

REV. WALTER C. MORRIS. NOV
516 EAST CHANDLER AVE.,
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"He giveth snow like wool"

HERALD OF HOLINESS

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H. ORTON WILEY, D. D., Editor

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THE SONGS OF THE ADVENT

THE New Testament was ushered in with song—a true expression of the harmony which the advent of the Redeemer should bring again into the hearts of men. Nature itself is full of music but all in the minor key. The whirl of wings, the wailing of the winds, the moaning of the waves and the sighing of the pines are all touches of music upon a harp of a thousand strings. But it is only in the hearts of men inspired by the presence of the Holy Spirit that music reaches its deepest, grandest tones. With the coming of the Redeemer, the Holy One of Israel, there burst forth a song which filled the heavens and resounded upon earth—a song of victory and triumph.

There are four great hymns which mark the advent of Jesus—one the *Gloria in Excelsis* sung by the angelic hosts over the Judean hills at the time of Christ's birth; and three of earth—the *Benedictus* of Zacharias, the *Magnificat* of Mary, and the song of Elisabeth. The *Benedictus*, named from the first line of the Latin—*Benedictus Dominus Deus Israel*—and the *Magnificat* likewise named from the Latin—*Magnificat anima mea Dominum*—have been called the Psalms of the New Testament and are splendid examples of Christian hymnology. Of the *Magnificat*, Wordsworth the poet wrote, "This speech full of Hebraisms has a native air of originality, and connects the eucharistic poetry of the Gospel with that of the Hebrew dispensation. . . . The voices of the Law and the Gospel concert with each other." Another writer, Dr. Barrow, says, "This most excellent hymn is dedicated by a spirit ravished with the most sprightly devotion, full of ardent love and thankfulness, and hearty joy tempered with submissive reverence." These New Testament Psalms bear faithful testimony to the Christ and the spiritual character of His gospel.

1. *The songs of the advent clearly indicate the transition from the Old to the New Testament.* The *Benedictus* of Zacharias is national in its emphasis while the *Magnificat* of Mary stresses the personal element. Zacharias begins with the general and descends to the particular, while Mary begins with the individual and ascends to the general. These facts mark the different characteristics of the two Testaments. The original covenant was made with Abra-

ham and his seed, and was national in its character. But with the fall of Israel, a remnant was restored, which in turn was regarded as the "seed." With the fall of the remnant, there was the restoration of successive smaller groups, until the prophet Isaiah saw that the true seed would be reduced to a single individual, a Servant who should be at once a suffering Servant and a vicariously suffering Servant. This Servant who should tread the winepress alone was also to be the Conqueror from Bozrah, traveling in the greatness of His might. Here it is that the song of Mary begins—with the Person who was set, not only for the fall but for the rising again of many—the gathering together of the redeemed hosts who should be baptized by the one Spirit into the one body. In the *Benedictus* of Zacharias, the nation resolves itself into a single individual—the Servant who is the "seed"; in the *Magnificat* of Mary that "seed" as the first-begotten from the dead, becomes the head of a new order—a spiritual body, who as "a chosen generation, a royal priesthood, a holy nation, a peculiar people" should shew forth the praises of Him who hath called us out of darkness into His marvelous light.

2. *The silence of unbelief and the silence of faith.* In Zacharias the silence of unbelief gives way to the sublime utterance of praise. Filled with the Spirit, he prophesied of the coming of the Messiah, raised up in the house of David as a horn of salvation. With the keenness of spiritual discernment granted to him he saw the import of the promises and prophecies of the Old Testament as finding their culmination in the gift of the Holy Ghost as an abiding Comforter; and in words of transcendent beauty interpreted the work of the Messiah as fulfilling the "oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." With Mary, on the contrary, the burst of praise found in the *Magnificat* gives way to the silence of faith—her own soul to be pierced with a sword that the thoughts of many hearts might be revealed. Faith brings the unbeliever out of doubt into the realms of praise; faith lifts the joy of the believer to such transcendent heights that it glories in tribulation, and rejoices in the fellowship of His sufferings.

3. *The relation of the writers to the Holy Spirit indicates the differences of the Spirit's administrations in the Old and the New Testaments.* In the case of Zacharias and also of Elisabeth it is expressly stated that they were "filled with the Spirit" before giving utterance to their words of prophecy and praise. In the case of Mary this expression is not used, and herein is indicated the difference of the Spirit's administrations in the two dispensations. In the Old Testament the Spirit is said to come upon his people—usually for the accomplishment of some specific mission, and hence the expression, "filled with the Spirit," is used

concerning Zacharias and Elisabeth as representative of the Old Testament. Mary, however, marks the initial stage of the New Testament in which the Spirit comes as a permanent endowment. To be sure with Mary as with John the Baptist the covenant was represented only in its initial stages, but it found its prophetic fulfillment in Him to whom God gave the Spirit without measure; and when Christ was glorified, the Holy Spirit came as a gift of the risen and exalted Savior, and His coming ushered in the fulness of the New Covenant at Pentecost.

4. *The songs of the advent furnish an illustration of the unfolding life of faith.* Three things are essential to the unfolding of the life of faith—a right understanding of the leadings of the Lord, a heart so renewed as to rejoice in His will and a tongue so loosened as to sing His praises. These three songs, therefore, represent the unfolding of these essential elements of faith. In Elisabeth there is found a mind which perceives and a heart which understands the ways of the Lord. "Blessed art thou among women," was the salutation with which she greeted Mary, "blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." In Mary, who, misunderstood, would be regarded as passing through the sorest trial which could come to woman-kind, nevertheless could exclaim, "My soul doth magnify the Lord"; while with Zacharias, his tongue long silent through unbelief, now loosened bursts forth into song, and through prophecy and praise magnifies the Lord.

THE GENEALOGICAL TABLES AND THEIR SIGNIFICANCE

The importance which Christianity attaches to personality is indicated by the fact that the New Testament opens with a genealogical table instead of a citation of authorities. Modern rationalistic scholarship would doubtless have preferred a list of the canonical books of the Old Testament with a full and free discussion of their authorship and authenticity; but the promise was not made to "Abraham and his traditions," or to "Abraham and his written records" but to "Abraham and his seed." The New Testament, therefore, very appropriately begins with a genealogical tree and to those who give it the attention its importance demands, this tree will yield rich fruitage.

The genealogical tables establish the heirship of Jesus Christ to the throne of David. Being the Son of Mary, Jesus was born a blood descendant of David through his son Nathan, but was not thereby an heir to the throne. Joseph, however, was a descendant of David through Solomon and of the royal line of Judah, the scepter tribe. By a law of Israel the first-born became the heir of the family. If a man married a widow, her firstborn became the rightful heir although a step-son. When, therefore, Mary was es-

poused to Joseph, and Jesus was born as the Son of the virgin, He became the heir of Joseph and of the throne of His father David. It is because Jesus was born into our race that we may be regenerated; it is because He became heir by adoption, that we too may receive the spirit of adoption, and become heirs and joint-heirs with Jesus Christ.

The genealogical tables, by setting forth His lineage, bind Him closer in sympathy to the fallen condition of His brethren according to the flesh. What a motley class composes the earthly genealogical tree of Jesus. Here are found all sorts of men and women—kings, heroes, shepherds, mechanics, sinners, heathen, poets, prophets, sages and saints. Jesus is therefore the heir of the ages—the One who is touched with the feeling of our infirmities and made like unto his brethren that He might be a merciful and faithful High Priest. As the heir of the blessing, He became the world's Prophet—He who should reveal man unto himself—show him his possibilities through grace and allow him no cloak for his sin. As the heir of all the sufferings and sorrows of the race entailed upon it by the curse of sin, He becomes its atoning High Priest—the Savior from all sin. As the heir of the promises, He became the Captain of our salvation, and our coming King—who shall subdue all things unto Himself.

A study of the genealogical tables shows that the promised salvation was transmitted through the righteousness which is by faith and not merely through a legal righteousness. The law could not save—the Old Testament saints were saved because the gospel was preached unto them as well as unto us. They were saved by the truth as it is in Jesus, revealed through the law of God and accepted by faith. It shone dimly then, it shines more brightly now. God has never had but one plan of salvation—that of faith in Jesus Christ. The sacredness of pedigree cannot confer righteousness. Spirituality is not a quality of the race, but a bestowment through Christ. What outstanding examples of faith are found in this genealogical tree—Abraham, David, Tamar, Rahab, Ruth and Mary. In Abraham, the father of the faithful, the Word of the Lord became a promise to the world, and being made to Abraham and his seed, made possible thereby a connection between physical birth and spiritual regeneration; but in Mary, who conceived through the Holy Ghost, physical birth and spiritual regeneration became actually one in the Word made flesh. It was through the faith of Mary that Christ sprang from the fathers according to the flesh, and this was His only physical connection with them. From the divine side He was declared to be the Son of God with power according to the spirit of holiness. Christ was not by His birth merely a passive regeneration of humanity represented in Himself as the Son of man, but active also, for He was made a "quickening spirit." Righteousness is not only imputed, it is also imparted by

the Spirit. His was a creative regeneration, for He was sinless. Those who hold that Christ took upon Himself our sinful nature from Mary, and by His unswerving devotion to holiness transformed it into a renewed nature, thereby made regeneration the goal instead of the beginning of the Christian life. He was holy, harmless, undefiled, separate from sinners and made higher than the heavens. And because He had life in Himself, He can regenerate others by the impartation of the spirit of life.

But the full scope of redemption must include more than this. As the Prince of life, He had power to lay down His life and to take it again in the resurrection, and this makes possible, not only the regeneration of individuals, but the establishment of a new race—the bestowment of a deeper, more fundamental unity. Jesus Christ fulfills a threefold sonship in relation to God and to man, and each of these has its own significance in the redemptive work. Jesus Christ is the *Eternal Son of God* and this makes possible our sonship in redemption and our eternal fellowship with Him. He is the *Incarnate Son of God*—the Word made flesh—and this makes possible the regeneration of our personal life. But He is also the *First Begotten from the Dead* by which He not only died for sin but to sin, and in the resurrection established a new race. And because of this it is possible for regenerated believers to die to the pollution of original sin, the depravity inherited from the race, and to rise into the spiritual life of the *First Begotten* from the dead. And while the spirit is life because of righteousness, the body is still dead because of sin and awaits the resurrection when it too shall burst forth into the likeness of His glorious body.

Through the line of Mary, the Son of God became the Son of man, making possible the forgiveness of sins and the regeneration of our personal life. By His connection with our race He became also our sin-offering, His body becoming the eternally intercessory Presence, that another Comforter might come—the Holy Ghost in His sanctifying power. Through the line of Joseph, Jesus became heir to the throne, and in the power of the Spirit He is now establishing a reign of righteousness, and peace and joy in the hearts of His people. But as He went from us, so He has promised to come again in His personal presence—and when He who is our life shall appear, then shall we also appear with Him in glory, and shall reign with Him forever and ever.

Let us keep Christmas in the spirit of the Master who came to bring peace and joy to all mankind. Let our gifts be chosen for His glory, always remembering that inasmuch as we gladden the hearts of the least of His brethren we are rendering acceptable service to Him.

CHRISTMAS OBSERVANCE

Charles Dickens in one of his carols says that Christmas is a kind, charitable time. It was this sentence that led Dr. Charles E. Jefferson of Broadway Tabernacle, New York to preach a Christmas sermon from the text, "Be ye kind one to another." "Commentators tell us that this sentence might be translated, 'Show yourselves kind.' There are many of us," he says, "who are conscious that we are kind at heart. We have many tender feelings, but we never take the trouble to express them. We are too busy to be considerate, too afraid of showing an inner depth to be tender. No one would ever know from our outward behavior that our heart was sensitive and tender. Many things conspire to make us hard. In the first place we are busy, we are simply driven through the week, we have no time to cultivate those social graces, or to practice those social amenities which make up the beauty and bloom of life. Other nations say that even our voice is hard. We are constantly reminded that the American face is a hard face. Our near neighbors in South America and our distant neighbors in Japan frequently remind us that our manners are hard. They are brusque and frequently irritating." What better injunction could be given at the busy holiday season than that found in the words, "Be ye kind one to another."

It is to be regretted that our great holidays are being so commercialized that they are to a large extent losing their real significance. Christmas, the time of peace and good will is now the rush season of the year in the commercial world. New Year's eve was formerly kept sacred to high ideals and holy purposes, and was usually celebrated by religious services. Now it has degenerated into a noisy street celebration where all but pandemonium reigns, making the watch-night service all but impossible. Easter, sacred to the memory of the risen Christ has for a number of years been given over largely to display in the churches and is rapidly becoming commercialized also. While the joyousness of Christmas should be preserved, and the happiness of those we love increased through loving remembrances, yet the spirit of Christmas must not be submerged by Christmas things.

"Many years ago," writes one of our correspondents, "it was first laid upon our heart that the Christmas season should not be made a time of worldly gaiety, and the trading of gifts, but a time of reverential worship. Supposing that even one-half of our giving was done for God's glory, how different would be the final results. When we remember the purpose of the wise men to honor the infant King we must commend it. Instead of making Christmas a time of mirth and merry-making, when the wise men were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when

they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.' Surely this was a time of deep solemnity, and more in keeping with the divine program than that which is being followed by the world at the present time. We have drifted so far from the original thought of the wise men that the mere trading of presents seems to be the all-important matter for weeks preceding the holiday seasons. And this very questionable practice is becoming an intolerable financial burden to many of the poorer classes."

That the Christmas season is too often a burden rather than a delight is a note sounded by those who have opportunity for wide observation. Dr. Jefferson in his Christmas sermon on "Kindness," published in the *Congregationalist* has the following significant paragraph: "One of the expressions is, 'I dread Christmas.' It was said by a shop girl. The Christmas season had not arrived when she said it, but she looked forward with dread as she thought of the disagreeable women she was going to have dealings with during the holiday season. 'I dread Christmas'—it was a rich woman who said it. She said it as she rode along in her auto, for she was thinking of all the disagreeable shop girls she was going to do business with in the holiday season. 'I shall be glad when the Christmas holidays are over'—it was an unbeliever who said it. He had no interest in Christ, or the Christian Church, and Christmas only made him despise the Christian religion more than ever. Christmas rolled upon this man's back burdens already too heavy, and he breathed a sigh of relief when he got out of December into the new year. 'I shall be glad when Christmas is over'—it was a Christian who said it, a man who believed in Jesus Christ as the Son of God, and who ought to have been glad to celebrate His birth, but Christmas had rolled upon this man burdens which almost broke his strength, and along with the unbeliever he said, 'I shall be glad when the Christmas season is ended.' 'I hate Christmas'—it was a poor man who said it. Christmas made him more conscious of his poverty. It was in the Christmas season that he thought most of the things which his wife did not have and which he wished that he could get her, and which he could not afford. It was in the Christmas season that he thought most of his daughters, and grieved most over the fact that they could not have what hundreds of other girls in the city enjoyed. 'I hate Christmas'—it was a rich man who said it. He hated it whenever he looked forward and thought of the great company of those who were expecting him to give them something at Christmas time. Every man who had turned his hand over for him in the course of the year would be waiting for him Christmas morning. All these men were really beggars, almost highwaymen, and they demanded money every Christmas day."

THE STEWARDSHIP NUMBER

The Stewardship Committee at its recent meetings requested the editor to prepare and publish a special Stewardship Number of the *HERALD OF HOLINESS* again this year. This number will appear the first week in February, 1931, in order to make it available for use during Stewardship month. The committee is encouraged over the progress which has been made and will continue its program of stewardship education during the coming year. Arrangements have been made for a Stewardship page in the *HERALD OF HOLINESS* once each month and a Stewardship Supplement once every quarter. Since the previous Stewardship Numbers have been largely devoted to the scriptural teachings on this subject, it is our purpose this year to emphasize the more practical aspects of stewardship as illustrated in the experiences of churches and individual Christians. We are therefore requesting our preachers and people to send us interesting accounts of successful tithing and in this manner help us spread this great truth. We shall greatly appreciate any material sent to us. Since the *HERALD OF HOLINESS* must be made up considerably ahead of the date of publication, we ask that our people respond to this request at the earliest possible moment.

THE STORY OF SILENT NIGHT

One of the most beautiful of the Christmas carols is the German hymn, "Silent Night," which was sung for the first time on Christmas eve, 1818 in the village of Obendorf. The words were composed by Josef Mohr, a priest, and the music by Franz Gruber, the organist in one of the village churches. Wishing to have the carol sung at the church services that night, Josef Mohr brought the lines to his organist with the request that they be set to music. The organ was out of repair so Franz Gruber composed the music for two voices with guitar accompaniment. The organ builder who was at work repairing the organ heard the carol and took it with him to Ziller-Thal where it was sung by four famous musicians, and from that soon spread around the world. Madame Schumann-Heink often sang it with great effect in her concerts. Perhaps no more beautiful carol will ever be written, than this one which has retained its popularity for more than a century.

It is with great pleasure that we note the response to the Thanksgiving Offering for the General Budget. The people have rallied everywhere. There have been many touching instances of sacrifice in order to help in this time of missionary stress. As it now seems, when the full returns are in the Treasurer will be able to report the General Budget paid up in full to January first. This will be encouraging to the General Board in its January session. We sincerely hope that despite the financial depression it will be possible to furnish our mission stations with their much needed equipment in addition to the regular running expenses.

CHRISTMAS ALL THE YEAR

By A. M. Hills, LL. D.

For unto you is born this day . . . a Saviour, which is Christ the Lord (Luke 2:11).

THE Christmas carols have just been sung. The merry bells are still ringing. Happy voices, like sweet echoes of the rejoicing angels, are still vibrant in the air. Around the world the Christmas joys and congratulations have come with the morning sunlight and kept pace with the hours in unbroken strains of prayer and praise.

What event is it that has thus moved all mankind? It is the sublime truth that long ago the infinite Son of God joined Himself to humanity, and crossed the threshold of earth with baby feet at Bethlehem—the greatest event in all the world's history. And what was the purpose of it all? He came to be "a Savior who is Christ the Lord." "He came to seek and to save the lost."

Lost! what a sad word! "Three university students," yesterday's paper told us "strayed from their comrades and got lost on Mount Wilson." Agonized parents offer a great reward for their rescue. The sheriff and hundreds of men are searching for them. There will be no rest until they are found! So humanity has got morally lost from God. No finite moral being was able to restore them. History bears witness that no family or tribe of man could restore itself to its lost spiritual state. Human philosophies and speculations and religions were all insufficient. The Desire of all nations, long promised and long-expected at last came, in the person of the Infinite Son of God, to redeem the world. No one else was great enough to be what the angel promised to the wondering shepherds.

I. A SAVIOR IS BORN!

If He had come in the glory of His eternal deity no human eye could have endured the radiance. It would have been more impossible than to look with the naked eye on our sun in his mid-day splendor. So He was born as a babe that He might live the God life before us, His deity veiled by His humanity, and that He might die to make atonement for our sins.

1. He saves from sin. No other of the world's great religious teachers ever did or could do that. They could issue commands and lay down laws. They

could give wholesome advice, and wise moral instruction. They could go some little way toward illuminating the mind about correct living. But past sins! wrong deeds done against the protests of that inner voice! against the illumination of that ever-shining heavenly light! against the threatening rebukes of that inward monitor that sits on the judgment seat of the soul and condemns all evil and announces the penalty! Ah! human religions and human teachers and human speculations stand helpless before the awful fact of committed sin. "And all have sinned and come short of the glory of God." "And there is none other name under heaven given among men whereby we must be saved." For "he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."



Infidels may sneer; modernists and evolutionists may scoff and jeer and hoot at the deity of Christ and the necessity of the atonement! But jeers do not have much weight in the presence of eternal realities. They were hurled at Noah, and at Lot in Sodom, and at the Son of God in Jerusalem. But judgment and doom came on apace just the same! Sin is an awful fact that must be reckoned with. "All we like

sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all!" That is the essence of the gospel, the fundamental truth of Christianity, the sole meaning of Calvary, and the only explanation of Bethlehem's manger and the cross! Men may sneer who will. But our sins must be cancelled by the atoning blood of Christ or every day brings us nearer our deserved damnation! There is no avoiding the issue. There is no other alternative. We must all accept by faith the atoning Substitute, or meet the eternal penalty of unforgiven sin. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "He that believeth not hath been judged already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). "He that believeth on the Son *hath* everlasting life: and he that

believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

No wonder the solo singer of the angel choir sang: "Behold I bring you good tidings of great joy, which shall be to *all people*" (Luke 2:10). There is no partiality, no favoritism. With the coming of the Son of God the gates of heaven's mercy swung wide open for all the race. The obstacles on the God-ward side are all removed. The love of God was as wide as all the world of sinners! In this Christmas song of the angel we see heaven's congratulations to "*all people*." "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he by the grace of God should taste death *for every man*" (Heb. 2:9). No sinner was left out. No poor little waif of a sinner is passed by. All are invited. "Ho, *every one that thirsteth*, come ye to the waters" (Isaiah 55:1). "Come unto me, *all ye* that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "*Whosoever will*, let him take the water of life freely" (Rev. 22:17). Our salvation cost the Father the gift of His Son. It cost the Son His death on the cross. It costs us nothing but the turning away from sin, and faith in our atoning Savior! No one is ruled out but the man who rules himself out, and refuses to receive Christ and heaven as a *gift*.

2. Christ saves us not only from the penalty of sin, but also from *the sin principle*, the corruption of moral nature that has come upon the race. "He is able to save them to the *uttermost* that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

3. He saves from those awful sorrows which sin has occasioned, and gives instead the joy unspeakable and full of glory. "The redeemed of the Lord shall return, and come with singing unto Zion: and everlasting joy shall be upon their head; they shall obtain joy and gladness; and sorrow and mourning shall flee away" (Isaiah 51:11).

4. He saves from death. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die" (John 11:25, 26). "Death is swallowed up in victory. O death, where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:54-57).

5. Jesus saves *eternally*, *saves freely*, and *saves all* who will accept His salvation. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

What more can sinful man ask of a holy God? *Now, now* if they perish, their blood will be upon their own head, for they have "trodden under foot the Son

of God, and hath counted the blood of the covenant . . . an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:29).

II. BUT THIS WAS NOT THE INTENT OF THE INCARNATION AND THE COMING OF CHRIST. He came to seek and to save. He will save all who will fall in with His plan. This is *the only plan* and *the only way*. "I am the way, the truth and the life. No man cometh unto the Father but by me" (John 14:6). But oh, what a blessed way! What a gentle and loving, what a gracious and winning way! How patient with those who slip and stumble and blunder and make mistakes. "Let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need" (Heb. 4:14-16). Let us welcome the Christ child into our hearts till He be formed "in you the hope of glory" (Col. 1:27).

Then we can have the joy of Christ within us continually. The rest and "peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus" (Phil. 4:7). This will be Christmas joy the whole year round—a blessed foretaste of the eternal Christmas with Christ the Lord of glory in heaven.

THE EVENTS CONNECTED WITH THE COMING OF CHRIST

By MRS. JAMES C. BELIN



THE first Christmas celebrated on the Judean hills has associated with it a wonderful story, in the history of the events which led to the coming of Jesus, the Savior. This story must first of all include the interesting history connected with the Judean hills, over which the angelic hosts sang their anthem of praise to the shepherds who not only watched their flocks by night, but were eagerly waiting also for the coming of the Messiah.

The Judean hills were known also as the "fields of Boaz" for it was here that Ruth the Moabitess gleaned so faithfully, little dreaming that in accepting Naomi's God and Naomi's people, she would be brought into the direct line of the Messianic ancestry. But farther back than this is the story of Rahab who sheltered the spies and was given protection at the fall of Jericho on condition that she bind a scarlet thread in the window of her dwelling. "Salmon begat Boaz by Rahab" and when the promised land was divided among the tribes, Salmon and Rahab were given the Judean hills which later were known as the "fields of Boaz" for they were of Judah, the scepter tribe. This land was handed down by inheritance to David the king. In Bethlehem also was an inn, which David acquired by inheritance and which he regarded as

peculiarly his own. When Absalom led the insurrection against the king, David was driven from Jerusalem and found refuge in this inn at Bethlehem. While in enforced exile, Barzillai of Rogelium, an old man, gave David and his company their means of sustenance. For this kindness David desired to bestow upon him a reward, but Barzillai requested that this favor be bestowed upon his son Chimham. David acceded to the request and gave to Chimham the inn which later came to be known as the Inn of Chimham. It was to this inn that Joseph and Mary came as by right of inheritance, but were refused admittance and compelled to find a place in a stable attached to the inn. Here is the first rejection—"he came to his own and his own received him not."

The genealogical tables also contribute their part to this interesting story. When the angel appeared to Mary she was espoused to Joseph—this espousal meaning far more than the modern term "engagement." Two distinct ceremonies were required for each wedding, with an interval of time between them of varying length. The first ceremony was given the greater prominence socially, but it was only after the second ceremony that the home was established. The law, however, gave to the bride elect at the completion of the first ceremony all inheritance rights in her lover's property and estates. If the bride was a widow with children, the oldest son inherited all the rights of the firstborn. Should other sons be born, the step-son took priority. According to the Scriptures, the first ceremony or the espousals had taken place in the case of Joseph and Mary. Joseph was a descendant of David through the line of Solomon and by direct lineage was an heir to the throne. Mary was of the lineage of David also but through a son Nathan, and while of royal blood, had no right to the throne. But the law of inheritance which attached to the first ceremony unquestionably gives to the Son of Mary the right to Joseph's estates and titles. Thus it was that Jesus became the direct heir to the throne of His father David, and being alive forevermore, is still heir

to that throne. His crucifixion and resurrection declared Him the King of the Jews. His body saw no corruption, but the Spirit animated and glorified it. Jesus is the last and living heir and will yet sit on the throne of His father David in Jerusalem.

But the star of Bethlehem contributes one of the most interesting features to the Christmas story. It is generally considered that the signs of the Zodiac were known to Adam and completely perfected by Seth, and that the signs of this peculiar monthly cycle of time tell the story of redemption. It is recorded in the annals of astronomy that at midnight during the last week of December in the year before Christ was born the sign of the virgin was rising on the eastern horizon, and that at the spring equinox, three months later, this sign of the virgin was on the meridian with the line running precisely through her breast. At midnight, also, the stars which make up coma or the Infant seed were on the meridian with her. This was nine months before the birth of Jesus.

In order to make the event stand out with greater clearness, there was at that time a conjunction of the planets Jupiter and Saturn which occurred in the sign of pisces—a sign commonly connected with Israel. According to Josephus this sign was unfavorable to the Egyptians, for three years before the birth of Moses there was a similar conjunction and the wise men of Egypt told Pharaoh that it betokened the birth of a child among the Hebrews, who if allowed to live would bring Israel into power and lay low the dominion of Egypt. It was for this reason that Pharaoh determined upon the massacre of the children. The wise men evidently knew what star to follow, in their search for the Christ child, by the position of the constellations of primeval astronomy. There is a legend that Seth made a prophecy connecting the coming of the Deliverer with these signs and predicting that when the Promised One should be born, a very bright star would appear. It is a matter of record that a new and peculiar star did appear in the sign of the virgin, shortly before the birth of Jesus, and was of such brilliancy that it could be seen in the daytime. It was on the meridian at midnight of the spring equinox, and doubtless called the attention of the wise men to the fact that the Desired One was approaching. In all probability it was one year later when the wise men reached Jerusalem, at which time the bright star was in coma and marked the head of the Infant. It was vertical at Jerusalem at midnight, and was plainly the star designated as "Christ's star" by the wise men.

All the classic writers agree that these wise men were from Media. No doubt they learned of the coming Deliverer from the captives taken from Jerusalem to Babylon, and from there to Media and Persia. They were watching for the star in the East and followed it until they came to the place where the young child lay, and there they worshipped Him.

CHRISTIANSBURG, OHIO

A PRAYER FOR GRACE

Grant us, O Lord, the grace to bear
The little pricking thorn,
The hasty word that seems unfair;
The twang of truths well worn;
The jest which makes our weakness plain;
The daring plan o'erturned:
The careless touch upon our pain;
The slight we have not earned;
The rasp of care, dear Lord, today,
Lest all these fretting things
Make needless grief, O give, we pray
The heart that trusts and sings.

—ELIZABETH L. GOULD, in *Holiness Worker*.

HIS NAME SHALL BE JESUS

By E. E. Wordsworth

NAMES are very significant. Some, like the century plant, never seem to die. We are pleased to associate with them tender memories, sweet fellowships and sacred ties. Or again inspiration and aspiration. Or perchance it is glory and honor. How suggestive is the name "Mother"! It is so meaningful. Crowded into it are loving night vigils, ever painstaking care, sleepless nights, sweet caresses, measureless sacrifice and womanly affections. Sacrifice is the true measure of a mother's heart. Like the gladdening beams of light, mother's love drives away the gloom.

Then we have names like the beautiful landscape that inspire and captivate us. To mention them spurs us to high ideals and lofty sentiments and holy daring. Lincoln, the rail-splitter, emancipator and friend of the enslaved, saw the oppressed on the auction block and sought his freedom, and the Emancipation Proclamation was issued by his hand and his name is immortalized.

The Lone Eagle climbed into his cockpit and the Spirit of St. Louis started across the vast expanse of troubled waters. Friends were waved good-by and the adventurer was soon out over the bosom of the storm-tossed sea. The propeller nosed its way into the fog, the icy fingers of nature clung to the fuselage of his plane, the skillful aviator zoomed his way amidst the pressing dangers of the unknown path of the air and like the intrepid lion defied the dangers of the darkening night and sped on through the lonely hours over midocean to await the coming of the gray dawn and the rising of the King of Day above the horizon. Ere long the shadows flee and the golden orb sends shafts of light to cheer the hero of the air. Then France is reached and friends and ovations greet the adventurous youth and Lindbergh is among the immortals.

In religious history some names rise like Pike's Peak above their fellows. A German monk nails ninety-five theses on his church door. He despises a cardinal's hat. A bag of gold cannot bribe him. The legislative Diet of Worms does not intimidate him. Devils, like tiles on the housetops, cannot affright his daring soul. The lion-hearted Luther fears none but God. His impassioned soul cries out for liberty from

the galling yoke of Romanism, and determined purpose achieves its end. Over in France the mystic, Madame Guyon, beholds rubies on the walls of her prison home. So devout is she that the very incarceration brings out new soul glory and luster. Also Bohemia has its reformer. John Huss preaches and prays and then in holy triumph, and unrecanting, walks to the stake that chains him, fiery fagots are kindled, his limbs soon become charred stumps, but the great martyr dies in holy triumph shouting, "I will this day joyfully die." Ridley, Latimer and Cranmer likewise in England, would not recant and renounce their God-given convictions and principles of righteousness. When the burning fagots were flaming around them at the stake they encouraged each other to the last moment and one cried out, "We will light a candle in England this day that the ritualists and Romanists can never put out." These are glorious names! Many others too numerous to mention adorn the pages of sacred history, and the annals of the Church.

But there is a name that is greater than any earthly hero, gallant soldier of the cross, stalwart son of the gospel ministry, or faithful martyr at the stake. It is a name that is sweeter than honey and the honeycomb. It charms us like the melodious singing of sweet nightingale in the deep woodland in the hours of night. It enraptures like the entrancing landscape. The fragrance of His name is more aromatic than the sweet-scented rose bush. He is the Lily of the Val-

ley, the Rose of Sharon, the Excellency of Carmel, the One Altogether Lovely. If some names in human history are so meaningful then this name means infinitely more. It is the exalted name which bespeaks His deity, attributes, offices and acts and all His wonderful relations to sin-besmirched humanity. It is a redeeming name. His name is Jesus! Blessed Jesus!

Visit with me a humble and heretofore obscure town. It is not flat-roofed houses, or Rachel's tomb, or Levites, we desire to see. Nor do we wish to tarry at the field of Boaz or be with Jewish shepherds on the hillside or cast a wistful eye to the mountains of Moab in the distance. It is not the well of Bethlehem that attracts us today. It is a Holy Babe that is cradled in a manger and caressed by a virgin mother and loved by devout shepherds from the Judean hills and

GOD'S GIFT

By N. B. HERRELL

*Hark! I hear bright angels singing;
Hark! I hear sweet music ringing;
God proclaims redemption's plan,
"Peace on earth, good will to man."*

*Hark! I hear the church bells ringing;
Hark! I hear God's children singing;
Christ was born, the Nazarene.
In Bethlehem of Palestine.*

vaes. There is the little box of hay where cattle were sometimes fed. In it is the new-born King whose scepter will sway the nations. A Savior is born. All hail, His glorious name! In David's city there lies a child that is destined to be the central figure of all human history. Wise men from the East will worship at his feet. Kings and potentates will feel the sway of His power. From Bethlehem's humble cradle will come forth a Ruler for Israel and a Light to the Gentiles.

The little town of Bethlehem is lifted from obscurity and placed upon a pedestal of fame, and its name is better known than the Hall of Fame, the National Cathedral of Washington, or Westminster Abbey of London. And the life of the Holy Babe has done more to enrich humanity than all the bounteous gifts of philanthropists or benefactions of the wealthy. More glorious and lasting freedom has come through His name than from the combined efforts and achievements of Lloyd Garrison, Wilberforce, Abraham Lincoln and other liberators of enslaved mankind. Shackled men secure a more wonderful and glorious freedom by His hand of power. Fetters are broken that bind men to sinful habits. The encircling clasp yields at His command. Sin's power is shattered like a potter's vessel when thrown from the hand. A swearing tinker of Bedford becomes the Lord's emancipated prophet though in dungeon cast. An enslaved river thief of the Bowery is transformed into a useful mission worker on Water Street. McAuley the Romanist, the fighter, the drunkard, the burglar, is now the Christlike saint. The profligate Augustine is converted by the touch of the Hand divine and made an early church father. Wesley, the high churchman, leaves sacerdotal robes, an elevated pulpit, and ritualistic decorum, and becomes the field preacher, visits the common, ministers to grimy-faced colliers at the mouth of the pit, and preaches to the hungry multitude while standing on his father's tombstone in the graveyard. A prima donna listens to the sweet music of His voice and gay society no longer attracts, worldly engagements are broken, and a life is made anew and she in turn sings the heavenly melodies with a soul all attuned to heaven's music. Then there is the gambler, the libertine, the social outcast, the ruffian, the scarlet Magdalene, but just one touch of His blood divine and the vice is gone, the moral standard raised to its proper place, the fallen woman leaves the house of assignation forever, the ruffian becomes an innocent, inoffensive gentleman, and the bedraggled woman of the streets is robed in righteousness. How can all this be explained? Just one look at the manger and the cross and we have the answer.

Jesus Christ is the greatest character of all time and His presence makes an eternity blessed. Cæsars may grind out iron laws but they enslave. Socrates, Aristotle and Spencer philosophize but do not bless. Charlemagne, Hadrian, Alaric, Napoleon and the

kaizer marshal their military forces and mobilize their armies, but bloodshed, heaving breasts, dying groans and insufferable pangs follow in their wake, and like vampires suck the precious blood of humanity. Politicians often lend their sacred trust to pander to the passions and prejudices of men and so-called statesmen become unprincipled demagogues. Even the educator too frequently is recalcitrant and stubbornly refuses submission to the principles and teachings and standards of the Man of Galilee, but when Jesus Christ rules the heart and governs the life, He soothes the aching breast, administers a cordial for every wound, lifts the feeble hands that hang down, cheers the despondent, lifts, like a fulcrum, the heavy load, and instead of troublous war He gives constant peace and abiding security. The sinister and carnal passions of men are held in check, the groan becomes a melody and the beating breast a holy calm. Like the sweet zephyr of the desert He gently wafts the Spirit. His presence makes our paradise. Jesus of Bethlehem stands by the side of the orphan child and dries the falling tear. The sick chamber becomes the antechamber of heaven. Yonder at the open grave Christ meets the need of the soul and, as the cheering ray, gives light amidst the gloom; the silent city of the dead is transformed and heaven's gates stand ajar and the broken circle is mended; and when the dark river of death is passed we find that our Boatman has carried us safely across, and the halo of His presence beckons us on the other side and the city is now in full view and made gloriously light by His adorable presence. Listen, I hear cherubim and seraphim extolling His praises. The white-robed throng assemble around the

CHRISTMAS DAY

*God bless you all this Christmas Day
And drive the cares and griefs away.
Oh, may the shining Bethlehem Star
Which led the wise men from afar
Upon your heads, good sires, still glow
To light the path that ye should go.*

*Within thy walls may peace abide,
The peace for which the Savior died.
Though humble be the rafters here,
Above them may the stars shine clear,
And in this home thou lovest well
May excellence of spirit dwell.*

*God bless you all this Christmas Day;
May Bethlehem's star still light thy way
And guide thee to the perfect peace
When every fear and doubt shall cease.
And may thy home such glory know
As did the stable long ago.*

—SEL.

throne to sing of His victory over the deranged forces of nature, the evil carnal passions of fallen man, and complete triumph over the arch-enemy of the race, Apollyon, the damned! And the gates of heaven are now closed forever and we are inside. And in that land of endless day seraphic spirit and redeemed soul and all glorified beings bow at the feet of the Redeemer and sing lustily of His matchless grace, and all majesty, power and dominion are given to the Lamb. All hail! All hail! King of kings, and Lord of lords!

At this Christmas season shall festivity and frivolity be to the fore? Or shall deep devotion and divinest fellowship be ours! Shall December 25th simply be a day in the year's calendar like July 4th or Labor day? Shall it, I ask? O beloved, let the day draw us closer

to the virgin's Son, the Only-begotten of the Father, your Savior and mine! "Oh, blessed fellowship divine, oh, joy supremely sweet." Let us love and adore this Child of David's city, this Man of the seamless robe, this Man of the middle cross. May the halo of His presence be with us on this His natal day!

*"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."*

*"Joy to the world! the Lord is come,
Let earth receive her King;
Let every heart prepare Him room,
And heav'n and nature sing."*

WHAT THE OLD-TIME CHRISTIAN BELIEVED

By General Superintendent Chapman

THE old-time Christian believed that the human race sprang from Adam, who came perfect and complete from the hand of God without intermediate processes or the interference of long periods of time. He believed that this first man was fashioned after the image and likeness of his Creator, and that he lost this image and also the favor of his Maker by transgression of a known law, and that this transgression brought guilt upon Adam and pollution upon all his posterity, and the sentence of death upon all men.

He believed that on the very day that sentence for sin was pronounced God in mercy announced also a Deliverer, and that the hope of this coming Deliverer gathered clearness with each succeeding age, being illustrated by national and personal history and by divinely appointed ritual until the night when shepherds on Judean hills heard the announcement that the Christ was born.

The old-time Christian believed that the Bible is the Word of God, a "complete revelation of the mind and will of God to men, an infallible rule of life, an authoritative standard of faith, and a sole and ultimate appeal in all matters of duty and doctrine." He did not worship a book, as some have falsely asserted, but he did account the Bible his man of counsel and trusted it as a sufficient waybill from earth to glory.

He believed that all men are born in sin and need the work of the Holy Spirit to quicken them into life. And that without this "new birth," no man—no matter how naturally good and no matter what societies he adheres to or what good works he performs—can enter heaven. He believed that sin must all be cleansed away and that only the pure in heart can see God.

The old-time Christian believed that the gospel of the Son of God is the perfect and final revelation of the love of God to man. Beyond this he looked for

no further light or fuller revelation, until the time when the soul shall pass out of the body and into the presence of the Lord, or until the Lord himself shall come back to the world.

He believed that life in this world is a probation and that at its close destiny is settled for weal or for woe. He believed that those who believe on the Lord Jesus Christ to the saving of their souls and continue faithful until death shall live forever in a heaven of happiness and pure delight in the companionship of a holy God and holy angels and holy, redeemed men; and that such as continue in impenitence and unbelief until the end of life are hopelessly lost in a hell of fire and brimstone.

The old-time Christian believed that everyone must give account to God for his life in this world. He believed that there is a future judgment where the deeds of men shall receive reward or punishment according to their merit, and that no man, no matter how rich or wise or great, can escape appearing before that tribunal. With him, the fear of God and the certainty of the judgment were forces sufficient to govern conduct; while the love of God and the blessed hope of life in heaven were sufficient to lighten every burden and make every cross endurable.

He believed that God and righteousness will finally prevail, and that those who trust in Him shall triumph also. Even when the enemy came in like a flood, the faith of the old-time Christian rose above it and claimed the promise that the Lord would lift up a standard against him.

The old-time Christian believed in the immortality of the soul and in the resurrection of the body. He believed that the soul of both the saved and the lost will continue in unbroken, conscious existence between death and the resurrection, but that at the latter time that soul shall be clothed upon with a glorious body or

a body of shame, according to the state and condition of the soul before its disembodiment.

He believed that while the body has rights which must not be denied, still the greatest duties are those which the good of the soul demand; and whenever there is a conflict between the comfort and safety of the body and the salvation and safety of the soul, the dictates of the latter have pre-eminence. The principal charge, as he believed, was his never dying soul which must needs be saved and fitted for the sky.

The old-time Christian believed that the inward state of the heart finds expression in the outward life and that a good man will bring forth good fruit in his deeds and words. He believed that veracity, honesty and purity are cardinal virtues and that faith which is not backed up with good works is but a dead faith.

And the old-time faith produced giants who could face the gravest dangers without flinching, bear the heaviest responsibilities without quailing, endure the severest sufferings without murmuring, walk the nar-

rowest and steepest paths without stumbling, and die by violent means or by lingering disease without despairing. Men of such faith crossed the waters of the deep, penetrated the forests and explored the plains of the continents. They felled the tallest trees, bridged the fastest flowing streams, scaled the highest mountains and made the desert blossom like a garden. They laid the foundation for personal, religious and civil liberty; they established Christian homes and left a heritage of righteousness that two generations of critics in and out of the churches have not been able to break down. For whatever there is of piety and purity and faith among us today it is but the stock of which the faith of the old-time Christian is the root.

There may be those who cringe before the cold gaze of pretended "scholarship," so that they feel slandered when any accuse them of not being "modern" in the things which they believe. But thank God it is not so with me. I believe from my heart just what the old-time Christian believed.

MONEY THE ACID TEST

By General Superintendent Goodwin

I SAW this statement, "Money the acid test," and wondered if it is really true. If this statement is true, then it must be true that our consecration can be tested by the devotion of our pocket books to the cause of God. I hear someone say of a sanctified man, or at least he professed the blessing, "That man is so close-fisted," on the other side, "Oh, he is just stingy" or selfish. I just hope they were mistaken and there was another explanation. It may be that some of his old habits of living were clinging a little too closely around his heart, that he intended better than his actions seemed to show. It may be that he has not seen the full light on his obligations to Christ and his church. He may be only a beginner, although quite a few years on the way. However I could not help but wonder when I saw the small gift and knew so well his financial ability. I then began to pray for him.

"Is money really the acid test?" Our Lord and His disciples were standing in the temple courts one day, while a large company of worshipers were filing past the boxes where they all were placing the offerings. Among the worshipers there walked an old lady, probably poorly clad, and doubtless bent with the toil of the week, slowly finding her way past the large money chests. As she passed with a bowed head, feeling without doubt humbled that her offering was so small, and uttering a low prayer, she dropped her two mites into the box. It was so small no one heard it drop or paid any attention to her at all. Just in front of her walked a man with good raiment and dropped in a large piece of money—how it did jingle, what a noise it made. Then just behind a younger man with

several large pieces of gold coin, in they all go. The priests and watchers all smile and bow, and the men both seem pleased that their offerings were noticed. The poor woman was soon lost in the crowd all unnoticed. But was she unnoticed? The Lord of heaven was there and He saw as the priests did not see. "She hath cast in more than they all," I hear him tell his disciples. How can that be? His disciples are astonished. Their astonishment demands an explanation. "She of her poverty hath cast in all that she had," while others of their abundance gave only offerings. Then it is not what one gives but how much he has left that really counts after all. That which we have left becomes the acid test of our giving, our sacrifice and devotion.

I have been trying for years to harmonize the attitude of a few sanctified men on the question of tithing. They say that all they have is the Lord's, and of course it is really so anyway, then they are only stewards of the Lord's possessions. It surely is becoming to a steward that he should be found faithful. How can he know when he is faithful unless there is some revealed plan, some mentioned rate or sum which is expected of him in discharging his stewardship? As the Lord's true steward should he not be anxious to ascertain the per cent required? I should think he would. But someone says, "No percentage mentioned in the New Testament." I seriously question that, but admit it for the sake of this objector. What has been the universal practice of God's people in the past? We know for many hundreds of years, clear back to the days of Moses, it was one-tenth of the income,

and some years two-tenths and some years three-tenths.

Then we know the founders of this great family, Jacob and his father Isaac, and his grandfather Abraham, were all loyal tithers. Tithing seems to have been such a universal practice with the people of the Lord that no special mention is made that Abraham began tithing as a new departure. Abraham had such a consciousness that God possesses everything, he could but testify to that worldly king that his relationship was only a steward of this most high God, the real possessor of heaven and earth. But before this testimony to the king of Sodom, Abraham had given tithes of all to Melchizedek who was priest of this most high God, the possessor of heaven and earth. Abraham was very careful first to give the tithe before any of his men had their portion.

The gospel was first preached unto Abraham, who is the father of the faithful. Stewardship is clearly brought forth and emphasized in the devotion of this great man, the father of all those who believe. The percentage also is very clearly mentioned as the tithe. Someone has said that God demands the tithe. He did under the law, but under grace the loyalty of a devoted heart to true stewardship demands at least the tithe. Tithing is the test, the true touchstone, to realized stewardship. Christ has "ordained that they which preach the gospel shall live of the gospel." What is it to live of the gospel? Namely, the income which comes from the worshipers who believe the gospel. "Even so," in the very same way that the priests live at the temple and from the altar. How? By the tithes and offerings. Our dear Lord ordained, planned the support of His workers in the very same way. But it rests on the loyalty and honesty of the believers as stewards of the grace of God. Sanctification brings us unto the will of God, therefore we must harmonize with His plans. How can a sanctified man object to tithing?

One man, telling his experience, said, "When I was receiving \$1,000 a year, it was easy to pay the tithe, for that was only \$100. But when my income was \$2,000 it was not so easy, and then when my income was \$5,000 it was mighty hard to take out the \$500 every year." What was the trouble with this good brother? Simply this, he was giving his tithe as an offering, and never did have the true conception of his stewardship under the gospel. Had he been looking at the situation as it really is it would have been quite different, I am sure. When he had received his increase of income to \$2,000 he would have felt humbled as a true steward, exclaiming, "Now I am a steward of \$1,800 and how glad I am to pay over the real owner only the \$200." And when the income reached the \$5,000 he would have been able to see how much was left to him, \$4,500. Yes, my brother, "money is the acid test," but the test is in how much is left and how we use what is left to the glory of God.

Tithing is the true touchstone to a deep sense of stewardship, and the way one pays tithes becomes the acid test of his devotion to Christ and the church. Then when the tithe is paid, offerings are sweet tokens of the overflowing love-service. No rewards for the tithe, especially, however, obedience always brings heaven's rich blessing, but offerings will give opportunity to lay up treasures in heaven. Remember the millions of naked, starving, sick and sin-imprisoned heathen, then read the last portion of the 25th chapter of Matthew's Gospel, and answer the question, "Is money the acid test?"

"BEHOLD HE COMETH"

THE second coming of Jesus to this world is a wholesome prophetic teaching of Scripture. The Holy Word clearly and emphatically declares:

First, that He is surely coming the second time.

Second, that He is coming with His resurrection body, just as He went away.

Third, that His arrival will have two phases, one to catch away His sanctified Bride, and the other to vindicate Himself openly before a rejecting world.

Fourth, that the judgment of the real church, also that of the apostate church and of the outside wicked world will be accomplished in close connection with His return.

Fifth, that holiness of heart and life is the only suitable and adequate preparation for this amazing and seemingly imminent event. And,

Sixth, that the great business of spreading holiness at home and abroad, should be ardently and enthusiastically speeded up, in momentary anticipation of the Master's return, when He shall "rise up and shut to the door."

There are several urgent reasons aside from scriptural references which tend to prove that Jesus' return to earth is this world's "blessed hope"—and not only a blessed hope, but its chiefest and almost only hope.

For instance, the hope of finally and actually making this world Christian, that is, its ultimate salvation and alignment in righteousness, seems to lie in His return. The "present evil world," as St. Paul designates it, while adopting some few of the principles and standards of Christianity, is a long, long way from accepting Him as personal Savior, Lord and King, and approving holiness as a way of life. Indeed, the population of the world is increasing much faster than Christianity is spreading, and it is also apparently growing more indifferent to Christ's personal claims. While missionary work must be prosecuted zealously in obedience to His command and for the sake of snatching as many souls as may be from eternal burnings, yet the idea of reaching the whole population of the world with the whole gospel, is, under present plans and auspices, an idealistic dream. Missionary

work, speaking largely, is not now even holding its own. Our Nazarene work is forging ahead, but many others show retrenchment. The cause needs the return of its Commander-in-Chief in order to have a nation born in a day. We need *Him* to come to whom God has promised to give the heathen for an inheritance and the uttermost parts of the earth for a possession.

The hope of ever halting the world's mad revel in sin would seem also to depend upon His coming again. Today after almost two thousand years of gospel preaching and church existence, what do we see?

1. Russia staging a persecution of blood as terrible as any that Roman emperors ever inaugurated.

2. China in a suicidal revolution with millions starving to death while civilization hoards its wheat and calmly piles up its gold.

3. Europe recently bled white from one horrible war, now rattling its sabers and feverishly preparing for another.

4. Revolutions in South America affecting the whole continent.

5. America with its rich growing richer and its poor growing poorer; complacently tolerating ghastly crimes, and in many instances allowing the slime of criminal loot to besmirch the ermine of justice; millionaires and office hungry politicians clamoring for the booze bottle; hundreds of churches empty, and millions of church members sinning in worldly fashion; holiness of heart and life tabooed except in a few humble denominations.

How long at the present rate of progress will it take to make America Christian? What can awaken slothful, sleeping, ease-loving *Protestantism* but the trump of a descending Lord? What can affect entrenched *Romanism* but *His* appearance in the skies? What can halt the creeping, glacier-like advance of *Mormonism* but the bursting forth in glory of the Sun of Righteousness? What can jar some sense into the nonsense of *Christian Science*, but the reappearance over the eastern hills of eternity of the Wisdom of God? What can convince material science of the reality of spirit, soul and immortal destiny but the literal appearance of *Him* who walks among His golden candlesticks, and is the First and the Last? What can unhorse *modernism*, *humanism*, and *no-hellism*, and all their unholy progeny, but the sign of the coming of the Son of man, who like lightning shall flash out of the East and shine even unto the West, while every eye shall behold Him?

His coming seems to be pre-eminently needful. Every day the modern world goes about more eager to establish its own righteousness than to submit to the righteousness of God. The scholars of America in multitudes have bowed God out. The socialists of Russia have turned insanely mad toward Him. The kings of the earth have set themselves and the rulers have taken counsel together against the Lord Jehovah

and against His Christ, saying, "Let us break their bands asunder, let us cast their cords from us." High-brow America has clasped the bloody hand of sovietism in a solemn effort to break God's bands asunder, and to cast Christ's cords from them. What can halt this atheistic coalition? Nothing that we know of except the sudden advent of the Lord of glory.

In the meanwhile what shall humble holiness people do in these dark days? *Pray*—"Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass." *Believe God*—"that your faith fail not." *Work*—start a crusade of salvation. Inaugurate revivals. Advance in mission fields. Make it the business of every Nazarene individual and organization to spread scriptural holiness. The worse the world seems to be, the more we ought to snatch brands from the burning. "All at it, and always at it," for the Judge is at the door. Awaken all "virgins" asleep on the lawn, and prepare with well filled lamps to go out to meet the Bridegroom. "For he cometh, he cometh to judge the earth."

J. G. MORRISON, *Stewardship Secretary*.

"Bishop McDowell tells of a young minister who went home from his conference to put into practice the personal method. He reached the charge on Tuesday. Wednesday he went down street and into a bank. The president was not a Christian, though his wife was. The pastor had told them that he did not expect to return. The president reminded him of it when he came in. Then all at once it came over this young pastor that if he would win a hundred souls this must probably be one of them. Why not begin at once? He turned to the president of the bank and said, 'I did not want to come back, but I must have come for some good purpose. Possibly I have come back on your account.' There was something in his tone that had not been in it before. To his surprise the president changed tone and replied with manifest feeling, 'Maybe you have.' Inside of five minutes they were on their knees together in that office, and a man was won to Christ. Before Christmas that young pastor had won seventy-eight of the hundred for whom he began at conference to pray."—CHAS. L. GOODELL, D. D., in "Personal Evangelism."

By means of grace, I understand outward signs, words, or actions, ordained of God and appointed for this end to be the ordinary channels whereby He might convey to men, preventing, justifying, sanctifying grace.—JOHN WESLEY.

The author of faith is the Holy Spirit, whom the Son sends from the Father as His advocate and substitute, who may manage His cause in the world and against it. The instrument is the gospel, or the word of faith, containing the meaning concerning God and Christ which the Spirit proposes to the understanding, and of which He there works a persuasion.—ARMINIUS.

Uncle Buddie's Good Samaritan Chats



GOOD SAMARITANS: I left you in my last letter at Nashville, Tenn. Well, we had several days in and around Nashville. Friday night, November 21, I preached for Brother E. T. Cox at West Nashville. We had one great time and had folks to peddle. Brother Tim Moore and his good wife and daughter, Ruthie, drove me to the West Side church. Some of the readers might not know Sister Ruthie. She is the wife of Dr. Lott, one of the fine doctors of Nashville, and they have five of as fine tots as can be found on earth. Sister Ruthie used to teach in Pasadena College. We were well acquainted with her in California. I had a fine rest at the home of Brother Moore for several days.

On Saturday night I was to take supper with Dr. and Sister Lott and Brother Cox called for me about 6:30 and we made a run out to Franklin, some twenty miles, and had a lovely service on Saturday night. Brother Cox preaches there on Sundays in the afternoon and he has worked a miracle at Franklin. He has secured as fine a location as can be desired and built a beautiful brick church. This is nothing short of a miracle. We drove back to Nashville and I spent the night with Brother Moore.

On Sunday, November 23, we had a great day in Nashville. I preached in the morning at First church for Brother H. H. Wise. We had folks to peddle and a great day. In the afternoon I preached at the North Side church for my cousin, Rev. Lige Weaver. Here in the past seven years Brother Weaver has built a church and Sunday school that is second to none in the country. It does not look as if a man could have done what he has done, for he began with almost nothing.

I was driven to North Side by my old friend and brother, Rev. J. E. Gaar, who is pastor at Grace church, just across the Gallatin Highway from the college. I took supper with Brother and Sister Gaar and then preached for him at night. All four of the churches which I preached in are splendid churches. We have no finer pastors in our great church than H. H. Wise, Lige Weaver, J. E. Gaar and E. T. Cox. These four men are Christian gentlemen of the first magnitude. You can't beat them. These fine old boys remind me of that beautiful sign on a dairy wagon which says, "You can whip our cream but you can't beat our milk."

On Monday, the 24th, Brother S. W. Strickland and Brother J. E. Gaar and old Bud made a run to the home of Brother and Sister Lige Weaver and took dinner with them and the Tennessee

poverty was piled up from one end of the table to the other. Well, you can just say that these Tennessee people are a great bunch, not surpassed on the face of the globe. We were planning to make a run to the home of Sister Jernigan but a snowstorm struck us and we had to make a run out some sixty miles to Gordonsville to preach that night and we had to leave before going to her home. But we had one more chance at Nashville. We came back there from Chattanooga on December 2, and preached at the college at night.

We arrived at Gordonsville in good time for supper. Here we have a fine pastor and his good wife, Brother and Sister Turner. They have three churches, Gordonsville, Stonewall and Carthage. We preached on Monday night at Gordonsville, and on Tuesday morning at Stonewall. Tuesday morning we came back to Gordonsville for dinner and then went on to Carthage for the afternoon service. We had three very fine services on the Gordonsville circuit. Thank the Lord for preachers and their wives who are willing to preach day and night and work twelve months of the year without a stop or a lay off.

After preaching in the afternoon at Carthage, we left at four o'clock for Shelbyville, passing back through Lebanon and on to Murphysboro and then on into Shelbyville. We must have made close to seventy-five miles in time to preach. At Shelbyville we have another fine pastor and his good wife, Brother and Sister Stout. They have done a great work at Shelbyville. We had an old church in a most undesirable location. They traded it for a fine location at the edge of the city in a fine, new residential locality and have built a new church and parsonage. It is almost free from debt. There are no finer pastors on the Tennessee District than Brother and Sister Stout.

We stayed over on Wednesday until after dinner and are now starting off for Decherd. Our good pastor at Decherd and Cowan came over to Shelbyville and stayed over with us until afternoon on Wednesday and went back to his city with us. He has two splendid churches on the Decherd circuit. We

could give him only one night and he thought best to hold the service at Cowan. We have a large, beautiful church at Cowan. It was full to the back seat and we had a most glorious time and drove back over to Decherd to spend the night.

We left on Thursday morning for Sparta, Tenn., which is my old home county and county seat of White County. Here Brother Felix W. Johnson is the fine pastor. We were there on Thanksgiving night and had a great crowd and a fine service. My oldest brother, Jacob, came down from the old Robinson settlement. He is now 89 years old and he put in a claim for us to come up to the old Robinson Chapel, a little Presbyterian church that had been built for over fifty years. One of his neighbors brought him down to Sparta. As soon as Brother Jacob found out that we could give them a service he sent the neighbor back to notify the people that we would be there Friday morning. In that short time they had the house almost full. Brother Johnson went up with us to the chapel and Brother Jacob rode with him.

We all took dinner at the lovely old home of Brother Jacob on the farm where he was born 89 years ago and it is still a fine farm. They have great crops of corn. Brother Jacob has deeded the big farm to his grandson, Pasco Crowder. This boy's mother and father died when he was a small child and Brother Jacob has raised him. Pasco is married now and has a beautiful wife and six as fine tots as old Tennessee has ever looked at. We had one great dinner and then drove up to the spot where old Bud was born, 70 years, 10 months and 8 days ago today. I stood on the spot and Brother Jacob and Brother Johnson and Brother S. W. Strickland all stood on the spot and removed our hats and old Bud led in prayer. We all wiped the tears off our faces and then drove back to the old home and had prayers and all four of us made the run to Monterey, Tenn., on the top of the beautiful old Cumberland mountains and drove on to the home of our good pastor and friend, Rev. A. P. Welch. We all stayed with him that night but he was not able to attend the service. We had a great crowd. Brother Welch has built the best church in all of that great old mountain range, anywhere between Nashville and Chattanooga. Our stay was one of delight.

Saturday morning we were all up early, ate breakfast and had prayers and Brother Johnson and Brother Jacob left for the trip to the chapel and on to Sparta, while Brother Strickland and I left for Knoxville, where we were to preach Saturday night.

In love,

UNCLE BUDDIE.

CHRISTMAS GREETINGS

By ELTHEDA WEAVER RIGDEN

*God bless your Christmas, make it bright,
And filled with joy both day and night.
God keep you near Him ever more
His name to honor and adore.*

*God bless your soul, and make you strong,
Some other heart to woo from wrong.
May Christ through you in radiance glow
His priceless love to sinners show.*



LESSON FOR DECEMBER 28, 1930

By M. EMILY ELLYSON

LESSON SUBJECT: Review: The Pattern of Christian Living.

GOLDEN TEXT: *Let this mind be in you which was also in Christ Jesus* (Phil. 2: 5).

INTRODUCTION.—As we review the quarter we find we have studied the lives of twenty-six men and women of the Bible. Each person's life shows that life without God is a failure but when Christ is enthroned in the heart that life becomes an influence for righteousness in the world. Such are patterns of Christian living.

LESSON I. In Zacharias and Elisabeth we have patterns by which we may build a Christian home. This devout pair took all their perplexities to God. Christian homes can neither be built nor maintained without prayer. These two prayed for a son and God gave them the desire of their hearts. They became the parents of John the Baptist.

LESSON II. Every Christian mother will find in Mary a pattern guide which if followed closely will enable her to lay a good foundation upon which the character of her sons and daughters may be safely builded. A woman of contemplative habits, earnest in prayer and meditation, Mary became the trusted and favored handmaid of the Lord. Things that other women would talk about to her neighbors and relatives and friends Mary pondered in her heart. Silence about many family affairs is golden. Every mother should have her hours of secret communion with God each day. May devotion to God and home be the aim of all our mothers! The value of such mothers to the community, the state and the country cannot be estimated but it is far above rubies.

LESSON III. Another pattern of Christian living is found in Simeon and Anna. Those who would be blessed with spiritual discernment will find in these two the secret of obtaining spiritual insight. Their worship was sincere. They were not so taken up with exterior things and there was no camouflage of religious worship with them. They made religion the business of their life. Their religion was rooted in upright living and unbroken fellowship with God.

LESSON IV. In the study of this lesson we will find instruction on the question of prohibition that if followed would go far toward establishing prohibition permanently in our land. The secret we are told is found within the individual conscience. Love is the restraining power in the question of wrong and right doing. When we love humanity as we should we will feel the importance of

self-control for the sake of those who need an example to encourage their better judgment. Thus we become a pattern of Christian living.

LESSON V. We learn many precious lessons from Peter, which are of great value to the follower of Jesus, for he is so human in his attitudes. He blunders often, but is ever ready to atone for his unfortunate positions when he sees his mistakes. In this he is a pattern of Christian living, also in his devotion to Jesus which is seen in the vows of love he made, and in his great confession.

LESSON VI. We have in Thomas a Christian of uncompromising loyalty and devotion to the Master and His cause. His love for Jesus was greater than his fear of death and his faith in Jesus' teachings was one of the outstanding virtues of this brave disciple of our Lord. The record we have of Thomas' life is short but is sufficient for us to know that he was an excellent example of fidelity even in the face of what seemed to him certain destruction.

LESSON VII. The question of racial prejudice is most beautifully handled in this lesson. How skillfully Jesus violated Jewish standards in His work of evangelizing among those who were the "off-scouring of the world" in Jewish thinking. He sets us an example of our obligations to those peoples who need the gospel regardless of their color or nationality.

LESSON VIII. The story of the rich young ruler teaches us a lesson on Christ following. To follow Him and have eternal life means to consecrate our all. To fail there is to fail in everything. Jesus is the greatest cross-bearer the world has ever known and to be like Him is to do as He did, give all.

LESSON IX. In this lesson we are taught that there is a place in the church and world where business men are needed. Unlike the previous lesson, Zachæus met all the requirements of Christ and was nobly converted. He became a Christian business man.

LESSON X. Stephen was a remarkable pattern of Christian living, and gave to the Christian religion a rich contribution of honest, sincere goodness combined with deep spirituality. These wonderful traits were the product of a thorough knowledge of the Scriptures, of which he was a fearless exponent.

LESSON XI. The conversion of Saul is not an exaggerated case, as some would have us believe; it is such a change as we have reason to expect when "old things pass away and all things become new." Conversion we are taught in this lesson by the experience of Saul, is the great change that marks the beginning of Christian life and service. He was com-

pletely changed in spirit and service. Nothing less than this constitutes the new birth, which means a new life.

LESSON XII. Our last lesson of the quarter and of the year is the ever beautiful story of the birth of our Lord. The angels' message and song heralded the kingdom of peace which will yet be set up in this world of strife and wrong. This was typified in the lowly, humble birth of earth's greatest King. The angels sang of the greatest gift bestowed upon man, the new-born "Prince of Peace."

QUESTIONS

Shall boys and girls be together in the same class?

Beginning with the juniors and through the intermediate and young people's departments it is better for them not to be together in the same class. This will leave the teacher freer in the teaching and the pupils in their discussions. The sex motive for attending the Sunday school is not a good one. It will be a hindrance in reaching the real objective. Needed social contacts may be arranged for between the classes.

Should girls have women, and boys have men teachers?

Usually, yes. There are occasional exceptions where one of the opposite sex can handle a class successfully, but it is our judgment that in such cases there is something missed. Girls, to become womanly, should have the example of a woman; boys should have the example of a man. One of the same sex can enter more fully into the experiences of the pupils, can teach more freely and frankly, and may take a more helpful part in the social activities.

What size classes shall we have?

No fixed rule can be given. This depends on the number of efficient teachers available. It is better to have large classes with good teachers than smaller classes with poor teachers. Also some teachers can hold and interest a larger number than others. However, we must carefully guard against too large classes. They should never be so large that all cannot be kept interested all of the time.

NOTICE

Another Sunday School Convention is to be held this year just preceding the meeting of the General Board. The date is January 9 to 11, and the place, First Church of the Nazarene, Kansas City, Mo. The convention last year was greatly enjoyed by all who attended. We are expecting a larger attendance this year. You are invited. Room and board may be secured at a reasonable rate.



Home Life

A GIFT WITH A SWEET ODOR

By MRS. JOHN T. BENSON

PHILLIP CLARKE stretched himself luxuriously in his easy chair. Business had taken him to a neighboring town that afternoon and the drive back had been through a cold, pelting storm of sleet. It was pretty nice for a man to come home to a good warm supper, and then take it easy before a cheerful wood fire, he thought to himself.

He glanced about him with a look of satisfaction. It was not a fine room, but there wasn't a pleasanter one in all Brighthurst. That was because Nan had such good taste, and was so smart about making things, that she was able to produce an air of charm and comfort with less money than anyone he had ever seen.

Take that wood fire, for instance. Old Mr. Peters, having the lot cleared behind them, had given Nan all the wood she wanted, because, he said, she made a home for her husband in place of running around all the time as most young women did. Yes, his wife had a way with people, and she was a good manager, too, which was a fortunate thing for him, for payments on the home must be kept up regularly, and it would be all of four years more before it would be paid for.

It is worth the effort and close sailing though, the young man was thinking, as his wife entered the room.

"Baby asleep?" he asked as she seated herself near him.

"O yes. He is pretty well trained, you know, and drops off quite regularly."

Then Nan took a letter from the reading table and said, "This came today from a woman who was in the same office with me the year I worked as a stenographer. She was sick, got into debt and I loaned her fifty dollars. I had never expected to see it, but it seems she is better and has had a raise, so she has sent me a check for my loan."

"That is a nice sort of surprise," said Phillip. "Since you insist that we cannot spare money from our budget to buy you a much needed winter coat, I rather hope you will use this wind-fall for that purpose."

Nan was looking thoughtfully into the fire. "Yes," she said slowly, "I have been thinking about it all afternoon and have decided to put it into a coat. They are having a most astonishing sale at Matherby's and you can buy a really attractive garment with a pretty fur collar, for fifty dollars."

"Good. I hope you will go in tomorrow and pick it out. Then wear it downtown and have lunch with me so I can see how fine you look," said Phillip.

"I can't do that, because the coat I

shall buy is not to be for me," said Nan.

"Not for you?" asked her astonished husband. Nan smiled and shook her head. "I am not sure that I can make you understand how I feel about it. But please listen quietly and let me try."

"For some six or eight years before we were married I knew a family by the name of Patton. Mrs. Patton used to do plain sewing for Mother. There were just three of them, the elderly father and mother who had married rather late in life, and one little girl named Lola.

"They came here from the country, and were very plain, simple folks, but quite nice and refined.

"Mr. Patton had a job as a night watchman and his wife helped out his small salary with her sewing.

"Since we have moved over to this side of town I have seen little of them. Recently I heard that Mr. Patton has had a slight stroke of paralysis, and has lost his place. I went to see them, and found him able to get around a little but too feeble to work. Mrs. Patton does all the sewing she can get, but that isn't enough to support them.

"Lola, she told me, had secured a place in the basement at Smith Brothers. It was the only work she could get and her mother fears the influences are not good. They work a lot of girls, you know, and Mrs. Patton says most of them run about a good deal at night.

"Lola makes very small wages and by the time their expenses are paid, not much is left for clothes, and that makes it hard on her.

"I decided to drop in to see her, and was amazed to find her a grown woman in size.

"She is a handsome girl, with reddish hair, brown eyes and a dazzling complexion, her own, too, without a bit of make-up.

"I have made it convenient to go to the basement several times lately and have Lola wait on me.

"Although she is so well developed in body, she is really an inexperienced child at heart.

"Naturally she wants to dress like the girls about her, and she can't do that and help her parents. I think she feels a little bitter over her lot.

Night before last, when I stayed in town until the shops closed, I saw Lola standing in front of Matherby's show window, looking longingly at the coats. And no wonder. The poor child had on an old coat of her mother's, cheap, baggy, out of style. I know how she must feel. And when this check came today, the thought took hold of me that the thing God would have me do with it would be to buy the girl a decent coat."

Phillip was silent a moment or too. "Wouldn't it be rather an expensive pres-

ent for you to give, Nan?" he asked.

"I am not thinking about that part somehow," said Nan.

"Young girls love pretty things, Phil, and this girl has had a starved sort of life so far as beauty goes. And when a young heart is hungry, and a trifle bitter, and is inexperienced and comes under the influence of rather wild, reckless young people, the situation is dangerous.

"I believe this girl is in a place of temptation, and I have a conviction that the coat, plus a friendly interest, may help tide her over. Anyhow, I've prayed over it, and my mind is about made up. Do you think I am developing head trouble?" she asked, a bit tremulously.

"No, you have heart trouble, dear, and it is a pity more of us aren't afflicted with the same ailment," said Phillip.

Five years passed away and then one afternoon Nan came downstairs to greet a caller.

"Don't you know me? I am Lola," said the handsome, well-dressed young woman who rose to meet her.

"Of course, yet I haven't seen you since you married and moved away two years ago," said Nan smilingly.

"I have a short time between trains, Mrs. Clarke, and have come to tell you just what you have meant to me.

"I was a shabby, inexperienced, discouraged girl when you hunted me up in Smith's basement. Many of the girls who worked there could pay for their clothes all right; they had no one to support. But others—well, it was enough to say I was sorely tempted.

"But when you gave me that lovely coat—new, something bought so generously for me, a poor girl, and when with it you gave your friendship, my heart seemed to take on new strength. I determined to behave myself as you would want me to do, and oh, how it paid.

"I married a fine young man and have a nice home, and a darling baby named Nan. Father has passed on but Mother is happy with us and the little granddaughter. I just wanted you to know about the home and the life you had a large part in building."

When Nan told her husband about it that night Phillip was very thoughtful. Then he said, "Most of us give because things are useful or practical. But now and then we meet someone who gives spikenard as Mary did."

And while to many dull-sighted people Lola's coat would not have looked like a pound of ointment very precious and fragrant, yet that is what it was to her starved young heart.

Is there a lesson in this little story, a true one, by the way, for you and me?

Can't we manage to put a little of the sweet ointment into our giving, for Jesus' sake?

OUR THANKSGIVING OFFERING

It might interest the readers of the *HERALD OF HOLINESS* if we told them how we raised our missionary offering November 23rd, as per the request of the General Superintendents and the General Missionary Board. Some good people in our church felt that we could not do much because we were in the midst of a period of depression, and I think they were sincere about it. When we received Dr. Williams' letter we read it from the pulpit Sunday morning, and asked the people what they wanted us to do about it—should we throw it in the waste basket and pay no more attention to it, saying we were carrying all the burden we could, or would they suggest that we keep it before the people and urge them to bring their offering the 23rd? The general consensus of opinion was that we should do our best to co-operate with the general church in their effort to liquidate the deficit.

We did not take any special offering but we did urge the folks to put their offering for that Sunday on the red side of the duplex envelopes (for Missions), and to our surprise, we received within three or four dollars of \$1,000 in the whole offering that day, of which nearly \$800 was for Missions. We felt sure we would feel the effect of that offering the following Sunday, not only because of the amount raised cash, but we sent out for Thanksgiving over \$200 worth of food in baskets to needy families. What was our surprise, therefore, Sunday night to be told by the treasurer that our offering was \$500.98 for the day.

I am more and more convinced that if we will do our best for those who can do nothing for themselves, God Almighty will look after the local interests. In this tremendous period of depression through which we are going, we are overpaid on the General Budget, we are paid to date on the District Budget, every bill in the church is paid, and the treasurer reported last night that there was \$400 in the treasury. We had some seekers at the altar last Sunday night, six or seven people joined the church, and all because we emphasized the need of Foreign Missions.

W. G. SCHURMAN, *Pastor.*

N. Y. P. S. ZONE RALLY, BARTLESVILLE, OKLA.

On Thanksgiving day a great crowd of people gathered at the Bartlesville church for an all day N. Y. P. S. Zone Rally.

Rev. and Mrs. Bolerjack were royal hosts, and Perry Cunningham proved himself an unusually tactful zone president, keeping things moving, with a well ordered program. The following pastors, with a goodly representation from each of their respective churches, were in attendance:

Rev. C. C. Christian, Wann, Okla.;
Rev. Elbert Dodd, Dewey, Okla.;
Rev. C. B. Hildebrand, Collinsville, Okla.;
Rev. Dennis Wilcoxon, Wetumka, Okla.;
Rev. W. H. Barlow, Hominy, Okla.

HOLIDAY GREETINGS

We take this opportunity to send our Christmas greetings and wishes for a Happy New Year to all our friends. May the Christ Gift be more precious to you and may His presence be more real to you at this Christmas time than ever before.

GENERAL BOARD OF THE
CHURCH OF THE NAZARENE
By E. P. ELLYSON, *President*
E. J. FLEMING, *Secretary*
M. LUNN, *Treasurer*
J. G. MORRISON,
Stewardship Secretary

Also visiting evangelists, Rev. W. H. Minor, Bethany, Okla.; Rev. J. A. McNatt of Iberia, Mo., and Bobby Hicks, song evangelist, of Tyro, Kans.

The welcome address was given by Rev. Bolerjack and response by Rev. Hildebrand of Collinsville. Excellent singing throughout the day was led by Brother L. H. George of Tulsa, Okla.

Special singing by Bartlesville, Collinsville and by the Hominy Male Quartet, also talks and papers filled the program with inspiration and interest.

The eight-piece orchestra from Hominy played several splendid numbers and Rev. Minor preached the sermon from the text, "Lead me to the rock" (Psalm 61:2), which brought a general shout and praises to God. The weather was ideal, the lunch enjoyed by the large number present, and a wonderful spirit of co-operation and appreciation evident. Collinsville carried off the banner for attendance and mileage. The next Zone Rally was voted for New Year's day, to be held at Hominy.

MRS. KATHERINE McCULLOUGH,
Reporter.

FORTY-FOUR THOUSAND FOR MONTH AND A QUARTER

Up to Tuesday night, December 9, when this issue of the *HERALD OF HOLINESS* is taken to press, the General Treasurer had received on the General Budget and Thank Offering the sum of \$44,791 for all of November and nine days in December. It still looks as though the whole offering were not in yet, as the receipts up to now have averaged almost \$2,000 per day. A further report will be given next week.

The General Superintendents and General Treasurer desire us to express their thanks to every earnest Nazarene who has so loyally contributed to this Thank Offering. The splendid co-operation of District Superintendents and pastors is especially appreciated.

J. G. MORRISON,
Stewardship Secretary.

ARKANSAS DISTRICT MINISTERIAL CONVENTION

The Arkansas Ministerial Convention met at Bentonville, Arkansas, November 27 to 30, with the Rev. W. O. Felts, pastor, as host.

The convention was a wonderful success, due to the presence of the Holy Spirit in the meetings. In spite of the financial condition, due to the closing of so many of the state's banks, the district was well represented.

A number of excellent papers were read and discussed. District Superintendent J. W. Oliver preached the opening sermon of the convention Thursday evening and presented the needs and possibilities of the district. The pastor from Ft. Smith, Rev. Bates, preached Friday evening. Evangelist F. K. Smith, of Siloam Springs, preached Saturday night. The District Superintendent again preached at eleven Sunday. Evangelist Mrs. Eupha Beasley of Hugo, Okla., preached Sunday evening at which time several were sanctified.

The program of raising the budget was undertaken by the "Joshua 800" and the churches are responding by underwriting the budgets. This is a notable move for this district.

The slogan for the convention was, "It must be done and we are the ones who can do it."

There was a shout in the camp when the District Superintendent read the letters from the General Board of Home Missions and told how they were helping us with our tents and going to help us in this our time of need.

We purpose to increase our church membership one-third and to establish ten new churches by the close of the assembly year.

W. O. HARDY, *Reporter.*

THAT SPIRIT WILL WIN

I have recently spent five or six days with Brother Watkin and the Hammond church. Brother Watkin has carried the burden of a heavy church debt until he is almost sick, but with the backing of a church like we have in that city he will make it through and weather the financial storm all right. The indebtedness of upward of fifty thousand dollars has never caused Brother Watkin to say, "I cannot support the District, School, or General Budget." He has taken the position right along that if he cannot pull his load and at the same time be an asset to the work at large he has failed finally anyway. His people feel the same way. That spirit is bound to win. With fourteen hundred dollars to be paid within five weeks in order to barely make the building safe for the present, Brother Watkin asked his people to pull every pound possible for the General Budget and they gave around two hundred dollars. The next Sunday they pledged the fourteen hundred to be paid in one month, with a great many people out of work. No more loyal leaders and people can be found in the Church of the Nazarene than Brother and Sister Watkin and the Hammond people. We had a great convention with some great altar services and a number of fine people in the

fountain. When people over the country ask me if we do not have a heavy load in Hammond I am frank to tell them we have all we can carry, but when anyone suggests that we have more than we can carry I am just as frank to say, "Not more than that crowd can do." Thank God for the Spirit of the Watkins and the Hammond church. Again I repeat, "That spirit will win."

J. W. MONTGOMERY,
District Superintendent.

N. Y. P. S. RALLY

The North Zone N. Y. P. S. of the Abilene District held an all day rally with the Amarillo First church Thanksgiving day in Amarillo, Texas. A splendid program was given throughout the day, by the Young People's Societies from eight churches on the zone. Some churches were not represented at all, but being a holiday we supposed they had made other arrangements that could not be neglected.

Throughout the entire program was manifested a deeply spiritual atmosphere. Our young people are looking ahead for the best year ever on the Abilene District. A beautiful spirit of co-operation was manifested in all projects mentioned for the betterment of our young people's work. The Junior Departments were well represented at this rally. We are aiming high for the Juniors.

The people of Amarillo First church know how to make you feel at home. A well-spread table at the noon hour was an evidence of the fact that they wanted us to enjoy ourselves. Rev. R. E. McCain is the pastor of this fine church. It was a great day for the young people of the North Zone; and not only the young people, but older as well, enjoyed the day.

The next rally will be with the Olton, Texas, Church of the Nazarene, the middle of February, 1931.

A. L. DENNIS, Zone Chairman.

JOINT N. Y. P. S. MEETING OF PECOS VALLEY AND PORTALES, NEW MEXICO, ZONES

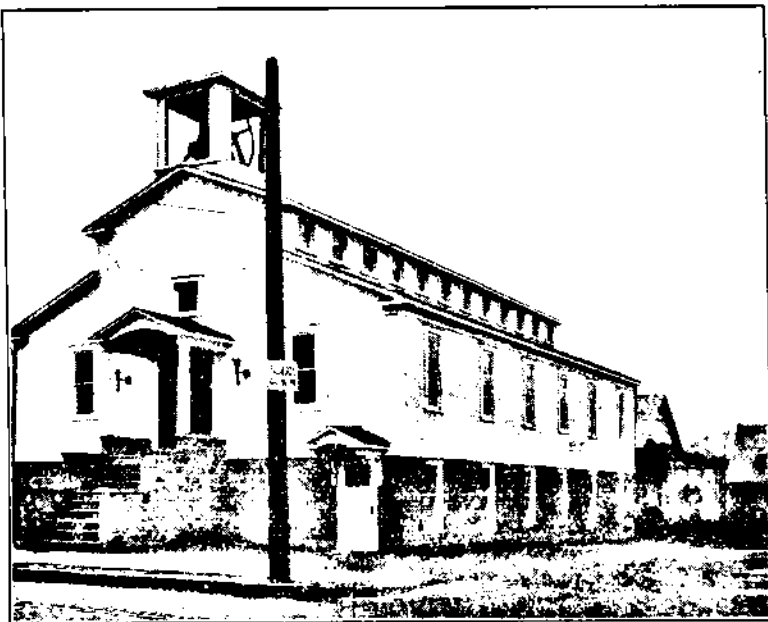
These zones met with the Portales church over Thanksgiving beginning on Wednesday, October 26, 1930, with Rev. R. C. Lewis, District President, presiding.

God met with us in His own good way, giving victory from the first to the last services, several precious souls being saved and reclaimed at our altars.

Most of our churches were represented, there were approximately sixty visitors there. Some splendid numbers were rendered by Mr. and Mrs. Andrews, Miss Montandon, Rev. and Sister Wilcox of Lovington, Sister Hoffman of Roswell, and the Clovis orchestra. Miss Ida Forbes of Portales read a paper, her subject being, "N. Y. P. S. Training for Christian Leadership." Miss Brown of Roswell gave a paper also very good.

Rev. Walter Orr of Hagerman conducted the Thanksgiving devotional service, each young man and woman expressed their thanks to God for His bountiful blessings as individuals and as a district.

CHURCH OF THE NAZARENE, NEWELL, W. VA.



Here is a picture of the church and parsonage at Newell, W. Va. Rev. F. F. Freese is the efficient and wide-awake pastor. This is his fifth year and it looks as if it might be his best. He and Sister Freese are much loved by their people. This pastor is a real shepherd, keeps a revival spirit on and keeps his District and General Budget paid.

In spite of the financial depression this people saw the need of more room to care for the work. The church, which is 38 by 60 feet, was built without a basement, so they raised the church and spent \$2,000 on this beautiful basement, which gives them room for a new furnace and nine Sunday school rooms, besides a spacious hall. Does it pay? During Oc-

tober, 1929, their average attendance in Sunday school was 125 and October this year their average for the month was 240. The writer was called recently for the rededication service. Everything was in readiness. A wonderful spirit prevailed and after a short but appropriate message we were able to raise \$1,800 without pulling. Wonderful. They seemed to want to give. This church is growing. They will show a nice increase this year, and knowing what we do of this splendid crowd of loyal Nazarenes, we feel that Brother Freese is just getting started at Newell.

C. WARREN JONES,
District Superintendent.

"We're Marching to Zion" was sung while we had a Hallelujah March as God poured His blessings out upon our hearts.

The morning message was brought to us by our District Superintendent, Rev. A. K. Scott, under the anointing of the Lord.

Mrs. Jones of Lovington rendered a solo that we all enjoyed, after which we adjourned for the afternoon, to come back that evening to hear L. W. Dodson of Bethany, Okla., who is in a revival with the Portales church. We trust they shall come out conquerors over sin and the devil.

NINA MONTANDON, Secretary of Zone.

PONTIAC'S PROGRAM

Our program at Pontiac, Mich., for this year's work is indeed a full one and one to which God has been adding His blessing and setting His seal thereunto. We are trusting that His Spirit may actuate each undertaking and multiply the fruits of our society's labors.

Thus far in the year we have been having our sewing circle meet each two

weeks. We have been making hospital garments and bandages to be used on the foreign field.

We are planning to have a concentrated missionary effort during the first week in January. We are looking forward to the greatest zone rally we have ever had at that time, followed by evangelistic services by Brother Fuge.

We have had the co-operation and help of a truly missionary pastor, Rev. A. L.

COLORADO DISTRICT CAMP MEETING OF 1931

Plans are being made for a bigger Camp.

Workers: Bud Robinson, C. B. Fugett.

Located at Denver, the mile high city. Reserve this date, Aug. 20-30, 1931.

Rev. Melza H. Brown, Secretary
503 Delaware, Denver, Colo.

Leach. Much credit must be given him for his untiring efforts and encouragement in the missionary cause in this place.

MRS. ELIZABETH VAN CAMP, *President.*

SOUTH DAKOTA N. Y. P. S. CONVENTION

The South Dakota N. Y. P. S. Convention opened Friday evening, November 28, at Kimball, S. D., and continued over Sunday.

Saturday was a great day and God's presence was manifest. The theme of the convention program was "Prayer," and the spirit of prayer prevailed. The Saturday evening service was a blessing. People shouted His praise for He poured out a blessing greater than they could contain. But a greater victory came

when souls bowed at an altar of prayer and God witnessed with their spirits that they were His children. There were three services held Sunday.

We were glad to have Evangelists Brother and Sister Stout of Mitchell and Brother Laten Teare as song evangelist, with us during the convention. They were a blessing to everyone.

We all went home with a greater vision. Victories were won there, but the war is not over. We want a better convention next time. Prayer changes things. Pray! pray! pray!

ETHEL ROBLEY, *Secretary.*

N. Y. P. S. AND PREACHERS' CONVENTION, PARIS, TEXAS

A joint meeting of the N. Y. P. S. of Zones 1 and 2 and the Preachers' Convention was held in Paris, Texas, on November 28, 29 and 30, with good attendance, considering the fact that heavy rains fell during most of the three days.

The churches represented at the meeting were Blossom, Peniel, Rocky Point and Sulphur Springs. The visiting people were royally entertained by the Paris people while in the city.

The opening day was mostly spent in reports and other business meetings. The night service on the 28th opened with a rousing song and testimony service and a welcome address by Sister Smart, pastor of Paris church, in which she made all feel they came for a real feast.

Many wonderful messages were heard with the power of God being manifested at almost every one. Brother Snyder, District President of the N. Y. P. S., made some very interesting and beneficial talks and also preached the closing sermon of the rally. Brother Ellis, District Superintendent of the Dallas District, was also present, preaching some very soul-stirring messages. The rally ended Sunday night to meet at Sulphur Springs in February.

C. C. STONE, *Reporter.*

SOUTHERN IOWA N. Y. P. S. ZONE RALLY

Delegates from the following churches met in Keokuk, Iowa, November 27 and 28 for a two days' rally: Centerville, Bloomfield, Farmington, Montrose and Keokuk. Thanksgiving night, Rev. R. A. Steely, pastor of the church at Centerville, brought the message using one of the Proverbs for a text, "Remove not the ancient landmark which thy fathers have set." This was an inspiring service full of praise and thanksgiving to our Savior, and exhortations to the young people to uphold the Christian standards.

Friday was devoted to papers and discussions on various phases of our work in the N. Y. P. S. Bible contests were held, led by the Zone President, Leonard DeBooy of Farmington.

Special music was rendered throughout the day by preachers, friends and young people. The presence of our beloved District Superintendent, Rev. J. W. Short, was greatly enjoyed. As a fitting climax to this convention Brother Short brought us a message on "Opportunities of Youth." Many experiences from his own life were

given which made our hearts rejoice and caused us to take on new courage.

This meeting was declared the most interesting one held since the zone has been organized and we praise God for our part in His great work.

LUCILLE BRYANT, *Reporter.*

EASTERN OKLAHOMA N. Y. P. S. ZONE RALLY

ZONE FIVE

November 29 and 30 the Boswell church entertained the Zone Rally. Rev. S. H. Owens brought the message Saturday evening. Brother Owens is a great friend to the young people, and we are always glad to have him present.

Sunday morning we were blessed in having Brother B. J. Wilkins, District President, with us to preside. His interesting and profitable talks and Spirit-filled songs throughout the day were an inspiration to all, and greatly appreciated by the young people.

Rev. S. B. Damron brought the message at eleven o'clock. Though an old warrior, he let us know that he is not yet "dreaming dreams," but seeing visions. The preaching was done in the same order that has always characterized his messages. The interesting papers and beautiful songs by the young people, made the day seem to end all too soon.

The blessings and encouragement derived from these rallies make us feel that we should buckle on the armour tighter, quicken our pace and work harder to win the young people.

Each rally shows steady progress is being made. Our consecrated young people are being greatly used in the Lord's vineyard. An election resulted in the election of Willie Banker of Boswell as Zone President and Mrs. M. M. White of Durant as Vice President. Hugo church will entertain the next rally on a date which will be set later.

WILLIE BANKER, *Reporter.*

EASTERN OKLAHOMA N. Y. P. S. RALLY

ZONE SEVEN

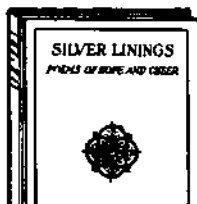
Wednesday evening the young people of our zone came together in Fillmore, Oklahoma, at eight o'clock, to spend the Thanksgiving season in praise to our Lord. Many enjoyed the blessings of a divine Savior. In and around Fillmore, a small village, God has chosen about six young men and several young women to preach His Word. Some of these are in active service as pastors. So you can see in what a good atmosphere we began our services for the Thanksgiving season.

On Thanksgiving day each society present had a part on the program. We enjoyed visitors from Ardmore because they gave us some beautiful songs and were so filled with the Holy Spirit that they were continually praising God. The visitors from Ardmore, Zula, Tishomingo, Fillmore, Stonewall, Madill and Ravis, gave interesting numbers. The Atwood and Ada societies were not represented and were missed very much.

At twelve o'clock we were entertained with a basket dinner and we know those people in Fillmore have been blessed the

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past year from the samples of their cooking and with the happy air with which we were served.

The afternoon services were filled with songs, readings, shouting and prayers from people of God for His goodness and blessings in the past year.

At three-thirty Brother A. L. James, Vice President, took charge of the business and from a vote of those present, the next rally will be held in Tishomingo, beginning Saturday night and over Sunday, some time in February.

Brother Cargill, pastor of Fillmore church, conducted a number of services after Thanksgiving day. Two souls were saved and conviction was prevalent. God is still working wonders even through His most humble servants.

MATTIE TRAMMELL, Reporter.

NEWS IN BRIEF

Mrs. E. Y. Davis and her two daughters met with a serious accident on the road from San Diego to Los Angeles, California. Two drunken sailors driving an automobile ran into their car, turning it over a couple of times. Martha, one of the daughters is in the hospital with two crushed vertebrae and will be an invalid for some time. Mrs. Davis and the other daughter escaped with bruises and lacerations.

The Lowell, Mass., church of which Rev. Roy L. Hollenback is pastor, after raising more than \$700 in specials during the past six weeks gave \$168 on November 23rd as a thank offering. This was done in addition to a budget of \$1,800 for the year.

District Superintendent Balsmeier of the Kansas District and Rev. J. E. Moore, pastor of the church at Wichita, were pleasant callers at the editorial rooms this week. The work is building up rapidly at Wichita and pastor and people are greatly encouraged.

Rev. South and family are spending a few days in Kansas City. Rev. South had a nervous breakdown a few years ago and was compelled to drop out of the active ministry. We are glad to learn that he has sufficiently recovered that he will soon be able to resume his work.

Rev. I. M. Ellis writes that his address was inadvertently left out of the Minutes. Please address him at 301 North Carroll Ave., Dallas, Texas.

Elbert Shelton, formerly of Linden church, Columbus, Ohio, is now in college at Olivet, Illinois, and desires us to note this change of address in the HERALD OF HOLINESS.

Mr. E. H. Neimer of Salda, Colorado, sends us fourteen four months' subscriptions and one annual subscription, remitting \$8.50 to pay for these. He writes that this list is the result of two weeks' work while firing his engine on the D. & R. G. W. Railroad. He expresses his enjoyment in his work and his purpose to send in an additional list soon.

GENERAL BUDGET RECEIPTS

May 1, 1930 to November 30, 1930	
Abilene	\$ 2,148.96
Alabama	712.07
Alberta	1,305.37
Arizona	1,465.08
Arkansas	1,311.12
British Isles	1,027.30
Central Northwest	1,681.96
Chicago Central	11,665.10
Colorado	3,862.24
Dallas	1,426.77
Eastern Oklahoma	1,996.15
Florida	689.00
Georgia	579.06
Idaho-Oregon	1,586.25
Indianapolis	5,474.79
Iowa	3,472.64
Kansas	3,428.44
Kansas City	3,708.29
Kentucky	1,375.98
Louisiana	535.89
Manitoba-Saskatchewan ..	478.29
Michigan	6,582.35
Mississippi	130.31
Missouri	1,456.90
Nebraska	2,421.84
New England	12,543.09
New Mexico	495.34
New York	7,428.44
North Dakota	2,218.44
Northern California	4,354.58
Northern Indiana	4,883.11
North Pacific	4,994.41
Northwest	3,137.85
Ohio	5,620.23
Pittsburgh	8,848.27
Rocky Mountain	760.49
San Antonio	1,107.11

Southeast Atlantic	334.33
Southern California	12,132.98
Southwest	61.00
Tennessee	2,741.74
Washington-Philadelphia ..	4,421.63
Western Oklahoma	4,823.91
Miscellaneous	9,348.71

\$150,777.81

MAY	\$18,891.24
JUNE	18,349.12
JULY	18,897.51
AUGUST	19,890.57
SEPTEMBER	17,611.69
OCTOBER	25,520.14

\$119,160.27

NOVEMBER

\$31,617.54

\$150,777.81

As the fiscal year for the church is from May 1 to April 30, the above figures will not be in agreement with that of the districts. The district fiscal year is from one District Assembly to the next.

This has caused some confusion as the General Treasurer periodically reports to the district officers the exact amount received from each district since their last District Assembly.

In preparing the above report the sum total received from May, 1930 (irrespective of whether or not it embraces part of two assembly years), to November 30, 1930, is included.

M. LUNN, General Treasurer.

BIBLE GEMS SCRIPTURE TEXT CALENDAR



The 1931 edition of the Bible Gems Scripture Text calendar is characterized by a high standard of artistic beauty. The frontispiece shows an interesting and beautiful picture of Christ in Gethsemane by Clementz. Many will want to frame it or mount it on cardboard. This cover page is printed in seven colors, producing one of the most exquisite shadings and color-tones that the present highly developed printing art makes possible.

The twelve calendar pages, one for each month of the year, are sure to please the most critical. The pictures have been carefully selected and each one is appropriate for a calendar of this kind. A distinctive feature of the "Bible Gems" calendar is the

mounting. The pages are attached to a gilded stick in a patented manner so that they will not pull off.

Small quantities may be purchased for gift purposes at the following prices: One copy, 30c; 12 at \$3.00; 25 at \$5.75; 50 at \$9.00. These prices include forwarding charges.

Agents Wanted! Responsible persons can secure calendars to be paid for after they are sold. Write for particulars and quantity prices.

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CHURCH NEWS



THE CHILDREN'S WORKER

A NEW magazine, issued monthly, published by the Nazarene Publishing House, edited jointly by the Department of Church Schools, the General N. Y. P. S. and the W. F. M. S. Thus we will have in one periodical material for all children's workers in the church. The Children's Worker will have helps for Department Supervisors of Cradle Roll, Beginners, Primary and Junior departments in the Sunday school. Also general suggestions and lesson helps for teachers in these departments. Besides this it will have helps for Junior Young People's Societies and Junior Missionary Societies. We shall try to make it cover every field of children's work in the church.

Commencing with January, 1931, the Sunday school lesson helps for the Primary and Junior departments will not appear in the Bible School Journal but instead will be included in The Children's Worker.

Subscription rates: Single copy, \$1.00 a year, 25c a quarter; in clubs of five or more to one address, 80c a year, 20c a quarter.

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Any book or article for church or S. S. use may be secured from the Nazarene Publishing House, Kansas City, Mo.

AUBURN, ILL.—"We closed a very successful revival Sunday, November 9, with Rev. H. W. Welsh of Columbus, Ohio, as evangelist. The meeting was a great success on all lines. There were seventy-five seekers at the altar besides twenty-five children that were at the altar the last Sunday morning at Sunday school. We took twelve new members into the church; all adults except three. The influence of the meeting spread out into the country and into adjoining towns and a goodly number came from a distance and prayed through and found God. The last Sunday we had 121 in Sunday school. Brother Welsh gave us three great messages that day. In the afternoon we had an old-fashioned bread breaking, which was a blessing to all and at night we closed with twenty-seven seekers at the altar. I can recommend Brother Welsh to any church. He is a great uplift to both church and pastor. He is a man of prayer and his messages grip the hearts of the people. The church board gave him a unanimous call for the third meeting next October."—Geo. W. Cornelius, Pastor.

LARIMORE, N. D.—"We have recently closed a revival of two weeks with our District Superintendent H. J. Hart and wife as evangelists. We had been praying for a revival and the Sunday preceding the opening of the meetings two precious hearts sought the Lord. Brother Hart preached with unction and power and exposed sin wherever he found it. There were seventeen different seekers during the campaign and a few of them sought twice. Most of them claimed victory, though a few are not yet satisfied. We took two very substantial members into the church and more should follow. Sister Hart led the singing and preached for us once, a very inspiring sermon. Their solos were also greatly appreciated by all. This report would be incomplete without mentioning Miss Mildred Mowry, one of our Spirit-filled licensed preachers who is spending a year at her home in Larimore, resting up after two years in a pastorate which somewhat impaired her health. She has charge of the song services and sings many inspiring solos; is a very efficient altar worker and carries a burden for the lost. She preaches occasionally as her health permits and the Spirit blesses her messages. Her mother is our efficient Sunday school superintendent and study class teacher for the W. F. M. S. Her father has charge of the N. Y. P. S. and is doing a very good work. He takes an interest in the young folks and loves and understands them. They all love him and are loyal to the society. Sister Sheridan Arnold has charge of the Junior Missionary Society and is doing a very commendable work. I am praising God for victory in my own soul, but feel my inexperience and inability to lead this church as I should, but I am praying for wisdom from above to help me. This church knows how to pray for its pastor. I

solicit the prayers of all God's people."
—Lester Miller, Pastor.

PASTOR W. F. KIEMEL—"After having served our church at Lyons, Kans., as pastor for five years we accepted the call to Elkhart, Kans. While it was hard for us to pull away from the good people at Lyons, God helped us and gave us the grace needed. The church in this place received us with open hearts and has been co-operating with us in the work of the church in a most beautiful manner. Every department of the church is moving along nicely. Our Sunday school with Brother Grover Latimer at the head as superintendent is taking on new life; as has our N. Y. P. S. Mrs. Katherine Latimer, our good president, is much loved and appreciated by the young people of the church. The W. F. M. S. is doing a wonderful work along the line of missions. We are ahead with our General Budget and almost up with the District Budget. We recently held a sixteen days' revival and it was a great pleasure to have as our evangelist the writer's son, Harold, who did excellent work, especially among the young people. The meeting was sponsored by the young people of the church. The meeting was well attended throughout and there were seekers at the altar in almost every service. This meeting was a great blessing and help to the entire church. Since the revival closed God has been with us in our regular services and has been pouring out His Spirit upon us in a most wonderful way. Personally I have never enjoyed preaching the old-time gospel any more than I do these days. Pray for us that we may keep on fire for God."

M. T. AND LIDA BRANDYBERRY—"Our hearts are overflowing with praise and gratitude to God for the way He is answering prayer for us here in Coffeyville, Kans. We are now serving this church for our fifth year and never have we loved this people better than we do now. This church is composed of a noble band of people who know how to boost, pray and stand by their pastor. Many have been our battles and victories here. Just recently we were enabled to purchase 600 opera chairs which add very much to the comfort and appearance of our church building. This was a direct answer to prayer. We have made other improvements on the church and are planning to stucco the tabernacle in the spring. We are getting ready to entertain the assembly next fall. Sunday, November 16, we closed a very successful meeting with Evangelist Dwight Peffley. Many were definitely blessed. Brother Peffley was very much interested in getting people into the church. We took fourteen members in Sunday night and there are others who are coming in later. The main auditorium was filled nearly every night with seventy singing in the choir. Sinners were converted and believers sanctified. More restitution was made during this meet-

ing than in any we have attended recently. We greatly appreciated having Brother and Sister Herrell and Junior with us one night. We are encouraged to push forward. Pray for us."

PASTOR W. B. MCCOLLOM, HYDRO, OKLA.—"We want to report the church which has recently been started here at Hydro. In August of this year some of the good people arranged for Rev. H. B. White of Waurika, Okla., to come as evangelist and begin a meeting in the community building. Brother White preached the old-fashioned gospel for ten days. On the last Sunday he gathered together those who desired to unite with the Church of the Nazarene. They called me for pastor and we accepted the call and began our work as soon as the meeting closed. When Brother White left some of the people felt that the meeting should continue for two weeks. So they secured Rev. John Pruett and wife of Bethany, Okla. These people are both good preachers and preach the old rugged gospel. Not many were at the altar during the meeting but those who did pray through are well established and are a great help and blessing to the church. After the meeting was over we continued to worship in the community building for a month. As cold weather was coming on it was necessary for us to obtain a more desirable place, so we kept praying and the Lord wonderfully opened the way for us to get a building 24 x 32, which was easily converted into a church. We have the building leased for six months with a contract that any time we desire to buy it the rent which we have paid will be applied on the principal. I began urging the church to observe the week of prayer for the Thanksgiving offering and we prepared a little missionary program and at the close had a hallelujah march and the people laid on the altar eleven dollars for missions. A Prayer and Fasting League was organized and we are expecting great things from the Lord for the church here. We have a faithful little band of loyal Nazarenes and are just waiting for our District Superintendent, Rev. J. Walter Hall, to come and officially organize the church. We have a Sunday school with an average attendance of about forty and a good N. Y. P. S. and Wednesday night prayermeeting. We are engaged at present in the shoe repair business at Hinton and have to drive eighteen miles to serve the church but have missed only one Sunday and two prayermeetings on account of bad weather. We give God all the glory for what has been done and are praying for greater things in the future. Pray for us."

ELDON MO.—"Sunday, November 23, was indeed a glorious day for the Eldon Nazarenes. God met with us in the Sunday school and blessed us with a good attendance. The eleven o'clock service started with the presence of God manifest and after the singing and prayer, the girls sang as a special, 'The Abiding Place in Jesus.' The glory of God came down and the saints of God shouted and praised God in the old-fashioned way.

Our pastor did not get to preach but God blessed him so and he talked only a few minutes on missions and the folks came down and gave, as God laid it on their hearts. In a few moments we had thirty dollars as a thanksgiving offering. There was no begging or pulling for the offering but each one obeyed God and glory rolled and filled each soul. Glory be to our God. December 1 was Brother Carlton's birthday and the church met at the parsonage with a nice surprise supper for him. We certainly do appreciate our pastor and wished to show our appreciation in some way. Brother Carlton in his humble way expressed his appreciation for all we did. We sang and prayed and shouted and wept and rejoiced until it seemed that the presence of God filled the whole room. We are praising God for His wonderful blessings upon us at Eldon. His presence is in every service and souls are praying through to victory in each service. We say on with the battle and trust God for wonderful things as He is still on the throne."—Reporter.

S. S. Lesson Commentaries



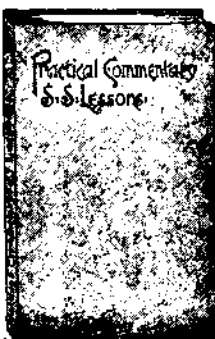
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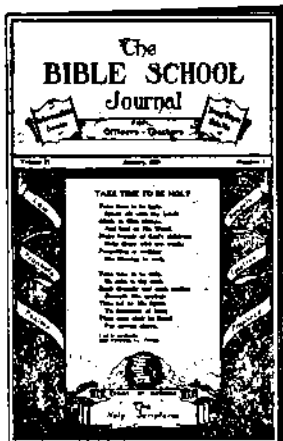
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THE BIBLE SCHOOL JOURNAL

BEGINNING with the January issue what has been The Bible School Teacher's Journal will be called The Bible School Journal. There's a reason! The scope of this monthly is being widened so as to include all interests and activities of the Sunday school with the exception of the Elementary Division—(Cradle Roll, Beginners, Primary and Junior departments). For workers in these departments we are launching The Children's Worker.

The Bible School Journal will no longer contain lesson helps for Primary and Junior teachers, but it will have material for teachers of Intermediate-Senior, Young People and Adults. Besides this it will have articles of a general nature which will be of interest to teachers, officers, and pastors. There will be a department devoted to Administration problems. Pastors and Superintendents will get much help from this. Also there will be a Leadership Training department which will supply a long felt want. Daily Vacation Bible School workers will find considerable material dealing with their important work.

We shall endeavor to make it a journal of practical suggestion rather than one which discusses theories; we shall try to cope with the actual problems of our own schools and avoid meaningless generalities. We want the new Bible School Journal to be spiritual in its tone, scriptural in its teaching and so helpful and practical that it will be considered well nigh indispensable by our great army of church school workers.

The price will be as formerly—\$1.00 a year, 25c a quarter for single subscriptions; in clubs of five or more to one address, 80c a year, 20c a quarter.

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BEAUMONT, TEXAS—"We of the Beaumont church are greatly encouraged over the wonderful way in which God has enlarged our vision and extended our horizon. Four weeks of earnest and continuous prayer by the church could not go unheard. As a result people are getting saved at our altars. Flashes of holy lightning have begun playing across our spiritual firmament. The wind among the mulberry trees and mutterings of distant thunder bespeak rain. We are praying for a cloudburst; one that will unchoke every channel, sweep away all litter and debris and leave our lowlands overspread with new deposits of spiritual fertility. This week finds us holding cottage preaching services. We have been greatly blessed and helped in discovering that in this way we are able to reach a class of folks who never come to church. The financial depression which has swept over the land has opened new and greater responsibilities for the salvation of souls. By the grace of God we mean to rally to the occasion."—Walter D. Smith, Pastor.

MONTROSE, IOWA—"Harvey and Marie Chrysler held a successful meeting for us. This was their second time here and the third time for Sister Chrysler. Everyone would like them back again. Sis-

ter Chrysler is a splendid leader and singer. Brother Chrysler is an excellent preacher. Friends came in from other towns of a hundred miles away. Two of our well-known evangelists were with us in the meeting: Brother Jay from Nampa, Idaho, and Brother P. P. Belew from Olivet, Ill. Both of these men held revivals in nearby towns and stopped in for a night's visit. Brother Jay sang for us and was an inspiration and uplift to everyone. The crowds were good during the meeting and God gave us victory. The last Sunday night was a great service. God was there. Fourteen souls came to the altar under deep conviction and they all prayed through to victory. Some nice, quiet Nazarenes shouted. Six fine people have united with the church."—F. A. Hahn, Pastor.

SHELBYVILLE, TENN.—"We are entering our second year as pastor on the Shelbyville circuit. We have a fine people who have stood by us and we appreciate them. The entire circuit has made progress. We went to the assembly with all the apportionments paid: District, General and local. We came here from the assembly and went to work and with the co-operation of the people of the circuit we have erected a nice five-room parsonage. This is of stucco and best of all it is practically paid for. It will be remembered that the church here completed a nice stucco building last March. This is an illustration what can be done when the people have a mind to work. We are on Fairview Avenue, a beautiful and fast growing section of town. This has filled a long felt need of the people of Shelbyville circuit. We are starting in for a greater year than ever before. On November 25 we had the rare privilege of having Uncle Buddie with us for one service. He, in

his unique way, gave us a wonderful message which proved a blessing and inspiration to all. He gathered in a large number of subscriptions for the HERALD OF HOLINESS. Uncle Bud has planned to be on the Tennessee District next year. Well, we feel there are greater things ahead for our Nazarene work."—E. H. Stout, Pastor.

PASTOR E. J. MILLER AND WIFE, WELLINGTON, KANS.—"We have just recently closed an evangelistic campaign with the Huff Evangelistic Party of Olivet, Ill., consisting of Rev. and Mrs. J. M. Huff, preachers; Miss Opal Huff, chalk artist and song illustrator. Professor Jesse Carter was our song evangelist. Although the meeting did not accomplish what we wanted to see, yet we believe good was done and the church built up through this campaign. Miss Huff's drawings were inspirational and interesting and Professor Carter's work with his trombone was very good. We can say, too, that we never had an evangelistic party who prayed more or carried a greater burden for a meeting than this party manifested. Our church is greatly handicapped with its present location and building and we desire your prayers that God will undertake for us in this matter. We are believing Him for greater things here in Wellington."

SCIOTOVILLE, OHIO—"This is our first report since the assembly. The Lord is still pouring out His blessings upon us here. We have just closed a ten days' revival in which many souls found Jesus. We did not call an evangelist, but did most of the preaching ourselves with the assistance of Brother Norman Holbrook, one of our local preachers, who came to us from the Baptist church. Many of the young people in our Sunday school found Jesus during this revival. At the close of the meeting we took ten into the church. We reported forty-five members at the assembly and we now have sixty-three with a gain of eighteen, for which we give the Lord all the praise. The financial condition of the church is very good and our District and General Budgets are paid to date. We have a tent meeting slated for the last half of June and the first half of July with Brother Mason Lee as the evangelist. We are expecting a great time. Pray for us."—C. O. Flaughner, Pastor.

EVAN ELIST E. C. TARVIN—"Since our last report we have held three meetings. Our first meeting was at Wurtland, Ky., with Rev. C. D. Taylor. This was our third meeting with the Wurtland church. God came upon us in a wonderful way and gave us an old-fashioned meeting. Sinners were saved, believers sanctified, backsliders reclaimed and what a time the saints had shouting the victory. From Wurtland we came to Science Hill, Ky., with Rev. A. R. Ihrig the pastor. We had large crowds from the start to finish, with around forty at the altar for either regeneration or sanctification, and praise God, most of them were happy finders. From Science Hill, we

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ran over to Monticello, Ky., for a week-end meeting with Rev. Frank Moss. Although we could give them just a few days yet we had a great time. We are now at this writing, in Bloomington, Ill., getting a fine start. Folks are praying through in the old-fashioned way. Praise God, we are glad the days of revivals are not over."

OMAHA, NEBR.—"Central Church of the Nazarene, located at 24th and Dodge Streets, is happy to commend to the fellowship of all our Nazarene family, Rev. and Mrs. C. C. Chatfield who have just recently gone from us to pastor the church at Winchester, Ind. No more faithful and hard working people are in the movement than these precious people. They left our church without a debt, all budgets paid in full up to date, also over \$400 in our building fund. District Superintendent M. S. Cooper is looking after us and expects to send us a good pastor soon. Local preachers are to do the preaching until Brother Cooper can visit us again. We ask the prayers of the whole Nazarene family that our work may grow and that precious souls may continue to find pardon and peace at our altars."—Mrs. Ethel Medlin, Secretary.

EVANGELISTS OTHO AND BILLIE SCHWAB —"God has wonderfully blessed us in our fall meetings and for this we are truly thankful. Our first meeting was with Central church at Seattle, Wash. Here we had charge of the music and singing. The evangelists were Rev. U. E. Harding of California and President Russell V. DeLong of Northwest Nazarene College. It was a pleasure to work with these men. There were about one hundred seekers, counting them as they came. Dear Brother A. M. Bowes, who went to his reward last week, really sacrificed his life for the work in the great city of Seattle. Our next meeting was with Rev. M. G. Jobe and his good people at Walla Walla, Wash. We were there last fall as singers but this year we had charge of both the music and preaching. There were about eighty-five seekers during the meeting and Brother Jobe took about seventeen into the church. No finer pastor and people can be found anywhere than we have at Walla Walla. From here we went to Spokane, Wash., for our second engagement there in ten months. There were about sixty-five professions during this meeting. Their beautiful building seats about 1500 and is well arranged for Sunday school work. Rev. Frank McConnell the new pastor has the Sunday school running well over 300 and has launched a drive for 600. Those who are acquainted with Brother McConnell and Sunday School Superintendent S. W. True know they will gain their objective. Our next engagement was with Rev. W. W. Hess at Yakima, Wash. This was only a twelve days' meeting but from the first Sunday night to the close, there was not a service without seekers. There were 112 forward for prayer and best of all, most

of them prayed through in the old-fashioned way. Brother Hess has done a great work in Yakima and they are planning to erect a new \$40,000 church in the near future. We are indeed grateful for His manifold blessings and are encouraged to press on in the great work of winning souls."

NEW ALBANY, IND.—"The church here is prospering in spite of financial depression and is continually in a revival spirit. We recently received thirty new members into the church, making a total of 109 members. We have had three revivals this year and are now in the fourth with Evangelist P. C. Ramsey of Nashville, Tenn. The revival has been going on for a week and twenty have sought God; counting them as they came. Brother Ramsey preaches the old rugged gospel. We are looking for great victory. Our pastor Rev. Ison is well thought of and is leading the people on to victory. We are expecting great times in the future."—Roy C. Lang, Reporter.

WOLCOTT, VT.—"November 23 was the closing day of a three weeks' revival campaign. God's blessing was surely upon the ministry of the evangelist, Rev. C. P. Lanpher. Counting the seekers as they came they would number about thirty. The saints that have borne the stress and strain of the battle in the days of the past again were ready for another close conflict with the powers of sin and darkness. They wept, fasted, and

prayed and God answered many of the petitions. There was some real confessing done and folks asking each other's forgiveness. The saints were blessed and encouraged under the ministry of Brother Lanpher and we believe that the seed he has sown will bring forth fruit in the future. Brother Lanpher is a clear, forceful, unctuous preacher. He has held many pastorates and knows what the problems are that the pastors face. Local talent with the evangelist and his wife supplied the special music. Thursday, Nov. 20, was observed as an all day Vermont Group Meeting. It was a day of great refreshing indeed. Rev. Henry Stebbins was the preacher of the afternoon and he and his wife sang to the edification of the saints. The local church is not without problems but we are glad to report the General Budget overpaid."—J. W. Poole, Pastor.

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DENVER, COLO., FIRST CHURCH (Corner 10th and Kalamath) — "The Lord has blessed First church with a revival in spite of the hindrances. The day the meeting was advertised to begin our church building caught on fire at 8:30 in the morning and the congregation gathered at Sunday school time to watch the firemen fight the fire. The fire was caused by one of the furnaces and the damage ran into several thousand dollars but the loss was covered by insurance. A lodge hall was secured for the night services and God gave us a blessed service with about a dozen praying through. The insurance company rushed the reconstruction work and had the basement ready for us to begin the revival meetings on Wednesday night. We continued them for ten days or over two Sundays with souls seeking God at every service, and at some services with more than twenty at the altar. A snowstorm struck

us at the beginning of the second week which lasted several days but the revival spirit did not blow away nor freeze out. The pastor did the preaching and the local singers gave us splendid co-operation in the music. H. S. Kinney, our musical director, was on hand every night but one and made satisfactory arrangements for that night. We are now remodeling and improving the church. A splendid new heating and ventilating system is being installed, the furnace to be fired with gas and automatically controlled by thermostat. The east half of the basement is to be excavated and the entire basement remodeled and arranged for a three department Sunday school plant for Beginners, Primary and Juniors. Sunday morning the congregation in about fifteen minutes underwrote the paying for these improvements on a monthly basis as desired by the bank. We aim to push the battle in old Denver

First church and request your prayers for this great city and extend to all an invitation to attend our services when passing this way. Although paid up on Foreign Missions we did not forget the Thanksgiving offering. The W. F. M. S. and Y. W. F. M. S. gave us a program on Thanksgiving evening, emphasizing the Indian missionary work, after which an offering was taken of one hundred and fifty dollars, partly for Indian missions and mostly for the General Budget." Melza H. Brown, Pastor, 503 Delaware.

EVANGELIST J. B. McBRIDE—"The revival at Salem, Ore., with Rev. Fletcher Galloway and his fine people was a very successful meeting, not a barren service from beginning to the close. Brother Galloway is among our best young pastors, he and his wife are getting a good hold in Salem. I am now in the midst of a splendid revival in Midland, Mich., with Rev. W. F. Wiggs and his splendid church. Though the ground is snow-covered and the weather zero, crowds are fine, interest good and souls are praying through to victory. My next engagement will be with Rev. H. H. Stahl and First church of Toledo, Ohio, December 8-21. My address while there will be 412 Harrison Street, care of the pastor. I can be reached through the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., any time."

EVANGELIST P. P. BELEW—"Since last reporting the writer has conducted four meetings, each on a different district. The first was at Paris, Ill., where Rev. Mertie Hooker is pastor. God gave us a good meeting and a splendid showing in a Sunday school rally. I held a meeting at Paris a year ago and helped to organize the church and was glad to be back and note the progress of the work. Miss Hooker is a choice Christian character and an efficient pastor. My next meeting was at our Springfield Heights church, Akron, Ohio, with Pastor J. A. Boyd. Here we had a good revival and a fine increase in Sunday school. Brother Boyd is a good pastor and has a beautiful family. We very much enjoyed our stay and labors with them. During this meeting the writer was invited to address the Akron Zone Meeting which met with the Arlington Street church. Beside the pastors of the Akron Zone and Rev. George B. Kulp, who was conducting a meeting at Arlington Street, we were happily surprised to find present General Superintendent Reynolds, District Superintendent Jones and President Floyd Nease, all of whom had part in the program. My next meeting was at Farmington, Iowa. Rev. Horace Ireland is pastor of this church. One will travel a long way before he finds a more intelligent and unselfish brother than this Englishman is. If England has any more of such sons to spare, I am sure that we can make room for them in America. This meeting became noted for the number of preachers that attended. On two different nights there were eight preach-



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ers present. Among them were Methodist, Baptist, Presbyterian, Mennonite, and Nazarene, including District Superintendent Short and Rev. G. B. Williamson who was formerly pastor of the Farmington church. The Methodist pastor dismissed his service and brought his people to our meeting the last night. We very much appreciated this courtesy. The fourth meeting was at Fargo, N. D. Rev. Bertrand Peterson, who recently graduated from Northwest Nazarene College and took a post degree in matrimony with a fine young lady who is also a graduate from Northwest Nazarene College is the pastor here. He is a fine yokefellow, energetic and capable, and is no doubt one of our coming preachers. Owing to the small attendance the meeting here was difficult, but the church received much help and there was some victory on the outside. We are at present in a meeting at Mohall, N. D., with Pastors George and Etta Chesmore, who are graduates from Olivet College and fine Christian characters. God is working and we are anticipating a good revival. Following my work here I plan to return home for a much longed-for visit with my family. I have some time open for meetings after Christmas and would be glad to hear from any of our churches who want revivals. Those interested may communicate with me at my home address Olivet, Ill. Pray for me."—P. P. Belew.

DANBURY, CONN.—"For many months the church in Danbury had been waiting

and longing for a real, old-fashioned revival. They were willing to pay the price for one, and with this thought in view they met in the church twenty-one nights in succession and poured out their souls in earnest prayer for a mighty awakening. Our congregation had been small and the struggle hard, but we believed that God was able even for this wicked city. From the very first night, when the rain poured down in torrents, the crowd came and filled the church to hear the gripping sermons and thrilling songs of Rev. H. V. Miller, our District Superintendent, and Professor Frank Smith, our soloist and song leader. The break came at the very beginning, and happy seekers found God in reclamation or regeneration or sanctification in every service but one. The tides of glory rolled; our hearts were blessed almost

beyond their capacity and at the close of the meeting we took into the church a fine class of eleven members. More are to follow. Praise God from whom all blessings flow!"—L. Henderson, Pastor.

DALLAS, TEXAS, FIRST CHURCH—"Soon after the beginning of our third year as pastor with our church here we opened a revival with Rev. Lum Jones as the evangelist. Professor W. W. Swann, a member of our church, came home for the last week of the meeting and had charge of the singing. The messages of Brother Jones were appreciated by all and the interest and attendance increased steadily. There were seekers at every night service of the campaign, never having less than four at the altar and ranging from that to twenty-five the last

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The Board of Trustees of Olivet College, has asked that Dec. 21st be observed by every church on our educational zone, as OLIVET DAY.

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If your apportionment for the College is not in the District Budget, go in to raise all of it on that day and send it to us.

If your apportionment is in the District Budget, raise and send in to your District Treasurer on that day all the District Budget money possible that Olivet may have something from your church.

If your church has a special amount to raise on last year's deficit, do your best to get the entire amount for us on that day.

LET EVERY PERSON WHO HAS AN UNPAID PLEDGE TO OLIVET COLLEGE FOR ANY OF ITS DEPARTMENTS PAY ALL, OR AT LEAST A PART OF IT ON DECEMBER 21st.

When the cash has been raised send it in Monday morning, Dec. 22nd, that we may be able to make this Christmas a Merry Christmas for all our teachers.

T. W. WILLINGHAM, President.

Sunday night. Brother Jones energized every department of the work and the attendance in the Sunday school was increased by 90 during the revival. He pushed the **HERALD OF HOLINESS** during the entire meeting and secured 101 subscriptions. This makes a good list of subscriptions to the **HERALD OF HOLINESS** from the church, with 50 copies of *The Other Sheep* being distributed every month by the W. F. M. S. and the Y. P. S. taking 25 copies of the *Young People's Journal*. We received 18 new members into the church during the meeting and have a nice group that will

be taken in a little later. The members of the local church gave better co-operation to this meeting than any campaign that we have had since being pastor. Also Brother Jones was extended the privilege of announcing the services over the radio station WRR every day except Sunday. Every department of the church was strengthened by this series of meetings and we wish to express our appreciation for the splendid work that Brother Jones did while he was in our midst. We are enjoying our labors among this good people and they are doing everything within their power to help us while

we lead them on to victory."—Lewis T. Corlett, Pastor.

SELMA, ALA.—"The past year has been filled with labors abundant. Despite the financial depression, we felt we must remodel and enlarge our place of worship. The men of the church and a number of interested friends promised free labor, but when the day arrived to begin, one man met the pastor to start the excavating. This was everything but encouraging. But with a borrowed shovel and pick we two went to work with faith in God. Soon our friends rallied to our assistance. To make a long story short, the work was completed, a new porch was built to the parsonage, and both church and parsonage were given a new coat of paint, a number of new pews, choir, altar rail, pulpit etc., were added to the church furniture. This has all been paid for except a few dollars. We did not forget our General Budget, for this was paid in full. To God be all the glory! Best of all our regular services have been times of refreshing. Often during the year the pastor was unable to preach because of the shouts of victory. Many have sought and found the Lord during the regular services. On October 5, after a week of prayer, we began our revival meeting with the pastor as the evangelist, and for seventeen days the battle raged. Mrs. Ruth Lanier Camp of Monroe, La., was in charge of the singing, and to say it was done well is to put it in only a mild form. Her singing filled the house from night to night to the overflowing, and many hundreds were turned away. Extra chairs were brought, and all the space was taken, still people stood in droves about the church yard and patiently listened through the long services. Truly this is a hungry people. God honored the messages of the pastor, and many times the altar was lined with seekers and happy finders. This is the second revival the pastor has held for this church, having held one last year, and my convictions are that each pastor should hold at least one revival a year in his own church. Both the church and the pastor will benefit from it. I am now entering my sixth year with this faithful church. God has certainly been with us across these years, and we are looking to Him for the greater things. Selma is a thriving little city of some 25,000 people in the heart of the great black belt of Alabama. A wonderful farming country. We are the only holiness church in the city, the field is ours. We are doing our best to take it. Let any Nazarenes who may be passing through this section look us up. The church is located on the corner of Alabama Ave. and Range St. You will have a big welcome. On we go, washed in the blood."—R. S. Rushing, Pastor.



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EMPORIA, KANS.—"It has been quite a while since we have reported our work here, but we are still on the job and working for the Lord. I am praising God for saving, sanctifying and keep-

ing power today. We have just closed a revival meeting with R. E. and Dorothy Bridgwater. There were 36 individuals who bowed at the altar for pardon, reclamation or sanctification during the meeting. We had six additions to the church and some more looking our way. We enjoyed working with the Bridgwaters. Give these godly people a call and keep them busy for the Lord."—Elmer Poole, Pastor.

EVANGELISTS RICHARD AND DOROTHEA SHARP—"We have just closed a good meeting in Boulder, Colo. It was a hard fought battle from start to finish, but the saints refused to take no for an answer, and they held on in fasting and prayer until 65 different souls sought God. The Holy Ghost was in every service and we give Him the glory for all that was accomplished. Brother and Sister A. L. Hipple are the good pastors of this church, and we never worked with better ones. We were entertained in their home and we certainly enjoyed the sweet fellowship of these good people. We predict greater victory for this church under the leadership of the Holy Ghost and these workers. God is blessing them in their labors of love in the church. They have some of God's best as members. They have a fine stone church building with one hundred members, and they recently bought a seven-room brick house next door to the church for a parsonage. We are in the beginning of a good meeting here in Colorado Springs with our church. There have been twenty-three at the altar up to date and some old-fashioned praying through."

BLACKWELL, OKLA.—"Sunday night, Nov. 30th, was the closing service of the greatest revival in the history of the Church of the Nazarene in this city. For two weeks, with the exception of three or four services, the long altar was lined with men and women, boys and girls seeking the Lord. Not less than two hundred bowed at the altar, for either pardon or purity. We received a nice class of twenty-five new members into the church, with others to follow. Rev. C. B. Fugett of Ashland, Ky., was the evangelist. He is a wonderful soul winner, and carries a burden for the lost. He almost lives on his knees, and when he comes before the people, they know that God is with him. He is the pastor's friend. When Fugett comes to town the devil and the people know he is there. We shall always be glad that he came our way. Mrs. Chas. W. Fisher, of the local church, had charge of the singing. In all of these years of pastoral work we have never had better singing for a revival. God helped Sister Fisher to bless the people with the gospel in song. Mrs. Jernigan and Miss Ruth Kern did their part well at the piano. The crowds were large and appreciative. Our Sunday school, W. F. M. S., Y. P. S. and Junior Society are all doing well. God is with us. Please remember us in prayer."—R. B. Gilmore and Wife, Pastors.

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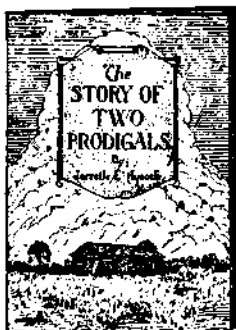
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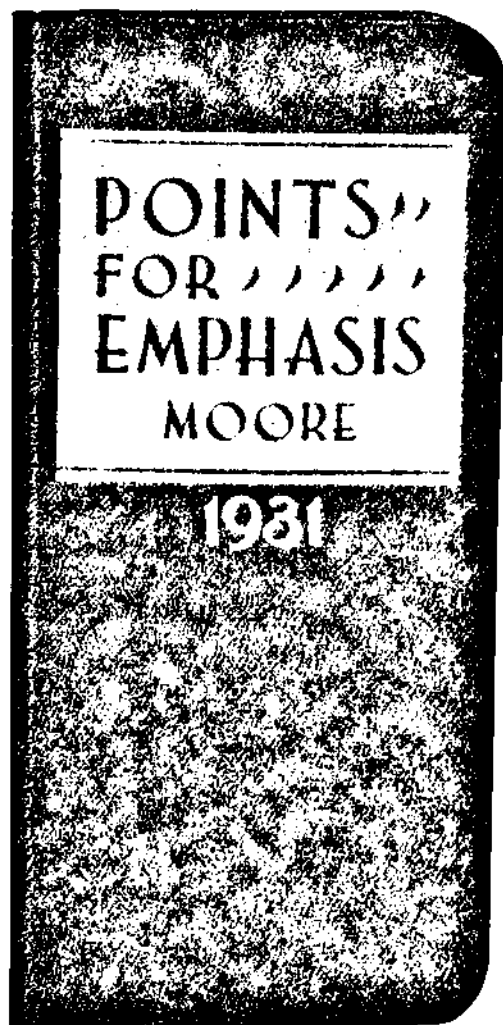


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DEATHS

THORNTON—Rev. William Columbus Thornton was born at De Roche, Arkansas, October 16, 1886. In 1908 he was united in holy matrimony with Miss Isa Jane Sanders. To this union six children were born; five daughters and one son. One daughter preceded her father to the other world. At the age of twenty-six he began preaching holiness; having joined the Church of the Nazarene at the age of twenty-two, and has been a faithful member until the Lord called him home on the night of October 19, 1930. For the past six years he has been a member of the Church of the Nazarene at Amity, Arkansas, three years as pastor. Father's death came as a shock to everyone as he left home on October 17 to go to Blytheville, Arkansas, for a meeting. He left the train at Jonesboro and took a bus to Leachville and Big Lake. He was waiting for a train to Blytheville when a lady struck him with an automobile and rendered him unconscious. He was rushed to Blytheville hospital in the hope of saving his life but to no avail, as his skull was fractured and he was bruised internally. His family was near when the end came. Funeral services were conducted by Rev. John Francis, pastor of Church of the Nazarene at Caruthersville, Missouri, assisted by Mrs. Agnes W. Duffee, his dear pastor and Rev. W. A. Fitzgerald, a very close friend, at the Church of the Nazarene at Amity, Ark. He is survived by his parents, Mr. and Mrs. M. W. Thornton of Terrell, Texas, his wife, Mrs. W. C. Thornton, four daughters, Lorene, Velma, Estelle and Beulah and one son, J. W., all of Amity. A true Christian is gone, who can take his place? A true and loving father and a devoted husband and companion has gone to be with Jesus.—His devoted daughter, Lorene.

HILL—Brother Oliver G. Hill was born Oct. 17, 1882. He slipped away to the land where the flowers never fade and where sorrow never comes Nov. 4, 1930. He was married to Miss Catholene Snodgrass March 21, 1903. To this union there were born four sons and one daughter. Brother Hill was converted and sanctified in 1916 and united with the Church of the Nazarene of which he was a devoted and useful member until his death at his home at 401 E. 1st St., Austin, Texas. He was an active member of the church, serving on the official board most of the time. He was possessed of a marvelous gift of securing finances for the church in times of financial crises. One of the last things he did for the church was to write to one of his friends and secure help to install the new church seats. Brother Hill was a member of the Austin police force for about fourteen years. All this time he had the confidence and respect of those with whom he worked. His life was clean and rang true to the doctrine of holiness. A few hours before his death he called his family around his bed and embracing them told them good-by, urging each one to meet him in heaven. He then told all the friends present, good-by and then waved to all and said, "Good-by, I'm going home—no more trouble." It was a scene never to be forgotten. In response to a question from Sister Hill, he testified that "the blessing" held good in the hour of death. The funeral was held from the church which he loved so well. Six uniformed police were the pallbearers. The procession was escorted by motorcycle police. He is survived by his wife, one daughter, Miss Doris Hill of Austin; four sons, Odest G. Hill and Eugene Hill of San Antonio, Jesse Hill of Cameron, C. C. Hill of Austin; three sisters and two brothers. The writer, assisted by Brother Sam Bozarth, a former pastor, conducted the funeral.—W. O. Fisher.



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ANNOUNCEMENTS

WEDDING BELLS—At First Church of the Nazarene, San Diego, Calif., November 15, at eight o'clock, p. m., occurred the marriage of Miss Mary Vernon Drake to Mr. Elton S. Bailey. The ceremony was performed by the bride's father, Rev. V. P. Drake, with Rev. C. E. Keys of Pomona assisting. These splendid young people are active and loyal members of First church here.

BORN, November 28, to Rev. and Mrs. Warren A. Henry, pastors at Artesia, New Mexico, a son, Warren A., Jr.

REQUESTS FOR PRAYER

Pray for an unsaved daughter and an unsaved husband. Prayer is requested for recovery from an accident sustained in a car wreck. Prayer is requested for Uncle Isaac Goertzen of Hutchinson, Kansas, who is seriously ill in a hospital. Prayer is requested for a son that he may come out victorious in a great struggle through which he is passing at the present time.

NOTICE—First Church of the Nazarene Minneapolis, Minn., is located on 18th Street at 13th Ave. South. We shall be glad to call on your relatives or friends in this growing city of about half a million souls. Rev. D. V. Johnstone is our pastor. Nazarene evangelists, pastors or laymen always welcome when in our city. Phone, South 3384.—S. S. Bright, Publicity Committee.

NOTICE—I am open for dates and will be glad to consider calls for meetings. Will go anywhere that the Lord leads. Will also consider a pastorate.—James T. Williams, Decherd, Tenn.

NOTICE—I am in a meeting at Humboldt, Kansas, in the Pilgrim Holiness church until December 21. I would like to give to any of our churches in Kansas, Oklahoma or Missouri, a meeting which could begin immediately after we close here. Could bring my daughter, N. Ruth, who is a fine musician, a good alto singer and does fine work with children and young people. I am an elder in the Church of the Nazarene, commissioned evangelist of the Iowa District. Will give as references, Drs. Goodwin, R. T. Williams and Rev. J. W. Short of the Iowa District. My home address is Siloam Springs, Ark.—F. K. Smith.

NOTICE—Any Nazarene coming to St. Petersburg, Florida, or if you have a friend here, please write me. Perhaps we could be a help to each other.—Maud Bilderback, 735 Ninth Ave. North.

NOTICE—I have some open dates for winter meetings that I would like to have taken. Wire or write me, 1453 Breese Ave., Pasadena, Calif.—H. W. Galloway.

NOTICE—I have some open dates this winter, spring and summer which I would be glad to give to those desiring an evangelist for church revivals or campmeetings or to District Superintendents for Home Missionary campaigns in towns or cities where a new church is desired or needed. I was for nine years a pastor and have been five years evangelist; am an elder and commissioned evangelist on the Ohio District. Will go anywhere for freewill offerings and entertainment. I have with me the Cooper Trio, singers and musicians, which are among the best on the field. We have formed a party. Give us a call. God will give us a revival.—Perry Road, Evangelist, Box 268, Chesapeake, Ohio.

NOTICE—I would be glad to visit any church or any point wanting a revival with intentions of forming an organization of a Church of the Nazarene. We will go anywhere for expenses and free-will offerings. We will refer you to District Superintendent H. C. Cagle.—N. E. Tyler, Evangelist.

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NOTICE—Anyone wanting my service for revival meetings or conventions, may write me at 3011 50th St., Des Moines, Iowa.—H. L. Kinzie.

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REGINA, SASK., CANADA. Rev. A. C. Metcalfe broadcasts over CHWC from 4 to 5 o'clock, Mountain Standard time, Sunday afternoons.

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NEW BEDFORD, MASS. Church of the Nazarene broadcasts Sunday night services every Sunday from 7:30 to 9:00 p. m. over Station WNBH, R. J. Kirkland, Pastor.

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