40:11.
2. He is the good shepherd. John 10:11, 14.
3. He is the great shepherd. Heb. 13:20.
4. He guides His sheep. John 10:9.
5. He feeds His sheep. John 10:9.
6. He laid down His life for His sheep. Acts 20:28.

VII. THE CHARACTER OF CHRIST:

1. Holy Luke 1:35.
2. Spotless. 1 Peter 1:19.
3. Lowly in heart. Matt. 11:29.
4. Long-suffering. 1 Tim. 1:16.

"For unto you is born this day . . . a Savior".

Topics for Discussion:

1. The greatest song of the ages was sung by the angels at the birth of the babe Jesus. Since His birth not only the angels but also the redeemed of earth have been singing His praise.
2. Every blessing of time, every good thing along life's pathway is the result of the coming of Jesus into the world. He is the source of spiritual light and power. (1) Without Him we would be in the darkness of ceremonialism, the same as in the days of Moses and the prophets. (2) We could not have our sins freely forgiven. We would be without the witness of the Holy Spirit to our hearts that we pleased God. (3) Prayer would not be in the name of Jesus and to Him.
3. Jesus made a complete sacrifice for our sins. He intercedes for us before the throne of God. He is the true prophet of the world. His messages are the standard for our lives. His words are our law. His commandments as expressed in and through the Bible are entirely binding upon us.
4. Jesus is the King of the ages. Every nation is under His sway. Allegiance is due Him both by nations and individuals. He is the King that should sit on the throne of our heart. He should be the only Commander of our souls.
5. Jesus, the babe born in Bethlehem, is the good Shepherd that cares for His sheep, the Christians. He cares for us as we go through the valley of the shadow of death. He cares when we are oppressed with burdens and overcome with trials. He cares when others forsake and sneer at us. He cares all the way along.

THE SOUTHERN CALIFORNIA DISTRICT
N. Y. P. S. CONVENTION

The young people composing the Southern California District held their seventh annual convention October 18 to 19, in the First Church of the Nazarene at Pasadena. Without doubt the one hundred and twenty delegates in attendance marked an epoch in the annals of the organization. None but words of commendation could be heard from the lips of the auditors in passing comments on what was considered by many as having been the best program they had ever listened to at a Young People's Convention.

Rev. B. W. Miller, the Y. P. S. District representative to the General Y. P. S. Convention, brought a most excellent report from the steps taken in perfecting a General N. Y. P. S. Professor L. A. Reed brought one of the most timely, pointed and practical papers to be heard, taking for his subject, "Ruts a Hindrance to Progress." A practice of the principles laid down in this paper would make any N. Y. P. S. a power in the church. His paper will appear in the columns of this paper.

Dr. C. H. Babcock, in speaking from the subject of "Future Leadership," pointed the young people to prayer, Christian character, to the practice of a

student, and cited them to biblical characters as well as to present day Christian leaders. Dr. C. B. Widmeyer spoke most deservedly, using for his subject Mission Study Classes in the Y. P. S. Rev. C. E. Cornell gave the young people some very practical advice when discussing the "Regular Revival and the Y. P. S." He interjected much timely, kind and fatherly counsel in warning the young people against the tendencies of the time in which we live.

Rev. R. P. (Bob) Shuler struck fire on the old Methodist blazing trail when he discussed "Our Faith Among the Breakers." He preached like a Nazarene on the front rank. Rev. U. E. Harding set the stakes well out, in his message on "Vision," and invited the young folks to pursue a right course in reaching the objective—lost mankind. Rev. D. S. Corlett and District Superintendent Rev. J. E. Bates added much to the program by their able contributions, as did all who had a part in the program.

FRED M. WEATHERFORD, Reporter.

PREACHER'S MEETING AND Y. P.
CONVENTION

The Washington-Philadelphia Preacher's Meeting and District Young People's Convention was held October 30th to November 2d, at Park Lane, Va. It is the unanimous opinion of all concerned that this was surely the best session ever held by these two bodies meeting in unison. Nearly all our churches on this District were represented and in many cases by both delegates to the Y. P. Convention and the pastor attending Preacher's Meeting.

The sessions of the Preacher's Meeting were truly blessed. There is a blessed spirit of fellowship existing among the preachers on the District and truly our gathering was as brethren beloved. There was much of interest to occupy our attention and at no session did time hang heavy on our hands. Papers on vital themes held our attention, and we feel that out of it all we have gotten something to carry away and furnish inspiration in days to come.

Reports showed that this District is moving on to certain victory. Campaigns have been held, entering new fields and opening doors for service that shall undoubtedly bring lasting results. Our people are stirred over Home Missions, and for this we rejoice and are determined to foster and encourage this spirit until this great District with over 11,000,000 souls shall realize that the Church of the Nazarene has come to stay. Our District Superintendent's stirring address on Home Missions was received enthusiastically and to a man we are committed to this sacred cause.

Among many good things done at this meeting was the arranging for the publishing of a bimonthly paper in the interest of Home Missions to furnish information and inspiration all over our District. This paper is to be known as *The Home Mission Bulletin*. Rev. J. T. Maybury, pastor of our church at Norfolk, was elected editor and also to the special position of "Home Mission Agitator." No man among us is better fitted for this job, and we expect to see results from this arrangement. The main idea is to build up the home base. Too often our people have had to worship in a rough tabernacle up a side street while they have drawn on their resources for outside issues to the exclusion of the possibility of development of the local work, and as a consequence we are weak where we should be strong. This is all wrong in the judgment of our brethren and we not only mean to enter new fields but to build up the old ones.

In the Young People's Convention, held at alternating periods with the Preacher's Meeting, there was also a splendid spirit of unity. The District has been organized four years and is growing beautifully. It is evident that we are building up a young people here that think for themselves, and the business sessions would do credit to any gathering. Reports from the various societies showed a splendid advance along all lines. One feature was the zoning of the District and placing a vice-president over each zone and arranging for special rallies in each zone. There is a contest on between these zones for a banner to be given to the zone having the highest number of credits at the next annual gathering. These credits are given upon the following points: attendance, leadership, finances, outside meetings (jail, host-cottage meetings), and membership. A page of the *Home Mission Bulletin* was given to the Home Mission and Evangelism Committee of the Y. P. S., and it is expected that through this medium we shall be able to promote a home missionary spirit among our young people.

The election of officers for the ensuing year resulted as follows: For the Preacher's Meeting, president, J. T. Maybury; secretary, W. G. Prouse; treasurer, C. W. Neilson. In the Y. P. S., president, W. D. Shelor; vice-presidents, B. H. Maybury and C. R.

Mateer; secretary, Maud Feigley; treasurer, C. W. Neilson.

The evening meetings were times of victory in evangelistic gatherings. The preachers who brought messages were: Revs. L. B. Williams, W. D. Shelor, D. E. Higgs, W. G. Prouse, and J. H. Parker. Special singing by the preacher's quartet and other sweet singers in Israel helped to make this a good place to be. Also music furnished by an orchestra made up

of delegates to the convention helped to give added swing to the whole affair.

Too much can not be said concerning the manner in which we were entertained. Pastor C. R. Mateer and his good people cared for us in a way we shall not forget. This was "old-time Virginia hospitality."

Next annual convention will be held at Darby, Pa., upon the special invitation of pastor and people.
J. H. PARKER, Reporter.

Uncle Buddie's Good Samaritan Chats

Dear Samaritans:

In these valleys and mountains are multiplied thousands of elk, deer, antelope and buffalo, and in some portions of the park there are a great many moose. Other places are great herds of beavers gnawing the trees down and building dams. To the tourist the wonder is that all of these very remarkable things could have been huddled together in one little piece of territory of about three thousand square miles but as we have already told you in our other letter, this is the wonderland of creation, and after spending a day and a night around the Yellowstone Lake we took up our beautiful trail down the Yellowstone River winding through beautiful valleys and narrow gorges cutting its way through the most beautiful mountainous country in the nation, hastening on to the Grand Canyon and to the great falls to just give the tourists a view of the wonders of creation. The Yellowstone River leaps hundreds of feet over the cliffs and tumbles and splashes over a number of great falls until it finally reaches a depth of the Grand Canyon some twelve hundred feet deep. I have seen the great Niagara Falls, the Grand Canyon of Arizona, the Columbia Highway of Oregon, the Submarine Sea Garden of the Catalina Islands of Southern California, but to stand on the banks of the Grand Canyon of Yellowstone Park and behold a great river leaping out of the clouds, it seems, and tumbling down over those walls of apparently a thousand different colors, is one sight that will never be forgotten.

I had read of the great eagles and the wonders that they perform, but beloved reader, they are there. They seem to have no consciousness of fear but it seemed that they are delighted in showing man their superiority over him, for some of them would rise from the very bottom of the canyon and in a few minutes rise to the tops of the cliffs and sail around over man's head and then take a dive and go straight to the bottom of the great canyon, and it would look like they were going to take a dip in the river and then turn their glittering eyes skyward and come clear back to the top and sail around and look down at us as good as to tell us, "I am doing what you can not do." From some points we could look down some two hundred feet below us and right on one spear point was the eagle's nest and we could see two young eagles in the nest and some unhatched eggs and the mother eagle would dive to the bottom of the canyon and then come back up and sail around the young eagles and light right on the verge of the cliff with her wings spread out over the young eagles. This was one interesting sight, but after spending a day around the great canyon and beautiful hotels, we filled our car with gas and started to drive to the top of Mt. Washburn.

Here we went up ten thousand and one hundred feet high. We were on the top of this mountain just before sundown. We could see miles and miles in every direction of the most beautiful valleys and snow-capped mountains and could look off and see the great Yellowstone River winding its way toward the canyon, and we could get a fair glimpse of the beautiful canyon. The vision from the top of Mt. Washburn is the most wonderful that I ever beheld. It was the first time I ever went to the top of a mountain ten thousand one hundred feet high and looked off at the rolling rivers, bubbling springs, green

meadows, and the mountain sides covered with a dark green fir and pine and above them the snow-capped mountains.

Now, beloved, this is surely the wonderland of God's beautiful creation. No man can describe it. The reader will have to go and see it and yet, it is so marvelous and wonderful that even a weak-minded man will undertake to tell his friends about what he has seen. This mountain range was built by the Lord. It was fashioned by His mighty hand. It has been under the gaze of His eye from the morning of creation until this good day.

After beholding the wonders from the top of Mt. Washburn, we made our way down the mountain going in the direction of the beautiful Roosevelt Camp and by the way of the great petrified tree beholding the wonderful beaver dams, making our way down to the great mammoth hot springs and here the tourist takes off his hat and stands in awe and wonder. I am not surprised that they call this place the Mammoth Hot Springs. The various colors in the sediment and minerals that come out of the ground here have built a great mountain and every color that the human mind can conceive of can be beheld in the boiling waters. At this wonderful place we spent Saturday night and stayed over Sunday. We felt that we were in God's great temple. There is one great peak that comes out that looks like a pulpit and it goes by that name. Other places look like great cathedrals and the rows of seats, one terrace rising above another until it looks like rows of seats and the colorings look like colored glass until it looks like colored windows in a great church.

At the Mammoth Hot Springs they keep a herd of buffalo for the tourists to see, those that have not time to go back into the mountains. Some ten miles out from the Mammoth Hot Springs there is a herd of tame buffalo of some three hundred. This is one of the side trips to be made. Back some twenty-five or thirty miles in the mountains there are just simply thousands of buffalo and elk that are not tame but in their wild state, that very seldom ever get close enough for a man to see unless he is on horseback.

Through some of the beautiful drives going in and out from the great Mammoth Hot Springs is one called the Golden Gate, and one the Silver Gate. The Golden Gate is a beautiful drive, it is cut off the side of a great mountain and cliffs hundreds and hundreds of feet hanging over your heads and five hundred feet straight beneath you is the rolling river. The government has spent thousands upon thousands of dollars to build that road on the walls of the great cliff, and here the rocks are almost golden color, hence, they called it the Golden Gate. This is one of the most beautiful driveways in the park. Possibly no one driveway has such thrills of wonder. But it is only a part of Yellowstone. I suppose this park would be incomplete without a driveway cut right off the side of a great cliff hundreds of feet above the great river and with hanging cliffs a thousand feet above your head. There is another beautiful driveway which is called the Silver Gate. From some cause here, probably it is the mineral from volcanoes and geysers in other ages, the rock is nearly the color of silver, hence, we have the Silver Gate.

(To be continued)

WESTERN OKLAHOMA ASSEMBLY

The Western Oklahoma District Assembly was a great Assembly, in spite of the fact that Oklahoma had just experienced one of the most damaging floods in its history. The roads leading to Bethany from all directions were very bad, and almost all the western and northwestern sections could not be reached by automobile or rail. The first day the attendance was small, but by the last day there were 160 members of the Assembly present, and a large number of visitors.

The first morning was devoted to prayer and testimony, the services being conducted by Rev. S. H. Owens, Superintendent of the Eastern Oklahoma District, followed by preaching by Rev. W. B. Walker, pastor at Enid.

The Assembly was called to order for business at two o'clock in the afternoon by Dr. Goodwin who gave us a splendid opening address in which he reviewed the work of the General Assembly. Dr. Goodwin's many talks from day to day were a source of much inspiration and encouragement to our hearts.

The reports of the pastors were listened to with eagerness and proved a great blessing to the Assembly.

The sermons by Revs. Walker, Parks, Tunnel, Goodwin, and Jernigan were powerful and food for our souls. They were backed up by power and unction of the Holy Ghost. The presence of the Lord was felt in every service and in every session of the Assembly, and He blessed His people in a wonderful way.

One of the pleasing features of the Assembly was the school rally, the address by President Bracken, the music by the school orchestra, and the report of the financial condition by the business manager, J. C. Henson. The school was shown to be so near out of debt that when Brother Goodwin started to make his address there was a spontaneous giving spirit came on the people and \$1,800 was subscribed which will put Bethany-Peniel College entirely out of debt, for which we do praise the Lord.

At the ordination services Sunday afternoon R. L. Martindale, L. H. Dickerson and C. H. Wiman were ordained. A love feast Sunday morning was also a time long to be remembered by all present. The saints broke bread and shouted in the good old-fashioned way, and the Lord poured out His blessings upon us.

As an appreciation for his services on the District, an offering was taken up to buy an automobile for the outgoing District Superintendent, Brother C. B. Jernigan, who has labored so faithfully in the District since the first church was organized here.

Rev. R. M. Parks, the newly elected District Superintendent, is a young man of ability and push, and we predict for him a prosperous year. Under his leadership the District will no doubt grow and flourish. He has the confidence and esteem of all the people of the District.

A. C. SMITH, Secretary.

THE HAMLIN DISTRICT ASSEMBLY

The Tenth Annual Session of the Hamlin District Assembly convened at Hamlin, Texas, October 24th to 28th. Rev. R. T. Williams General Superintendent, presided with grace, dignity, honor and great efficiency. The weather and almost impassable roads militated greatly against the Assembly, yet the attendance was large and full of inspiration and vision.

The various reports were received with joy and gladness. The numerical and financial gains gave occasion for much rejoicing and thanksgiving. There were ten new churches organized, several reorganized and almost all the others were greatly strengthened and enlarged during the year. The Assembly was crowned with power, glory and salvation. Such preaching as was done by Dr. Williams, Brother Phillips, Sister Bessie Williams, and Evangelist Hollenback, and Brother Wood. Many souls were saved and sanctified.

The local church and college received the Assembly with gladness, careful preparation, and genuine Christian consideration; and the entertainment was of the highest order, comfort, joy, and satisfaction. God bless the people of Hamlin.

There were several occasions of this Assembly that deserve special attention. Rev. Allie Irick was re-elected the District Superintendent to succeed himself. His report was a revelation of what the Lord is doing on the District. The whole District loves and appreciates his faithful and efficient services. Mrs. Irick was re-elected District Evangelist. Rev. W. B. Pinson of Abilene, Texas, was elected District Secretary-Treasurer.

The able and efficient work of Rev. Ray Boone, the retiring District Secretary-Treasurer, was highly satisfactory to all our people. God bless Brother Boone. The report of Rest Cottage was given by Rev. J. P. and Mrs. Minnie Roberts, superintendent and manager; at the conclusion of the report,

General Superintendent Williams asked for a love offering for Rest Cottage and over \$150 in cash and a considerable amount of jewelry, stock, and gifts, were given, in addition. Praise the Lord! The tides of spiritual power were running high at this juncture.

After the Committee on Education and the Central Nazarene College gave their report, Dr. Williams rose and spread the matter of the college before the Assembly, and the power of God came upon the whole congregation and such shouting, rejoicing, crying and blessing the God of heaven. The climax was reached when the needs of Central Nazarene College were presented. In a few moments over \$4,500 in cash was quickly and hilariously given and several hundred in good subscriptions to pay off the remaining indebtedness of the college. This makes a total of over \$11,000 raised on the Hamlin District this year, in cash, for Central Nazarene College. The whole machinery of this college and its administration was reorganized and placed on a good solid foundation. The entire debt will soon be wiped out, and our school placed before our three affiliating Districts, namely, Hamlin, San Antonio and New Mexico, with open doors, clean slate, inviting halls and dependable faculty, and deserving support from all our Nazarenes of this territory.

This Assembly was said by one and all to be the greatest in our history for power, harmony, deep spirituality, genuine progress and wide-awake aggressiveness.

The connectional interests were well cared for and no department of our local, District or general work suffered for lack of attention and support. This Assembly was divinely stamped with a depth of sacrifice, heroism and self-denial seldom witnessed in our day. It looked like our people could not give enough. All claims and causes were supported with enthusiastic and spontaneous giving. The Assembly gave Sister Williams, the devoted companion of our beloved General Superintendent Williams, a beautiful love offering.

All expenses of the Assembly were easily met. The city of Wichita Falls, Texas was voted as the Assembly city for next year. Almost all churches have been supplied with pastors for the new year. The echoes of the great General Assembly still ring, resound and reverberate up and down an over our District and through the Assemblies and throughout the world.

Our watchword and song is "Revivals, new churches, all apportionments paid and world-wide evangelization." Vision and task supply our forces.

REV. MRS. EMMA IRICK, Reporter.

MISSOURI DISTRICT

We have just closed a good meeting at Holcomb, Mo., at which place I was assisted by Rev. Grace Edwards of the Chicago Central District. God gave us a wonderful revival. There were seekers at the altar throughout the meeting. A good number prayed through, some to justification and others to sanctification.

Sunday was a great day of victory, three good services and dinner at the tabernacle, but one of the most interesting features of the day was the organization of the new church, which took place at three o'clock p. m., with thirteen members; all heads of families except one young lady, several men, and best of all they are all people of influence in the community. The charter is left open until next Sunday, Nov. 11th, as others are coming in at that time. There is to be deeded to the Church of the Nazarene the large tabernacle, which is all equipped, has piano, stoves, lights and seats. Will accommodate about five hundred people or more, and may be closed or open. We thank God for this new work and believe it will move on nicely under the care of our dear Brother Roach, pastor of the church at Malden.

Sister Edwards is now engaged in a meeting at Morehouse, with Brother L. Hibner, pastor. The saints are looking up and expecting great things of God. There are several other meetings in full sway on the District. Rev. A. L. Roach is now in a good meeting at Piedmont with Rev. T. W. Bennett, evangelist. Rev. A. C. Wood and wife, pastors at Dexter, are in a meeting assisted by Rev. John Duncan and wife. The church at Bernie has just closed a good meeting conducted by Sister Della Walker. I am visiting the churches this week and will begin a meeting at Maplewood church Sunday morning, the Lord willing. Please pray for these meetings.

While visiting our church at Townley, there was given to us a two-story building and a lot 100 x 150 feet, in a good location, plenty of lumber in this building to build a nice little bungalow church, except the siding. This was given to us by Mr. Ferguson, a merchant at Malden.

We are trusting for greater things down through the year, and praying that God will make it a year of victory for all of our dear people.

E. C. DEES, District Superintendent.

SUNDAY SCHOOL LESSON REFERENCE

December 9. THE OUTREACH OF THE EARLY CHURCH.

Lesson: Acts 8:1-15:35.

GOLDEN TEXT: Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8.

Devotional Reading: Psalm 96:1-8.

November 18. OUR LORD JESUS A MISSIONARY.

Lesson: Matt. 9:35-38; Mark 1:29-39; Luke 8:1-3; 10:1; John 3:16, 17.

GOLDEN TEXT: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

Devotional Reading: Psalm 40:1-10.

November 25. CHRISTIANS CALLED TO BE MISSIONARIES.

Lesson: John 17:18; Matt. 28:16-20; Acts 1:6-8.

GOLDEN TEXT: Go ye therefore and teach all nations. Matt. 28:19.

Devotional Reading: Isa. 52:7-12.

December 2. THE POWER OF THE EARLY CHURCH.

Lesson: Acts 2:1-8:1.

GOLDEN TEXT: Whosoever shall call on the name of the Lord shall be saved. Acts 2:21.

Devotional Reading: Joel 2:28-32.

EASTERN OKLAHOMA DISTRICT ASSEMBLY

The District Assembly of Eastern Oklahoma District is now church history, of which we are very proud. Dr. Goodwin presided in his usual tender, mellow way, endearing himself more and more to our hearts. The little city of Ada gave us a hearty welcome, and our pastor, R. E. McCain, of the Ada church, certainly knows how to entertain an Assembly. The entire District was well represented with a strong delegation, and we had quite a number of visitors from other Districts. The reports of pastors and evangelists showed a marked progress along the different channels of work in our beloved Zion. Very few changes were made in the pastorate, our pastors are a splendid set of sacrificing men and women who have the work on their hearts and feel that the longer they can remain with their churches the better. Our evangelists brought good reports of soul saving work. Bethany-Peniel College was well represented by Rev. J. C. Henson, President Bracken, Professor L. M. May, and the girls' quartet. Rest Cottage, Pilot Point, Texas, was represented by Miss Verdine Sallee. Our Orphanage work was reported by Brother Akin. The business sessions were full of interest and enthusiasm, not a discord from first to last, a good spirit of unity seemed to prevail over all. Rev. S. H. Owens was re-elected as District Superintendent on the first ballot and we are delighted to have him continue in this capacity. Sunday was a great day, we began in the morning with an old-fashioned love feast, which resulted in shouts of victory, then Dr. Goodwin brought the message at the 11 o'clock hour; this was a masterpiece indeed, his theme being "Love." A beautiful ordination service was held in the afternoon when a class of six were elected elders. The evening service was great, our newly elected District Superintendent brought the message and the Assembly closed amid shouts of praise and victory. As a District we are now facing a new year with its battles and burdens also victories; we expect to go in for victory along all lines, and come up to our next Assembly at Collinsville with a mighty conqueror's tread. We say on to the very gates of the enemy with the banner of our King unfurled, with this great message of full salvation.

GUSSIE MORRIS, Reporter.

THE NAZARENE TRACT SOCIETY

The recent General Assembly voted to conduct all colportage and tract work as a department of the Publishing House, and the Nazarene Tract Society and the Wayside Evangel will hereafter be conducted as a distinct department of our publishing interests.

A full line of full salvation tracts will be kept in stock and new tracts added from time to time. All communications should be addressed to Nazarene Tract Society, 2109 Troost Ave., Kansas City, Mo.

DISTRICT ASSEMBLY OF DALLAS DISTRICT

The Fifteenth Annual Assembly of the Dallas District closed Sunday night, October 21, at Lufkin, Texas. The delegation was not as large as had been in other years on account of heavy rains just preceding the opening of the Assembly; however, in many ways this was one of the best Assemblies we have ever had.

Dr. R. T. Williams presided with his usual ability. His wise counsel, spiritual ministry and Christ-like spirit were an inspiration to all, and lifted our vision for greater things in the coming year. The reports from the District Superintendent, pastors, evangelists, and churches showed a splendid work had been done along all departments of the church.

Several changes were made for another year. We were very sorry to lose from the office of District Superintendent Rev. P. L. Pierce, who for eight years has toiled and sacrificed for our District. His labors, together with those of his good wife, have contributed much to the success of this District. Rev. J. W. Bost was elected District Superintendent. We feel he is God's choice as well as ours. He has been for many years a successful pastor, and we are sure our work will grow and prosper under his leadership.

The most beautiful harmony and brotherly kindness prevailed throughout the Assembly. The local pastor, Rev. W. M. Nelson, and his committee left nothing undone to make the delegation and friends feel at home. The people of Lufkin opened their homes in such a friendly manner, that the entertainment seemed the easiest we have seen. We all came away feeling we would like to go to Lufkin again.

MRS. G. M. AKIN, Peniel, Texas.

NEW ENGLAND DISTRICT SUNDAY SCHOOL CONVENTION

The Annual Sunday School Convention of the New England District was held in the Everett, Mass. church on Oct. 31st, in connection with the Women's Missionary Convention which convened Nov. 1st. On Tuesday evening, Oct. 30th, a preliminary service was held in which both organizations were represented. At this service, the singing was conducted by Frank B. Smith, song evangelist, after which Evangelist J. B. McBride offered fervent prayer for God's blessings upon the assembled company. Rev. John Gould, pastor of the local church, extended a most cordial welcome to the delegates and visitors present, to which District Superintendent S. W. Beers, Rev. J. O. Nease, President of the Sunday School Association, and Sister Olive M. Gould, President of the Women's Missionary Society, responded. An appropriate duet was rendered by the Misses Wright and Witherell of the Lowell, Mass. church, from Africa, were the principal speakers of the evening. Our hearts were touched as they recounted some Rev. and Mrs. H. A. Shirley, returned missionaries of their experiences in that dark land. Service closed with benediction by Rev. W. E. Smith.

Our Sunday School Convention opened Wednesday morning with a devotional service in charge of Rev. E. T. French, who read a portion of the 37th Psalm with helpful comments. After a very precious season of prayer, Rev. O. J. Nease, president, brought several matters of business before the convention. Following this, a carefully written and instructive paper on "The Sunday School Library" was read by Miss Anna French, librarian of Eastern Nazarene College. An interesting discussion ensued which resulted in the election of Prof. R. W. Gardner, Sister Anna French, and Prof. Bertha Munro as a committee for selecting and recommending a list of books suitable for our Sunday school libraries.

Miss Edith Cove, of Lowell, Mass. church, was next on the program and presented an excellent paper on "The Importance of Missionary Training for Children." It was voted that this paper be published in *The Other Sheep*, and also that we recommend that Brother Anderson have it printed in tract form. Sisters Susan Shepard and Edith Cove were appointed a committee to attend to this matter.

At the afternoon session, Rev. W. E. Smith conducted devotional services, reading a selection from the 15th of John. A blessed season of prayer followed and during the singing of "My Savior's Love," the glory of the Lord fell upon the saints and all felt His presence indeed in the midst.

Chairman O. J. Nease delivered a strong and convincing address on "The Supreme Need of the Hour," which he characterized as consecration to our task as workers in the Sunday school.

Sister Louise Crockett, of the Everett, Mass. church, read an interesting paper on "Building Up the Attendance," in which she explained some methods for so doing. In closing, she suggested, however, that we do not get our eyes on the means and lose sight of the ideals. "We are not merely striving for numbers. Let us not touch any of the plans without first bringing them before the Lord."

The last number on the program was a most ex-

cellent and instructive paper by Prof. Harriet Goozee on "The Teaching Methods of Jesus."

The evening service was devoted to the interests of Missions with an address by Rev. H. A. Shirley. The District Executive Committee elected for the coming year is as follows: Rev. O. J. Nease, president; Prof. R. W. Gardner, vice-president; Rev. Annie S. Allen, secretary; E. R. Blaisdell, treasurer; Prof. Bertha Munro, superintendent teacher training.

We believe that this convention quickened our interest in Sunday school work and trust that some of the good things contained in the various papers may be used to the advancement of the work in our local Sunday schools.

ANNIE S. ALLEN, Secretary of Dist. Ex. Committee.

Among the Churches

CHATTANOOGA, TENN.

—We have just closed a revival at Chattanooga, Tenn., with our beloved pastor, Rev. W. M. Tidwell, resulting in about a hundred professions and several additions to the church. This is possibly the most remarkable church we have ever seen, few are like it in our connection. A hive of bees is no better organized than this church. With every person at his place they go for souls like men go for dollars. Remarkable, in that it is a church of prayer, prayer everywhere—in the back yard, pastor's study, auditorium, and all before the services, prayer circle Monday night and prayermeeting through the week days in the homes. Remarkable, in that they have the confidence of the city, many wealthy business men attended the services and their testimony was "We like to come here; God is here." Remarkable, in their loyalty to their pastor. Brother Tidwell has been there since the beginning, about sixteen years, and his people rather hear him preach than any one. Remarkable, in their crowds and getting people to God. We possibly turned away from four to five hundred people on Sunday night and I was told that from seventy-five to two hundred were turned away every Sunday night in the year unless it was in a downpour of rain. I was also told that there had not been but two Sundays in twelve years but that from one to fifteen people prayed through and found God. They have one-half the money for a new building that they plan to build in the early spring with a seating capacity for about fifteen hundred. What is the secret of the work? After a careful study I came to the conclusion that it was in the following: God, leadership, and a people with a mind to work. If you ever visit Chattanooga don't fail to visit the First Church of the Nazarene.—H. H. Wise.

BETHANY, OKLA.

—The church here is moving forward in the work of the Lord. Our new pastor, Rev. A. L. Parrot, is a real pastor. He is pushing all departments of the church. The church has adopted the financial plan of tithes and offerings brought weekly into the storehouse instead of the method of drives and public offerings. The regular services are well attended and are a blessing to the people. The presence of the Lord is in every service. Last Sunday was a good day, in the morning a large company united with the church and in the evening nine came forward for prayer and seven prayed through to victory. Beth-

any church has just had the privilege of entertaining the Western Oklahoma District Assembly, held by Dr. Goodwin. The Assembly was a season of blessing from the Lord. The good messages and the spirit of harmony which prevailed were an inspiration to all who attended. Another season of great inspiration and instruction was the visit of Rev. C. J. Kinne. His lectures illustrated by lantern slide pictures of China give one a new view of our missionary work. The school at Bethany is moving along well. The Lord is blessing in that department of the work. We do praise the Lord for His blessings.—Reporter.

OMAHA, NEB.

—Evangelists A. F. and Leonora Balsmeier are holding a real revival in Omaha at the Church of the Nazarene, of which Rev. H. M. Chambers, is pastor. The house has been filled and souls at the altar at nearly every service. The attention of the entire city is being called to the meeting. The three daily papers are giving much publicity to the meetings and publishing the pictures of the evangelists with front page headline articles. Many of the good men and holiness people of the city who have not as yet chosen to identify themselves with the work are lending moral support and prayer to the effort because of the profound respect and admiration for our pastor, Rev. Chambers. Because of the rising tide of interest in the revival and the increasing attendance the meetings will continue indefinitely. We have a large church building which we are renting. We have only seventeen members but the auditorium has been well filled at least three evenings a week with brimming red-hot interest.—Dr. W. W. Ward, Steward.

NEWTON, KANSAS

—We just closed a good revival here with Rev. B. F. Neely and Professor Kenneth and Eunice Wells as workers. They are faithful, spiritual and untiring in their labors for God and souls. This was Brother Neely's second meeting with us and it was Brother and Sister Wells' third meeting. There were forty-nine different people at the altar as seekers and practically all of them prayed through to definite victory. I think about twenty were at the altar who had not been at our altar previous to this meeting. A goodly number were bright, clear, and beautiful cases of definite regeneration or sanctification. One young man was gloriously converted who had not been in a church for five years. He was also delivered from the cigarette habit. Several will join the church as a result of this meeting. On with the revival.—A. L. Hipple, Pastor.

NEWCASTLE, IND.

—We have just closed a revival in the church here with George and Effie Moore as evangelists. God blessed every message which was preached with power. Brother and Sister Moore both sing and preach. This revival was of the old-fashioned type, where they prayed through both night and day. There were one hundred and ninety seekers, the most of them prayed through. Thirty-five have joined the church and more to come in next Sunday. Waves of glory swept over the audience until the preacher could not preach. The church was crowded almost every night. On Sunday crowds stood around the walls of the big new church, and many were turned away. Our Sunday school has increased until over three hundred are in attendance. There are in the Young People's Society about seventy and God is blessing them. The spiritual tide of the church is running high. This is a great field, with many here who have never been saved. Pray for us. God is blessing our finances, paid the evangelists well, and Mrs. Moore took up an offering for the pastor and the church gave enough to buy him a new auto. Our members are tithers, bringing all their tithes into the storehouse, the local church. This is a people with a great vision, who carry a burden for the lost and are looking for the greatest year the church has ever had.—T. E. Robinson, Reporter.

CHICAGO HEIGHTS, ILL.

—On Sunday, November 4th we closed a three weeks' meeting with Brother M. F. Lienard as our evangelist. Brother Lienard knows how to present the truth and to make it effective. While we did not see as many new folks at the altar as we would like to have seen, yet we had a few seekers who had never sought at our altars before, besides the church was greatly strengthened. On October 16th we had our dear Brother Bud Robinson and our District Superintendent, Rev. E. O. Chalfant, and T. W. Willingham of Danville, Ill. in the interest of Olivet College. This service was a great success, after all available room was taken the windows were lowered and the crowds stood on the outside listening at the windows and we found our folks ready and anxious to give to help put Olivet on the map. We raised \$227 for Olivet and gave Brother Robinson a love offering of \$21 and twenty-four subscriptions

for the HERALD of HOLINESS, for which we give God all the glory. We have some of the very best folks here to be found anywhere, we believe; since these meetings they have gotten a new vision. We were also favored by having with us Sister Grace Lampton as our pianist and singer. We are going in for great things for the future.—C. A. Condon, Pastor.

HENRYETTA, OKLA.

—We have had a wonderful service the first Sunday after our District Assembly in our church at this place. Brother Harmon, our new pastor from Arkansas, brought us a wonderful message on prayer. The night service was also great. Every one is highly pleased with our pastor. Another great feature of the day was the visiting of Father and Mother Tetrick in our midst. Mother Tetrick gave a message at the three o'clock service which was very timely and inspiring to all. She is sent out by the District to visit the various churches and address them on deaconess work. Her lectures to mothers and young people are wonderful. Any one desiring their services will make no mistake in calling them. Any church will be helped and strengthened by their godly advice, counsel and lectures. They have been known for years in our movement and have had over thirty years of experience.—Ethel Haun, Reporter.

HAVANA, ILL.

—On September 25th we began having cottage prayermeetings, with a good attendance and interest, there being from thirty to forty in attendance. Our revival began October 14th with Rev. W. R. Gilley of Olivet, as evangelist and the messages were truly inspired by the Holy Ghost and were owned and blessed of God. The first week the rain kept many away but those who came were hungry for the truth. Rev. Bud Robinson and Rev. E. O. Chalfant were with us for October 22d. Uncle Buddie preached to 225 eager listeners. The remaining days of our services we had an increase in attendance, a number sought God for either regeneration or sanctification and were happy finders. The last Thursday evening we had prayermeeting until a late hour, when the saints struck fire and the glory came down and shouting rang through the tabernacle; then an officer was notified, he came and looked on the scene but said nothing. The report was circulated over town of the arrest of the evangelist and pastor. Thank God for the privilege of suffering shame for Jesus' sake. The Devil is stirred and we expect to keep him on the run. The closing Sunday was a great day, never to be forgotten by those present. While the Hendricks sisters were singing, "Every Bridge Is Burned Behind Me," Brother Gilley got blessed and shouted, laughed and cried until heaven seemed very near, and the saints took up the chorus praising God. The Sunday morning following the revival was a high day in Zion. The children of God just took the place and the preacher did not get to preach at all, one soul prayed through to victory. We are beginning our cottage prayermeetings and a number of homes are open. There were twelve new subscriptions to the HERALD of HOLINESS were taken. Will the HERALD readers pray for us, this is a new field.—Rev. Wm. Beever, Pastor.

JEFFERSONVILLE, IND.

—We are marching on to certain victory, praise the Lord. We have bought a nice \$3,200 church and got it for \$2,600 cash, and are now putting on a campaign for finances to meet our debt. Pray for us in this campaign. Our Sunday school is increasing right along and our church is growing; souls are praying through, and three united with the church last Sunday. Our cottage prayermeetings are reach-

Just Off the Press The Christmas Catalog

Our Christmas Catalog was mailed with the Herald of Holiness of November 14th. If your copy has failed to be delivered, please notify us by post card at once, as we want every reader of the Herald of Holiness to receive this special catalog. It contains a nice assortment of books, Bibles, scripture mottoes, post cards, Christmas cards and folders, etc., etc. Make your selection of Christmas gifts from this catalog. If you have Christian friends who are likely to be interested in books, Bibles, mottoes and other goods of that nature, which make worth-while Christmas gifts, send us their names and addresses and we will gladly mail each one a copy of the catalog. Your co-operation in this way will be greatly appreciated.

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ing many and souls are being saved, sanctified and reclaimed and God's name glorified. We all love the good plain way our pastor preaches, and we are encouraged to look up and press on. We have never seen the time when we felt we were really on the map as now. Brother and Sister Mount are real city evangelists and are working hard for the Master and our entire church are glad the Lord sent them to us.—Matilda Minor, Reporter.

QUANAH, TEXAS

—Another Assembly year has come and gone. We have had many battles to fight and problems to solve but we are pressing on, have seen several saved during the year for which we praise God. Our outgoing pastor, Rev. W. H. Lynn, is indeed a real pastor, he surely knows how to suffer with his people. We can recommend him to any church as a good pastor, he surely knows how to suffer with his people, where God's call may lead. He will be a blessing to any church. We ask the prayers of the readers for our work here another year. Brother Joe Emmert is our pastor for this year and we are expecting this to be a real good year with us. We are expecting the Lord to do wonderful things for us.—Mrs. B. W. Caldwell, Secretary.

MEXICO, MO.

—Just a little report to let you know that the Nazarenes here are still wide awake. We prayed that God would make this our best year and I believe He is doing it, glory to His name! We are still going on with our missionary Sunday in Sabbath school. Last Sunday, November 5th, we more than doubled the amount as some of us had prayed. We are still having some repair work done on our church building. Our God is blessing us in every way. Sunday morning we had the sacrament and God's holy presence was as near and sweet, if not more so, than we ever felt it. That afternoon we went to pray with a sick man who has ten children, none of whom know anything about holiness. We prayed and sang several good old hymns and all of us got blessed. The man got saved and I believe some of looking forward to a sweeping revival in the near his children will come to God on account of it. Anyway we are praying to that end. We are clinging close to God for we know that He "alone can save." Pray mightily for us.—Mrs. Ralph Hutcherson, Reporter.

TEGARDEN, OKLA., CORA CHURCH

—The little church of Cora is still on the upgrade. While our financial condition is somewhat slow yet God is supplying our every need, praise His precious name. We have a faithful few who are standing by the work and the Lord is blessing us. Souls are getting saved in the Sunday services. We are determined by God's grace to press onward, are praying and expecting the Lord to do wonderful things for us.—future. Pray for us.—Rev. Ted McWilliams, Pastor.

BILLINGS, MONT., FIRST CHURCH

—In the good providence of God and without any special planning or arranging on the part of the pastor or church, the Lord sent Mrs. Edith White-

sides to us October 28th in special services. From the very beginning of the meeting the Lord in a very marked and special way laid the interests of His work here in Billings on her heart, and nearly all her messages were on the subject of prevailing prayer and faith in a mighty God. Those of us who heard these wonderful messages from this woman of God and handmaid of the Lord, can never be the same again if we are true to the enlarged vision of the nature and character of God, the nature and character of man, and the crying need of a lost and ruined world, that has come to us through her most faithful preaching. Our dearly beloved Superintendent, Rev. W. G. Bennett, was with us through the entire meeting, and with us carried a heavy burden for the unsaved and unsanctified, as did others also. Nor was the heart cries, weeping and fasting of the Lord's people overlooked by the great Head of the Church, for He rewarded us by giving us several souls in the fountain of cleansing, and bringing a new touch of divine life and glory to the entire church. Two individuals gave up their lodge, and united with us on the last Sabbath evening. A choice young man, president of the District Y. P. S., who feels the call of God on him to preach the gospel, has gone with Sister Whitesides to attend the school at Nampa, Idaho. We will continue the good work by holding three prayermeetings a week, beside the Sabbath services. Our next battle, D. V., begins Dec. 30th with Brother J. B. Chapman as evangelist, and Sister Williamson as song leader. We crave an interest in your paryers.—J. A. Kring, Pastor.

ELWOOD, IND.

—We are still on the earth and in the battle at this place. Just closing a four weeks' meeting. The pull was pretty hard and the crowds smaller than usual but the Lord gave us some souls and a few additions. We had arranged with our Anderson pastor, Brother Albea, to do the preaching and Mrs. Ethel Hannah to have charge of the music, but Brother Albea took sick and was unable to come and Mrs. Hannah was called away on account of sickness ere the meeting was begun; but the Lord stayed on the throne and we called Miss Edith Dearmin from Greenwood, Indiana, a talented and fire baptized young lady who has lately come among us to take charge of the singing. She prayed by the hour, shouted all over the church at times, and sang the glory down. We are looking up and trusting God for greater things in the future. Pray for us.—L. O. Green, Pastor.

DOIDGE CITY, KANSAS

—After serving the church for five years at Clearwater we accepted the call to pastor the church at Dodge City. When we left Clearwater we felt that we were leaving some of the very cream of the earth. They certainly know how to encourage and stand by their pastor. We predict for them a great year under the leadership of their new pastor, Rev. J. G. Demoret. Upon our arrival in this place we were kindly received by the church and made to feel right at home. This is a good field in which to do some real work for God and the church. We are asking the Lord to give us the hearts of the people and souls for His kingdom and we believe He is going to give us the desire of our hearts. We have just closed a two weeks' revival meeting in the church with Rev. B. F. Neely as evangelist. We had a real good meeting considering the amount of bad weather we had. It rained almost every day during the meeting. This of course hindered the attendance and we did not see the results which we had anticipated. However, a number of souls found help in the meeting and were either converted or sanctified wholly. The church was strengthened and built up spiritually. We are asking the Lord to give us a constant spirit of revival in the church. A Women's Missionary Society has recently been organized in the church and they are beginning to do some real work for God and missions. We are believing God for a great year.—W. F. Kiemel, Pastor.

WEST TULSA, OKLA.

—We have been in Tulsa only two months but the Lord has given victory; we have not had a dry service since we came, souls have been praying through and the crowds are coming. We have just organized a Young People's Society with over thirty members, we have some of the finest Christian young folks here I have ever seen. We have also just organized a Women's Missionary Society with fourteen good live members and truly they have a mind to work. Finances are coming easy, the bills are all met as they come due; we have one of the best paying or giving bunches of folks I ever saw; they know how to do things for the Lord. We also have one of the best deaconesses in the movement; she is always at her post of duty and a wonderful help to the pastor. We have taken in ten new members since coming and more are looking our way that will soon be on the Nazarene string. Rev. Lum Jones and Roscoe

Carrell have just recently held us a good meeting and a number of souls were saved or sanctified and the church wonderfully blessed. These two men are real live wires.—J. H. Kring, Pastor.

PIEDMONT, MO.

—Our revival closed Sunday night the 11th, with victory. Brother Barnett, our evangelist, did some fine preaching and we are delighted to recommend him to any church needing an evangelist who will reach the hearts of the people and win them for Jesus. Last Sunday was a great day, the message was full of unction and power and three were gloriously sanctified and the saints rejoiced, some shouted, some laughed and some wept. The battle has been hard but our God is able, and He has given us the victory. Fourteen prayed through to definite victory, either for pardon or purity, and we received six good members into the church and others are coming in later. Well, praise the Lord; we are going over the top in Piedmont. Folks are looking our way and God is stamping His seal on the work that is being done. Our Sunday school and Y. P. S. are growing; we have some fine young people, the very salt of the earth. They will pray and testify anywhere and any time. We are trusting God to lead us on to greater things. He has been with us in every way. The finances came easy; we paid our evangelist \$95. The end is not yet. Pray for us.—A. L. Roach, Pastor.

HUTCHINSON, KANSAS

—Dr. Goodwin met a number of preachers of the District here October 31 to November 1. His great messages were encouraging and helpful to all, and especially the plan for financing the church. The church board of the First Church unanimously voted to tithe and that all the tithes should go through the channels of the church. We believe if every Nazarene would tithe and put it directly into the church, the financial difficulty would be solved. We are glad to report the progress made by the school. God is sure to honor His work if we do our part. The board has elected F. E. Lang as business manager of the school. He is a sane, sound, successful business man, a loyal Nazarene. He is president of one of the leading banks in Sylvia, Kansas. God has something in store for us on the Kansas and Nebraska Districts, regarding the school. Each one can pray. God still answers prayers.—Emerson S. Pickens, Reporter.

SPRINGBORO, PA.

—Our revival closed Sunday night, October 28th, with the altar lined with ardent seekers and some happy finders. We had about fifty seekers in all. Five new members were added to the church and we believe there are others looking our way. A very friendly, neighborly spirit was manifested by members of other churches and together the saints prayed, sang and praised God and were quickened and built up in the most holy faith. An unusual interest was manifested throughout the meeting. One lady seventy-nine years of age was saved. One lady preacher of the M. E. Church was sanctified. A Baptist brother's

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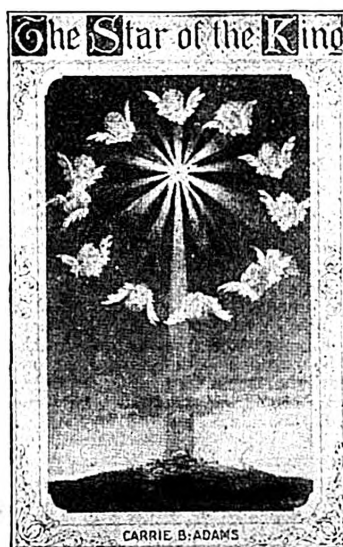
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call to the ministry was renewed. On the last Sabbath morning we observed an old-fashioned love feast and communion service. God marvelously blessed. Rev. J. D. Tompkins, of Newell, W. Va., was our evangelist. He was at his best for God and preached soul-stirring messages with no uncertain sound and the unction of the Holy Ghost was upon him from start to finish. He is truly a man of God and knows how to pull the fire down from heaven. Brother Tompkins was remembered with a liberal offering and also a large donation of canned fruit, apples and potatoes, etc. Any church desiring the services of a Holy Ghost filled man an evangelist who leaves the church and its pastor in far better shape than he found them, will find just such a man in Rev. J. D. Tompkins. The congregation gave a rising vote or appreciation for Brother Tompkins' services and also extended an invitation for his return at a future date. Praise God for victory through the blood. We are pressing on, continually holding up the blood-stained banner of King Emmanuel.—C. J. Reiff, Pastor.

Do you wish to be great? Then begin by being little. Do you desire to construct a vast and lofty fabric? Think first about the foundation of humility. The higher your structure is to be, the deeper must be its foundation. Modest humility is beauty's crown.—ST. AUGUSTINE.

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Gleanings From the Field

ADA, OKLA.

We are now in the Rio Grande Valley of South Texas, where the oranges, lemons, grape fruit and flowers grow in abundance, and not a Nazarene church in three hundred miles of this place, but if you will pray for us and the Lord will help us we will plant one here before we leave this valley. I love the pioneer work and truly I think I fit in there better than anywhere else. There are at least thirty or more towns in this valley in which we should have a Church of the Nazarene, and I would love to do the job if I could.—F. R. Morgan.

BOWLING GREEN, KY.

As it has been some time since we sent in our report we feel like letting you know that we are still in the fight against sin. We held a tent meeting at Allegre, where fifty-three claimed the victory. From there we went to Elkton, where we preached to hundreds of people. Quite a number claimed victory at this place and there are great prospects at both of these places for a Church of the Nazarene. We are now at Bowling Green, Kentucky, in the second week of our meeting, and about fifty have claimed the victory already. It sure would do you good to see these Kentucky folks throw away their snuff, and tobacco, and cleaning up for God. One lady came to the altar last night an invalid and God instantly healed her. She sprang to her feet, gave God the glory and this morning she has dismissed all her help and is doing her own work. Surely the days of miracles are not over. Bowling Green is a town of about sixteen thousand and we see no reason why we can not put on a great work here for God. Large crowds are coming every night to the tent. We have two good stoves in the tent and it is nicely arranged. We see fine prospects here for a Church of the Nazarene. When we first came to this town about two weeks ago a perfect stranger to all, with no help behind us but heaven, we pitched our tent and went to work. Some brought stoves and others coal and wood and saw dust and others brought benches and lumber. Others brought groceries and piled them up on the rostrum until they have supplied us sufficiently to go ahead in this great campaign. Surely God is on our side at this place. Don't forget to pray for us and our work.—E. R. and R. H. Farris and wives.

PLATTSBURG, N. Y.

The last day of the Trenton, N. J. meeting was a wonderful day of victory and success for the young Church of the Nazarene in the city. The congregations all day were the largest ever seen in the history of the church. Many were blessed and helped and settled down in their Christian experience. Rev. G. W. Prouse, the live young pastor, has got the vision of the needs and possibilities of the Church of the Nazarene in Trenton. This is also true of the membership, a very devoted people, that gladdens the heart of an evangelist to be associated with them. We opened the campaign here in Plattsburg, N. Y. the first Sunday in November. We have a very neat church building here, which is largely due to the efforts of dear Brother E. E. Angell. It was a great pleasure for me to meet a fine class of holiness people in this city, with whom I could enter into full fellowship and work together for the salvation of precious souls. Of course our Nazarenes are the same the world over. Rev. Augusta B. Visscher is in charge of the work here and is pushing the work on to sure victory. With her husband they make a fine team for aggressive work. The first Sunday the church got a burden for some of the hardest cases in the city, and Monday night one of the men for whom they were praying came to the service and gave himself up to God. This was a wonderful victory for our church in this city, for it was a direct answer to prayer. I am to be here over Sunday, November 18th, then I go to Laurel, Del. If any of our pastors need a campaign of old-time religion during the winter months, write for a date.—J. A. Ward, 448 E. 26th St., Brooklyn, N. Y.

MALDEN, MASS.

We closed our campaign in the above church October 28th with three great services. Malden is the second largest church numerically on the New England District; Rev. Orval J. Nease is the good pastor. He is a wide-awake young man, wise and energetic, and has been with the church for several years. He is doing a splendid work for the Master. Brother Frank C. Smith of Portland, Me., was the leader of song, and perfect harmony prevailed. Brother Smith is a very pleasant and congenial fellow to labor with. The crowds grew from the first week, and became

quite large before the close. The results were good; we had a continuous ingathering of souls, and in some services it was like a campmeeting. The good choir and orchestra rendered fine service. The Malden church is blessed with a large number of young people. Miss Gladys Beers is their good pianist. Brother Beers, the District Superintendent, was with us two or three nights. Surrounding Nazarene churches helped out with their presence and prayers. Pastors French, John Gould, Lanpher, W. E. Smith, Glenn Gould, Domina, and others were with us as their work would allow, and gave us a boost. We also had a number of the students of our college at Wollaston with us, and we held one profitable service in the college. Prof. Floyd Nease, acting president, and Brother Angell the dean, with their efficient faculty, are doing a good work. Pray for them. In all we look upon the Malden meeting as great success for holiness and the church. The pastor has a good class of members to take in. God bless the Malden saints.—J. B. McBride, Pasadena, Calif.

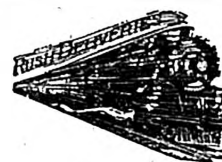
IN ILLINOIS AND MINNESOTA

By the Lord's good providence it has been the writer's privilege to spend a little time in the field among the churches, and it has given us a new vision of our opportunities and responsibilities, and it has greatly strengthened the confidence we already had in our great movement and its churches.

We spent seven days with Brother Milby at First Church, Decatur, Ill. God has given Brother Milby a wonderful work in Decatur. We delivered lectures on the Revelation each afternoon and Brother I. G. Martin, who was with us, preached every evening with the old-time unction and power. Seventy-five seekers sought at the altar of prayer during the seven days and we have rarely seen such agonizing praying through. Thirty persons united with the church on Sunday, the last day.

On Sunday afternoon—the last day—we preached on the second coming of our Lord; dear Brother Agnew was present sitting on the platform and if ever the Lord helped a poor preacher to preach, through the presence of another of His saints, He helped us through that dear man who with his shining face, ripeness for heaven, shouted his amens from time to time. We had a great meeting and we will never forget Brother and Sister Milby, their blessed band of saints, and dear Brother Martin who stood with us and preached with such unction and power.

Our next trip was to Minneapolis, Minn., Rev. Wordsworth pastor. We prevailed on our own pastor



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Rev. W. G. Schurman, to accompany us. Brother Wordsworth has made a record in Minneapolis, starting the church new as he did. He has a nice church building and a fine class of Christian people who are as solid as a rock in their established Christian lives and in the doctrines of our church.

We lectured on the Revelation each afternoon and Brother Schurman preached each evening but one. God blessed the afternoon lectures to both preachers and people and Brother Schurman—always a great preacher—rose to his full height and preached as rugged gospel as we have ever listened to, and did it in the full demonstration of the Spirit and of power.

We began on Monday, and on Friday evening there was a good substantial break. Sunday—the last day—was a day never to be forgotten; four services at the church and two at Brother Dooley's mission with full altars at the church and seekers at each service at the mission.

We have just returned from Cartersville, Ill., Sister Edna Wells Hoke and Brother Hoke pastors. Never have we met a little band of Christians who impressed us more genuinely than the saints at Cartersville. Sister Hoke is held in the greatest love and esteem by her people and they lean on Brother Hoke like on a father, and not only so all over the city bankers, business men of all kinds, lawyers, doctors, and professional men seem to have the greatest of respect for our sister and her work.

Sister Stella Crooks was the evangelist in this meeting and Miss Grace McLemore the singer. We stayed one week covering two Sundays; we delivered the lectures on Revelation each morning to the best average congregation in proportion to the size of the church that we have had in any place. Again the messages were received with satisfaction and blessing on the part of the people and with great appreciation on the part of the preachers.

At the evening services Sister Crooks preached like Peter at Pentecost she gave sin no quarter whatever and her messages were received by saint and sinner as though they believed that God had sent her to them. One of the city aldermen prayed through at the altar, threw away his tobacco and gave every evidence of having received old-fashioned salvation. On Thursday Sister Crooks addressed the pupils at the high school building and Sister McLemore sang the gospel to them both with much acceptance to all present.

On Sunday afternoon business men of the city were present by special invitation and announcement, the center section of seats in the church being reserved for them and although it rained and poured outside they came and practically filled the seats reserved. The writer talked to them for a full hour, giving his combined business and religious experience; they gave the closest attention and listened with evident interest.

Up to the time of our leaving there had been no great break although quite a number had prayed through at the altar; we are looking and expecting to hear that there has been a good substantial revival at Cartersville, as Sister Crooks is to remain preaching once and twice each day for two weeks longer.

We have a great God. He has given us a great gospel, and we believe that He has chosen to raise up the Church of the Nazarene to bear the message to the world in these last days, and we feel surer than we ever felt before, that it becomes our duty to carry and that God's blessings will accompany the full gospel, not only of preparation, but the objective that we prepare for, namely, the coming of the Lord.

F. M. MESSENGER.

CRESTVIEW, FLORIDA

On Sunday, September 16th, I began evangelistic services with Rev. D. M. Reed, our beloved pastor of our Church of the Nazarene at Jacksonville, Florida, and closed there the 1st day of October. While we did not see the visible results we hoped and prayed for, yet we trust our efforts during that time will amount to much greater things through time and eternity than we realize now. Brother Reed is a great big man, not only in size as a physical man, but he is a big man in several ways. God bless him and his wife who are a true Nazarene pastor and wife and that means a great deal. The Jacksonville Nazarene people are a hardworking folk when it comes to revivals. I think they did their best and through the whole meeting. God blessed pastor, church and evangelist. Amen! On November 9th I joined our good pastor of our Nazarene work at Jasper, Florida, in a tent meeting and we closed there on the 13th of November with blessed results.

Rev. C. D. Cooper is pastor at Jasper. He stopped there a little over a year ago with his tent and held meetings and God blessed him with souls in the fountain and he and Brother Coulson organized, but

he has not been able to build yet. Brother Cooper and his devoted wife have made a great sacrifice at Jasper and they deserve more credit than they can ever get in this world for their labor of love. We used the big 40x60 District tent here and it was pitched near the courthouse square in the heart of the town on a beautiful lot. I think we had something like one hundred up for prayer and some prayed through and were either saved or sanctified. Rev. Henry Cook and wife of Pensacola, Florida plan to join me soon in Jacksonville in a tent meeting campaign about the middle of November. Brethren, I need your prayers.—J. E. Brasher, Evangelist.

FAIRBURY, NEB.

We closed our meeting in Fairbury November 4th. We held the meeting then at a little mission building in the edge of town for the Good Samaritan Association. While there we held three jail services and had the privilege of seeing souls praying and seeking God. Altogether there were seventeen seekers, four of these sought for sanctification. Most of them seemed to get the victory, the saints were strengthened and blessed. The attendance was not very good but God blessed and gave the victory.—Rev. and Mrs. H. W. Anderson, Evangelists.

ON THE GO FOR SOULS

At this Thanksgiving season we are "filled to overflowing with thankfulness to Him who has preserved us down through another year in the field of battle. During the summer we labored at several camps and

God granted many scenes of victory. We were privileged to see several preachers seek the second blessing at the altars. Had one tent campaign before camp season which resulted in the organization of a new Church of the Nazarene, for which we praise God. This fall we have seen several gracious manifestations of the Spirit, as during the past three meetings the Lord was pleased to grant seekers at all night services. Have welcomed a goodly number of Nazarenes into the church, and was delighted to send in two hundred subscriptions to Headquarters for the HERALD. Two of the churches gave their pastors substantial love offerings, for which we thank the Lord.—Theo. Elsner.

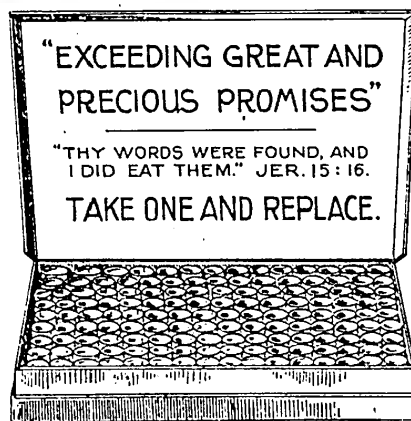
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The slips are neatly rolled and easily replaced in box.

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Notes and Personals

Rev. C. E. Morales writes that Dr. V. G. Santin of Mexico City has a severe attack of anthrax, which may call for an operation, and asks for prayer.

Revs. Haldor and Bertha Lillenas who have recently taken the pastorate of First Church at Indianapolis, Ind., report an excellent opening of their work there. Since arriving on the field the church has purchased an excellent parsonage at 27 Bradley St. All communications should be addressed to them there.

We learn through Dr. Ward of Omaha, Neb., that the seven months old infant daughter of Brother and Sister A. F. Balsmier was taken to the hospital last week and a noted child specialist employed. The physician in charge gives no encouragement for recovery. Prayer is requested.

Charles and Effie Bryant of Oklahoma City, Okla., who suffered the loss of their property in the recent floods send a note of thankfulness to God and their good friends. They say, "We feel so indebted to God for His goodness and want to thank Him and the dear Nazarenes for being so good to us. The Publishing House was so good to send us such a nice assortment of books that we had never read before. The dear Lord has supplied our every need. We hope to start to move our house back on the foundation next week."

Superintendent H. O. Jacobson reports that he has just organized a new Scandinavian Church of the Nazarene in a large Norwegian settlement where there is a great opportunity for our work.

TELEGRAMS

HERALD OF HOLINESS: Pasadena, Calif.

First Church is enjoying the greatest revival in its history, John and Bona Fleming of Ashland, Ky., evangelists. Over seven hundred seekers to date. Over one hundred fifty seekers Sunday. More than fifteen hundred by count in main auditorium Monday night. John Hatfield preached to overflow meeting in basement. Scores turned away. Fire chief ordered aisles cleared.

U. E. HARDING.

HERALD OF HOLINESS: San Antonio, Texas

The Moore-Campbell-Cornelius Evangelistic Party closed a blessed meeting with E. W. Wells, Temple, Texas. Party held night services for San Antonio District Assembly. Meeting had city-wide interest. Great Sunday mass meeting at downtown theater. Campbell and Cornelius sang at numerous city gatherings. Large crowds, many blessed. Good-class received. Party now in campaign for Central Nazarene College.

J. E. L. MOORE, Evangelist.

HERALD OF HOLINESS: Coffeyville, Kansas
Great revival. God is with us. Pray.
WM. A. MENNEKE, Pastor.

HERALD OF HOLINESS: Pasadena, Calif.

Pasadena University has enjoyed a mighty revival. Altars filled day after day. Many prayed through to victory. Fleming brothers with us one week. Many declare one of the greatest outpourings of the Spirit in the history of the school. Two days of fasting and prayer. Students on fire for God. Total enrollment 451.

C. B. WIDMEYER.

HERALD OF HOLINESS: Akron, Ohio

Meetings closed at Ellet, Ohio in a blaze of glory. One of the greatest meetings of my life. Over one hundred prayed through with wonderful victory. Thirty-four united with the church Sunday, ten or more to follow. Pastor D. D. Palmer taken out of Goodyear factory and given a salary for full time. Some wonderful cases of healing. Great poundings for pastor.

W. E. ELLIS, Evangelist.

HERALD OF HOLINESS: Dayton, Ohio

One of the greatest revivals in the history of the Dayton church closed Sunday night. The altar filled and overflowing each night. Not a barren service. W. R. Cain, evangelist, was mightily used of God. The blessing of God is upon the church in every department.

J. W. HENRY, Pastor.

HERALD OF HOLINESS: Whittier, Calif.

Revival in the Church of the Nazarene the greatest in the history of the church. Altar full at each service. Many young people being saved. Evangelists Rev. and Mrs. C. E. Roberts at their best. Meeting continued the fourth week.

C. W. GRIFFIN.

HERALD OF HOLINESS: Reed City, Mich.

Rev. M. Edward Borders is here preaching great God-given messages each night. The church is catching a vision of our possibilities in God. We ask prayers.

REV. MAUDE H. ILLYES, Pastor.

HERALD OF HOLINESS: Portland, Ore.

Closed here Sunday night, triumphant victory.

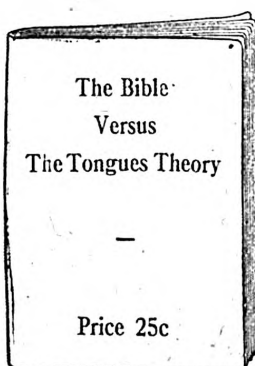
J. E. GAAR, Evangelist.

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The Bible vs The Tongues Theory



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"The author's sanity and fairness will commend themselves to all, and the argument presented is so complete and so unanswerable that many are certain to find the light which they need. This book is worthy of a very wide circulation and my earnest prayer is that it may reach and bless its thousands of readers."

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HERALD of HOLINESS

for the coming year. In order to add the holiday touch and the Christmas spirit to such a gift we have prepared some beautiful Christmas folders, printed in colors and carrying an appropriate Christmas greeting. This folder notifies the recipient that the HERALD of HOLINESS is being sent, giving the name of the donor.

Be sure to consider this suggestion and plan to give the HERALD of HOLINESS a generous place in your Christmas giving. \$1.50 pays for a year's subscription. No extra charge is made for the announcement folder.

We have just received a letter, from a brother in Idaho, that strikes the keynote: "Please find enclosed a money order for seven dollars and fifty cents, for which please send the HERALD of HOLINESS, beginning with the Christmas number, to the following addresses (gives names and addresses of five persons). The HERALD of HOLINESS is the only Christmas present we are giving."

—O. A. B.

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ANNOUNCEMENTS

Evangelist J. E. Gaar has an open date for North or Middle West, Dec. 2 to 16. Wire or write him at Kalama, Wash.

NOTICE—*Pastors and brethren:* I have some time I can give to evangelistic work to those who want the old-time preaching of the glorious gospel of full salvation, that saves the sinner, sanctifies the believer and heals the suffering. References furnished if desired.—J. S. Wallace, 905 S. Second Ave., Canton, Ill.

NOTICE—I wish to make up my slate for the coming six months of winter, November to April. After my illness I have fully recovered. Praise the Lord.—B. S. Taylor, 512 Taylor Ave., Topeka, Kansas.

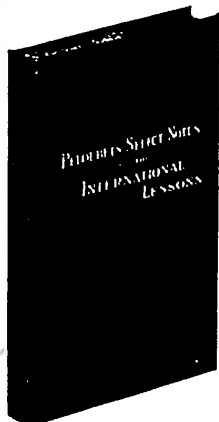
NOTICE—The newly elected General Board will meet at Kansas City, Mo., Wednesday morning, December 5, 1923 for the transaction of any business that may be presented.—E. J. Fleming, Secretary.

NOTICE—Finding it impossible to go to India this fall, I have decided to take up evangelistic work in the States, and will be glad to hear from any one wanting help in this line. Please address me at 513 16th Ave. N., Nashville, Tenn.—Eva Carpenter.

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collected by the
hearing the law, even his prayer shall be abomination.
10 Whoso catcheth the righteous to go astray in an evil way, he shall fail himself into his own pit; but the upright shall have good things in possession.
11 The rich man is wise in his own conceit; but the poor that hath under-

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CHAPTER 6. 16 ¶ Moreover when ye TAKE heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. 17 But thou, when thou doest

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Specimen of type

19 And when A-zū'bah was dead, Cā'leb took unto him "Eph'rath, which bare him Hūr.

20 And Hūr begat Ū'rī, and Ū'rī begat Be-zāl'e-el."

21 And afterward Hēz'ron went in to the daughter of Mā'chir" the father of Gīl'e-ad, whom he married when he was threescore years old; and she bare him Sē'gub.

22 And Sē'gub begat Jā'ir, who had

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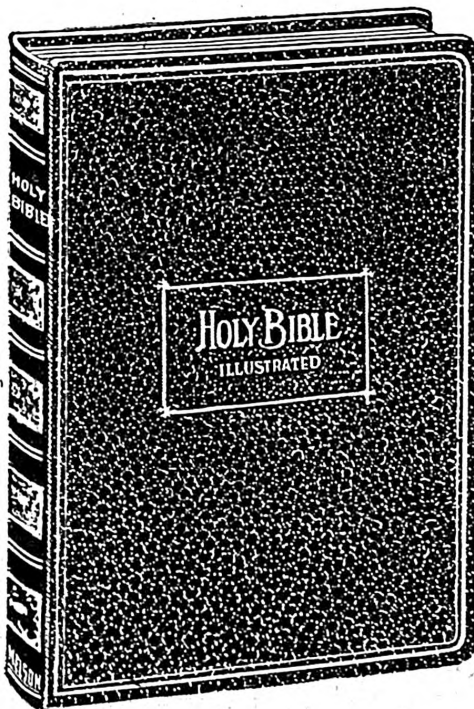
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(SPECIMEN OF TYPE)

second son.

8 And Rachel said, With wrestlings have I wrestled with sister, and I have prevailed she called his name 'Napht 9 When Leah saw that she h



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REQUESTS FOR PRAYER

Mrs. E. B. Davis of Lepanto, Ark., who is to undergo an operation asks for prayer.

A sister from Oklahoma requests prayer that she may be healed.

"Pray mightily that God will send conviction on me. It seems as if the heavens were brass when I cry for forgiveness. I desire to be saved and live a Christian life, but I lack conviction. Pray earnestly for me."—A. B., Indianapolis, Ind.

A sister from Wisconsin in deep trouble asks for prayer, also that her husband may be saved.

Sister Emmie Smith of Arkansas who is losing her hearing asks prayer that she may be healed. She also requests prayer for a neighbor who is in the first stage of tuberculosis.

"Please pray for the healing of my body. My lungs are affected and have other ailments. Pray that God will heal me and use me to His glory."—C. O., Okla.

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