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"TRIBULATION WORKETH PATIENCE"

IT IS nowhere said that tribulation worketh love, for love is a divine bestowal—God's answer to an instant, receiving faith. But patience belongs to character, rather than to experience, and is an achievement, rather than a gift. Love is made perfect the instant the heart is sanctified, but time is an element in patience.

A veteran railway conductor remarked that when accidents happen and the train is late, shallow, careless, idle people are the ones who lose their temper and make the occasion unpleasant. These have had their own way so much and have avoided difficulties so long that they resent even unavoidable interferences with their plans and pleasures. But business and professional men, to whom the delay means loss of money and loss of opportunity, bear the situation patiently; for they have come up through difficulties and disappointments to their success, and they have learned to expect inconveniences and to adjust themselves to them.

How many a young Christian has been shocked and disappointed to find that the world did not get converted when he did, or that the devil did not die when he deserted his service! And even older Christians have sometimes been so sheltered that they developed a *superiority complex* and expected more than the world was willing to give.

But the experiences of life serve to teach the saint that this world is no friend to grace to help us on to God. And, after a time, one learns that "in every city bonds and afflictions await me." Tribulation destroys the false hope for earthly immunity, and inures one to the things which once would have hurt so acutely, and finally, no matter what comes, it is as good as the wind-tanned Christian was expecting. When the worst in the ordinary course transpires, he thinks of the martyrs and calmly remarks, "Ye have not yet resisted unto blood, striving against sin."

Impatience arises from over-estimation of one's importance, and tribulation helps one to revise his estimates of himself by revealing what others think of him. So that by and by he will reduce his stock of self-appreciation to such a low point that whatever he receives will be better than he deserves, and any station will amount to a promotion. In such an hour the Christian's patience is perfect, wanting nothing.

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THE PROGRESS OF OUR NAZARENE SCHOOLS

LAST General Assembly it was agreed that this was to be especially a "School and College Quadrennium" in our church, and the report to the coming General Assembly will show that it has been so. At the last General Assembly there was considerable sentiment in favor of the consolidation of some of our schools and the consequent reduction of the number of our schools. But that sentiment has practically passed, and the evidence is that we shall be able to save and establish every school we now have on hand.

Bresee College at Hutchinson, Kansas, was one of the schools that was in the balance at the last General Assembly, but the brethren over there have gone right ahead and constructed and equipped a splendid building, have managed their finances, have strengthened their faculty and increased their student body, have established themselves in the confidence of their patrons and are in a good way to go right on and liquidate their indebtedness and become one of our permanent institutions.

The Academy and Bible School at Hamlin, Texas, was the other "supernumerary kitten," but Rev. B. F. Neely has taken the presidency there, has rallied the forces in that part of the nation, and has proclaimed a program which seems altogether practicable and possible. Neely will come along some of these days with a report that will make us "sit up and take notice."

During the quadrennium, Olivet College at Olivet, Ill., has passed through a genuine crisis and has survived, and is now in the midst of a campaign to raise the last \$40,000 to clean up the whole debt situation. In the meantime, the property has been improved to the extent of ten thousand dollars or more and the school has a better place in the hearts and plans of its patrons than it has had in many years.

Eastern Nazarene College at Wollaston, Mass., has broken the backbone of its indebtedness, erected a splendid girls' dormitory and "gymnasium," improved its equipment, strengthened its faculty, increased its attendance and established its reputation as one of the most careful and thorough schools in our connection.

Trevecca College, Nashville, Tenn., has, within recent months, raised \$40,000 of its \$50,000 indebtedness and is "compassing land and sea" to raise the remainder before January 1. Already the campaign has been a success, but Dr. Henricks, H. H. Wise and others have their hearts set on complete victory. Meanwhile the school was never doing better work than now, and this Nazarene institution in the "Athens of the South" is forging ahead in a very gratifying manner.

Bethany-Peniel, Bethany, Oklahoma, has made remarkable advances during the quadrennium. Two splendid new buildings have been constructed, the equipment has been improved, and over \$200,000 has been provided as an endowment fund. It is now possible to say that we have an A-1 college in sight at Bethany, Oklahoma. And as "there is nothing that succeeds like success," Bethany is adding strength every month and every week and the confidence and expectation of the leaders and people there are running high.

Northwest Nazarene College, Nampa, Idaho, has just had one of the best openings in its history. The gain has been in the college department, which is as it should be. It has always been a task to manage the current finances of our school at Nampa; but this year J. C. Henson is making a record on that line. He is collecting in a splendid fashion and the morale of the whole institution is improved. Nampa is in the midst of a debt raising campaign. The debt is considerable, but the situation is hopeful and the present response is becoming generous. The brethren out there are making a general and intensive campaign over their territory and the people of the Northwest are hearing about Northwest Nazarene College from the mouths of its promoters as never before. Now is the time to put Nampa on its feet. We should come up to the General Assembly with Northwest Nazarene College completely out of the mire. Nampa is one of the most spiritual institutions in the land and, along with it, the educational standards are being advanced, recognition of credit is being obtained, step by step, and the prospect of increasing the attendance one hundred per cent within the next year or two is bright indeed. With the success of the present campaign all talk about Northwest Nazarene College not being able to "weather the storm" will cease and the school will become one of the most useful in our whole connection. The people of the Northwest are liberal with their money, and Nampa has a place in their hearts, so we expect to hear a splendid account from this noble institution at the coming General Assembly.

Pasadena College, our oldest institution, the child and darling of Dr. Bresee's heart, is just entering upon a campaign to raise money to cover its indebtedness and provide for its enlargement. We are a little disappointed that this school has not been able to head the list in clearing up its debt and in improving its

equipment. Perhaps this is a mere sentiment with us. But there is a strong constituency of loyal Nazarenes in Southern California and in the territory allotted to our school there, California is the "Mecca" of thousands of people in America, and Pasadena College should logically be our strongest and best educational institution. It is but a few months now until the Seventh General Assembly will convene, and hundreds of letters and personal greetings are being concluded with the words, "Meet me in Columbus." For many reasons which we cannot now take time to enumerate, the coming General Assembly will be "The climax of a cycle." It will be the largest and most important gathering of Nazarenes ever yet held in the history of our movement, and, in a way, it will be the most important in a cycle of seven. In other words, it will be 1956, if Jesus tarries, before we shall likely have another General Assembly comparable to the one of 1928. There is one thing, however, that will make the joy of that Columbus meeting complete, and that is for Pasadena College, Dr. Bresee's special monument, to come up there with its indebtedness paid and its "forward movement" program well under way. It can be done. Shall it indeed be done?

Finally, there are the Bible School at Red Deer, Alberta, Canada, and the Bible School in the British Isles, which will report to the General Assembly. The Red Deer school was in operation four years ago, but the British Isles institution is a product of the quadrennium. Both schools are designed to fill important places in our work and are the centers of much sacrificial working and giving. We shall hear more of them.

The Church of the Nazarene is on the threshold of a grand advance movement which is to extend "all along the line." From 10,000 members in 1908, we have grown to 70,000 in 1928. On a proportional basis of increase, we shall be 500,000 in 1948. And for such a marvelous increase we must train leaders, and our schools are our "officers' training camps." They must be well equipped and well endowed, and then they will be patronized to the limit of their capacity. The strength of our church twenty years from now will be determined by the strength of our schools ten years from now.

This has been indeed "A quadrennium of schools and colleges" in our church, and the remaining six months must be the climax in this particular. I am confident the figures will show that we have raised at least a half million dollars for our schools during the four years, but the remaining six months should be intensively "school and college months." No matter what our special interest: foreign missions, home missions, Sunday schools, HERALD OF HOLINESS, Publishing House, orphanage, rescue work—our schools are vital to the success of our individually special project. We must maintain and strengthen our schools.

ADAM CLARKE ON TOBACCO

Adam Clarke, the noted commentator, spoke as follows on the subject of tobacco:

1. Every medical man knows well that the saliva which is so conspicuously drained off by the infamous quid and the scandalous pipe is the first and greatest agent which nature employs in digesting the food.

2. A single drop of the chemical oil of tobacco, being put on the tongue of a cat, produced violent convulsions, and killed her in the space of one minute. A thread dipped in the same oil and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes.

3. That it is sinful to use it as most do I have no doubt. If destroying the constitution, and vilely squandering away the time and money which God has given for other purposes, may be termed sinful, can any who call themselves Christians vindicate their conduct in this respect?

4. The impiety manifested by several in the use of this herb merits the most cutting reproof. When many of the tobacco-consumers get into trouble or under any cross of affliction, instead of looking to God for support, the pipe, the snuff-box, or the twist is applied to with quadruple earnestness; so that four times—I might say in some cases ten times—the usual quantity is consumed on such occasions. What a comfort is this weed in time of sorrow! What a support in time of trouble! In a word, what a god!

5. I am sorry to have it to say that this idle, disgraceful custom prevails much at present among ministers of most denominations. Can such persons preach against needless self-indulgence, destruction of time, or waste of money?

6. The loss of time in this shameful work is a serious evil. I have known some who, strange to tell, have smoked three or four hours in the day, by their own confession, and others who have spent six hours in the same employment. How can such persons answer for this at the bar of God?

7. Consider how disagreeable your custom is to those who do not follow it. An atmosphere of tobacco effluvium surrounds you whithersoever you go. Every article about you smells of it, your apartments, your clothes, and even your very breath.

To those who are not yet incorporated with the fashionable company of tobacco-consumers I would say never enter. To those who have entered I would say desist: first, for the sake of your health, which must be materially injured, if not destroyed, by it; secondly, for the sake of your property, which, if you are a poor man, must be considerably impaired by it; thirdly, for the sake of your time, a large portion of which is irreparably lost, particularly in smoking; fourthly, for the sake of your friends, who cannot fail to be pained in your company for the reason before assigned; lastly, for the sake of your soul. Do you not think God will visit you for your loss of time, waste of money, and needless self-indulgence?"—Theology, p. 405.

A saint of mature years, experienced in the caprices of life as found by those who have known both prosperity and adversity, said, "Thank God for the Christian's poise. Whatever comes or goes, the Christian keeps his poise and walks on toward heaven."

"God answered my prayers today," said a man of affairs. "It was a matter which I could have settled satisfactorily to myself without divine interference. But another was involved and the answer to prayer came in that the matter was settled satisfactorily to him also."

THE HOLY GHOST BAPTISM—ITS PRIMARY PURPOSE

By Rev. R. Pierce

THE Church of the Nazarene stands clearly for three things: Purity of Doctrine, Purity of Heart and Purity of Life. In these days of half-truths there is danger of some of our people falling under the spell of some of the seductive teachers of error along with truth. One of these errors is the "Power for Service" theory, which makes what a man does of greater import than what a man is. Now, in Acts 15:8, 9, we have this declaration, which shows clearly the purpose for which the baptism with the Holy Ghost was given—Heart Purity: "And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us and them, purifying their hearts by faith."

These are the words of Peter to the assembled apostles at Jerusalem as he rehearses the gracious way in which the Holy Spirit fell upon the household of Cornelius and those assembled there, while he preached the gospel to them, calling the attention of the apostles to the similarity of the experience bestowed to that received by the one hundred and twenty on the day of Pentecost—"purifying their hearts by faith."

That there is such an experience as the baptism with the Holy Ghost for believers is definitely and clearly taught in the Word of God and conceded by nearly all bodies of evangelical Christians. It was prophesied by Joel, and proclaimed by John the Baptist as Jesus came upon the field of His ministry: "I, indeed, baptize you with water unto repentance, but he that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost and fire." Jesus kept this difference before His disciples and made it the subject of His last command, to "tarry" until they received the promise of the Father, thus showing its importance. It became a fact of experience on the day of Pentecost, ushering in the dispensation of the Spirit, and became the normal experience of the early Church and ought to be the normal experience of present-day Christianity. This is definitely and distinctly the dispensation of the Holy Ghost, and if the Church turns away from His gracious presence and power to intellectual, social or any other means to do its work, there remains no other agency to bring back a revolted world to God.

Now the primary work of the Holy Ghost, both in regeneration and in sanctification, is subjective and not objective—God's likeness, not power. He would rather have us like Himself in our nature than to give us power to make a thousand worlds. He can make worlds by His own will, but He cannot purify the heart of man without man's consent. He must have pure hearts before He can flow out like streams of living water by the Spirit to a dying, thirsty world.

The devil will be perfectly satisfied if his chief officer—the old man—is not disturbed, and the one thing he is afraid of is the normal experience of this dispensation, the baptism with the Holy Ghost, in which experience sin gets its death blow. God is more concerned about purity than about power for service—just as a true man is more concerned about the love of his wife for himself than her ability in washing dishes.

It is a libel upon the infinite wisdom of God to say that He gives power and then lets a nature remain to militate against the power He has bestowed. It is a fact well known to evangelists and pastors that you can get a hundred believers to the altar as seekers for power for service, whereas you cannot get ten out of that hundred to seek purity of heart. Why? Because one means crucifixion and death to sin and worldliness, and the other means to a great extent popularity. Whereas one hundred need the baptism for purity, only ten out of the hundred would need it for service. Of course I am taking this term, "power for service," to refer to that class of Christian workers who are called upon to engage in the various activities of the church, which is a small percentage of the whole, though as John Wesley has said, "All ought to be at it and always at it."

The plan and promises of the atonement are to meet the heart needs of all men, and not the specific needs of the few—to furnish a condition of heart to meet the thousand and one difficulties of life, rather than to prepare a select number for any special service.

Just a few reasons why the baptism with the Holy Ghost is in reference primarily to purity rather than to power—to the state of the heart rather than to any act of service:

Purity is a *universal* need; power for service is not. Individual purity is needed for heaven; power for service is not. Purity is needed for living, by all classes of people everywhere at all times, in the home life as well as in the business or church life, while power for service is needed only by those in service, which is impossible to the great majority of even Christian people.

Purity is a *necessity*; power for service is not. We must be pure to enjoy the deepest and sweetest communion with our Lord; to give to us the joy of holy fellowship with God's children here, and to fit us for the inheritance of the Lord's saints in light hereafter.

Purity is *essential* to power, yea, is the first principle of it. Lacking this there will be more or less doubt, which brings darkness of soul, weakness and failure, and makes man an easy victim to temptation. Where purity is lacking there will be an absence of earnestness and of those positive qualities which go

so much for success. Purity and love are needed to control power; power would be a dangerous thing without them.

Purity is also needed as the *groundwork of the Spirit fruit*. Power for service is not. There are many successful workers who do not produce the fruit of the Spirit. All the fruit of the Spirit is pure fruit, and impurity of heart would prevent or curtail love, joy, peace, and the other elements of an aggressive character.

This thought carries out the main purpose of the atonement, that Christ came to deal with the nature of sin rather than the act of sin. Get out of us the

nature of sin, and the desire for sin will cease. Forgive the act of sin, but permit the nature of sin to remain, and you will have the constant recurrence of the act, though constantly forgiven.

Is it not true, then, that if the Church of Christ returns to its Pentecost—perhaps not to Pentecostal methods but to Pentecostal purity and power—the Church of Christ, which has been disgraced and its influence so often weakened by being made a place of amusement and entertainment, shall again be the magnet to draw all men to Christ because the watchmen on the walls of Zion are men filled with the Holy Ghost, which is the attestation of God to a pure heart?

THE PERIL OF REJECTING THE SECOND BLESSING

By A. M. Hills, D. D., LL. D.

TEXT: *We were Pharaoh's bondmen in Egypt: and Jehovah brought us out of Egypt with a mighty hand; . . . and he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers" (Deut. 6:21, 23). And to whom swore he that they should not enter into his rest, but to them that were disobedient? And we see that they were not able to enter in because of unbelief" (Hebrews 3:18, 19). Now I desire to put you in remembrance, . . . that the Lord, having saved a people out of the land of Egypt, destroyed them that believed not the second time" (Greek, to deuteron, American Revised Version, Jude 5).*

THESE are among the plainest and most explicit passages that teach the second blessing. They emphatically reveal two installments of saving grace. And the whole plan of salvation was no accident. It had been planned for ages and clearly foretold—the sojourn of Israel in Egypt, the miraculous deliverance of the nation from bondage, analogous to our deliverance from the bondage of sin and Satan by regeneration. But that was not all God had planned for them. He did not bring them out of Egypt to leave them wandering forever in the wilderness, to be consumed by hunger and thirst, and deadly pestilence, and fiery serpents, and hateful foes and consuming want and unappeased longings. No: He brought them out that by another act of faith He might bring them into their promised rest. This was all included in the original plan of our living God. But one whole generation of a young nation were not able to enter in because of unbelief. "The Lord," we are told fifteen hundred years afterward, "having saved a people out of the land of Egypt, destroyed them that believed not the second time!"

I. Now, why was this great historic fact rehearsed so carefully and vividly so long afterward, in the first century of Christianity? Why did the writer to the Hebrews point to that great event, and say to the Hebrew Christians solemnly, "Let us fear therefore, lest haply, a promise being left of entering into his

rest, any one of you should seem to have come short of it?" (Hebrews 4:1). If there was not something analogous between the two national experiences of going out of Egypt and going into Canaan which required two acts of faith, for two entirely distinct and separate results and fraught with such peril of failure and the experience of people leaving a life of sin and gaining an experience of full salvation, which also requires two acts of faith that secure two such distinct and dissimilar blessings, separated by a distinct interval of time, and the failure to obtain the second being so fatal, why was it that Jude solemnly reminded "the beloved in God" (verse 1), that God "after having saved a people out of Egypt, destroyed them that believed not the second time"?

Why, for the same reason, did Jesus pray that His apostolic Church and all believers of all time might be sanctified? Why did Paul exhort all the members of his churches to be "borne on unto perfection," and pray that "God himself would sanctify them wholly"? Why did Peter write to Christians: "Like as he who hath called you is holy, be ye yourselves also holy in all manner of living; because it is written, ye shall be holy for I am holy"? Let the carnal preachers who sneer at sanctification and wriggle and twist and pervert Scripture to dodge a second blessing—analogue to the entering of Israel into Canaan by a second exercise of faith—please step forward and give us an answer.

II. Not only the Scriptures, but also the best and greatest theologies of the world, teach both the need of the second blessing and the efficacy of it.

1. Listen to the Lutherans: "Since the fall of Adam all men are born with depraved natures, with sinful propensities; the Son of God truly suffered, was crucified, died, and was buried that He might be a sacrifice, not only for original sin, but also for all the actual sins of men. . . . He also sanctifies those who believe in Him, my sending into their hearts His Holy Spirit."

2. The great Church of England, Ninth article:

"And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh is not subject to the law of God. . . . This lust hath in itself the nature of sin." But all this must be gotten rid of.

3. This is repeated by the Protestant Episcopal Church of America.

4. The Congregational Creed of the Boston Council: "We confess the common sinfulness and ruin of our race. . . . By the expiatory death of Jesus Christ, believers in Him are justified before God, receive the remission of sins, and through the presence and grace of the Holy Comforter are delivered from the power of sin and perfected in holiness."

5. The Salvation Army teaches: "We believe after conversion there remain in the heart of a believer inclinations to evil, or roots of bitterness, which, unless overpowered by divine grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God."

6. Baptists—Dr. Pendleton in his "Christian Doctrine" page 300: "Regeneration breaks the power of sin, and destroys the love of sin, so that whosoever is born of God doth not commit sin, in the sense of being the slave thereof; but it does not free the soul from the presence and pollution of sin. Alas! the regenerated know full well that there is sin in their hearts." And the Baptists cannot get into heaven with that sin in their hearts. That is why they must believe "a second time" and be cleansed, and obtain "the sanctification without which no man shall see the Lord" (Hebrews 12:14).

7. The Presbyterians: Confession of Faith, Chapter IX: "When God converts a sinner and translates him into a state of grace, He freeth him from his natural bondage under sin; yet, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil." But all that must be changed; for no perverse, rebellious will can enter heaven.

8. Methodists: Listen! John Wesley said, in a sermon on "Sin in Believers:" "And this position that there is no sin in a believer (unless sanctified), no bent to backsliding, no carnal mind, is thus contrary to the Word of God, so it is to the experience of His children. They feel a heart bent to backsliding, a natural tendency to evil, a proneness to wander from God."

Now, this "proneness to wander from God" must be removed. If left in the believer's heart it would start a rebellion, even in heaven. Thus the great denominations teach the absolute necessity of the second blessing of sanctification. Now let us hear some individual testimonies. (1) Dr. Charles Hodge: "According to Scripture, and the undeniable evidence of history, regeneration does not remove all sin." (That does not sound much like the confused, meaningless jargon of G. Campbell Morgan, does it?)

(2) Dr. John Hall, the great pastor of Fifth Avenue Presbyterian church of New York, said: "No church can be found in a highly spiritual condition if the only definite standard is placed at justification." That is why the second work of sanctification is a necessity.

(3) Dr. Adam Clarke said: "I have been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians who were in different states of grace, and I never met a single one who was justified and sanctified at the same time." In other words, after justification and regeneration there must be a second work of grace to fit for heaven.

(4) Now hear the pathetic cry of a Calvinist preacher of England of three score years ago, F. W. Robertson: "Two sides of our mysterious twofold being here. Something in us near to hell; something strangely near to God." This dear man did not know the experience of sanctification; but he had the marvelously spiritual insight to perceive the awful need of it, and he said: "In our best state, and in our purest moments, there is something of the devil in us which, if it could be known, would make men shrink from us. The germs of the worst crimes are in us all."

Oh! what a sad word from a truly great preacher, that every man, even when on the way to heaven, carries about with him the germs of the worst crimes! Yet it is literally true, unless, after regeneration, we get sanctified by the baptism with the Holy Spirit. That is why we "must enter in" by believing "the second time."

III. It becomes apparent how infinitely important clear scriptural teaching is on this subject. It matters little how well a man can preach on other themes. If he is all astray on this, he may be like a false light on a shore that lures the storm-tossed vessels on the rocks.

1. We have seen how one poor crazed brother denies all second blessing and all need of it. He only contradicts the Holy Spirit and Jesus, and all scripture from Moses to Jude.

2. There are those, who, as we have seen, clearly recognize the awful abyss of corruption into which humanity has fallen, but deny that there is any escape from the pit of depravity in this life. This, as we have shown, is the general trend of Calvinistic theology, and of all Keswick teaching. They make sin and depravity a necessity in this world and this life, from which even the blood of Christ and the work of the Holy Spirit afford no cleansing, and provide no escape.

We have just found a fresh illustration of what we are saying. We heard Rev. J. Russell Howden speak at a Keswick convention in England many years ago. He now writes the comments on the Sabbath school lessons each week for the Sunday School Times. We greatly appreciate much that he writes, and the general work of that noble journal. But no later than

August 28, 1927—one month ago—speaking of David's fall into adultery and murder, he wrote: "There is a very hell of sin within even the child of God which like a slumbering volcano, may be awakened into dreadful activity." He made a general statement, assuming that in every child of God without any exception "there is a very hell of sin," which like a slumbering volcano is ready to belch forth into dreadful activity. Horrible!

Do all these Keswick brethren really think that this is a just and creditable picture of the saving power of Jesus? With our willingness to co-operate with Him, and with a great heart-hunger for holiness which He himself awakened, and with the infinite assurance on His lips that "He is able to save to the uttermost" of every possible need of our moral nature, is this all that the wonderful promise means—that He must leave the fires of hell pent up in our hearts from the day of regeneration until death? Must all our Bible promises be pared down and compressed into such a pitiful minimum of meaning as that?

3. God holds out to His people the hope that their days shall be "as the days of heaven upon earth!" Can such words ever be translated to mean a "volcano of hell in the heart"? Is there any similitude between God's heaven and hell?

4. God has a blessing in store for His people that will be accompanied by "The peace of God, which passeth all understanding, [which] shall keep your hearts and minds through Christ Jesus" (Phil. 4:7). Can anything conceivable be more absolutely unlike this than pent up "hell in the heart"?

5. St. Paul prayed, "Now the God of peace himself sanctify you wholly [German translation "through and through"]; and may your spirit and soul and body be preserved [kept] entire, without blame" (1 Thess. 5:23). The Standard Dictionary defines "sanctification" as "The work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life." Now we would ask Brother Howden and all Keswick teachers if the infinite "God himself" cannot do a better job of sanctifying "through and through" and keeping "body, soul and spirit blameless and holy" than to leave them still "full of hell"?

6. St. Paul exhorted Christians to be cleansed "from all filthiness of flesh and spirit, perfecting holiness in the fear of God." We would ask again what kind of a cleansing of all the faculties of our being (flesh and spirit) is it, that would still leave us possessed by the devil and "full of hell"?

7. Jesus, among His last words on earth, said: "All power is given unto me in heaven and in earth" (Matt. 28:18). Then He has all the saving power there is in the entire universe, all He ever can have, or ever will have. And that being so, if Christ cannot with our co-operation, get sin and corruption and "hell"

out of our hearts now, in this world and in this life, what assurance can the Keswick teachers or anybody else have that Christ can ever save us anywhere in any world?

It is wretched folly to talk about death saving us. Death is nothing but a momentary passage between the here and the hereafter. Our character, whatever it be, will go with us, right through into the future life. If there was "a very hell of sin even within the child of God like a volcano," as the Keswick preachers teach, "until the last breath," it will be there a second after the "last breath" and the last heart-beat, and any number of seconds thereafter. Death saves no one!

But we will not pursue this painful review further. The fact is, these teachers who reject heart cleansing obtainable here and now by the baptism with the Holy Spirit, have sacrificed themselves to the exigencies of a debased and debasing theology. In doing it they have sinned against the English and Greek New Testament lexicons, and the plainest teachings of the Word of God. They have grievously sinned against their own souls; for they have distorted and perverted the plainest Scripture language to make it seem to mean what it plainly does not mean, and in so doing they have kept themselves out of the experience of holiness, and those who would enter in they have hindered. They have degraded and belittled God's power to save from sins and carnality, or the sin-principle in this life, and so have blasphemed Christ and the Holy Spirit. They contradict the testimony of St. Paul who declared that God had done this very thing for him (Romans 8:2-4). They contradict the million saints who have given glad and consistent testimony to the same. God have mercy on them, and bring them to a better state of mind and heart!

July 29, 1761, Wesley wrote of his Christian members: "Many have and many do experience an unspeakable change. After being deeply convinced of inbred sin, particularly of pride, anger, self-will and unbelief, in a moment they feel all faith and love, no pride, no self-will or anger; and from that moment they have continual fellowship with God, always rejoicing, praying and giving thanks. Whoever ascribes such a change to the devil, I ascribe it to the spirit of God."

We have witnessed a similar transformation in thousands. To say that such participants of the second blessing obtained by receiving the Pentecostal baptism, are still full of corruption and hell, is to grievously slander the work of the Holy Spirit in the hearts of believers.

We conclude, then, that our omnipotent Savior can save us from every kind of sin, actual and inbred, here and now. We also conclude that it is utterly irrational to affirm that sin was made a necessity in the realm of a sin-hating, infinitely holy God.

THE CHURCH THEN AND NOW

By General Superintendent H. F. Reynolds



"Then," when the present Holy Ghost dispensation, which gave distinctive formation to the present Christian Church, there doubtless were a thousand or more followers of Christ, although about five hundred is the largest number mentioned at one place or time. We do know that when the real spiritually equipped Church of Christ was established on that day, the great Day of Pentecost, "then" there were only *one hundred and twenty*—less than one-sixth of Christ's followers, who had tarried for the qualifying blessing. But now it is claimed there are six hundred million under Christian influences.

The October just past brought to us the fact that twenty years ago this month at Chicago, Illinois, in the old wooden church building, just a few paces from where First Church of the Nazarene's splendid brick building now stands, was organized what is now known as the Church of the Nazarene. At that meeting what was known as The Church of the Nazarene, with Dr. P. F. Bresee, its founder, and The Association of Pentecostal Churches of America, with Rev. Wm. Howard Hoople, its founder, united and adopted for its name The Pentecostal Church of the Nazarene.

Then we had about six thousand adult church members; now we have more than sixty thousand. Then we had four thousand persons in our Sunday schools; now we have 134,000 girls, boys, men and women in our Sabbath school department. Then we did not have any Young People's Societies; now more than twenty thousand of our Nazarene young people are organized and helping in our world-wide evangelism. Then we did not have the Woman's Missionary Society; now we have more than twelve thousand of our Nazarene women organized, and every month these holy women meet somewhere and study some one of our foreign fields, check up their financial condition and pray heaven's blessings down on all of our work and workers in the home and distant fields.

Then we had about seven hundred ministers of the gospel of full salvation; now we have over twenty-seven hundred ordained elders, licensed ministers and wholly sanctified workers.

Then we had less than one-third of a million dollars in school, mission and church property; now we have more than nine million dollars of property, largely well arranged for efficient aid in world-wide evangelism. Then the annual total budget for all purposes was less than two hundred thousand dollars; now our annual

cash receipts and expenditures are more than two million dollars.

Yes! dear reader, consider

Then and Now

If "Christ," who has "all power in heaven and in earth;"

If "Christ," who "created all things" and "upholds all things;"

If "Christ," "for whom all things were created;"

If "Christ," "in whom all the fulness of the God-head dwells bodily;"

If "Christ," "Who is the head of the body, the church;"

If "Christ" could take the Church "*Then*," with less than one-sixth of His nominally professed followers and swing out by the preaching of His gospel, which is the "Power of God unto salvation," a mighty influence extending across nearly twenty centuries, which today is influencing more than six hundred millions of earth's population; and if this same Christ, who in October, 1907, took the Church of the Nazarene that was "*then*," and by the preaching of His same gospel could swing out His same mighty influence across twenty brief years, until "*now*" we are increased from six thousand to sixty thousand members; from four thousand to 134 thousand persons in Sabbath school; and raised up within our church more than twenty thousand young people and over twelve thousand organized women; what cannot He, who took His Church from where it was "*then*" on the day of Pentecost and brought it to where its influence now is, do with six hundred millions if they will let Him? Yea! What cannot He with His "all power in heaven and in earth" who took the Church of the Nazarene, His church, from where it "*then*" was to where it "*now*" is, do with sixty thousand Nazarenes if we will let Him? The results, though quite possible, would be that multiplied millions beyond our comprehension would be saved to inhabit heaven forever, who otherwise would increase hell's numberless and suffering millions.

Let us individually and collectively get behind the General Board and co-operate with them, with all the District and General Superintendents, with all our pastors and laity, and remove the seventy-eight thousand dollar interest debt from the Trust Funds. Yes! let us emancipate our church from *that* and then we shall have nothing else to do but to follow the command of Him who has "all power in heaven and in earth."

Debt Emancipation Campaign

Christmas Offering To Pay the Church's Last Debt

The General Superintendents Appeal to the People to Lift the Debt

LET us individually and collectively get behind the General Board and co-operate with it, and with all the District Superintendents and with the General Superintendents, and with all our pastors, and with all our laity and remove the seventy-eight thousand dollar interest debt from the Trust Funds. Let us emancipate our church from that, and then we shall have nothing else to do but to follow the command of Him who has "all power in heaven and in earth."

H. F. REYNOLDS, *General Superintendent.*

Our church has met many problems in its short history, but has been able to solve everyone of them, as they have presented themselves. We have many local churches well situated and financed, the Publishing House is well under way to reach its desired goal of complete victory, the foreign missionary enterprise has been able to gather almost a quarter of a million of missionary equipment on the various fields, the income to the General Missionary Budget is fast becoming stabilized with monthly remittances from the churches. And now this problem of raising SEVENTY-EIGHT THOUSAND DOLLARS in this "Debt Emancipation Campaign," will not daunt the faith and courage of our people.

The General Board has done most excellent work in these last four years, and it has solved many very perplexing problems and saved the general church much embarrassment. It has placed the General Interests of the church on a good foundation and inaugurated a good system which is working most effectively. This \$78,000 it now seeks to raise is borrowed money to pay interest and annuities, hence it has been piling interest on interest, and if continued will soon work greater hardship on the church. We believe the Board is wise in this effort to deliver the church from this problem and burden. In this way it will stop the leaks and take steps to prevent increasing debts in the future. The church should commend the General Board for its patience and faithful efforts during these four years of sacrificing service.

The church has never failed, and never will fail, to respond to any just and reasonable call to carry on its great work. I fully believe that our people are able and will also be willing to lay down at the time appointed a great Christmas offering equal to the demand. However, every pastor and every church must be awake to this great and imperative need. We are near the goal. The coming General Assembly must be a great epoch-making gathering of our people. God has raised up the church for this day and time. The

needs are very great. The calls are coming from all directions to plant this great work in every state in the Union, and give our great cities the gospel pure and simple. A little extra sacrifice on the part of all will meet the demand, without affecting the General Budget. If every pastor will set the goal to be reached at one dollar and fifty cents instead of one dollar, we shall come forth in victory. Then should a few fail, victory will still be assured. Every pastor who runs over the dollar list will surely be on the honor roll when the final count is made.

We most heartily urge every pastor to be at his best at this time in co-operation with this campaign. We can do it, and we must do it, and do it on time. To lag behind at this time before the coming General Assembly will spell disgrace and future failures. This is our time and we are the people. God has called and we will listen, nothing shall turn us back. "If any man draw back my soul shall have no pleasure in him." But we are not of those who draw back, but believe, and we will give to the saving of the church. Amen.

JOHN W. GOODWIN, *General Superintendent.*

Dear Brethren:

It is now well known to the general church that the General Board, after much thought and deliberation, has decided to ask the people for an amount equivalent to a dollar a member between this and the first day of January to liquidate the indebtedness of the general church that has accumulated in our Trust Department. It is not necessary for me to explain what this indebtedness is, inasmuch as the General Board has done this already and will doubtless have much more to say on the subject.

It is sufficient that the church owes the money and it must be paid. Our Board has done its very best to solve this difficult problem, but there seems no way to solve it except to call upon the people for help.

It is the hope and prayer of the General Superintendents that this entire amount will be raised and paid before the General Assembly, which can be done and ought to be done and finally must be done. To pay this amount immediately will save much consecrated money that will be spent in interest payments unless the principal is cared for. We trust that every preacher and every layman in the movement will pray, pay and boost toward the accomplishment of this worthy task.

Yours for the church out of debt,
R. T. WILLIAMS, *General Superintendent.*

DO YOU KNOW?

That in both September and October the church fell behind in the General Budget, till now we are in arrears over NINE THOUSAND DOLLARS? It was in July that the General Treasurer added the "Contingent Appropriation," a very needy item for the foreign mission fields, and that brought the monthly average that was needed up to \$19,706. From July to October, not a month's income came up to the average. Each one fell behind a trifle, the next one adding to it, and now with only November and December left of the year, we are behind NINE THOUSAND TWO HUNDRED AND SIXTY-SIX DOLLARS!

Surely the church does not want this year's splendid financial record spoiled in the finish. We are almost at the end of the year. The General Treasurer has not yet borrowed a penny, or paid out on the General Budget needs a cent of interest. Is the record about to be broken, and the best financial showing for years marred during the last two months?

Let us beg of every pastor to ascertain whether his church is in arrears. Even if it is but a small amount, will you not forward it to the Treasurer during November? Let us see whether we can come out even this month, and then we shall have only December's average to raise, and the year will be finished. IF EACH CHURCH WILL PAY JUST WHAT IS DUE FROM IT WE SHALL COME OUT EVEN, DESPITE THE DEFICIT OF NINE THOUSAND.

Altogether, let us finish the year without a cent of arrears in the General Budget. If we can do this without borrowing between now and December 31, it will give the church the finest financial record that it has known in many years.

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

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

PART ONE. FUEL, FIRE, FOOD AND FAITH FOR THE FAMILY ALTAR

(The forty-fourth week's portion)

I. Read Your Bible Through Section

1. For the Morning Watch, Job. 1—6.
2. For Personal Meditation, Hosea 1—7.
3. For the Evening Devotion, 2 Chron. 14—21.

Each time we take up the Bible we should remember that it is the Word of the living God. A paragraph from Spurgeon is very appropriate: "Each letter was penned by an Almighty finger. Each word in it dropped from the everlasting lips. Each sentence was

dictated by the Holy Spirit. Albeit that Moses was employed to write his histories with his fiery pen, God guided the pen. It may be that David touched his harp, and let sweet psalms of melody drop from his fingers; but God moved his hands over the strings of his golden harp. Solomon sang canticles of love and gave forth words of consummate wisdom; but God directed his lips, and made the preacher eloquent. If I follow the thundering Nahum, when his horses plough the waters; or Habakkuk, when he sees the tenets of Cushan in affliction; if I read Malachi, when the earth is burning like an oven; if I turn the smooth pages of John who tells of love; or the rugged chapters of Peter, who speaks of fire devouring God's enemies; if I turn aside to Jude, who launches forth anathemas upon the foes of God—everywhere I find God speaking; it is God's voice, not man's."

II. A Choice Verse to Hide in Your Heart for Each Day

Worker's Verses for Backsliders (continued)

Sunday, For Repenting Backsliders, Jer. 3:12.

Monday, For the same, Jer. 3:13.

Tuesday, For the same, Jer. 3:14.

Wednesday, For the same, Jer. 3:22.

Thursday, For the same, Jer. 4:3.

Friday, For the same, Luke 15:17, 18.

Saturday, For the same, Luke 15:20.

PART TWO. THE WEEK'S VISION OF OUR LORD

Jesus Hanging Outside of Jerusalem's Gate

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

While the vision of Jesus given in the book of Hebrews is the exalted Christ, yet the picture is not complete without a glimpse of the cross, and that without the gate of the city. It is shame and dishonor before honor and exaltation. The cross, then the crown. It was a great price to pay, but a great purchase was made. The law said, "Cursed is every one that hangeth on the tree." It was sin that shut man out of the garden of Eden, and it was the sin of the race, carnality, that shut Jesus outside of the city of Jerusalem. Why did He hang outside of the gate in shame? To sanctify the people. To reject His sanctification is to reject His suffering on the cross.

Gates in the Walls of Bible Cities. Recent archeology has made extensive research tracing the walls of Jerusalem and other Bible cities, and the gates are always prominent features to be found and located. The gates of ancient cities held a very important place. In time of peace it was a place of public activity. In time of war it was the key of the city. If the gate was taken the city fell into the hands of the enemy.

What the Gates meant to the Cities: 1. The gate was a means of thoroughfare. Through it poured the multitude. Most of the fields were outside of the cities, hence many of the men of the cities passed

through the gates twice a day. 2. It was a place of defiance. It both closed in and shut out. 3. It was a place of trade, a market place. 4. It was a place of legislation. Here the elders sat to judge. 5. It was a place of public proclamation. The king issued his proclamations there. 6. It was a place of meeting and separation. 7. It was a place of honor, glory and publicity.

To be shut outside of the city gate meant to be excluded from fellowship and communion with the people of the city. It meant to be excluded from their peace and prosperity. It meant to be separated from their protection and exposed to the enemy on the outside. It meant denied justice in the court. It meant dishonor and reproach.

Jesus a Gate Outside a Gate. Jesus says definitely that He is the Way, the Door of the sheep. If any man will enter in to His pastures he must come by the way of Jesus. He is the only way of salvation. Through Christ are all the experiences of grace found. In Him we may find all our need. Through the cross the way is found to God. He suffered without the gate of Jerusalem that the gate of heaven might be opened for us. Sin had shut the door. Justice demanded that God say, "Without holiness no man shall see the Lord" (Heb. 12:14). But outside the camp, the gate of the city, the cross of Christ, with all its glory and grace, is found. It stands there as a sign-board pointing up to the open gate of heaven, "For Jesus suffered without the gate to sanctify the people." If we would enter within the veil of the Holy of Holies and enjoy the perfection that a true believer in Christ should have, "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13). Let us leave all our own efforts of holiness in our own strength and take refuge under the blood of Jesus alone. The exhortation is, "Follow peace with all men, and holiness, without which no man shall see the Lord." Follow means to pursue, according to Adam Clarke, with the same care, attention and diligence as animals do their game. Our duties are two-fold, they embrace both tables of law: our relation to God and to man. Peace to all men, and holiness to God. As Jesus beautifully expresses it, "Thou shalt love the Lord thy God with all the heart, . . . soul and . . . mind, . . . and the second is like unto it, Thou shalt love thy neighbour as thyself." True holiness involves a right relation both to God and to all men. Both peace and holiness are to be pursued after. It is a prize to be reached after. It can only be attained by faith in Christ. Luther says, "Our holiness is in heaven." This is true, yet Jesus will impart it to us on earth if we meet His conditions. It is upon this earth that we are both to follow after peace with men and the holiness without which we shall not see God. Our qualification for seeing God is only reached while we are here on earth on probation. A complete surrender of our own will and faith

in the merits of the Savior are the only conditions that we can meet. We are penniless in the sight of God. We are spiritually bankrupt, and must depend upon the mercy of our Lord. His terms are the only terms. If He says crucify the "old man," we must submit to the death of the old nature however much the flesh may rebel to its own destruction. Let him die. Then look to Jesus hanging outside of the gate of Jerusalem, and the new man in Christ Jesus will be resurrected. What a vision! What an experience! "Ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem," and we are surrounded with a cloud of witnesses. Who would draw back from such an experience? It is both the duty and the privilege of every believer. The final word is "Look diligently lest any man fail of the grace of God."

THE LESSON ILLUSTRATION

Our Christ gives us a new idea of the value of man by taking the fallen race to build His kingdom. Macaulay tells the following story: In an English cathedral there is an exquisite stained window which was made by an apprentice out of the pieces of glass which had been rejected by his master; and it was so far superior to anything in the church that, according to tradition, the envious artist killed himself with vexation. Jesus, the rejected stone, becomes the head of the corner. It is the Christ hanging outside the gate of the city in shame that sanctifies and makes us fit to live with Him in heaven.

"OH FOR A THOUSAND TONGUES"

By BASIL W. MILLER

And Jesus said: "Blessed are ye. . . Come unto me. . . and I will give you rest . . . I am with you always"

(Bible)

THE path of Jesus was strewn with the roses of grandest praise. Of His words, gleaming like a seraph's sword, the people said that He spake as never man spake. Ask the sinner woman, "What think ye of Christ?" She responds, "His voice in saying, 'Go thy way and sin no more' was the tenderest music that ever fell on mortal ear." Ask the same question of the healed paralytic and he cries out, "Of the sons of men there is none like unto Him." "Mary Magdalene, out of whom He cast demons, pray tell us, What thinkest thou of Christ?" "He broke the bonds of the demons and set me free. Friend of the friendless, glorious and resplendent is He."

In life He shed the sweetest fragrance. He trod the dusty roads with sinners, only to beautify their souls with holiness. He was furious and impetuous in the temple with the money changers, but the same grave and profound voice called out, "Thy sins are forgiven thee." His life was radiant with the beautiful glamor of divinity. He quelled the storms of the tempest—yet He called children unto Himself and tenderly blessed them. From the mount of transfiguration, where the golden twilight of heaven shone upon Him, He walked into the valley to heal the sick one. The Christ fed the multitudes with the word of power, but at night when the blue bowl of the sky was all glorious with the blaze of millions of worlds, He prayed! He not only swept the laws of nature aside, but He blessed humanity.

He called sinners, weary of life, worn in the battle, forlorn without hope, unto Himself and promised to give them

Oliver Nazarene
KANKAKEE, ILL.

rest—rest for the soul—glad rest from the galling cares of time. And he left with us those flaming words, "Lo I am with you always." This reaches down through the centuries to our lives, through the gloom and the stress, by the tranquil sea and in the darkened tunnel.

Redeemed one, catch now something of the spirit of the melody, and from the strings of your soul let the glad strain go forth to magnify thy great Redeemer's praise. From the pit of bondage He raised thee. From the gates of hell to the golden strand of heaven He bore thee. His refining fire surged through the recesses of thy soul and purified thy dross. The affluent splendors of the Master's abiding glory have been thine. The hills where dwell the soul are clad with the spiritual beauty of rose and amethyst.

His name has charmed thy fears and calmed thy sorrows. When the leaves of time stealthily drop, even down through the "valley of the shadow," the gentle touch of His hand will lead thee safely. Praise Him then, O soul, on harp and stringed instrument. Exult in the riches of His presence. With the warbling melody of golden-throated nightingales, with the lisp of child and the faltering tones of age, join thy voice with the melody of the ages and "sing thy great Redeemer's praise."

*"Oh for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace.*

*Jesus! the name that charms our fears,
That bids our sorrow cease;
'Tis music in the sinner's ears;
'Tis life, and health, and peace."*

LATE WORLD NEWS, NOTES AND COMMENTS BRIEFLY TOLD

By REV. C. E. CORNELL

Jay S. Stowell, of the Board of Home Missions of the Methodist Episcopal Church, states that there are 100,000 Roman Indians, 80,000 Protestant Indians, and from 60 to 100,000 pagan Indians in the United States.

"We have reached the point in international development when the use of force through armies and navies is an anachronism. A way of co-operation instead of antagonism must be found. We need to replace the assumption that nations are possible enemies with the idea that they are potential friends."
—Bishop Paul Jones.

There are 50,000 lepers in Mexico, according to Dr. Enrique Osorio.

Enough heat comes to the earth from the sun each day to melt a cake of ice five thousand feet thick and large enough to cover the State of Massachusetts.

In Russia it is a penal offense to address the telephone operator in any other way than "Comrade" or "Citizeness," while in Germany no telephone operator is permitted either to bob her hair or to wear jewelry.

Certain Eskimo tribes are said to bury a dog with a dead child, that the dog may guide the child in another world.

More than 2,500,000 frogs are shipped from Louisiana annually.

A survey reveals almost 3,500 languages and dialects in the world, of which more than half are in America.

That the father has the absolute right to choose what schools

his children shall attend and what religion they shall adopt, is the decree handed down by a London magistrate.

An instrument known as a "detectoscope" has been invented that can spot shoplifters, detect "stalling" employees and expose lazy clerks in any room or any floor of a store, factory or other building.

For the first time in the history of that country a Nicaraguan newspaper is printing an English section for the benefit of United States Marines.

The death penalty for animals was one of the ancient customs of Holland. The records show that a cat was hanged at Longueville in 1476 for biting an infant to death; a steer was publicly executed in Meddlebourg in 1571 for goring a woman; and a cow was put to death for attacking a little girl.

Miss Frances E. Willis of Redlands, Calif., passed the State Department examination for a position in the foreign service. She will be the third American woman diplomat.

Mark 6:7-13, 30—Jesus draws and drives. He draws us irresistibly to Himself. His peace sings its soft music within. His love kindles fires on the hearthstone of the heart. So He drives us out; not from Him but for Him, out to others, nearest and farthest. For love serves. It gives freely. It goes gladly. It sacrifices without thinking of the word. It must serve; that is its life. It can serve; for only love-service is real service.—S. D. Gordon.

The popular notion that William G. McAdoo is a dry candidate for the Democratic presidential nomination was strengthened when, in addressing students of Tusculum college, Greeneville, Tenn., he challenged political leaders of all parties to define their attitude toward prohibition.

When Mrs. Evangeline Lindbergh went to Washington to welcome home her flying son she was the guest of President and Mrs. Coolidge at the temporary White House. She declined to travel in a special car offered by a railroad. Mrs. Lindbergh, widow of a former congressman, is an instructor in chemistry at Cass Technical High School, Detroit.

Conservative estimates have placed the monetary loss due to the Mississippi valley floods at \$240,000,000. Approximately 18,000 square miles of land have been inundated; the homes of 750,000 have been flooded, and perhaps 400,000 of this number have been forced to find temporary homes. Crop destruction has been estimated at \$75,000,000 with a similar loss to business.

Edna Davy, 13-year-old daughter of a poor farmer in Maryland, has been named heir to the \$1,250,000 estate of Dr. Edward E. Tull, who died recently. Dr. Tull had sought to adopt Miss Davy some years ago, but her father refused to give her up, although he had permitted her to live at Dr. Tull's home.

After being received by the Kings of Belgium and England, both of whom decorated him for his courageous flight from New York to Paris, Captain Lindbergh returned to America on the light cruiser, Memphis, to accept the personal congratulations of President Coolidge, and to participate in the gala events planned in his honor in Washington, New York, and St. Louis. President Coolidge decided to confer the Distinguished Flying Cross on Captain Lindbergh while Gov. Sam Baker of Missouri, announced he would advance Lindbergh from a captaincy in the Missouri National Guard to the rank of Colonel.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last chat I left you at Buffalo, Kansas. Our next stop was at Neodesha. There we were in the First Methodist church. Our church there has been without a regular pastor, but a fine young man has been supplying, but at our visit there Brother Herrell held a regular board meeting, and they called Brother Dan Jones to take charge. He is a fine young man. He is an old Peniel boy and also went to school at Bethany-Peniel College. We have a beautiful church almost complete that was built by that fine pastor, Brother Owen, now pastor of one of the Kansas City churches. We had a fine service and a great crowd. Dr. Gordon is the pastor of the Methodist church, and he is a most excellent Christian gentleman, and showed us no little kindness.

From Neodesha we made a run to Cherryvale, Kansas. There Brother and Sister Morrison are the fine pastors. We have a church there, but not large enough to accommodate the large crowds. The good Methodists were very kind to us at Cherryvale. The pastor was not in the city, but from all that I heard about him, he is a beautiful brother, and his good people were indeed very kind to us. From Cherryvale we made a run to Coffeyville. Here we have a most excellent pastor, Brother and Sister Brandyberry. They have a fine people and have lately bought the large tabernacle that was built by the Pentecostal people. It is very large and is well built out of hollow tiling. The tabernacle is 70x111 feet. We must have had nearly five hundred in the morning and about seven hundred in the afternoon and fifteen hundred at night. In this campaign we have adopted a special song and it is sung by Professor Messer and Dr. N. B. Herrell to the delight of the great crowds. The song was written by Brother Charlie Robinson, and the title is "Holiness Every Day." The brethren make a great hit with that song. We have a fine opportunity in Coffeyville, and with Brother and Sister Brandyberry at the head of this great church we are expecting a strong church in this beautiful city.

October 16 was a great day for us at Coffeyville. We preached and sang to hundreds of fine people who had never attended a Church of the Nazarene before, so that brought us in touch with many fine people for the first time, and in that way our campaign is a great blessing to the district. We must get in touch with the people and let them see what the Nazarenes are and what they stand for. From Thursday over Sunday we must have preached to four or five thousand people. One thing has made it hard on the good people down in this country and that is the great floods. All

of this country has been flooded seven times in a year and the great valleys down here in this lovely country, where the farmers have always made such large crops, are not making a single thing here this year. They had one flood here the first of October that covered tens of thousands of acres of as fine land as can be found in this great state. Some of these valleys were covered for ten and fifteen miles wide and from one end of the valley to the other, so that makes it hard on them.

Now, after Sunday we had three days out from Coffeyville from eight to twenty miles, and so we stayed in Coffeyville with Brother and Sister Brandyberry, and rested up during the day and ran out at night and held the services and back to Coffeyville after preaching. On Monday, the seventeenth, we ran out to Tyro and had a fine service. We have a good little church there and a fine young man for pastor, Brother May. Knowing that our church would not accommodate the crowd he secured the Methodist church and we had it packed to the limit. The pastor was out of the city, but his people were as kind to us as they could be.

Well, after thirty years of preaching red hot second blessing holiness, many of the churches that at one time thought that we would soon play out and come to nought have found out that we have come to stay, and they have found out that we are preaching the best doctrine in the world, and the safest and the most sane. Tuesday we made a run to Caney and had one most beautiful service, and at the close of the service Brother Herrell held a board meeting and they called Brother May to serve the Caney church in connection with the Tyro church, and from now on Brother May will pastor these two churches, as they are only eight miles apart.

Our good friends came over from Oklahoma and made our hearts rejoice to see so many of them. Three or four churches were represented. I think that Brother King from Bartlesville brought the largest delegation, but our church was packed to the overflowing. The service was very interesting and I trust much good was done. After the closing of this beautiful service we made a run back to Coffeyville and spent the night again with the Brandyberrys. This made a three days' stay in the Nazarene parsonage. There are no better people on earth than the Brandyberrys. They are simply sacks of salt for the hungry sheep to lick at.

Well, while we were in Coffeyville we visited the Fairview cemetery where one of my old friends sleeps, Rev. Ben Young. For many years we were the warmest of friends and his oldest son Raymond lived with me seven years at Peniel, Texas. When he finished his course of study he was called to Esk-

ridge, Kansas, to take charge of a Wesleyan Methodist College, and there he met Miss Golden Tessler and they were happily married and the Lord gave them two sweet babies. Then Brother Raymond was called to take charge of the Wesleyan Methodist College at Miltonvale, Kansas. While there he was putting up a big tent to hold a revival meeting under and by the falling of the big tent pole Raymond was killed and joined his good father on the shores of eternal bliss. At present Sister Golden and her aged mother live together at Topeka, Kansas. Sister Golden is a song evangelist in the Wesleyan Methodist Church and Mother Tressler takes care of the babies. In all the twelve years that we had our home filled with students we had no one that was finer than Raymond Young. May the Lord bless the memory of Raymond and his beautiful father. May heaven smile on the good and the sons and daughters of the Almighty. Let every good Samaritan pray at least once a day for the greatest time in the history of our church when we meet at Columbus, Ohio, June 13, 1928. Pray, plan, come, and bring somebody with you. We are having a fine trip over the Kansas City District. In perfect love and all for Jesus,

UNCLE BUDDIE.

Sunday School Lesson

By M. EMILY ELLYSON

December 4, 1927

LESSON SUBJECT: Isaiah Teaches Right Living.

LESSON TEXT: Isaiah 5:1-12.

GOLDEN TEXT: *Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:27).*

IN ORDER to understand this lesson one will have to study carefully the context, for it is there we learn Israel's condition that led up to the inevitable ruin of both northern and southern kingdoms. The land was full of wealth, and wherever wealth abounds the people become proud and haughty and seek to exalt themselves. Customs and equipage belonging to other nations were adopted by the Hebrews, and the people learned to depend upon those things more than upon their God who had brought them out of bondage. It was but a step from adopting the customs to accepting the worship of these people in the place of true worship. Land and people became corrupt, and a stench in the nostrils of God and His holy prophets.

Isaiah had been lashing the men who had forsaken God and resorting to all kinds of wicked schemes, but the women

NEW CHURCH AT HENRYETTA, OKLAHOMA



THE Church of the Nazarene at Henryetta was organized in 1908 by Rev. A. F. Daniels. The charter members were mostly women and children. For some time the prayer-meetings and church services were held in the homes of the members and other buildings that were rented for that purpose. The struggles of the little church were many and hard, but through the faithfulness of the sacrificing pastors and members, it was able to weather the storms and claim the victory for holiness in this little city. The first church building was erected in 1912 on Twelfth and Main streets. It was there the people worshipped for a number of years. The Lord blessed the work and the congregation grew until it was evident that a larger building and a better location were needed so that it might accommodate more people and that it might have a better opportunity to reach more people. In 1915 the old property was sold and some property on Eighth and Trueman was purchased; a nice place in the heart of the city. That is our present location. The building in which we worshipped was burned three years ago, making it necessary to find another place of worship. Through the courtesy of the city mayor, Mr. J. W. Orendoff, we were given the use of the city hall until we could arrange for a permanent place of

worship. It was during this time, with Rev. G. H. Harmon as our efficient pastor and leader, our attention was directed to a new building program. This is our new church. It stands as a monument of answered prayer. During the hours of meditation and prayer, our pastor received from God a revelation of the building as it now stands. Truly God worked out His plan through His consecrated servant. The people contributed liberally with their money and labor. We feel we are indebted to them for their kindness. The church is a beautiful structure 50 x 72 feet with a full basement; thirteen Sunday school rooms, two rest rooms pastor's study and main auditorium. The auditorium has a seating capacity of about six hundred people. The building is estimated at about \$25,000. It has an indebtedness of about \$7,000. The entire church property is estimated at about \$35,000. Our hearts are made to rejoice each time we enter the church, for we are confident that God in His goodness gave it to us in answer to prayer. We shall by the help of our blessed Lord honor Him by living consecrated lives and by making this our beautiful church a coaling station where weary sin-sick souls find peace and pardon through Jesus' precious blood. Our motto is, "Service to all with a willing mind."—Edna Radebaugh, Reporter.

do not escape his keen penetrating gaze. He looks with scorn at their efforts to display themselves in the most charming manner possible. He notes their haughty and affected ways, and reproves them for their pride of heart that manifested itself in their love for dress and ornamentation. We can imagine how scathing would be his messages to the women of this age.

But it matters not who the people are, there are two great facts that are very prominent in all of God's dealings with men: one is His hatred of sin that never

changes, and the other is His love that offers mercy to every repentant sinner. However dark the national picture, however scarce "right living" might be, there was always the promise "to the righteous" that "it shall be well with him."

Our lesson opens with a parable. The oriental mind is very apt in comprehending this form of teaching, hence Isaiah, in order to make clear to Judah their critical condition, resorts to this form of instruction. In this parable of the vineyard Isaiah gave not only to Israel, but to all nations and individuals, a standard

of value by which to measure life. When God saves a soul He fences it in, sets it apart and cultivates it, in order that it may bear fruit for Himself. He does not leave it to go back to the original type, but does all He can as a good husbandman to bring it on to full fruition.

True religion is a divine culture and requires unceasing care. So constant and painstaking had been the Beloved's care of His vineyard that He could fearlessly call on Judah to judge between Him and His vineyard, if they could name anything that might have been done that He had not done to cause it to bring forth excellent grapes. And like the man without the wedding garment on they were speechless.

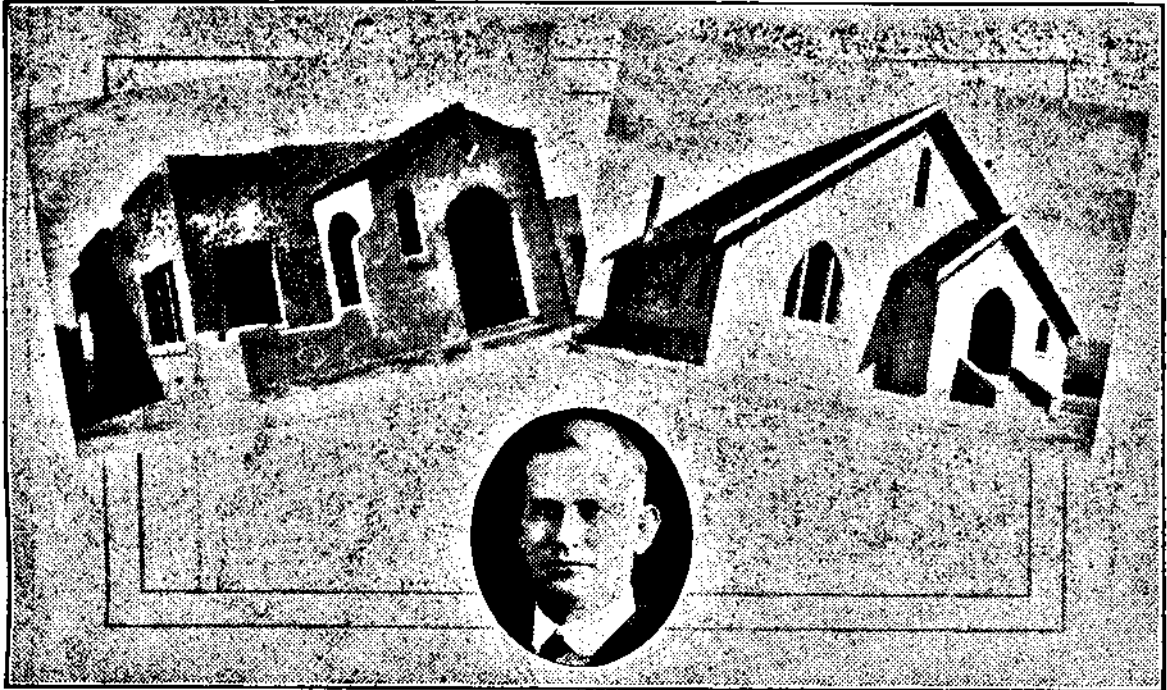
Every possible advantage is given by God to His people for their advancement in "right living." Planted in the fruitful hill of divine truth, the soil of which has been prepared, stones and hindrances removed and taken out of the way of our approach to the Father by the sacrificial work of our blessed Lord, defended and protected from the ravages of wild beasts and stormy elements, it should be the most natural thing that our roots would go deep, and the upward and outward development be strong, luxuriant and heavy with the finest fruit. In His marvelous plan and untiring effort for us we are left without excuse. He has a right to expect of us fruit that will satisfy His great heart of love. But alas, how often He finds but wild grapes in the time of vintage.

How often our church and our community has been blessed with great outpourings of divine grace. Great preachers and great preachings have been our happy lot. The lines have fallen unto us in pleasant places, ours has been a goodly heritage. We have had line upon line, precept upon precept. With great anticipation He prepared to receive a splendid harvest, and He looked for grapes, but what did He find? We fear too often He has found fruitlessness for all the labor He has bestowed, and the gracious influences with which He environed us.

In Israel He looked for justice and righteousness but found instead injustice and oppression. God wants fruitfulness in His children which is expressed in our attitude toward our fellow man. When we hurt another, we hurt the heart of God. It was Huxley who spoke of Chinese Gordon as one of the two greatest men he ever met. The inscription in St. Paul's Cathedral tells us the reason of his greatness which reads thus, "Major General Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

Failing to come up to God's standards we can expect no more consideration on the part of God for us than Israel received. It was Paul who said, "For if God spared not the natural branches, take heed lest he also spare not thee" (Romans 11:21). We may have His continued goodness if we remain a fruitful branch abiding in the Vine, otherwise that which befell Israel will be our lot, we "also shall be cut off." When God withdraws His keeping power from a soul, a church or a nation, it will always

CHURCH AND PARSONAGE AT TUCSON, ARIZONA



The Tucson Church of the Nazarene is very young. It had its spiritual birth in April, 1927 under a big tent with the Toney Band, at which time they organized with thirty-two charter members. The pastor was called to take charge of said church May 8, 1927, at which time the Church Board and the pastor outlined three tent revivals in the different parts of Tucson which proved a great success. On July 25, 1927, they launched a building campaign which involved about \$18,000. On October 12, 1927, a nice church and parsonage were completed, as shown in the above picture. The church is forty by sixty, brick

stucco. The parsonage has six nice rooms with sleeping porch, service porch and bath, which is also brick stucco. Both buildings are modern. The new baby church is making fine progress. All parts of the organization, which embraces the Sunday school, N. Y. P. S., prayermeeting and regular services, are well attended and someone is saved almost every service. Our tithe and offerings last Sunday ran over \$100, and our people are greatly encouraged. Our pastor, Rev. L. M. Payne, launched this campaign without any money in sight and by the hearty co-operation of the church and our friends we have been

able to pay all of our bills except a loan of \$8,000. We have ordered nice pews which will be installed in a few days and we are planning on having two special revivals during the winter and spring. We want to say at this time that Tucson is a beautiful city, in one of the healthiest states, if not the healthiest, in the Union, and the gateway to California. No one will make a mistake in moving to this beautiful city of opportunity. We request prayers of all the readers and will be glad to hear from anyone who has relatives or friends in this vicinity.—L. M. Payne, Reporter.

go back to the original type. This is a natural process or a law of nature among cultivated things. A strawberry patch will soon become a field of small wild berries if neglected. In our lesson God says, "I will lay it waste" i. e., it will become what, according to My law, all things become when the hedge and wall of protection are broken down, and the pruning and digging and moisture are withdrawn.

What a warning we have in this lesson to pleasure-loving people. How true that they forget the work of God in their behalf. They soon become intemperate in their chasing after pleasure, and have no quiet moments to reflect upon the goodness of God and His wonderful attributes. They are the slaves to amusements; and duty, compassion, charity, and divine truth have faded out of their minds. Their lives are like a barren desert waste, scorched and burned to a cinder by the blazing sun, and trodden by the fierce beasts of lust, passion and avarice.

According to this lesson there is but one conclusion that we can reach. When

God's people sink themselves in guilt and sottishness, and have definitely rejected God and despised His word, there remains for them the outpouring of His terrible wrath since His forgiving mercies have been scorned and pushed aside.

TREVECCA COLLEGE

We have not reported for Trevecca College in some time. This has not been because we lack things of interest to report, but for various other reasons which we shall not take time or space to enumerate. We are in the midst of a glorious, sweeping revival in the school with Rev. Fred Thomas, better known as the "Boy Preacher," as special evangelist. Scores have already been at the altar and many are praying through each day.

While we did not quite reach the \$25,000 goal in cash by October 1st on the debt-raising campaign, thank God we did raise \$20,000, and Brother John T. Benson met it with \$20,000; thus \$40,000 has been paid on the debt. Not only so, but unexpectedly Brother Benson finally

yielded to the earnest pleadings of our beloved General Superintendent, Dr. J. W. Goodwin, and other brethren and extended the time of the campaign until January 1st in order to enable us to raise the balance. We are now working night and day to bring up this last \$5,000 to meet the full amount of Brother Benson's offer while every dollar still counts for two.

We have just returned from the Alabama and Mississippi District Assemblies, and are glad to say that they were the best ever held in these districts. While the financial conditions in these parts of the country are very trying, owing to storms, floods, the cotton market, and various other things; the superintendents, pastors, and people are optimistic and determined to fight the battle and win. Rev. H. H. Hooker was enthusiastically elected as District Superintendent of the Alabama District for the tenth year; and likewise Rev. R. H. M. Watson of the Mississippi District for the fourth year. Both of these men are intensely loyal to all our church institutions and are squarely behind Trevecca College.

These assemblies received our report enthusiastically and voted unanimously to undertake to pay up all back pledges and to raise an amount in cash equal to one dollar a member to help us meet the balance of Brother Benson's offer before January 1st. If every pastor and church in this Educational Zone will do likewise, and our good friends over the country will send us a little Thanksgiving or Christmas love offering, we shall be able to pay off the debt and burn the mortgage by New Year's Day.

Our friends over the country have responded beautifully to our call for help. May God bless and reward every one is our earnest prayer. May they continue to pray for us and give what they can, however small. God will give us ultimate victory.

A. O. HENRICKS

NORTH PACIFIC DISTRICT SUNDAY SCHOOL CONVENTION

We were glad we had the privilege of again having Dr. E. P. Ellyson with us in the district on Sunday school convention work. We were also delighted that Sister Ellyson was privileged to be with him this time, for she was unable to accompany him on his last trip to us. These good Sunday school workers brought us some very fine messages, and created much interest among our workers. Our great regret was that not all our workers in the district could hear these messages. Our Sunday school workers need such messages as these workers bring.

They started in at the north end of the district and worked south touching the following points in Washington: Bellingham, Everett, Seattle, Olympia; and in Oregon: Portland, Medford and Ashland.

Our District Superintendent, Rev. DeLance Wallace, assisted in several of these places and brought a message to the pastors in regard to their relationship to the Sunday school. We were assisted by a number of pastors and other local workers. At the Portland, Oregon convention there were seventeen Sunday schools represented around that center, besides three churches off the district and of other denominations. We feel it was a very profitable series of conventions. May the Lord bless Brother and Sister Ellyson in this great work of the church. They have a wonderful task.

CARLETON D. JONES,
District Sunday School President.

THE OZARK GROUP MEETING

This meeting was held at Webb City, Missouri, beginning October 18, and lasted to October 21. The first day of the group was in the hands of the W. M. S. The main speakers of the day were Mrs. Vandergriff of Baxter Spring, since passed to her eternal reward, who preached an excellent sermon during the group and will long be remembered for her beautiful spirit of Christian love and fellowship; Sister N. B. Herrell of Carthage, and Mrs. R. G. Coddling of Kansas City,

Missouri. Sister Coddling gave such a splendid edifying and inspiring address in the afternoon. It was one of the best missionary addresses the writer ever listened to. The regular group meeting work began the next day. Rev. Ira F. Stevens of Pittsburg, the chairman, took charge. There were many good papers and discussions throughout the group which were inspiring and helpful. Our F. C. Savage of Joplin, was full of the running over and spilled a lot of his enthusiasm on the entire group. Brother and Sister Jarrette, and Dell Aycock were in Webb City at the time and did the night preaching and brought special messages in the day time, also their singing was a great blessing to us all. Though the group was not as well attended as some other of our groups have been, we all felt it was one of the very best we had ever had.—J. W. Cox, Secretary-Treasurer.

OZARK NAZARENE MINISTERIAL ASSOCIATION

The Ozark Nazarene Ministerial Association was organized at Carthage, Mo., November 7, 1927, with nine preachers and one song evangelist present. N. B. Herrell acted as temporary chairman. William A. Menneke of Carthage, was elected chairman and J. W. Cox of Carl Junction, was elected secretary-treasurer. After the organization was completed we had a very profitable and busy afternoon, discussing various problems of interest to all. The names of those present were: N. B. Herrell, Wm. A. Menneke of Carthage; Ira F. Stevens of Pittsburg, Kansas; J. Scott Blystone of Webb City; F. C. Savage of Joplin, Wilson Bentley of Joplin, J. W. Cox of Carl Junction, R. A. Kisse of Lamar, L. A. Windsor of Cold Springs, Ark.; C. J. Garrett of Ottawa, Kansas; and Willard B. Davis, song evangelist, Kansas City, Mo. We feel this is going to be a very profitable and helpful organization. We meet every first Monday afternoon of each month. The meeting closed with the spirit of the Lord upon it and we all went home feeling it was good to be there.—J. W. Cox, Secretary-Treasurer.

NORTHWEST KANSAS GROUP CONVENTION

The churches of the Northwest Kansas Group met together in a convention at Palco, Oct. 28-30, where they were holding a revival meeting with Rev. Arthur Morgan as evangelist, Prof. R. Bridgewater as song leader, and Rev. E. L. Duby as pastor. All the churches of this group were represented: Covert, Grinnell, Hoxie, Norton, Palco, and Plainville. District Superintendent A. F. Balsmeier was present. It is believed that this convention was one of the best held in this group. The Holy Ghost was present in every service. Hearts were made to rejoice, for there seemed to be a taste of heaven there. From the very beginning the Holy Ghost was doing His office work. The papers were good, the sermons were blessed, and the singing carried folks higher, until the saints felt

themselves in the portals of heaven. The Young People of Covert, with Brother A. L. Crane as leader, are to be commended for their part in the program. Brother Cornwell gave a good talk on how to improve the Sunday school. The solution was that the superintendent, the teachers, and the scholars be filled with the Holy Ghost. Those who did the preaching were Rev. Wisler, Rev. J. N. Smith, Rev. A. Morgan, and District Superintendent A. F. Balsmeier. All were led of the Holy Ghost to preach what the people needed to hear, and God blessed the group and revival in getting the church on solid ground, backsliders reclaimed, believers sanctified, and sinners born into the kingdom of God. The group closed with victory, but Brother Duby with the help of Brother Smith of Plainville, continued the revival. They report victory. It was voted that the next group meeting would be held at Plainville.—Paul Snyder, Reporter.

HAMLIN DISTRICT ASSEMBLY

The Hamlin District Assembly convened at Wichita Falls, Texas, October 19-23. It was the general opinion of the many who were privileged to attend that it was the most spiritual assembly of our district. The attendance and interest, both of our church and of the city of Wichita Falls, was very manifest.

The M. E. church opened its doors for the evangelistic and business services. The homes of that city were opened to this large delegation, and our people were treated royally. It was through the efforts of the pastors, Rev. and Mrs. J. P. Ingle, that these three hundred delegates and visitors received such good treatment.

General Superintendent Reynolds presided over the assembly in a pleasing and business like manner. He never seemed so spiritual as now. His messages were an inspiration to all, and several sought the Lord.

Our field agent, Dr. J. G. Morrison, was present, and day after day he brought inspiring messages. If it were possible, all the churches in the district would enjoy having Dr. Morrison spend a few days with them to repeat these messages.

Our young people, under the wise leadership of Rev. R. M. Hocker, did good work. Several of our best singers were present. We would not fail to make mention of our Brother and Sister Price, Brother and Sister Jack Carter, Brother and Sister J. L. Knight, and Miss Eva Spell, as some of our Spirit-filled singers.

Among the distinguished visitors were: Rev. J. T. Upchurch and Rev. and Mrs. Wiese of the Dallas District; J. Walter Hall, A. L. Parrott, E. N. Pitts, and Brother Leckie of Bethany, Okla.

It was a marvel the amount of business transacted during the four days of the assembly. Special programs were: Orphanage, Children's Home, Foreign Missions, N. Y. P. S. and Education and Rescue.

Dr. B. F. Neely, president of C. N. A., Hamlin, Texas, together with his students, rendered an educational program Thursday evening. The address was by Prof. S. S. White of Bethany, Okla. It was beautiful to see the harmony existing

between the two schools. Although Professor White represents Bethany-Peniel College, he put forth his best efforts for the Hamlin school. The people responded, giving of their means to the amount of \$600. In a very few months Central Nazarene Academy will be on the roll as an accredited school. Professor Neely's four daughters delighted the audience by their part; a saxophone quartet. Rev. H. C. Cagle was re-elected District Superintendent, and Rev. Mrs. Mary Lee Cagle as District Evangelist. We rejoice in the victories of the past and look forward to a better year.

MRS. ELIZABETH PHILLIPS,
Assembly Reporter.

NORTH INDIANA DISTRICT FOR MISSIONS

We are nearing the close of one of the greatest missionary tours the writer has ever witnessed. It has been wonderful both from the standpoint of money raised and co-operation of the people. Very nearly every door on the district swung wide open, and the people entered into the spirit of the great messages delivered by Dr. and Mrs. Heslop with keenest interest. From the beginning we did our best to draw the attention of the people "from the budget to the field," and at only two or three places we felt that we had failed in the effort. Even at these points we were assured by the pastors that every dollar of the budgets would be paid. Truly it was one of the greatest all-around victories we have ever witnessed.

When we consider them from the standpoint of sacrifice, vision, loyalty and ability, we are sure that the pastors of the Northern Indiana District are in no sense inferior to the very best the movement has ever produced. Backed by such a band of preachers one would be ashamed to fail in any undertaking for God and holiness. On the other hand if he should succeed beyond measure he would deserve little credit, since they are ready and anxious to do the things that must be done. It is useless to say our laymen are also a loyal self-sacrificing people, for they could not be otherwise and be led by the pastors they have.—J. W. MONTGOMERY, District Superintendent.

BRESEE COLLEGE NEWS

It is my pleasure to report the opening of the fall term of Bresee College and to state that prospects for the year are encouraging. We have a fine student body and are expecting this to be a very profitable year. After eight weeks of school we find that only one student has left school, and that because of sickness in the home. God has met with us and blessed us in our chapel services.

During the past summer equipment has been added which has greatly increased the convenience and efficiency of our work. Substantial, double roller shades have been installed throughout the building. Our library has been thoroughly reorganized and classified under the efficient direction of Miss Twila Byler of Newton, Kansas. Science equipment has been added to the value of over \$400 thus giving us a great advantage in that department.

As an institution, we received a spiritual impetus as a result of the opening revival, conducted by Evangelists Theodore and Minnie E. Ludwig. It was indeed a real pleasure for me to be thus associated with my father and mother and labor for the salvation of souls. During the revival practically all of our students who were not converted definitely found victory. We give God the glory.

Personally I never felt more keenly the responsibility which rests upon the educational institutions of the church to maintain the Bible "standard of excellence." By the help of the Lord we expect to make Bresee College a center of spiritual power where our young people may come and be saved for Christ and the church.

S. T. LUDWIG, Hutchinson, Kansas.

ARKANSAS DISTRICT

What is now known as the Twentieth Annual District Assembly has come and gone into history. Dr. H. F. Reynolds, our senior General Superintendent, was the presiding officer; Mayor Lawhorn of North Little Rock delivered an address of welcome to the assembly; Dr. A. E. Holloway, pastor of the First M. E. church of North Little Rock, brought greetings from the church life.

Dr. Reynolds then brought to the assembly greetings from the General Church of the Nazarene. The business sessions proper began Wednesday morning, October 25, with the presiding officer in the chair. The work in the district has been carried on heroically by the District Superintendent, Rev. John W. Oliver, and a faithful corps of pastors and sacrificing laity, in spite of flood conditions which prevailed in the Southland. Many of the pastors had led their flocks on with programs of progressiveness.

One outstanding feature of the assembly was our great educational rally in which Rev. Stephen S. White, Acting President of Bethany-Peniel College, stirred our hearts on the great subject, "Value of Christian Education." Then Rev. A. L. Parrott, college pastor and business manager of the school, spoke on the "Necessity of an Endowment for the College." The impression in the minds of the Arkansas Assembly is that the Lord is certainly helping our brethren in this very worthy phase of our great church program. Rev. J. W. Bost, field representative for Peniel Orphanage, brought greetings from the home and stirred the assembly with an arousing message, after which an offering was taken toward the purchasing of two trucks needed for the home. The District Young People's Society, which shows much progress under the faithful leadership of Rev. Lee Hill, had as their special speaker Rev. R. M. Hocker of Plainview, Texas, who stirred our hearts

on the interest of Young People's Work. Rev. R. M. Hocker was also the special representative of Rest Cottage, at Pilot Point, Texas, bringing greetings from Brother and Sister Roberts, who were unable to attend the assembly. Rev. J. G. Morrison, Executive Field Secretary of the General Board, was the special evangelist, and did his part in representing all the general interests and stirring our hearts on achieving faith.

A host of visitors were in attendance: Rev. J. T. Upchurch, superintendent of Berachah Home, Arlington, Texas; Rev. A. J. Vallery, superintendent of Beulah Training Home, Memphis, Tenn.; District Superintendent Rev. W. M. Nelson and Rev. G. M. Aiken of Louisiana; D. M. Spell and daughter, Miss Eva, of Dallas District. Miss Spell favored the assembly with several special songs. Prof. J. A. Reed of First church, Little Rock, choir director of the assembly, was wonderfully assisted by Prof. E. D. Simpson and wife of Conway, Ark., and Miss Mae Russel of Morrilton, Ark., with Miss Brooks presiding at the piano.

Friday morning at ten o'clock District Superintendent Rev. John W. Oliver was re-elected on the first ballot, receiving one hundred and three votes of the one hundred and thirty-two cast. On motion his election was made unanimous. There is no doubt but that the district made a wise choice in this selection and will be led on to greater achievement under his leadership. The Woman's District Missionary Society has been carried forward under the efficient leadership of the District President, Mrs. Anna L. Oliver, who is also District Secretary and Treasurer. She and her husband, through great sacrifice and with the co-operation of the people of the district, have wrought a great work during the past year.

Rev. L. Lee Gaines, pastor of the North Little Rock church, and his untiring kitchen cabinet, royally entertained the assembly. We closed the year with great victory, and under the guiding hand of divine providence our General Assembly delegates are coming up from the lower regions of the Southlands in June to sit down with the brethren from the East, West and North in the great city of Columbus, Ohio.

D. C. REYNOLDS, Reporter.

SAN ANTONIO DISTRICT

Our beloved District Superintendent, O. F. Hatfield, on his regular visits to the churches, found this colporteur and Nazarene Publishing House agent away down south in the land of citrus fruits at Brownsville, on the Rio Grande, and kindly hitched him to his six cylinder Star for the return trip over the district. From Brownsville to McAllen we had our lovely singers, Brother Clyde Dille and wife, with us. At the church there Rev. Millen was recalled as pastor. Next day we "starred" three hundred miles north to San Antonio, where a revival meeting was in progress at Pine Street church by dear Brother Roberts and that other great preacher, his wife. The Pine Street church and parsonage building have been sold, and the enterprising Nazarenes are to build again soon in a better location. After other business and

SONGS FOR THE LAST DAYS

Two new books of songs that thrill. You should hear Prof. Kenneth Wells or Prof. Lowman sing "Yes I Know." Books 1 and 2, 65c each. Two copies \$1.00.

Anna W. Waterman
759 N. Orange Grove Ave.
Pasadena, Calif.

conference with those wise and true Nazarenes, District Secretary-Treasurer Griswold and wife, we were soon on the highway again and getting up in the world, singing on the way, as our hearts were made glad in contemplation of the most beautiful and wonderful mountain scenery around Boerne and on north and west to San Angelo. Our God made them.

Brother Hatfield visited all Nazarene churches on the way, preaching and holding annual meetings day and night; then east and north by Ballinger, Brownwood and Comanche, Cranfill's Gap and Meridian, down to Waco. Here was his faithful wife and worthy collaborer, the power behind the throne, "staying with the stuff" and wisely directing the home interests. The District Assembly meets with this great church in Waco November 16 to 20, and nobody knows better how to entertain and get the best results temporally and spiritually than Brother and Sister Hatfield, than whom there are no more spiritual and efficient superintendents in the Nazarene movement. —A. S. Hornbeck.

CHURCH NEWS

WANN, OKLAHOMA—"We are entering this assembly year with victory and great faith in our God. We were disappointed when we called Brother C. E. Smith to serve us as pastor for the third year and he said he felt that God was calling him to another field of labor, and he could not remain with us, but the Lord sent us Rev. Dick Moore of Crowley, La., a young man twenty-six years of age with a consecrated wife and two little boys. We are expecting God to use him in a marvelous way. Brother and Sister Moore were students in God's Bible School at Cincinnati, Ohio, for two years and served as pastors of a church in Louisiana for two years before coming to us. Help us pray that many souls may be won for Christ through their efforts before this assembly year comes to a close. We have a good Young People's Society. A number of our young people are Christians and take great interest in their programs. Brother Homer Cullison was recently elected president and we believe he will make a good one. Brother T. A. Stockstill is our faithful Sunday school superintendent and we think there is no better one to be found." —Mary P. Harris, Reporter.

PASTOR J. W. WALTZ, Maple's Mills, Illinois—"This is the oldest Church of the Nazarene between the Rockies and Alleghenies. We have a splendid church and parsonage on a state highway, four miles from Illinois river, where a battle was fought in which three hundred Indians were killed. For six weeks mound builders' graves have been excavated and many skeletons removed for museums. I saw three skulls today taken from a grave where they say they had been buried about eighteen hundred years. About ten miles from here rice is raised in the Illinois river bottoms. People have been treating us fine. This is a fine ter-

ritory for work, and the prospects are good. Pray for me and my work."

PASTOR WILBUR H. PARKER, Hamilton, Ohio—"Last Sunday was a good day with four earnest seekers and three gracious finders at the altar. The crowd was the largest regular attendance since our arrival the first of July. This coming Sunday a former pastor and wife, C. C. and Flora Chatfield, are to be with us. They are much beloved by this people. We covet the prayer of the saints for our revival starting November 13 with Evangelist W. R. Cain and Miss Lola Young, and Miss Louise Cornell of Columbus, Ohio, as singer."

EVANGELIST W. B. DUNKUM AND WIFE—"We have just finished five years of holiness evangelism. We have traveled thousands of miles in fourteen states, preaching full salvation. We have enjoyed the work immensely. With God's added blessings and by His help we have seen hundreds saved, reclaimed and sanctified. We desire to continue the work of spreading full salvation. Having gone wherever invited, we have been kept busy. We expect to continue to answer the call wherever a full gospel is wanted. We will go anywhere we are allowed to get sinners saved, backsliders reclaimed and believers sanctified. Home address 1353 Hemlock street, Louisville, Ky."

KYLERTOWN, PA.—"We closed our three weeks' revival campaign last Sunday, October 23, with Rev. Albert B. Schneider of Canton, Ohio, as evangelist. His forceful messages of divine truth were honored and owned of the Lord. Conviction was awful, and we cannot understand how people can sit under such fire and not break with sin, and forget public opinion, which seems to be the biggest gun the enemy is aiming at his victims. We are expecting to reap in our next meeting the results of the holy seed sown in this meeting. We have one new member out of this revival, a man that has for some time given liberally to the building of this church and its support. For this we thank the Lord. Many good people are looking our way, and we are believing the Lord will give them to us in the future. Attendance was good throughout the meeting and more new people kept coming in. Offerings taken in during the meeting amounted to \$128.75. This is good, considering the fact that there has been no work here since last spring, the mines all being closed." —Mrs. Ray Dick.

BREWTON, ALABAMA—"God's hand has been upon His work here. Thanks be unto Him. We have had another Holy Ghost revival here with Evangelist Freddie Thomas of Bloomington, Illinois. Souls found God in regeneration and sanctification. Brother Freddie was here only from October 10 to 16. We raised \$96 for him for his services. May God keep His hand on this boy of His. We have unanimously called our same pastor, Rev. Miss Ruth Coleman, back for the ensuing year. We'll say she is a real pastor. When she came to us February 18 of this year we had paid only \$19 on our budget of \$200. We closed our books with budget paid in full and pastor's salary paid. Thanks be to Him who made it possible. We are beginning a new year with a clean sheet and ready to go in for a real fight against sin and wrong. We have a few additions to the church. We covet the prayers of the church at large." —G. E. Cassidy, Church Secretary-Treasurer.

LYMAN CHURCH OF THE NAZARENE, Lyman, Oklahoma—"We are at present in a campaign with our beloved pastor, Rev. Marx Whitney, doing the preaching. Yesterday was a day long to be remembered because of God's presence and power. At the morning service eight prayed through definitely to either pardon or purity and two at the evening service. Crowds are good and interest excellent. One man, even before the campaign began, went to the parsonage and with the help of the pastor and wife, prayed through in the good old way. People are hungry for God. They are finding that a big oil field will not satisfy the longings of the heart, and are drilling for the 'oil of gladness.' We are believing God for great things. Pray for us." —D. L. Cozart, Secretary.

PASTORS A. L. AND MARGARET ROACH, Cartersville, Ill.—"We have just closed what the people say is the most successful revival Cartersville church has had for several years. Thirty or more have prayed through to definite victory, either for pardon or holiness. This was a hard-fought battle and it seemed the first week that the devil would swamp us, but we held on to God for victory. We had afternoon prayer meetings and fasted and prayed until victory came. We received eleven good members into the church with others to follow, also organized a N. Y. P. S. with thirty-one members. Several fine young people were saved and sanctified in the meeting and some united with the church. We came here September 10 from Dexter, Missouri, where we had been pastor for two years. We loved the church there and had a unanimous call back, but felt God would have us make a change and feel now in the will of God. Since coming here our Sunday school has almost doubled and the crowds have increased. God is blessing. We are delighted with the church here. They know how to pray and lift when the load is heavy. I never worked with a more loyal, sacrificing bunch of people. They are almost all strict tithers and Nazarenes to the core. We are sure

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the former pastors have done their part to make them real Nazarenes. We plan a great N. Y. P. S. and Sunday School Convention here December 8 with the Southern Illinois churches co-operating."

PASTOR B. H. POCOCK, Ellet, Ohio—"A splendid revival meeting just closed a few days ago in the Springfield Church of the Nazarene, Ellet, Ohio, with C. C. Chatfield and wife as the evangelists. We had a number of seekers at our altar, several of them praying through in old-fashioned style. The meeting did the church a great blessing. Folks received light that they had not had before. While the weekly crowds were not as good as we had anticipated, yet the Sunday crowds were up to our expectation. This village of about two thousand heard some old-fashioned singing and preaching. The Chatfields did their own singing, and the glory came down upon the saints. Mrs. Chatfield's 'chart-talk' to little and big children on the closing Sunday morning had its effect when about nineteen or twenty children knelt at the altar of prayer for pardon. The church is forging ahead on spiritual lines, and we are going in for one of the greatest times we have ever had in all of our lives. Our folks are taking on a greater vision for God and holiness, and there seems to be a better spirit of prayer upon the people since the meeting. To God be all the glory."

FIRST CHURCH OF THE NAZARENE, Richmond Hill, N. Y.—"We must herald the glad tidings. The Lord was surely good to us to send dear Brother and Sister Hollenback to us. Although Mr. Roy L. Hollenback has been our pastor only since July 1, 1927, he and his helpful companion have won the love and confidence of both members and friends of the church. He preaches with no uncertain sound. His Spirit-filled messages have already brought conviction, and sinners are being saved, believers sanctified, and backsliders reclaimed. Praise the Lord! For several years we have been worshiping in the basement of a church we started to build several years ago. In a recent church meeting it was unanimously voted upon that plans be made to start the brick superstructure of the church. Upon the request of our church board, Brother Hollenback made an agreement to stay with us for five years to help see this undertaking through. Pray for us. Come and visit us if you are near by. Let us all say: 'Praise the Lord! Glory! Hallelujah!'"—E. H. B.

GREENWOOD CHURCH, Louisville, Ky.—"We have just closed a very successful revival with Rev. Will H. and Lillie B. Nerry as evangelists. Quite a number of souls prayed through to definite victory, and four united with the church. God wonderfully answered prayer in saving a man and wife and in uniting their home. He was saved on Saturday night and asked the Christians to pray for his wife who had left him and his three children and was in another state. God heard and answered, touched her heart, sent her home deeply convicted of her

sins, and the following Tuesday morning saved her in a cottage prayermeeting. The first thing she said was, 'Pray that God will make me the right kind of wife and mother.' Thank God, He is a specialist in making good mothers. The lodge and cigarettes were given up by some of the men in the community, and we feel much good has been accomplished. Brother and Sister Nerry know how to preach and sing and are specialists in winning souls. The most peculiar thing about the meeting was that it started with an offering. Rev. and Mrs. C. L. Snow, who were returning to their California home from Washington, D. C., stopped over for a few days' meeting before the evangelist arrived. Seeing that the pastors needed a car, Brother Snow gave a check for fifty dollars on a Ford coupe for the pastors; others also gave until we almost reached the hundred mark and the offering did not hurt the service at all. Brother Nerry then preached and seven souls came to the altar and five prayed through. We praise God for all that was accomplished, and desire an interest in your prayers for this faithful band of newly organized Nazarenes."—Rev. W. W. Stover and wife, Pastors.

EVANGELIST P. P. BELEW—"My last two meetings were with our churches at Franklin and Gorham, Ill. They had been without a pastor for some time at Franklin and the work was not flourishing. But despite this and the small attendance caused by the heavy rains—which prohibited preaching at all five nights the last week—God was with us. A number sought the Lord, and some were happy finders. Brother Joseph Medd, a lovable brother from Auburn, Ill., had charge of the singing. We have some fine people in Franklin, and they treated the evangelist royally. God bless them. Gorham had also been without a pastor since the last District Assembly, and the beginning of the meeting was small. But the attendance and interest rose steadily until the seats were comfortably filled and a gracious revival was on. A number prayed through in the old-fashioned way and a class was taken into the church the last Sunday. Rev. B. Orwill Donaldson and wife from Chicago had charge of the singing and did it well. At the close of this meeting

Brother and Sister Donaldson accepted the pastorate at Gorham. They are fine young people, and their people are in love with them; may God bless them. We began a revival with our church at Midland, Mich., last night with souls in the fountain. Remember me at the throne."

PASTOR STEPHEN C. JOHNSON, Connersville, Indiana—"Since our assembly in August we are moving along nicely. Our cottage prayermeetings have been wonderful seasons of refreshing. The Lord is certainly encouraging His people in this place. We are going in to increase our membership at least fifty. Of course we will have to have revivals to do this, and we mean to precipitate them by God's grace and power. We enjoy preaching to this people. Our revival with Minnie Moorehead of Payne, Ohio, closed Sunday night. Much good was done, and we received eight new members into the church which is almost one-fifth of our number for this year. This field is open to the Nazarenes, the city and county are ours and by faith we mean to take it for God and holiness. Pray for us."

PRESIDENT A. O. HENRICKS, Nashville, Tenn.—"We just recently held a short revival meeting with our dear Rev. W. M. Tidwell and our Chattanooga church which to us was one of the best short meetings we have been privileged to hold for some time. Brother Tidwell is surely a man of God, and is held in the highest esteem not only by his own people but by the citizens of Chattanooga. We had about seventy-five clear cases in the altar either for pardon, reclamation or sanctification, and nearly all of them prayed through in the old-fashioned way. Such praying, singing and shouting we have seldom seen or heard. It reminded us of the early days in the Old Tabernacle in Los Angeles, where the Nazarene movement first started more than thirty years ago. We had large congregations every night, but on Sundays the church was packed and jammed, and scores—yes even hundreds—were turned away. The last Sunday night the church was packed full, aisles and every available space for even standing room, at about twenty minutes before seven, and a stream of people kept coming up until after eight o'clock that had to be turned away. Hundreds and hundreds of people were turned away that night that could not get even into the vestibule. The meetings were characterized by the most beautiful spirit of love, fellowship and unity that we have ever seen. Brother Tidwell is very careful in taking in new members, and yet he received twenty-four fine men and women at the close of the last Sunday night service, and there were about that many more that are planning to unite with them in the very near future. This is truly a great church and a great people. May God multiply their number is our prayer. Brother Tidwell and his people had us present the needs of Trevecca College and the Debt Campaign on Sunday afternoon, and after a short message the people gave, in cash and pledges to be paid before January 1st, over four hundred dollars. This is to help us in

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this last desperate effort to meet Brother Benson's offer and pay the school out of debt. If all of our churches in this zone would do as Brother Tidwell and his dear people have done, we shall sure enough go over the top before January 1st. God bless the pastor and people of Chattanooga is our prayer."

LAFAYETTE, INDIANA—"Last week the writer was called to organize a good class of people into a Church of the Nazarene in Lafayette, Indiana, following a very successful meeting conducted by Rev. Floyd Honchell. We now have about thirty fine members, and Brother Honchell has agreed to look after them and build a tabernacle in the near future. He may move onto the ground and stay several years. We are especially delighted with this baby church, for it puts us in one of the very best cities of the district that we had not reached. During the summer Rev. and Mrs. L. G. Milby and Paul and Dora Geil spent a full month in that city and did splendid work, gathering about them many friends and pointing dozens to the Lamb of God, but they felt it best to follow it up with another revival before organizing, and the plan worked beautifully. We shall soon have a strong work there. The work over the district is coming as fine as I have ever seen. We have witnessed some mighty revivals since the assembly, and many are in progress at this writing. We are to have a district Sunday school rally November 27—that is, we shall have a rally in each church in the district that day. Watch for the report of attendance of each school for that day. We shall give the name of the pastor, the Sunday school superintendent and the number in school that day, which should reach you some time in December. Let no Sunday school superintendent, officer or teacher fail to do his best. We ought to have eight or ten thousand in the Sunday schools of the district that day."—J. W. Montgomery, District Superintendent, Northern Indiana.

PASTORS M. V. AND BESSIE DILLINGHAM, Ponca City, Oklahoma—"We are starting off in our new assembly year with victory. One month of the new year has come and gone with good results. There have been forty-three professions of either pardon or purity, and twenty-two have united with the church. None of these has come by letter—all new people who have found God. Our church has a greater vision and is more spiritual as God is helping us grow. We have made seventy-five pastoral calls this month and kept busy while not in regular services at the church. We have preached at schoolhouses in the country—one schoolhouse fifteen miles out in the Osage country, where wickedness has prevailed, and another place three miles out where the folks are coming and making good Nazarenes. There are many neglected places in the rural districts. Since getting out in the rural districts we have had more calls and open doors than we can enter. One lady twenty miles away sent word to come on Sunday afternoons and hold services in her house. She said they were hungry to

hear God's Word. Sunday schools have been organized at these two schoolhouses and children who have never had the privilege before of going to Sunday school now are enjoying that happy privilege. We go on Sunday afternoons and to mid-week prayer meetings on Thursday and Friday nights. A revival meeting starts next Sunday, November 13, here in our Ponca City church, with Rev. Allie Irick as evangelist and Professor A. S. London as song evangelist. We are praying and expecting a great revival."

PASTOR WALTER S. MACPHERSON, Gouverneur, New York—"The Church of the Nazarene here in Gouverneur just closed a very gracious revival. We had the good pleasure of having Rev. and Mrs. Hundley as evangelists. From the very beginning they both won the confidence and hearts of the people. They are safe, sane, and thorough preachers of the gospel of our Lord and Savior Jesus Christ and their messages had great effect upon the hearers. They preach the two definite works of grace without compromise and preach under the unction of the Holy Ghost. After the break the first Wednesday night of the revival, at which time four seekers sought and found the Lord, there was hardly a barren night. Altogether there were twenty-seven seekers. One service that is noteworthy was the last Sunday night at which time three young married couples with families, who

were backslidden, were reclaimed and are now enjoying salvation. It was a great time of rejoicing. Before the revival closed we received four new members into the church and last Sunday we received another and others are looking this way. There were also seventeen new subscriptions for the *HERALD OF HOLINESS*. Great interest was manifested by some who lived a great distance, who faithfully attended the services. The last night of the revival, Wednesday, November 2, the people got together after the meeting and gave Brother Hundley a very pleasant birthday surprise. The people are united and have taken on new courage and surely with faith in a great God, with a great gospel, we can expect great things as a church and we do. Pray for us as we fight the good fight of faith against sin and Satan, that we may see in this northern country a mighty wave of salvation."

PASTOR W. A. FOSTER, Eldon, Missouri—"I came here September 26 after a hard fought battle in Union with a very little result, and began a battle against sin. For two weeks we made it hot for the devil; the Lord blessed in a wonderful way. After the battle I moved my family on the Eldon work and took charge as pastor. I entered a service at Mildale, four miles out of Eldon, in a union church. The dear Lord gave us a goodly number in the fountain and we were called as their pastor also, to preach every Saturday night and Sunday afternoon, with hopes of organizing a Church of the Nazarene in the future. I shall administer baptism Sunday evening, November 6, at the place known as the rock hole. We are expecting greater things of the Lord. We have a live-wire singer and a loyal bunch of Nazarenes who stand by their pastor, a wide awake Sunday school, a real W. M. S. and N. Y. P. S. The ladies of the Nazarenes at Eldon are to be commended for their service. They have raised in the neighborhood of sixty dollars in the past thirty days. Pray for us, we are expecting the Lord to bless us with a new stucco church building and parsonage."

SCIENCE HILL, KENTUCKY—"A twelve days' meeting with Brother and Sister T. L. Terry of Roachdale, Indiana, closed Sunday night. Not as many were saved in this meeting as we would like to have seen but we believe many souls will be brought to Jesus from the effect of Brother Terry's messages. He surely is a fine preacher and did some hard preaching. Our pastor leaves this week for Crawfordsville, Indiana, to hold a revival and will be absent for three Sundays. Let's pray for his success. Brother C. C. Burton of Delmar will preach one Sunday and Sister Eltie Muse, a returned missionary, two Sundays while he is away. A wonderful prayer and healing service was held in the church the last Sunday afternoon of the revival. Please talk to Jesus about us."—Eliza Baugh, reporter.

PASTOR C. E. PENDRY, Bloomington, Indiana—"The blessings of the Lord continue upon the Bloomington church

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Bible Readings on the Second Blessing. Ruth	1.00
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Must We sin? Sweeten	1.00
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The Way of Holiness. Palmer	.50
Eradication of Carnality. Hills	.10
The Uttermost Salvation	1.00

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in a marvelous way. Holding to the Bible standard, and perfect unity in the church surely bring victory. We surely do appreciate the people here, and we wonder if there could be any better under the sun. Only one Sunday night service since the assembly without someone at the altar; there were fourteen last Sunday night. Many said they never witnessed such power of God in a service. Two were through and shouting the victory while others were still coming. Great crowds at all the services. We are expecting a great time during our revival to begin next Sunday with Evangelist B. H. Edwards as help. Pray for us."

OMAHA, NEBRASKA—"We arrived in Omaha to take the pastorate on Saturday, November 5, bidding goodbye to the West Side Church of the Nazarene folks at Wichita, Kansas, and its godly pastor and wife, Brother and Sister Smith. Surely never did we start on a journey with a more godly farewell, which we appreciated. A prayermeeting was called at the church and we felt that like the apostles of old, the Godspeed of our church, the prayers offered, the "God bless you" spoken, would balance many a load that the year might bring. We write this little note that any passing through Omaha may know they will find a warm welcome at the church and parsonage."—Rev. and Mrs. B. H. Edwards, 2557 Brown Street, Omaha, Nebraska.

PASTOR C. W. HENDERSON, Bluffton, Ind.—"We just closed a very gracious revival Sunday night, Oct. 30, with Rev. E. E. and Ora Turner as evangelists. This revival was one of the old-fashioned type, many restitutions and confessions made. The last Sunday of the meeting there were 170 in Sunday school, which breaks the record over last year. Brother and Sister Turner are genuine revivalists, filled with the Spirit and are soul winners. They know how to sympathize with the pastor and church. There were probably thirty-five or forty at the altar and four adults taken into the church, three of them being heads of families. The church was wonderfully edified and the pastor feels that the church is now in a condition where we can accomplish things for God. The last Sunday morning of the meeting the pastor was greatly surprised when presented with a new Remington Portable typewriter, which he most highly appreciates. Some of the best people on the face of the earth are to be found at the Bluffton Church of the Nazarene. We have young people who are on fire for God. This church has turned out about a dozen preachers who are now out preaching the gospel, and from all indications more will soon follow. We have a N. Y. P. S. that is spiritual and full of life. Personally, we have never felt better in our life either spiritually or physically. Pray for us."

EVANGELIST M. M. BUSSEY—"Through the blessing of the Lord we have just closed a good revival with the Upland Nazarene church, Upland, Calif. Brother Brewer, the pastor, with his people took hold of God in prayer for victory. Ar-

rangement was made in the beginning to hold the revival until victory came if it continued six months. Very earnest prayermeetings were held every day, also three praying groups met at the church each evening before the preaching hour. God came on the scene and defeated the devil, broke through the powers of darkness and set prisoners free. Seekers filled the altar the first Sunday night, and at nearly every service some were seeking God, and some were not disappointed but found blessed victory in Christ. We felt an urge of the Spirit to make no count of seekers, nor finders, so left that with the Lord. The revival continued over five Sundays. It was beautiful to enjoy the presence of God in the services toward the last, and we feel that a lasting work has been done. To God be all the glory! We expect to begin next Sunday, November 10, at San Bernardino for three Sundays, then go to Corona. These are the sweetest days with Jesus my spirit has ever known. I am pressing hard after eternal things. God wants to build some real saints in these trying days. He has wonderful blessings for those who follow Him. Please pray for us. Home address, Redlands, Calif."

EVANGELIST W. O. NEASE—"On August 22 we closed our work at Sioux City, Iowa, First Church of the Nazarene, where we served as pastor for two years, and have again entered the evangelistic field where we had labored for the previous twelve years. We opened our first meeting at Chester, West Virginia, with Rev. James F. Ward, the faithful pastor of our church at that place. It took a few nights to get back into the old evangelistic swing, but the anointing of the Lord came and with it the people be-

gan to come from the little towns of Chester and Newell, West Virginia, and from East Liverpool, and Wellsville, Ohio, until our Chester church was filled. Suffice to say, I believe that our people from First church, East Liverpool, and the fold at Newell, West Virginia, received as much good from the meetings as our Chester church folks. I never saw churches work together more beautifully than our dear people are doing there. Brother Benedum, the pastor of First church at East Palestine, came and brought his people by the scores, and Brother Freese, pastor at Newell, with all of his good people were, altogether, as a right arm to Brother Ward and his people at Chester church. Brother Ward told us the following week that the people were still getting saved in Chester as the result of the meetings. Surely we had some as blessed victories in the way of men and women getting saved as the writer ever experienced. From Chester we were called to Wellsville, Ohio, by the pastor, Rev. J. C. Steward. He is surely doing things for the Lord in Wellsville. The problem has been a very stubborn one, but Brother Steward is a captain and an organizer. He has his house capacity filled nearly every service and when we arrived things were on the move. Brother Philip Geiter, the evangelist, had been in meeting for Brother Steward for the previous two weeks, but broke in health and was compelled to close, so we took the reins and finished the week out. Surely the Lord was with us in this battle and the results were some most blessed cases of saving grace, and good members for the church. We are at present in the battle with Rev. L. H. Racheller and his people at Kalamazoo, Michigan. Attendance is the very best, the church is praying in the scriptural

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way and souls are praying through in the old way. It is surely most wonderful to see penitents find God. Things are looking favorable for a revival. Expect to close here, D. V., November 13. Please pray for us and the work of our calling. Present address 146 King avenue, Columbus, Ohio."

EVANGELIST EARL E. CURTIS—"Sunday night, November 6, I closed a most gracious series of meetings with our church at Beacon, N. Y., Rev. Paul Moore, pastor. God was with us in mighty power from the very beginning. Some beautiful cases of salvation and sanctification. The last night fifteen came to God and the Lord surely favored us with a wonderful altar service. Paul Moore is one of the greatest pastors in the world. I am sure his church will bear me out in this statement. God is literally working miracles through him and his splendid people in that place. I am not acquainted with a pastor who spends as much time in prayer as Paul Moore does. A number came over from Spring Valley two Sundays and God made them a wonderful asset to the services. Clifford Smith of Spring Valley is one of the most wonderful laymen in our entire movement from every point of view. Several attended regularly from Poughkeepsie. The last Saturday an old friend of mine drove three hundred miles to be with us the closing day."

R. J. KIEFER, Ashland, Ky.—Ashland, Ky., is still on the map. November 6 marked the close of a wonderful revival campaign at the Church of the Nazarene of this city. We had for our workers Dr. C. H. Babcock as evangelist and B. D. Sutton and wife as song leaders. The

church was packed at every service, using all the extra chairs possible, and yet people stood in the aisles and around the back of the church. Hundreds were turned away on Sunday nights on account of lack of room and some, reluctant to leave, crowded around the windows and looked in. The devil put up a tremendous battle, but under the sledge hammer blows of this mighty preacher with his captivating oratory and irresistible logic the ramparts of the devil were broken through and the altar was filled many times with those seeking pardon or purity. One splendid characteristic was the definite way that seekers prayed through to victory. Dr. Babcock is one of America's greatest pulpit orators, and certainly has found the romance of preaching. Ashland likes this kind of truth and will welcome him again. B. D. Sutton and wife rendered most excellent service as song leaders. We believe no better can be found in the Nazarene movement. We expect to take in a nice class of new members shortly as a result of the revival. Ashland is moving up the line. Pray for us."

PASTOR L. S. TRACY, Binghamton, N. Y.—"On the day following the Annual Convention of the New York District Ministerial Association held in my church, we began evangelistic services in charge of Rev. A. B. Carey of Beacon, N. Y., one of the well-known evangelists of this district and his male quartet composed of Rev. C. A. Dittmer, Rev. H. E. DeVol, W. N. Dittmer and Alfred Carey. The meeting embraced two all-day services including a missionary meeting and offering for Miss Minnie Martin, Africa, continued over four Sundays, and has just closed. It was the best meeting ever held in this church or in my ministry

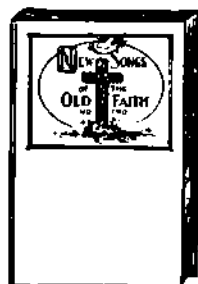
elsewhere. Brother Carey, who has for some years been associated with Commissioner Brengle of the Salvation Army, preached the truth in a deep, logical and convincing manner as we used to hear it preached twenty-five years ago—without any foolishness. The quartet is unique in several respects. Two of them are experienced Christian workers, and all play string or wind instruments. They sang, preached, prayed, worked at the altar, visited in the homes, held meetings on the streets in several parts of the city and had noon meetings in the factories through the courtesy of the Y. M. C. A. They passed out advertising cards and visited the hospitals and the poor farm. On one of the days they faced eleven congregations. And in addition they are willing and capable of meeting Christian business men in the interests of the financial part of the campaign. I never saw or heard of a company of men who worked as diligently and as successfully as they worked—and through it all they did not take things out of the hands of the pastor but looked to his direction and oversight. With Brother Carey's strong preaching and the quartet's music and work, coupled with prayer and work on the part of the church and the tender Spirit of God permeating all, things just had to move. It is yet too early to fully evaluate the results, for their work is not of the clap-trap surface kind; but this much can be said: a goodly number have been saved or sanctified, fog has been cleared out of the hearts of many who professed the experience of entire sanctification, the church membership has been deepened in the truth, and this city of almost a hundred thousand people has heard of the Church of the Nazarene and its program in a fitting manner and to an extent that seemed almost impossible. The major portion of all the congregations were not members of the church, a great number of these were entire strangers, a good percentage of whom came night after night and some prayed through. We hope to gather a substantial class of members shortly. The special cash offering for the evangelistic party taken on the last Sunday was phenomenal in amount and in the tender, anointed spirit in which it was given. It was a large cash offering that did not spoil, but very greatly helped, the spirit of the service. It is the desire of this party to put on campaigns of this nature in churches where the need is great and the opportunity good, but where the church is unable to pay for it entirely. For this purpose they are praying and searching for Christian business men who will back up their proposition with the necessary money, and there seems to be some evidence that God is locating some such men for them. I believe this is one of the greatest combinations of deep, sound, solid preaching, spiritual and attractive music, all combined with intelligent, intensive, aggressive work and prayer, that we have in the movement. It is destined to become a strong force for holiness evangelism."

PASTOR ROBERT ANDREWS, Greentown, Ohio—"I am glad to report that the Church of the Nazarene of Greentown.

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Ohio, is still very much alive. On October 30 we closed a good revival. God's blessing was upon every service from the beginning to the end. Rev. C. C. and Flora Chatfield were the evangelists. While the little town was not turned upside down, yet a few hard-fought battles turned to glorious victories, and the end is not yet, for souls are seeking God at the regular services. The Chatfields preach with no uncertain sound and let the gospel plow run deep. The meeting was well attended and one of the blessings to the meeting was the Bethany Evangelical Male Quartet, also the Barnett Girls' Quartet from Springfield Heights Church of the Nazarene sang the blessing down on the meeting. Brother Pocock brought his people of Springfield Heights down several times and helped to boost. Other singers and preachers attended and were a great help to the meeting. The people brought in a good supply of baked goods and vegetables for the pastor and evangelists and did much to relieve the pastor's wife of some of the burdens of caring for the evangelists. The church will never forget this meeting, and so well liked were the Chatfields that the church called them for another meeting March 4 to 17."

CAMAS, WASH.—"We have just closed one of the best revivals we have seen for a considerable time. Feeling that Camas was ripe for a revival, but not being able to secure evangelistic help which seemed desirable, we were at a loss to know what to do when Rev. Peter G. Jurich of California came our way, and he proved to be the man for the place. He preached well and showed a very fine spirit. There was good attendance, good interest, more prayer than usual and visible results at nearly every service. We took in seven members, and we expect to take in a few more. We sold books and pamphlets from our Publishing House, and got a few subscriptions for the **HERALD OF HOLINESS**. We be-

lieve any church would profit by hearing the life story of Brother Jurich. It is very interesting and helpful. Camas is coming on, and we expect to keep in the battle."—Carleton D. Jones and Nelle V. Jones, Pastors.

EVANGELIST U. E. HARDING—"Our meeting with First church, Kansas City, Mo., was a season of blessing and power. The interest was such that the pastor and people persuaded us to continue the meeting another week which we were able to do through the kindness of the church at Newton, Kan., our next engagement. Rev. G. M. Hammond, the good pastor, is a splendid Christian gentleman, a wonderful pastor, a man with system in his work. The Kansas City First church has in its membership some of the choice people of earth. The personnel of the membership I doubt can be excelled in the movement. They stood by us loyally with their prayers, presence, and financial remuneration. Also, they presented the pastor with a nice love offering at the close of the campaign. In this church one meets people from all parts of the General Church. A number of ministers were in attendance at different times, among them Dr. J. B. Chapman, Dr. J. G. Morrison, District Superintendent N. B. Herrell, Rev. Bud Robinson and his singer, Professor L. C. Messer, Rev. D. S. Corlett, Rev. Geo. S. Owen, Professor and Mrs. A. S. London; all of these added strength to the campaign. Rev. A. W. Gould, the assistant pastor, had charge of the music and those who know this good young man and his talent know that it was done well. The morning meetings during the week from ten to eleven were largely attended and were seasons of great power. God bless the pastor and people of First church, Kansas City, Mo. They have a great place in our heart. We reached Newton, Kansas, on Monday, October 24. Rev. A. F. Balsmeier, the District Superintendent, and his good wife opened the campaign

on Sunday. Hence we did not have a single night's rest. We found things in readiness and the church with great expectancy for a mighty revival. Neither were we disappointed. The crowds were large from the beginning, almost capacity audiences even on Mondays and Saturdays which are considered off nights. Seekers practically at every service, and a splendid class received into the church on Sunday morning, with a large prospective list in the hands of the pastor. The people responded with a nice list of subscriptions to the **HERALD OF HOLINESS**. Like in the Kansas City meeting the morning services from ten to eleven were largely attended; many men even in these services. We believe that where these day services can be held at this hour they prove the power house of the revival. The people stood by us loyally, and supported us well financially, and presented the pastor and his good wife on the closing night with a love offering of \$90. Rev. Wm. Lambert and his good wife are doing a great work in this church and are greatly revered by their people. Mrs. Harding led the singing and did solo work. She has been with me for my last four meetings, but has returned to our home in Pasadena. While in Newton we drove to Hutchinson and visited our friends Rev. A. F. Balsmeier and family, and while there also visited Bresee College. We were surprised to find such a beautiful campus and such a splendid and well-equipped new building. They are surely doing a good work and to us it appears they are but in their beginnings. We also motored to Wichita to see the new church edifice erected by Pastor B. F. Griffith and his good people. It is the best church building I suppose in the city of Wichita, and without doubt the finest one in our entire connection. Their indebtedness is heavy but they have wonderful faith and they are backing it up by prayer and works, and I believe they will be victorious. While in Newton we also visited the grave of

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Rev. Fred Mendell, who will be remembered as one of our General Secretaries. His good wife was present over last Sunday in the meeting, and we had other distinguished visitors, among them Prof. A. S. London and Prof. Joseph Peters and wife. Prof. Peters is in charge of the vocal department of Bresee College. We believe we made many new friends in

Newton; they asked us to return in the future. A splendid pastor and a splendid people.

PASTOR GEORGE HARPER, Meade, Kansas—"We just closed our four weeks' revival here with Rev. E. C. Allen as our evangelist. The crowds were good and many heard holiness preached but would not walk in the light. Brother Allen is one of the strongest preachers that has ever held a meeting for me. We took fifteen subscriptions for the HERALD OF HOLINESS and fifteen different seekers were at the altar. Some of these seemed to get a real experience. One woman prayed through at home and now 'gets noisy' every time she comes to church. We seem to have a good opportunity to build up a church at Meade."

PASTOR W. S. PURINTON, Danville, Ill.—"We have just closed a most gracious revival meeting in our church here. The workers were Rev. C. W. Ruth and C. C. Rinebarger. The crowds came, the Holy Ghost was here to honor the good singing and the preaching, and about 100 were at the altar seeking God. Our church is miles up the road after hearing the sermons and Bible readings on Holiness by Brother Ruth. Since assembly we have taken in nineteen new members and have a number more of good prospects. Our Sunday school attendance runs over 200 now and our N. Y. P. S. is thriving. We are looking forward to a great District Convention here March 28 to April 1. Recently our church undertook a home missionary campaign in State Line, Ill., nine miles from here and our local preacher, Brother Robert M. Craig, who is a student in Olivet, did the preaching. Two women in that community had been praying for a holiness revival and a church. There was splendid interest from the start, and at the end of two weeks we organized a church with nineteen good members. Brother Craig was called as pastor and the work is growing. Praise be the Lord."

PASTOR SAMUEL G. MUSE, Georgetown, Kentucky—"Two months of our second year's pastorate with this good people is now history. The battle has been hard and Satan has contested all territory taken, but God has given us victory in spite of it all, Praise His name. We just closed a three weeks' revival with Rev. E. C. Tarvin of California, Kentucky, as evangelist and Rev. J. A. McCammon and wife of Frankfort, Kentucky, as singers. It was a pleasure to work with these splendid gospel workers and we feel our lives have been greatly enriched by their faithful ministry among us. God bless them. The meeting was a battle from the beginning to the end, but God honored the old rugged gospel truth that was fearlessly delivered. While the visible results were not what we had hoped to realize, yet the meeting was not a failure by any means. The church was strengthened and there were a number of real, definite cases of salvation. At least four prospective members are looking our way. Some of our good people from Lexington and Frankfort churches attended some of the services and their presence

was a source of inspiration. We were also delighted to have the following ministers and their wives drop in for a service occasionally: District Superintendent L. T. Wells, Elwood Taylor, Evangelist Lytle of Wilmore, W. T. and Gussie Mason, and C. E. Pendry of Bloomington, Indiana. Personally we never loved the Lord's work better and we have no other intention than to be loyal and true to God and the church. Let us share an interest in your prayers."

EVANGELIST C. J. GARRETT—"From the Kansas City District Assembly I went to Monett, Missouri, for a three days'

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convention with our good pastor, Brother J. F. Babb. Great interest was taken in this convention and Brother Babb showed us every courtesy. From there we went to Neodesha, Kansas, for a campaign for our people. We found our people in a nice new church building. We jumped in to help them in the sale of some bonds to raise money for church debts and the like. We cleaned up some fifty bonds and some money besides, and they are now marching on with Brother Jones of Lafontaine as pastor of both places. From there we went to Cherryvale, Kansas, with Brother Willard B. Davis as song evangelist, and God gave us overflow crowds and a great meeting, with Brother H. N. Morris as pastor. We are now in Lamar, Mo., with our people. Brother Davis is with me here and our meeting is down town in a big opera house. Some interest is taken here the first week. Brother R. Q. Kisse is our pastor here. We think if the devil doesn't get the victory here we will, and the fight is on. We have seen some of the greatest manifestations of the working of the Holy Ghost since the assembly this year of our lives. We are to go from here to Lewisville, Arkansas. D. V."

MALDEN, MISSOURI—"Just preceding the District Assembly in August, and after much deliberation and prayer, we gave a unanimous call to Rev. A. K. Jones and wife, Rev. Mrs. Ruth Jones. They accepted the call and came here from the assembly. They are young folks and have not had a great deal of experience in pastoral work but by the help of our Lord they are putting things over the top in Malden. Prior to their coming the Sunday school had dwindled until we had about fifty in attendance and the Sunday evening congregation had lessened accordingly, the N. Y. P. S. had gotten down to five or six. Last Sunday we had 132 in Sunday school, thirty-five in the N. Y. P. S. and the house almost full for the evening service. Brother Jones has organized a "sunshine choir" and it now has forty-five members, ages six to fifteen, and every Sunday evening they have a lively song service just preceding the regular service. At the regular monthly business meeting last night all the old bills were cleared up, bills which had been accumulating for months, the pastor is paid in full to date, and best of all souls are being saved. Brother Jones is a most wonderful young preacher, though not so well known in this section as is his wife who was Miss Ruth Wilkerson. She has preached in this community in former times and she too is a splendid preacher. Brother Jones is winning the hearts and good will of the townspeople and we are setting our goal high and expecting great things. We are planning for our midwinter revival in January. Pray for us that the blessings of God may continue to be ours."—Reporter.

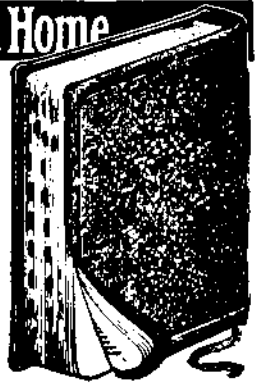
PASTORS B. ORWELL DONALDSON AND WIFE, Gorham, Illinois—"After working in the evangelistic field for a period of time, we have accepted the pastorate here at Gorham. We came here as singers for Rev. P. P. Belew in a revival

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meeting he was conducting. God came on the scene and gave us victory. Glory. Brother Belew preached well and with much power. As a result the church is getting on her feet again and God is moving mightily. The church is recovering from the tornado which swept the town three years ago last March. Before the tornado the Nazarenes were holding meetings in the hall below a lodge. The storm crushed the lodge and now the Nazarenes have a fine structure in which to worship the Lord. We have a fine parsonage here which the congregation has helped to furnish. The debt on the church and parsonage is about four hundred dollars. The parsonage is in the rear of the church. We are certain God is here and His smile is on the work. His will we must have in everything. Bless His name! He is precious to us these days. After the revival Brother Belew was paid well and we received a good pounding which was appreciated. The church is moving on triumphantly for God and we expect, by God's grace, to have it continue to do so. In a short time we are planning on reorganizing a N. Y. P. S. with almost all saved and sanctified young people to start with. God is pleased to have it so. Pray for us that we shall have the God that answer with old time fire as our God, or none."

PASTOR J. L. BASHORE, Indianapolis, Indiana, South Side church—"Although I took the pastorate of this church about fourteen months ago, this is my first report for the church, and I am glad to report that the work here is moving forward to sure and certain victory. My first year with the church seemed to be

occupied with getting adjusted and acquainted with the congregation and getting the work in hand, and I feel that I am just beginning to understand the people and the situation in general. We expect as pastor and people to march on to great victory in this place. Praise the Lord! During the past fourteen months we have had four revival efforts with a measure of success in each. The first was with R. F. Whitehurst of Ashland, Kentucky, the second with the writer, the next with Freddie Thomas, the boy preacher, and the one which we just closed November 6 with J. B. McBride of Pasadena, California, and which proved to be the best of the four, from the standpoint of real cases of salvation and additions to the church. Yet we praise God for all the blessings, victories and successes of each of the meetings and for the earnest efforts and blessed fellowship of the evangelists who have labored with us in the battle for souls. May God bless each one of them. The church is making progress along all lines. The Sunday school is growing and at a recent rally day service we had a record attendance of 308, which broke all records in the history of the church. The W. M. S. is expecting to build up one of the best societies in the district. We have some splendid young people, who carry on their part of the work, also a good percentage of our people are titheers, so with all of this and two regular prayer meetings each week, we are bound to defeat the devil and win every battle. Praise the Lord! We have rolled up a fine list of subscriptions to the HERALD OF HOLINESS during the past year. We are concentrating all of our efforts this year on the salvation of souls and expect to

make this the greatest year of all our life and the history of the church along salvation lines. Our next battle for souls will be with Rev. I. N. Toole of Alliance, Ohio, as evangelist, and the best of all is, God is with us. Pray for us. More later."

PASTOR ALBERT R. NEESE, Eldorado, Kansas—"We closed a three-Sunday meeting here last night with Mack and Ethel Anderson, evangelists and singers. The unction of God was upon the services and we can class this meeting as a real Holy Ghost meeting. I never have seen deeper conviction. A number were reclaimed, others saved and a few were really sanctified. A great many refused to pay the price and remained in Egypt. We shall get several good members from the meeting. Five united with the church last night and several more are to follow. A real break came in the meeting Thursday night when twenty-one were at the altar. Our humble and efficient District Superintendent, Brother Balsmeier, was with us at the closing service and raised money for new pews and carpets for the church. The pastor's salary was also increased. Brother Anderson is a very able speaker and is fearless and uncompromising, and a church will grow steadily under his ministry. We have had none better in Eldorado. Sister

Anderson's messages in song were very much appreciated."

PASTOR EVERT BAKER, Churubusco, Indiana—"This is my first year here. I held my first meeting with twenty-one seekers, and all struck fire but one. We had large crowds. Five will join the church next Sunday. The church spiritually is in fine condition. E. M. Bishop of Auburn, Indiana, sings for me. This is the second revival he has helped me in this year. I can highly recommend him for his singing and as an altar worker."

PASTOR RALPH RICE, Richland Center, Wisconsin—"We desire to report that God is blessing the church here. We have a new parsonage that has been erected the last few months. Our general and district interests are taken care of monthly. We have recently closed a revival with Rev. W. E. Lytle of Wilmore, Kentucky, as evangelist. About thirty different individuals were saved or sanctified. Brother Lytle is a good earnest preacher of God's Word. We are trusting God for victory in every department of the work here."

EVANGELIST J. A. MCCLINTOCK—"We recently closed a great revival at Elkhart, Indiana. Brother I. P. Moore is the efficient pastor. No more godly man can be found than he. He has one of the most remarkable families that I have ever seen. Two young men at home, both making large salaries, yet they can both pray the fire out of heaven. Quite a few of the men who work for them came to the meeting and were saved. The other boy and girl are in school at Olivet, preparing themselves for their life work. They are fine singers and sang for us several times, until the people could

stand it no longer and gave up their feelings in shouts. Brother Moore has a wonderful people. They all love him and are ready at all times to do anything for the advancement of God's cause. He is a hard worker and visits and prays with the people, and they come to church and get saved. We had good crowds and great interest. The altar at times would not hold the seekers. Over twenty were at the altar the last night. We had one of the greatest services I ever saw. Men and women fell under the power of God, others took the holy laugh, and it was catching, until a number were on the floor laughing and praising God. It was wonderful to feel and see. We took fourteen fine members into the church with more to follow. I never loved God more than now and am in love with my church. God is blessing here with fine crowds and much interest. We are expecting a real revival. We go to Lexington, Kentucky, next."

PASTOR E. T. COX, West Nashville, Tennessee—"Surely the Lord has answered prayer and has given us at the West Nashville church a great revival. We began on the third Sunday in October, running three weeks, the writer doing the preaching, D. L. Shelton singing. After the first few days the break came, and there was not a dry service to the close. On the last Sunday we were reminded of days of old when twelve prayed through in the old fashioned way. Eighty-four in all were either saved or sanctified, some came and were blessed that had not been to church in two or three years. We received into the church thirty-two members with some more to come in next Sunday night. Our Sunday school is growing, we have doubled our attendance. Last Sunday we had

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152 in Sunday school. We are headed for two hundred by Christmas. We have a fine N. Y. P. S. and they are having prayermeeting each Tuesday night. The glory comes on in great power. The W. M. S. is doing some special work and is planning for great things. My wife is just out of the hospital from an operation. Pray for her health. I am feeling fine and have the blessing good."

EVANGELISTS IRL AND FANNIE DUNBAR—"We just closed our meeting with Pastor E. W. Swim, in the Second Church of the Nazarene, Hutchinson, Kansas. A goodly number prayed through in the old fashioned way and received a definite experience. We believe definite white hot Pentecostal preaching will produce conviction and souls will be established in justifying or sanctifying grace as the Lord may reveal their individual need. We have some open dates and will be glad to go anywhere. Home address, 717 E. 9th St., Hutchinson, Kans."

TELEGRAMS

CEDAR RAPIDS, IOWA

The Church of the Nazarene will put on from one-half to one hour's program from 6:30 to 7:30 a. m. over KWCR, wave length 239, November 29. Rev.

P. P. Belew will speak ten minutes and Rev. and Mrs. Ural T. Hollenback will sing.—Ural T. Hollenback.

MEMPHIS, TEXAS

Just closed good revival with District Superintendent H. C. Cagle and wife preaching, and Professor Jack Carter and wife singing. Church much blessed and encouraged. Thirteen united with church. Very good outlook for this work.—M. M. Short, Pastor.

HAMMOND, INDIANA

Greatest Sunday school rally we have seen at Hammond, on the Northern Indiana District. 525 in attendance. Brother and Sister Frank Watkin, the new pastors, are filling the bill. We spoke to a great interested spiritual crowd who gave \$1,525 hilariously for missions. Organized W. M. S. with forty-five charter members.—Mrs. William G. Heslop.

FORT WAYNE, INDIANA

Fort Wayne closed another great revival in a blaze of glory. The shouts and victories at the altar will never be forgotten. Many said it was the greatest in the history of the church. Nice class of new members received. John and Bona Fleming at their best. Detail reports following.—Morris M. Himler, Pastor.

ARKANSAS CITY, KANSAS

Just closed the greatest revival meeting in the history of the Church of the Nazarene here. Evangelist Rev. C. B. Fugett of Ashland, Ky., at his best. Church packed, hundreds sought God in the old fashioned way and were saved and sanctified. Church greatly benefited. Fugett great evangelist. On with the battle.—J. G. Demoret, Pastor.

EAST LIVERPOOL, OHIO

Great revival, Evangelist Elsnor and wife here. Sunday ended first week. Elsnor did not get to preach Sunday morning, seekers began coming to altar until forty-nine were crying and praying for deliverance. It was wonderful. Twenty-seven seeking at evening service. House packed, 440 in Sunday school.—O. L. Benedum.

DUNKIRK, INDIANA

We are in a great revival at Redkey, Indiana. Just closing the third week. Pastor his own evangelist. Big crowds, people coming for many miles. Seekers each night and praying through in old-fashioned way. Big love offering and donation for pastor and the end is not yet. To God be the glory.—D. A. Glaze, Pastor.

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OBITUARY

AMYETT—Miss Fla Amyett was born October 8, 1910, and departed this life September 1, 1927. She was saved while on her death bed and lived the life until Jesus called her home to be with Him. Her only desire was to live and win others to Christ. Our loss was heaven's gain. She was loved by all who knew her. She leaves to mourn her death a father, mother, three brothers, two sisters, and a host of relatives and friends. There is a vacant place in her home that can never be filled. May God's blessing rest on the bereaved ones.

CAIN—Jewell Monroe Cain, son of Mr. and Mrs. Luddy Cain, Eldon, Mo., was born Feb. 13, 1926, and scattered love and sunshine in our home until the angels came and slipped him away on the morning of Aug. 16, 1927. Although only eighteen months old, and suffering an illness of spinal meningitis for ten days, little Jewell was very patient. Although it broke our hearts to give up our darling Jewell, yet we know that there is one more jewel in heaven. Funeral services were conducted at the Church of the Nazarene by the pastor, Rev. Arthur Jones. The body was laid to rest in Eldon cemetery. Besides father and mother he leaves to mourn their loss four sisters and two brothers and a host of other relatives and friends.—His mother and sister.

CLARK—Mrs. Eva Clark, wife of Rev. George Clark (whose maiden name was Eva Martin), was born in the state of Arkansas, at Denning, January 19, 1895, and departed this life August 8, 1927. She was 32 years, 6 months and 19 days old. Sister Clark was saved in the year of 1918, was sanctified just a short time

after and united with the Church of the Nazarene, remaining in that church until she passed away. She was very zealous for the Lord's work and there was no sacrifice she would not make to make the work of the Lord prosper. She was open and frank and always stood out against anything that she thought would hinder or affect the church. She was a woman of prayer and a good personal worker as well as a splendid altar worker. She will be missed greatly in the church of which she was a member. She was married to Rev. Geo. Clark in the year of 1910. To this union were born four boys and two girls. Two of the boys and one of the girls had already preceded her to heaven, having died when small. She leaves her husband, Rev. Geo. Clark, and two sons, Carl and Andrew, one little girl, Sammie Lou, to mourn her loss. She lived at Wichita Falls, Texas, at the time of her death and was a member of the church there. On account of the absence of her pastor, Rev. J. H. King of Hugo, Okla., one of her former pastors, preached her funeral. She was buried in Wichita Falls. We extend deep sympathy to the loved ones.—R. E. McCain, her first pastor.

HORST—Charles Harold Horst, son of Noah S. and Ida M. Horst, was born in Newton, Kansas, on August 14, 1906. In midafternoon of September 28, 1927, God sent His angels to take Harold to his everlasting home, there to abide forever. He was given to his parents and to a large circle of friends 21 years, 1 month, and 14 days. He lived with his parents and brothers and sisters in Kansas until August, 1923, when with them, he removed to Los Angeles. His parents, three brothers: Ethan, Paul, and Junior; and two sisters: Esther and Mildred, with other relatives, await

that glad day when Harold shall again take his place in the family group in the eternal city. Fortunate in his home environment, which through all his earthly pilgrimage was Christian, Harold at the early age of seven was converted to God. In this way he walked seven years until June, 1920, at which time he received the baptism of the Holy Spirit. In a manner remarked by many he showed forth the grace of his Lord in his daily activities. In the home, in the Sunday school and church, in the public school, among those with whom he daily worked he successfully endeavored to exemplify God's love shed abroad in his heart. Whatever the relationship, whatever the environment, to serve God acceptably was his first and chief desire. This characteristic manifested itself during his presidency of the Captain class of young men and later, the last six months, as teacher of a class of Junior boys. His life was daily lived. In the fear of God and sustained by an unflinching trust he endeavored to make each day complete. Questions of difference to him could not remain unsettled. In humbleness of spirit he lent himself to compassing these opposite viewpoints before the setting sun should proclaim the day's end. In no uncertain measure he won the right to be called a child of God because of his attention to the cause of peace and harmony. He walked among young and old equally well. Whatever the age, we who are left recall the unmistakable Christian influence which emanated from Harold. Nor was this reserved for God's children only. Today in Los Angeles there are workmen with whom he daily tolled who unite in calling him a Christian, a true child of God. The ungodly were better because of contact with him. His was a life given

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to preparation. What God's purpose concerning him if he had remained with us we cannot surely know. But we can assure ourselves of this, that Harold was not slack in equipping himself to be a worthy disciple of his Lord and Master. He went forth weeping. Today he has truly come again rejoicing, bringing his sheaves with him. Harold is gone. Today he is with his Master in that land where the night has passed away and the eternal morning has begun. For him there is no more sorrow nor crying, no pain, for these have passed away. Never more for him shall there be tears, for God has wiped all tears from his eyes. Today Harold has proved the goodness of God and that His mercy endureth forever. Today he has joined that innumerable host of whom God said, "Blessed are the dead who die in the Lord." And yet, Harold is not gone. As the writer to the Hebrews spoke of Enoch so we today speak of Harold. "For before his translation he had this testimony, that he pleased God." His body will return to earth; but he ever liveth. His smile, his cheer, his loving-kindness, his tender mercies—aye, that which was Harold himself—will never depart from our midst. Harold sought a city not made with hands, eternal in the heavens. He confessed himself a stranger and a pilgrim in the earth. He desired a better country. Today he has entered the city, he has become a citizen of that better country. His pilgrimage is over; no longer is he a stranger in a strange land. Yesterday he saw through a glass darkly; but today he sees face to face. Yesterday he knew in part; but today he knows even as he is known.—Charles A. Kinder.

HOBBS—At Cisco, Texas, October 13, at 4:30 a. m., the death chariot swung

low and carried Sister Mary Hobbs, wife of J. C. Hobbs, to be with Jesus who doeth all things well. Sister Mary Hobbs (Mary Ann Chick) was born in Red River county, Texas, May 27, 1877. At the age of twelve she was converted, and later sanctified at Erick in September, 1907, in Brother J. B. Chapman's meeting. In 1909 she united with the Church of the Nazarene. She was married to J. C. Hobbs January 31, 1891. To this union were born six children. Three have gone on, three are living. She leaves one sister and one brother. Her daughters are Mrs. Ethel Phelps of Erick, Oklahoma, Mrs. Thelma Crawford of Yale, Oklahoma, and Mrs. Katie Bryan of Cushing, Oklahoma. Her sister and brother are Mrs. J. A. Richardson and W. A. Chick of Erick, Oklahoma. The funeral was preached by Brother Bolerjack. Her remains were laid to rest in the Fairlawn cemetery at Cushing, Oklahoma, to await the resurrection morning. She has lived a devoted Christian life, and has been the means of bringing many souls to Christ. She has many, many friends at Cisco, Texas, and also wherever she has labored. She has stood by her husband and assisted him in preaching the gospel of holiness at Cisco, Texas, for the last three years, building up a good work there. She had a sweet experience—patient and kind to all. We hope to meet her in heaven where there will be no parting.—Mrs. C. G. Miller, Altus, Oklahoma.

SANNER—Elizabeth Hall Alexander was born in Randolph county, Mo., February 20, 1847, and departed this life near Kirk, Colo., October 26, 1927, age eighty years, eight months and six days. She was united in marriage with Elias Sanner at the home of her father March 15, 1866, which happy wedlock con-

tinued for more than sixty-one years. To this union were born five children: Mrs. Cora Pike of Macon, Mrs. Josephine Brooks of White Bear Lake, Minn.; Mrs. Ethel Kincade of Moulton, Iowa; Edith Ruth Sanner; and Asa Everette Sanner of Nampa, Idaho. All of these survive her except Edith Ruth, who preceded her to the more excellent glory when only four years of age. Her residence was in Missouri until 1914, when with her husband she removed to Colorado, locating near Kirk where their residence has been ever since. She was converted in a Methodist meeting near Woodville, Mo., November 12, 1871, and united with the Methodist Church, South. She remained in that communion sixteen years, when she became identified with the Independent Holiness work of northern Missouri. She remained firm in her faith in Christ to the end. Unfortunately on May 14, 1926, she suffered a serious accident in breaking her hip bone. Medical skill was to no avail and she suffered greatly for sixteen months, but during the last two months of her life her sufferings were allayed and the end came peacefully. She was a devoted wife and fond mother, always sacrificing for the welfare of her family. She was an example of the old-fashioned hospitality. She sincerely endeavored to fill her place and do her work. "She hath done what she could." The funeral services were held at the Olivet Church of the Nazarene, near Kirk, Colorado, by Rev. D. I. Vanderpool of the Denver First church, who was an intimate friend of the Sanners, assisted by Rev. R. W. Cortner, pastor of the Olivet church. Interment was at the Olivet cemetery. The deceased was the mother of Rev. A. E. Sanner, District Superintendent of the Idaho-Oregon District.

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CATALOGUE

Issued November 15, 1927



The Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., has the honor to announce the issuance of its Holiday Catalogue, which is now being mailed to all our friends and subscribers. The catalogue contains a large and complete list of books, tracts, and other publications, all of which are of the highest quality and are offered at very low prices. We hope that this catalogue will be of great service to our friends and subscribers, and that it will result in a large increase in our sales.

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ANNOUNCEMENTS

NOTICE—Pittsburgh District N. Y. P. S.
—To each local society, do not fail to be well represented at your Annual District Meeting, Friday, December 9, at Pittsburgh, Pa. Interesting topics for discussion, as well as capable speakers, are on the program, all for your special benefit. Come and enjoy it. Visiting friends welcome.—Rhoda Payne, Secretary.

PASTORS: If you want some unusually fine missionary inspiration and ammunition, read the November number of "The Other Sheep." If you want some more after that, watch for the December number, it will be extra good.

NOTICE—Rev. and Mrs. Jack Linn, with Professor Edson Crosby, will conduct a full gospel meeting at the headquarters of the Volunteers of America, 2841 Washington Boulevard, Chicago, Illinois. The date is November 20 to December 4. Pray for this meeting.—Rev. Jack Linn.

NOTICE—There will be a young people's rally at Dexter, Mo., Thanksgiving day. All societies are urged to be present, especially the leaders and as many representatives as possible. This will be a real day of thanksgiving as we expect to have our district and general N. Y. P. S. budget paid for the year by November 20. Sunday school workers and

members of the Woman's Missionary Societies are invited and will have place on our program. Dinner will be served on the ground.—J. B. Ramsey, District President.

NOTICE—Having been appointed at the recent session of the Oklahoma Annual Conference of the Methodist Episcopal Church as conference evangelist, I am now ready to receive calls to hold revival meetings in churches and tabernacles, union revivals or campmeetings. I have had thirteen years of experience as pastor and evangelist, during which time God has saved and cleansed hundreds of souls under my ministry. I have traveling with me a very efficient singer, who is an asset to the service, church or community into which he goes. We preach and sing a full orb gospel and will be glad to furnish you with any amount of references concerning our work. Our terms are traveling expenses, entertainment, and a free will offering at the close of the meeting. Address us as follows: Oscar B. Lyon, preacher; Duane L. Huscher, singer, Elk City, Oklahoma.

NOTICE—Anyone having relatives or near friends at Hutchinson, Minn., or at Glenco, Minn., that you would like to have us get in touch with in our home missionary efforts in the two cities, please send the name and address. We will call on them in the interest of their salvation and the interest of our new work at these two places. We have not entered Glencoe yet, but expect to in the very near future. Please pray for these new fields.—Rev. W. H. Dietzman, Buffalo Lake, Minn.

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GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928—E. J. Fleming, General Secretary.

The saddest thing in this world is a man without God. We may be without health, wealth, friends, power, or prestige, and still sustained by hope. But to be without God is to be an orphan without a home; a wanderer without destination; an eternal outcast in a wilderness of doubts and fears, forever haunted by the ghosts of uncertainty.—Selected.

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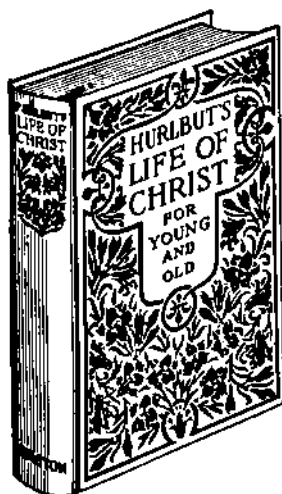
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GENESIS, 2, 3. *The first sabbath. Institution of*

of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you

it was parted, and became heads.

11 The name of the first that is it which compasseth land of Hav'i-lah, where th

12 And the gold of that land there is bdellium and the

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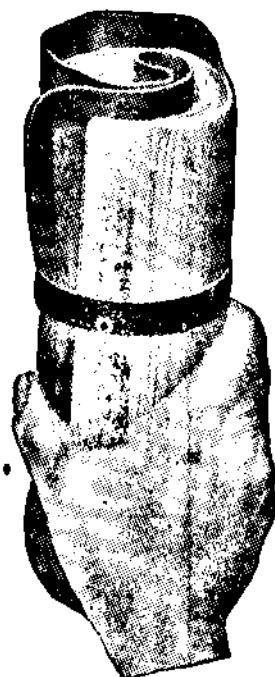
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