

HERALD of HOLINESS

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

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EDITORIAL

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

Doing the Right Thing in the Wrong Way

WORD comes to us now and then that some Nazarene preacher has become enamored with the Ku Klux Klan. One pastor claims that he is going to enter the evangelistic work and carry on Klan propaganda in connection with his revivals. One evangelist reports that robed Klans came in during the sermon and presented the pastor with a purse, and that the silly pastor stopped the sermon the second time to read the Klan's note that came in connection with the purse. One preacher was announced to give a Klan lecture on *Sunday* afternoon. One preacher is reported to be doing solicitation work in connection with the Klan's drive for members and he is said to have missed some day services in the revival in his own church while engaged in this work.

Now it is not necessary for us to go into details regarding the merits or demerits of the Ku Klux Klan. In fact a Nazarene is not supposed to know much about the Klan, for IT IS A SECRET SOCIETY AND NAZARENES DO NOT JOIN SECRET SOCIETIES. We have no special fight to make on the Klan, but we can not afford to be misunderstood. It is a shame that any preacher or layman posing as a Nazarene should deceive the people into joining a society in direct violation of their church vows. And it is all folly and nonsense for any one to think that any very great amount of good is going to be done by this or any other worldly organization. There is just not much to it either way or any way. The tragic part of it is, to find that there are any of us or any of our friends who think that there is. Nothing does much good that does not change the heart of man, and only the grace of God can do that. These preachers who boost the Klan, or any other secular agency, in connection with their revival work may make good Klan organizers; but mark my word, they will not be known very widely on account of the great soul saving revivals which they conduct, and most of them will be out of the ministry, and, perhaps, out of the church within a few months. They were getting ready to quit when they became so taken up with secular agencies.

Stick to the old paths, brethren. Secularism and spectacularism are poor helpers in the soul saving business and you and I had better leave them alone and go on with the

revival. Mark out all the men you have known who took up with lodge work or politics or any other work which has a prejudice, even though it is supposed to be a good prejudice, as its basis and tell me the names of those among them who are still making a success of getting men regenerated and sanctified in the old-time way. Doing the right thing in the right way means to carry forward the work of God through the agency which God has appointed—and that is the church.

"What Is a Man Profited if He Shall ... Lose His Soul?"

YEARS ago I was just ready to stand up to preach at the last service of a successful revival meeting when a young man came up the aisle and asked if I would make an announcement for him. Before answering him I asked to know what the announcement was. Then he told me how a little three-year-old girl had wandered away from her home in the brakes of the river some four miles away. He said the neighbors had joined the father and mother in the search for the lost child and now that it was getting dark the mother was frantic, the father was almost wild and the neighbors felt the need of help. He said it had occurred to him that if I would make the announcement some of the people from the meeting might join in the search.

Realizing that such an announcement would demoralize the meeting and make it impossible to accomplish the purpose for which we were gathered, I asked the young man to wait until I had preached for twenty minutes and called seekers and that then I would make his announcement. This program was followed out and within five minutes after the announcement was made there was scarcely any one left to pray with the seekers who kneeled at the altar.

The people were so impressed with the thought of the helplessness of the lost child until all other considerations were quickly dismissed and every interest subjected to the demands of the search for the little wanderer.

Oh, if only the people of God would become thus concerned for souls that are lost! If we could only realize that no one is so lost as the soul that is away from God! If we could only realize that though a man gain the whole world and lose his own soul he is still a hopeless loser!

VIRTUE AND HONOR

THE ancient Romans worshipped virtue and honor as gods, and the temples built to their names were so situated that one must pass through the temple of virtue to reach the temple of honor. It should be like this in real life. Name should be based upon merit, otherwise it is a farce and a burden.

Our chief concern should be to deserve promotion, rather than to receive promotion; to earn a large salary, rather than to receive big pay; to be great in mind and heart, rather than to be great in the estimation of our fellows; to be clean in life and holy in heart, rather than to acquire a religious reputation. Virtue is the antecedent and honor the consequent in the logic of worth-while life.

IMPLICATIONS OF BAPTISM

THE Bible speaks of three baptisms: (1) baptism with water (Acts 2:38), (2) the baptism of suffering (Luke 12:50), and the baptism with the Holy Ghost (Acts 1:5). There are some things that are peculiar to each of these baptisms, but the idea of *purifying* is attached to them all. In fact, by very definition baptism means to purify and it is illogical to speak of anything as a baptism unless the idea of purifying is in some way connected with the process in question.

Jesus was pure and holy in every sense of the word, and so, while insisting on the privilege of fulfilling all righteousness, yet He Himself had to admit that His being baptized of John was, in the fullest significance, unnecessary (Matt. 3). He submitted to the baptism with suffering for the sake of others, but He asserted with reference to the ministry of sorrow and suffering for His own sake that "The prince of this world cometh, and hath nothing in me." So that suffering could not minister to the purifying of the spotless Son of God any more than the baptism with water could. Then, also, the Holy Ghost came upon Jesus *like a dove* at the time that He was baptized with water, but there were no tongues of fire then, as there were later when the Spirit came upon the disciples in the upper room, for there was no necessity of purifying in the case of Jesus. Both water baptism and the baptism with suffering are in a sense but representative, while the baptism with the Spirit is an actual spiritual verity. Therefore, in the two former cases the *emblems* of purifying were present, while in the third it was appropriately omitted.

After the disciples were purged and purified by the Holy Ghost in the upper room experience on the day of Pentecost, they were frequently "filled with joy and with the Holy Ghost." Sometimes they met and prayed until the place where they were met together was shaken by the power of God

manifested through them. These special outpourings were not called *baptisms*, for the baptism with the Holy Ghost is the one epochal experience, while these *fillings* were frequently repeated.

It is rather a common error for preachers and other leading workers to ignore this distinction between the one epochal, purifying baptism with the Holy Ghost and these occasional fillings. Hence, if a humble believer confesses to a sense of lack in his experience, it is not uncommon for some zealous leader to say, "You are backslidden, come to the mourner's bench." And it may be that the believer in question is backslidden, and it may be that we are more or less responsible because we have not been zealous in practicing the apostolic method of calling to prayer for the purpose of asking God to grant "that signs and wonders may be done in the name of thy holy child Jesus." If the *occasionals* were important enough to be given special mention in the Word of God, surely they are important enough that we should not overlook and ignore them.

We must not only be able to testify to the two epochs of Christian experience—regeneration and entire sanctification—but must be vital Christians and must live Spirit-filled lives. Born of the Spirit, baptized with the Spirit and filled with the Spirit is the true order. "Getting blessed" is a splendid habit. I do not mean that there is any great profit in "working up a shout" or in staging a show of human demonstration, but there are dependable precedents for tarrying before God in prayer until He manifests His power and fills His followers with "Joy and with the Holy Ghost."

Theoretical holiness is good, practical holiness is better, but vital holiness is best. Having "the dates on the Devil" as to the time of your regeneration and of your entire sanctification is a useful thing to help keep the doubts away, but a real recent *filling* with the Holy Ghost is a demonstration that settles all possible quibblings. Let us "practice the presence of God." Let us follow the apostolic precedent and multiply our "times of refreshing from the presence of the Lord."

A LIVE SUNDAY SCHOOL

OUR church at Clarksville, Tenn., Rev. A. L. Parrott, pastor, has what I think can properly be called a Live Sunday School. The average attendance is reported to be about equal to the membership of the Sunday school and the offerings for fifty Sundays covering a year (two Sundays were excluded for the revival) averaged thirty dollars per Sunday. Recently the offerings on three successive Sundays were \$64.00, \$49.00 and \$27.00 respectively and it was expected that \$250.00 would be gathered in during the three following Sundays. And the Sunday school is alive spiritually, as well.

There are very few of our churches that are fully awake to the full possibilities of Sunday school work. In many places more real good can be done through the Sunday school than through any other agency of the church and no pastor should hesitate to give his very best efforts to so fruitful a service.

Questions Answered

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

Q. Can one join the Church of the Nazarene without water baptism, or is water baptism a test of membership? S. L. W., Tex.

Ans. It is expected that people who unite with the Church of the Nazarene shall have *some* water by *some* mode, though I understand some from the Friends church who have scruples against water baptism have been received into our church without being baptized, though I am not sure about this last proposition.

Q. Is it breaking the Sabbath for a Nazarene to start with a land excursion on Sunday morning and return on Sunday? C. E. T., Iowa.

Ans. If this is not breaking the Sabbath, I would not know how to tell one to go about it to do so.

Q. Is it right for a Christian to ship stock on Saturday evening, the car not arriving in the stock yards until Monday morning? C. E. T., Iowa.

Ans. There is surely no necessity for following out an arrangement like this. A Christian will adopt the rule to do only works of mercy and works of necessity on the Sabbath and he will not push the ox into the ditch on Saturday night in order that he may utilize the Sabbath for pulling him out.

Q. Is family worship needed today? If so why is it that many Nazarenes and even Nazarene pastors do not have it? C. E. T., Iowa.

Ans. Family worship was never more needed than now. It may be that there are some instances in which circumstances make it difficult for family worship to be held when only either the father or the mother is a Christian, but I can not think of any proper reason for not having family worship when both the parents are professing Christians. I did not suppose there was a Nazarene pastor in the world who had a family that did not have family worship. It would be interesting to have the initials, the surname and the post office address of any pastor like that.

Q. Did Paul write the book of Hebrews? What is the proof? M. M., La.

Ans. The authorship of the book of Hebrews is uncertain and I do not know of any way to prove who the author was. There are some things which favor the Pauline authorship, but the style and the material make this uncertain. The human authorship is not a paramount question any way, there are plenty of evidences of its divine inspiration.

Christ in the Old Testament

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

(Continued from last week.)

PROPHECIES OF ISAIAH

DAVID bore witness to the Christ a thousand years before His day. Isaiah likewise prophesied of His coming and of His life seven hundred years before the events transpired. Isaiah may well be called the "Prophet that bore witness to Christ." Some of the pictures of Christ are most detailed. The prophecy collaborates the narrative of the Gospels.

"It shall come to pass that . . . the Lord's house shall be established in the top of the mountains. And many people shall . . . say, Come and let us go up . . . to the house of Jacob; and he will teach us his laws: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2: 2, 3). Out of Zion and from Jerusalem was the Word of Christ scattered to the ends of the earth. Jerusalem is the source of the teachings of God.

"He shall be for a sanctuary"—the one whom, and the place where we worship—"but for a stone of stumbling and for a rock of offence to both the houses of Israel . . . and for a snare to the inhabitants of Jerusalem" (Isa. 8: 14). The Jews turned down Jesus; he was a block to their religion and to them an offence. Jerusalem crucified Him. This could be no truer even if it had been written after the events had transpired. Yet seven hundred years before God inspired Isaiah to write it. *Indeed the Book of books is the Word of God!*

"The people that have walked in darkness have seen a great light" (Isa. 9: 2). "And the light was the light of men. And the light shineth in darkness" (Jno. 1: 4, 5).

"For unto us a child is born; unto us a son is given; and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace, there shall be no end upon the throne of David" (Isa. 9: 6, 7, 8). In due time the Child was born, seven hundred years after He was prophesied of by Isaiah. Indeed God knoweth all things. No passage could be more definite and exact than this one. "Glory to God in the highest."

"There shall come forth a rod out of the stem of Jesse"—"And Jesse begat David" (Matt. 1: 6).— . . . "And the spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge and of fear of God. . . . But with righteousness shall he judge. . . . And in that day there shall be a root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek" (Isa. 2: 1, 2, 3, 4, 10). He is of the stem of Jesse and indeed the Gentiles have sought for Him. Bless His name!

"And the key of the house of David will I lay upon His shoulder: so He shall open and none shall shut, and He shall shut and none shall open" (Isa. 22: 22). He is the Key that has unlocked Judaism and the salvation of God to the whole world. "Say to them that are fearful, Be strong; behold your God will come. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame man

shall leap as an hart, and the tongue of the dumb shall sing" (Isa. 35: 4, 5, 6). Yes, our God has come, and He opened the eyes, healed the ears, unloosed the tongue and made the lame leap. Seven hundred years passed but the prophecy was fulfilled in Christ.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord. . . . Behold the Lord will come with a strong arm, his reward is with him. He shall feed his flock like a shepherd"—Christ was the shepherd of the fold—"he shall gather the lambs with his arms"—He, Christ, gathered the children in His arms—"and he shall carry them in his bosom, and shall gently lead those that are with young" (Isa. 40: 3, 10, 11). Surely God must have inspired this as He inspired all the other passages of the Bible.

"Behold my servant . . . mine elect . . . I have put my spirit upon him: he shall bring forth judgment to the Gentiles. . . . A bruised reed shall he not break. . . . He shall not fail nor be discouraged. . . . I the Lord . . . will hold thine hand . . . and give thee for a covenant to the people, for a light of the Gentiles. To open the blind eyes, to bring out the prisoners . . . and them that sit in darkness out of prison house" (Isa. 42: 1, 3, 4, 6, 7).

"Thus saith the Lord and his Holy One . . . Kings shall see and arise; princes shall also worship . . . and the Holy One of Israel shall choose thee. . . . In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and given thee a covenant of the people. . . . That thou mayest say to the prisoners, Go forth; to them that are in darkness, shew thyself. . . . They shall not hunger and thirst; . . . for he that hath mercy on them shall lead them" (Isa. 49: 7-10). Christ is the Holy One of Israel, who said to the bound, Go forth, and who promised to give to those that were athirst "a well of water springing up unto everlasting life." He is also "the Bread of Life." Seven hundred years passed but God did not forget His promise. His Book is without error and mistake.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50: 6). Christ was beaten; they smote him on the cheeks and in derision said, "Prophesy who smote you then;" they spit in His face. Ah, Isaiah knew well of what he wrote!

"Behold my servant shall deal prudently, he shall be exalted and extolled. . . . So shall he sprinkle many nations" (Isa. 52: 13, 15).

We have now come to that perfect picture of the Son of God, the fifty-third chapter of Isaiah. Notice the likeness of this to Christ. "Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant . . . he hath no form nor comeliness. . . . He is despised and rejected of men, a man of sorrows, acquainted with grief. . . . He was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken. . . . But 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. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter"—the Lamb slain from the foundation of the world—"and as a sheep before his shearers, he is dumb, so he openeth not his mouth. . . . He was cut off out of the land of the living, for the transgression of my people he was stricken"—He was crucified—"And he made his grave with the wicked"—in Joseph's tomb—" . . . because he hath done no violence, neither was deceit found in his mouth.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin . . . he shall prolong his days. . . . He shall see the travail of his soul and be satisfied; by his knowledge shall my righteous servant justify many. . . . He hath poured out his soul unto death, he was numbered with the transgressors; he bare the sins of many, and made intercession for the transgressors." This is a very picture of the suffering, exalted Jesus. He died for our sins; He bore our iniquities. No man dare stand forth and say that it is a work of chance that the prophecy and the story of the Gospels are the same. God wrote—inspired—the prophecy and the same God inspired Jesus to fulfill the prophecy. The Book must be Divine! Man could not draw such a perfect picture, write such a complete history, seven hundred years before the events came to pass. No man wrote this unaided by the Holy Spirit. "Holy men of God spake as they were moved by the Holy Ghost."

"Behold I have given him for a witness, to the people, a leader and a commander of the people" (Isa. 55: 4). Jesus is the witness of God to men. He is the "Author and Finisher of our faith"—our commander. None other has arisen of whom this can be said.

"He wondered that there was no intercessor: therefore his arm brought salvation to him. . . . The Redeemer shall come to Zion" (Isa. 59: 16, 20). "And the Gentiles shall come to thy light"—to the light of Christ (Isa. 60: 3).

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; and the day of vengeance of our God . . . to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61: 1, 2, 3). When Christ went to the synagogue at Nazareth, opening the Book and reading this passage, he said, "This day is this Scripture fulfilled." Christ recognizes this as an inspired prediction concerning His mission in the world. Critics may doubt and undermine our faith in the inspired Book but so long as Christ bears testimony to it, we will follow Him!

"Behold the Lord proclaimeth unto the end of the world, say ye to the Daughter of Zion, Behold, thy salvation cometh" (Isa. 62: 11). Christ said, "Go ye." The messages are the same.

"Who is this that cometh from Edom? . . . that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. . . . I have

(Continued on page six.)

Introducing the Preacher



Rev. E. Arthur Lewis, of 341 Marquette Road, Chicago, Ill., is forty-one years of age and is a native of Chicago. He graduated from a Chicago high school, attended business college and Chicago University. He was

a traveling salesman and a devotee of worldly society. He was converted in the Moody church in Chicago and was sanctified a year later in Spokane, Wash. He has been preaching for fifteen years—for twelve years as an evangelist. He and Rev. Ernest Mathews traveled together for nine years, their party being known all over the United States and up in Canada as Lewis and Mathews. Brother Lewis composes nearly all the songs that he sings in his meetings. He accompanies himself with a special instrument—the Mandola-Mandolin. He has sung for a phonograph concern and receives some royalty from that source. He is a radical second blessing, and second coming preacher and a splendid soul winner. His services are in great demand for revivals and campmeetings. Sister Lewis is a preacher and frequently serves as pastor. The Lewis' have four children.—EDITOR.

THE NAZARENE PULPIT

evidenced at once that many disagree. Then another volunteers: "The Presbyterian," and another, "The Baptist," and another, "The Roman Catholic," etc. Finally an old gray haired preacher stands to his feet and immediately all eyes are upon him. He simply says: "Recognizing that there are good people in the many and various denominations, I would suggest that we should now possess the knowledge that we are real Christians. Those who do not possess this knowledge should, earnestly of the Lord, desire it and plead for it." Quietness again prevails. All seem to agree. Common ground is reached. Some one asks the question: "Who is a Christian?" And another: "What does it mean to be a Christian?" Several are on their feet, one saying: "I'll tell you what I think," and another, "This is my opinion," but the pastor asks for order, with the reminder: "Time is short, and the occasion most solemn; private beliefs and opinions are not what we are after—we want knowledge. I would suggest the dictionary and the Bible, Bunyan's library."

At such a time as above described, people would earnestly desire the truth, the whole truth and nothing but the truth. Such surely must be the condition of the mind of every one who may rightly expect to receive help from the Lord.

We are informed by the dictionary that a Christian is one whose life is conformed outwardly and inwardly to the doctrine of Jesus Christ. The Bible tells us that he that hath clean hands and a pure heart shall ascend into the hill of the Lord. Do we sincerely desire the truth? Years ago, when I was living in sin, I had an argument with a man concerning the word "imbecile." I insisted it was spelled "embecile," he emphatically differed. After some exchange of words, I bet fifty cents and planked down the money. We looked in the dictionary, and what do you think? The dictionary was wrong? No. I was wrong. But I wished at the time that I could prove the dictionary were wrong. I did not want the truth. But, say! In the matter of our soul's salvation, surely, sir, we want the truth. "The truth shall make you free." "Truth crushed to the earth shall rise again." Give us the genuine facts in the case. Give us the dictionary and the Bible. If we were preparing a theme on the subject: "A Christian," the chances are we would first look in the dictionary, and next in the Bible; for the dictionary refers us at once to the doctrine of Christ, and if we were honestly in quest of the truth, we would look first in the Bible to find Christ's doctrine. Webster gets

many of his definitions directly from the Bible, and very freely quotes the same. In this case, see how beautifully the dictionary dove-tails with the Scripture. "A Christian is one whose life is conformed, outwardly and inwardly to the doctrine of Jesus Christ." The 24th Psalm: "Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart." Surely, God's people must be clean outwardly, not only, but also entirely clean on the inside as well. In the minutest detail God dealt with the children of Israel along the lines of hygiene, doubtless, to show to them His holiness (His cleanness), and that He expected of His people that they be clean. This world is the dressing-up room for heaven. Nothing unclean shall enter there. Hear ye the word of the Lord: "He that hath clean hands AND a pure heart." And once more the dictionary: Outwardly AND inwardly, one must be conformed to the doctrine of Jesus Christ. Christ, the author of the Bible, without whom was not anything made that is made, THE WORD; who said of Himself: "I am . . . the truth."

"Draw nigh to God, and He will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts, ye double minded" (James 4: 8). The very thought of drawing nigh to God suggests a cleaning up. Imagine a man coming home at night and saying to his wife: "Wife, I have an invitation to eat dinner with the governor tonight." "Well," she says, "put on a clean collar and your best suit." He washes and fixes up and starts down the street with one side of his cheek bulging. But as he approaches the governor's mansion, he proceeds to rid himself of the quid, and wiping his mouth carefully, goes in. The thought of meeting the governor, suggested cleanness; and how much more, think you, the thought of coming into the presence of the King of kings. "Cleanse your hands, ye sinners." Christians are clean.

A New York tough came into the mission one night and walking up to me said: "Slim, I want to get right." At once we got on our knees with him, and in prayer had only said a few words, when he got up and went out. I followed him. He broke a quart bottle of booze on the curb and went back in. We prayed and out came the tobacco and the "makin's" as he said good by to cigarettes. "Let the wicked forsake his way." "Clean hands." But notice the scripture again: "Clean hands and a pure heart."

In regeneration a man is made clean on the outside, but not on the inside, entirely. "The flesh lusteth against the Spirit." A deeper and more thorough cleansing is next in order. "The very God of peace, sanctify you wholly." But a man must be truly regenerated before he will SEE this second need. "Except a man be born again he CAN NOT see the kingdom." Born again. Born from above. Thus reads the Scripture. Imagine me walking down the street, it

"Prepare to Meet Thy God"

(Amos 4: 12.)

By E. ARTHUR LEWIS

NATURALLY, two things are wrong with us. Supernaturally two things must be done for us. (1) "All have sinned and come short of the glory of God." (2) "In sin did my mother conceive me." (1) "He is faithful and just to forgive us our sins." (2) ". . . the blood . . . cleanseth from all sin."

Let us suppose we knew that Christ would be here at twelve o'clock midnight, tonight. Just suppose the news were truly authentic, and the newspapers in big headlines with red ink flared out the announcement: *Christ Will Catch Away His Bride at Precisely the Hour of Midnight.*

Churches, school houses, and all public buildings are packed, and people massed on the outside. Here is a large church. The meeting is called to order. Great silence and solemnity prevails. The pastor opens the meeting with prayer, and then asks for a few general remarks, whereupon a man rises to his feet and asks the question: "May one know he is prepared for the coming of Christ, and if so, are there not many present who would greatly desire that knowledge?" Another speaks out and says, "Let us all join the Methodist church." But it is plainly

makes no difference what street, in a city, it makes no difference what city, I go up to a home, it makes no difference what home, ring the bell and as soon as the door is opened, walk right in and proceed to act perfectly at home. The woman tries to explain that evidently I have made a mistake. I am in the wrong place. But I pay no attention to her. She goes to another room, phones the police station, telling them there is a crazy man in her home and to send a wagon load of policemen at once. But, hold on! I am in a certain city. It is the city of Chicago. I walk down a certain street. It is Marquette Road. I go to a certain home. The number of the house is 341. I go right to the back door and upon knocking, am admitted by my mother. I am at home. As we travel the country over, in the work of evangelism, many are kind to us, hospitable, look out for our comfort, and tell us to make ourselves perfectly at home; and yet, we all know, there is no place like home. I became a member of this family of Lewis by birth. I was born into the family of Mr. and Mrs. E. T. Lewis. Likewise I was born into the family of God. Born from above. By the supernatural regenerating power of God, I was a member of the household of faith by the act of God.

I was a wholesale, Chicago city salesman, a society man, living a licentious city life, but one night over in the old Moody church I said good by to theaters, cards, bowling, billiards, gambling, tobacco, cursing, vulgarity, dancing, and the worldly crowd, asking God to forgive for the sake of His Son, Jesus. Unmistakably I was converted, forgiven, heard from heaven, was born again and undoubtedly became a Christian. I was now a candidate for a pure heart.

Is it not one of the first prayers of a newly born child of God—"Create in me a clean heart, O God"? How many hundreds of what are called "reconsecration services" are there being held over our land; where the church members are invited forward to reconsecrate themselves. Forward they go, once every six months or year, to reconsecrate, as they call it. Over and over again they pray: Lord, make our hearts pure. Lord, purify our hearts. Amen.

Imagine my going into a grocery store, placing a dollar bill on the counter, asking for a dollar's worth of sugar and then taking up the dollar, immediately walking out, neither leaving the money nor getting the sugar. The next day I do the same thing at the very same store; and the next day, and the next, and next. Would I not be pronounced crazy?

Listen a minute; and stop and look also. A year and a quarter after my conversion, when traveling through the city of Spokane, Wash., I heard an evangelist who was very definitely preaching two works of grace—regeneration for the sinner—and entire sanctification for the Christian. To God's glory, I want to say, carefully giving Him all the

praise, I had not backslidden a moment, since the night I was converted, but was constantly on the firing line for the Lord, kept by His power. As a traveling man, at the end of my day's work, I sought out a revival meeting, or slum mission, or Salvation Army Hall, preaching frequently, singing, using my mandolin to accompany me; soul saving was my real work. I did my other work to pay expenses. Testifying on street corners, in hotels, barber shops and on trains, praying men through to victory in my room, praise the Lord, He kept me on the victory side. But as I listened to the preaching of this evangelist I was quickly convinced that I needed a pure heart. I went to the altar nine times consecutively, going twice daily, praying much and reading my Bible between times. On the fifth day at six o'clock in the evening I sat alone in my room in the hotel, writing to my mother, and as I was writing this Scripture, "the blood cleanseth from all sin," making a personal application, the Holy Ghost came upon me and I was filled with inexpressible joy and peace and with this there came a definite knowledge that I was sanctified wholly. My heart was made pure. I put down my money and stayed till I received the sugar. I am now kept *sweet* and *preserved* blameless. Praise God.

Notice: Rom. 14, 17: "The Kingdom of God is . . . righteousness and peace and joy in the Holy Ghost." One must be born of the Spirit to see this Kingdom. "Except a man be born again he can not see the Kingdom." I knew a preacher who was scholarly, spiritual, and one of the most successful pastors of the Southland. While pastor of a large church, one of the largest of the connection, he was out in the country and was in prayer with two illiterate back-woods preachers. One was on his right and one on his left. They prayed in the power of the Spirit, while with loud hallelujahs they slapped their hands and cried to God. Righteousness and peace and joy was apparent to, and was observed by, the city pastor. He admitted to himself that these "clothopper" preachers had something he did not have, and which he very greatly desired—"the Kingdom, righteousness and peace and joy in the Holy Ghost."

Some time elapsed and this same preacher was preparing for a revival. It seemed that every time he got ready to write one of the leading evangelists, the face of one of the back-woods preachers would come up before him. Try as he would, he could not get away from the impression that he should write, the ignorant preacher. It hardly seemed proper to have such an illiterate preacher come to a big church like his and preach to doctors, lawyers, and leading men of the city. However, feeling that it might possibly be of the Lord, he wrote. The preacher came, began the revival, and lo! there *was* a great revival. The pastor himself was soon at the altar crying out to God for what the back-woods preacher had.

Much of three days and nights he wrestled in prayer. He prayed through, was baptized with the Holy Ghost and received the kingdom—righteousness and peace and joy in the Holy Ghost. He received a pure heart. Made entirely clean inwardly. The revival lasted eighteen months.

There is much talk these days about the soon coming of Christ to catch away His bride. I for one surely believe 'twill not be long. Let us be clean outwardly and inwardly—ready for the Bridegroom. "And every man that bath this hope in him, purifieth himself even as He is pure." "With hearts made pure and garments white and Christ enthroned within." Amen and amen. Just insist upon the word, Sanctification. And sound doctrine, too, be sure your doctrine's right.

Based upon the dictionary and the Bible. Get the true theology, true in God's sight. Now, my friend, just lay aside your carnal teaching.

Now be sanctified, let Jesus make you pure. Just believe the good Old Book and be made holy.

Bible doctrine, Brother, sound and safe and sure.

An Eye Opener

By REV. AUGUST NILSON

"Take heed to thyself that thou offer not thy burnt offering in every place that thou seest; but in the place which the Lord thy God shall choose in one of thy tribes, there shalt thou offer thy burnt offerings, and there thou shalt do all that I command thee" (Deut. 12:13, 14.)

THIS passage has to do with the giving unto the Lord's cause of our money and materials that we may be led of Him in the giving of our means to His cause. The thoughtful Bible student can not fail to see that God in His infinite wisdom foresaw the "free-lance-ism" of these latter days, where many of His own children would be led astray by the adversary, as well as by their "lack of knowledge" in the distribution of the offerings unto God. "My people perish" was the cry of the prophet of old, not because of lack of food, but "because of lack of knowledge." In no other way does the cause of God suffer more than on the "lack of knowledge" of many of His own children, when it comes to knowing how to, not only prayerfully, but intelligently give of their substance unto the cause of God. "Not in every place where thou seest," was the admonition, should the offering be given. That is, the child of God was not to give his substance in an indiscriminating way, but should give his offering in the place where "the Lord shall choose." The particular place is mentioned, "in one of thy tribes"—not in whichever tribe thou chooseth.

God alone knows how much our own work has suffered because our own people have been offering their offerings "in every place that thou seest." The writer knows of more than one place, where the money that should have been offered for the support of our own work, has been "put in the treasury of another tribe." When remonstrating against this he has repeatedly been asked, "Shall I not help and give to every one that asketh of me?" Or, "is not one cause of God as good as another?" Or, "God is no respecter

of persons." Or, "So long as I give to God's cause, what does it matter to whom, or where I give my money?" If everybody did that, people would restrict their giving to our own work, we would soon have enough money to keep our own missionary work (both home and foreign) going, our Publishing House running without a hitch, our schools able to pay all their indebtedness, and our General and District Superintendents paid every Monday morning.

Say, brethren, what do you say, shall we not stop "taking care of the other tribe" and take good care of our own? Let the folks that do not believe in living "in tribes" but prefer to live the life of nomads like the Reubenites and the tribe of Gad who were "too good" to associate with the other tribes in the land of Canaan, and consequently were the first to be carried into the captivity, do so, but let us stick to our own, take care of our own, and then when the battle is over and we shall wear a crown, we will never regret that we stuck to our own tribe, and gave our offering to our own.

MOSCOW, IDA.

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The Prayer of Intercession

By REV. T. H. AGNEW

SOME months ago an article appeared in the HERALD of HOLINESS on "Table Lands of Prayer." If I remember there were three such tables. One was the table of *Intercession*. This part of the article called attention to intercessory prayer in a very suggestive manner and showed the need of such prayer.

In view of the fact that great responsibility has come on the Church of the Nazarene in her missionary work, both home and foreign; in her publishing interests and in the great need of a general spiritual revival among us, is it not time the whole church, or at least many—yes, very many—in the church should be burdened with the prayer of intercession, that God would send us great deliverance? Several thousand members of the church should begin to pray, like old Jacob at Peniel—"I will not let thee go;" and like Moses when he came down from the Mount—"Yet now, if thou wilt forgive their sin, and if not, blot me, I pray thee out of thy book which thou hast written;" and like Elijah with his "head between his knees." Paul, in Romans the ninth chapter says, "For I could wish myself accursed from Christ, for my brethren, my kinsmen according to the flesh." If the Church of the Nazarene, or any considerable number in it will become so burdened in prayer for deliverance from the great burden that is on us as a people, God will hear such prayers and give us the means and ability to carry on the work that we have undertaken. When the Israelites under the bondage of Pharaoh in Egypt, "cried unto the Lord," God heard their prayer and raised them up a deliverer. When their posterity, in the land of Canaan apostatized and went into idolatry again and again, when they "cried unto the Lord," He raised up leaders. Mrs. Deborah and Mrs. Jael, with a bottle of milk, a nail and a hammer, brought great deliverance. God raised up others, like Samson, Gideon, Ebed, and Jephthah to deliver and lead them to victory when they "cried for deliverance." It is the cry-prayer—intercession, "I will not, I will not, I will not let thee go," "Blot me out," "accursed for my brethren," and "until Christ be formed again in you, will I travail in birth," that is needed.

Intercessory prayer is painful prayer, travelling for life. The time spent in such prayer is of great importance, especially in this busy age. You will almost need to lock yourself in your room and throw the key out the window so you can not get out, until some one opens the door of your room. Many will say, I do not have the time to spend in praying an hour or two hours each day (as all who

will be able to enter into the spirit of intercession, will need). If you have never prayed until you felt you could not let go, or could not quit, prayed your head into the sky, so to speak, and became oblivious to time and place, you have never really experienced the great joy of intercessory prayer. Oh, my brother, my sister in Christ Jesus, if you will take time to pray, God will lift you into His presence (Isa. 40:31). The time feature and the place—alone with God are absolutely necessary. There is plenty of time in every twenty-four hours to spend from one to two hours in secret prayer; unless you are lazy, or a member of the "Gadite Tribe," or the "Gabites." Run, run, go, go, gab, gab, talk, talk about the weaknesses of others, and you never see the "beam in your own eye." God pity you. What you need is a mental sanctification, as well as a heart purification. If you take this rebuke kindly, you have some grace. Come on, come on, get away from the shoreline where you crossed over Jordan. Get up into the highlands of Canaan. Oh, for a getting on, getting on, by the Church of the Nazarene. We must not retrench. We must not lose the vision of the truly sanctified. Get on, get out of the way, or get run over. Oh, for the hosts of the Nazarenes to arise and shine and lift by prayer and by sacrifice. Do not save a dollar for old age. Many of you are saying (and should be) that you are looking for Christ's second return, and if that be so, then how inconsistent for you to buy a home or lay up a dollar for old age. Move on, move on. We must move on. Amen! Amen!

WAVERLY, ILL.

EVANGELIST MRS. MAE BUDD'S REPORT

This has been a good summer for us having been in work continually since Assembly.

Our first meeting was at Boville, Idaho. Rev. Lillie B. Nerry assisted us as song leader. I can recommend Sister Nerry to any one as a good song leader and helper in revival work. God gave us a good meeting, also a nice clean class organized at this place. From here we went to Wenatchee, Wash., continued there for four weeks; several were saved and sanctified, eight united with the church. Brother and Sister McDaniels are encouraged and going on to greater victory.

Our next meeting was at Selah, Wash., with Brother and Sister Nerry. God gave us a wonderful meeting; 167 seekers bowing at the altar during meeting. Had a great healing service. Among many that were healed was a woman who had T. B. After being healed she went to her physician and was examined and he said there was no trace of the disease at all. Our God is able. A fine class was organized with 47 charter members.

Our next meeting was at Ellensburg, Wash., with Miss Laura Miller as song leader. Had a good meeting and left a good class to be organized into a Nazarene church a little later.

We have just closed a meeting here in Cle Elum with forty seekers at the altar. Brother Nerry was

PROPHECIES OF ISAIAH

(Continued from page three.)

trodden the wine press alone, and of the people there was none with me. . . . For he said, Surely they are my people . . . so he was their Savior." "In, all their affliction he was afflicted, and the angel of his presence saved them, in his love and pity he redeemed them." (Isa. 63: 1, 3, 8, 9).

Thus ends the prophecies of Christ written by Isaiah. When we study the life of Christ in the Gospels and fit that life into the prophecies of Isaiah, can we doubt that the Book must have had a guiding hand back of it all? That it must have been the product of God? If it were fallible, human, then in some places Isaiah would have missed his guess. I challenge any critic to point out any one place in the prophecies of Isaiah concerning Christ, where the prophecy and the story in the Gospels are at a variance. Written seven hundred years before the time of Christ; yet it is as true as though it were written by an eye witness of the scenes it depicts.

(Concluded next week.)

with us the last Sunday and organized a class with 16 charter members, with a few more to come in soon.

We go from here to Pendleton, Ore., the city of the great "Round Up." We want you to remember us here and pray that God will "Round the people up" and run folks down that we may see this work built up, and many souls saved and sanctified.

"Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2).

MRS. MAE BUDD.

EASTERN OKLAHOMA DISTRICT

The meeting of the tenth annual Assembly was a time of great blessing. Dr. R. T. Williams was at his best. All enjoyed his presence and great messages. I was elected to serve the third term as District Superintendent. I have visited fifteen churches and have been in a constant revival. There were fifty-three at the altar and most of them found what they were seeking. The work is on the up grade and pastors and people are encouraged to fight the good fight of faith. There is some good revival work going on in the District as well as some material improvements.

MARK WHITNEY, Dist. Supt.

EVANGELISTIC REPORT

We are now in the second week of battle in our church at Palco, Kas., with Brother H. O. Davis and his good people who are loving the Truth and showing their faith by their works. Dear Brother Davis and his good wife are young in our work as pastors, this being their first charge, but our Lord is blessing them since coming here a little over three years ago. God has given them one of the most beautiful churches in our state, and a parsonage, and the pastor now enjoys some of the fruits of his labor. Souls are praying through in the "old-fashioned way." This church is loyal to our doctrine; thank the Lord!

If any of our churches need our service, we have three open dates between now and the Assembly.

C. J. GARRETT and A. L. CRANE.

TOPIC AND OUTLINE FOR NAZARENE YOUNG PEOPLE'S SOCIETIES

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

A Child Born—A Son Given

"He shall save his people from their sins."

Christmas Lesson.

1. Prophesied that He should be the seed of the woman. Gen. 3:15.
 2. Christ was the seed of the woman. Rom. 16:10.
 1. Prophesied that He should be the seed of Abraham. Gen. 12:3.
 2. Christ was the seed of Abraham. Matt. 1:1.
 1. Prophesied that He should be the seed of Isaac. Gen. 17:19.
 2. Christ was the seed of Isaac. Heb. 11:8.
 1. Prophesied that Judah should be in the line of descent. Gen. 49:10.
 2. Judah was in the line of descent of Christ. Mat. 1:2.
 1. Prophesied that He should be born in Bethlehem of Judah. Micah 5:2.
 2. He was born in Bethlehem. Luke 2:4-8.
 1. Prophesied that He should be born of a virgin. Isa. 7:14.
 2. Christ was born of a virgin. Matt. 1:18-20.
 1. Prophesied that He should be called a Nazarene. Isa. 11:1. (The Hebrew word *Netzer*, translated in this verse as Branch, means Nazarene.)
 2. Christ was called the Nazarene. Luke 24:19.
- Topics for Discussion:
1. The birth of Jesus is the pivot of the world's history.
 2. Of all the babes born into the world, He alone was heralded by angels.
 3. Every blessing of life is the result of the birth and life of Jesus.
 4. As the birth of Christ brought "peace on earth and good will to men," so His birth into one's soul brings peace and power.
 5. How can I help in heralding to others the birth of Christ into the world, so that they will seek to have Him born in their souls?

HOW BIG IS YOUR PRAYER CIRCLE?

WE have all heard of the man who prayed, "Lord bless me and my wife, my son John and his wife," and then stopped. He was not interested in any body else getting blessed. Is our prayer circle much larger?

Dr. Jowett tells us about a Scotchman named David Moffat, who was a deacon in his church at Newcastle-on-Lyne. No one could tell where the good man's prayers would lead him when he was called upon to pray on Sunday or in the mid-week service. He gathered up all manner of odds and ends and queer remnants and neglected people and included them in his petitions. If a gypsy caravan passed through the town, he would ask God to follow these dear people in their wanderings, and bring them to a knowledge of the Christ who died for them. And if in the papers there was the story of some crime, here was one man who remembered to pray for the poor sin-cursed wretches who had committed it. He lived a large life, this humble Scotchman, David Moffat, because his prayers verily took him up and down the earth, into all sorts of places, and put him in touch with all kinds of men.

DO WE PRAY FOR THE MEN WHO WORK ON SUNDAY?

When we assemble ourselves together in the house of God on Sunday morning, and enjoy the privileges of public worship, and the preaching of the Word, do our hearts go out toward those whose work makes it impossible for them to come? The *Youth's Companion* tells about a minister who in making his parish calls had occasion to cross the rail road tracks at a time when, for a few moments, no trains were in sight. Meeting the flagman face to face, the minister spoke to him as he passed. The flagman's face lighted up at the greeting, and he responded heartily.

The minister was about to continue his walk, but the flagman detained him. "Brother," said he, "my work is hard. My hours are long, and my work is trying. I'm here to help the people if I can. I live and sleep in fear that some dreadful thing is going to happen here, and that I shall be blamed for it. You look to me like a preacher. I wonder if you ever pray for men like me? Do you think of the men who get no Sundays, who give up their day of rest so that other people can get across the tracks to your church, and who try to do good and get blamed more often than they get praised for doing their duty?"

"Brother," the minister said, "I greet you. I do sometimes pray for men who give up their Sundays for other people. I think of the policeman on his beat, and the fireman in the engine-house, and of men like you. And I thank you for stopping me. I shall pray for such men more earnestly than I have ever done before."

Many of us may be ready to say that no man is compelled to work on the Sabbath day. That God will open a way for the one who will dare to obey and trust Him. I believe this with all my heart, but does not that make it all the more our duty to pray for the great army of men who have been thus caught in the toils of our modern business systems?

WHAT ABOUT OUR RULERS?

We find it very easy to denounce the corruption which is so common among men in public office. Maybe some of them would have remained true if we had obeyed the Scripture and prayed for them. They stand in places of peculiar temptation; and whether we recognize it or not, the morals of a community are raised or lowered with the morals of their rulers. Paul knew this, and urged Christians to pray especially for them. "I exhort, therefore," he wrote to Timothy, "that first of all supplications, prayers, intercessions, and giving of thanks be made for all men: for kings and for all that are in authority; so that it may be possible for us to lead a quiet and peaceable life in all godliness and honesty."



How many times have we really prayed for these men, pouring out our hearts to God in their behalf, that they be kept honest and upright in spite of the temptations which beset them?

AN INSTANCE

A few years back when Tennesseans were making the fight of their lives to pass a state-wide prohibition law, the speaker of the Senate, a Christian man who himself had written and introduced the bill, called some Christian women together.

"If you are truly interested in the passage of this bill," he said, "come to the state home, fill the galleries, and sit quietly through the proceedings every day that the bill is up. You will have to let a number of other things go, for a time, and you will grow very interested, for it is going to be a long drawn out fight. But these men who have the making of your laws in their hands need you more at this time than anybody else does. They are meeting the fiercest temptations of their lives. Whiskey forces in our midst have not only raised thousands of dollars to spend in this fight, but tens of thousands are being literally poured into the state from brewers and distillers on the outside from all over the country. They know that this is a desperate fight, which is going to mean everything in those states where the battle is just beginning. We have men in this body who could not be bought at any price. There are others who want to do right, but who are weaker men. If, however, the good women will come here day after day, not as politicians, but as Christian workers, wives and daughters, their influence upon these men will be tremendous. They will see that you are interested not only in the fight, but in them. They will find out that you are praying for them. The strong ones will take fresh courage, and the weaker ones will feel their backbones stiffen into ramrods. Why? Because scores of good women are standing right behind them with their presence and their prayers through these trying days."

Well, the women went, and they prayed, and the victory was won.

HAVE WE SINNED?

You remember that time in the history of the Israelites when they demanded a king to rule over them. Samuel was deeply grieved with the people and told them they had really rejected God. The prophet had absolutely no confidence in this new movement, or sympathy with it, and the people wondered if he was going to turn his back and have nothing further to do with them or their affairs. The venerable man of God was shocked at the very thought of such a thing.

"God forbid that I should sin against the Lord in ceasing to pray for you," he exclaimed.

Just suppose that our president and legislators, and governors and judges, and magistrates, yes and sheriffs and policemen, knew that all Christians took this attitude toward them, don't you suppose there would be some changes for the better?

The people of God are troubled today by the state of things which they see all about them: wickedness in public office; unbelief in the pulpit; and consequent looseness among the people. How we sinned against the Lord, and helped to bring about these conditions by ceasing to pray for those in political and spiritual authority over us?

If so, it may be that in the eyes of the Great Supreme Judge of all the earth we are greatly to blame for the very things we deplore.

It is a good time then for us to enlarge our

prayer circle so that we will make intercession for all men every where, for our rulers and those in authority over us.

HE MAKETH THE STORM A CALM

They that go down to the sea in ships,
That do business in great waters,
These see the works of Jehovah,
And his wonders in the deep.
For he commandeth, and raiseth the strong wind,
Which lifteth up the waves thereof.
Then they cry unto Jehovah in their trouble,
And he bringeth them out of their distress.
He maketh the storm a calm;
So that the waves thereof are still.
Then are they glad because they are quiet;
So he bringeth them unto their desired haven.
Psa. 107: 23-25, 28-30.

POPULARITY VS. SOUL WINNING

Dr. Thomas Chalmers came to the Tron Kirk, and the Glasgow streets were black with crowds that gathered to hear him. But while he delivered those eloquent discourses in the blaze of popularity, his heart was much discouraged, and on this night in particular he was despondent. On the way home, slipping as unobserved as he could through the shadows of the streets, one of his elders quietly took his place beside him, and asked if he might walk a little way home with him tonight.

"Yes, indeed," said the doctor, "I'll be glad of your company, for oh! I am so sad and discouraged tonight."

"Do you remember the sermon you preached three Sabbaths ago in the evening?" rejoined his companion. "Well, I know of one soul brought to the Savior through that sermon that night."

The great and good man stopped, clasped his hands, and looked up to the stars, "Oh, thank God! Do you know I was wondering whether, after all, God had really sent me to Glasgow? but now that one soul has accepted the Lord Jesus as I have preached him, I dare believe. He has sent me here, and it is a joy to my heart."—*Expository Times*.

LET US RUN WITH PATIENCE

Have patience; the race is not to be won all at once; it is a long, trying work. Have patience with the many obstacles; patiently get over them. Have patience with the falls you sustain; patiently gather yourselves up again. Have patience with the small progress you make, when they way is dark, and you seem far from home. Forget the things that are behind, and keep the mark for the prize before you. Have patience ever, and with that which it is hardest to have patience with—yourselves.—A. B. D.

THE SERVICE OF PRAYER

"Had I known what I now know of the service of prayer," said a dying saint, "I would have given three-fourths of my day to intercession." Dr. Bachus, a former President of Hamilton College, was told that he had but half an hour to live. "Is that so?" he cried; "then take me out of my bed, and put me on my knees, and let me spend it calling on God for the salvation of the world." His request was granted; he died upon his knees.

THEY SHALL BE AS TREES

A Brahman compared the Christian missionary to a mango tree. It puts forth blossoms, and then weights its branches with fruits. For itself? No; for the hungry who come to it for food. By and by the tree is assailed with clubs and stones. Its leaves are torn, and its branches are bruised and torn. It is stripped bare. But does it resent this cruel treatment, and refuse to yield fruit another year? No; next year it is more fruitful than ever.—J. R. MILLER.

The Need of the Hour Broken Hearted Prayers

By B. F. HAYNES, D. D.

PLEASE do not misplace the emphasis. Our missionary interests call for money; but the money need is not the most clamant, or imperious. Of all the urgent needs presented by the missionary and other crises of our church, *the greatest is not money.* Our first and greatest need as a church for the solution of all these problems, is *broken hearts and prayer.* The scene and condition needed, is the entire Church of the Nazarene bowing at an altar of prayer wrestling for victory amid tears, agony and heart-breaks. The wonder to me is, how our Church of the Nazarene can keep away from an altar of prayer and a state of heart-agony and soul wretchedness and strong crying and tears, when we face the conditions confronting us. A Publishing House in dire jeopardy, coupled with the probability of the recall of a large portion of our missionaries from the foreign fields—all for the lack of necessary funds to keep them going—this constitutes a menace black with the horrors of danger, defeat, endless disgrace and despair which ought to send every Nazarene to his knees in sackcloth and ashes. Every Nazarene church and mission throughout our entire denomination ought to be holding daily and nightly services for humiliation, heart-searching repentance and agonizing prayer over the black clouds lowering above us. Such penitential services should continue throughout all our churches until gleams of light break athwart the overhanging clouds and heaven stoops in mercy, pity and pardon and a Voice is heard commanding us to arise and rescue these vital interests, assuring us that we are well able to achieve the conquest and will not be held guiltless if we fail.

Churches have faced such crises in the past and have come out victorious, but victory was achieved only by broken hearts and prayer. Bishop Fisher tells of such a struggle and victory in the M. E. church in the early days of its missionary history. Speaking in Boston recently of the great missionary crisis facing his church, an exchange quotes him as saying:

"I well remember a certain missionary meeting that I attended in the old days, when it was announced that for lack of funds a cut must be made in missionary appropriations." He then told how Chaplain C. C. McCabe rose, upon the announcement of the proposed drastic step, and with a groan made his way down to the altar and there fell upon his knees asking God to avert the terrible calamity. In another part of the room was Bishop James M. Thoburn, who, following the example of McCabe, rose and went to the altar also, kneeling beside the chaplain and offering up a prayer for India. On the platform that day sat A. B. Leonard, who, likewise stirred over the prospect of retrenchment, leaped down from his place near the pulpit and knelt beside McCabe and Thoburn. Then slowly men all over the room made their way to the altar, one by one, joining in the prayer that God might avert the three per cent cut. That was in the old days!

The altar scene became historic. The soul-wrestling, heart-agonies and spirit-groan-

This excellent article appeared in the December issue of the Other Sheep but since many readers of the HERALD OF HOLINESS do not get the Other Sheep we reprint for their benefit as we have been requested to do.

ings of that solemn hour made an epoch in the history of that great church. The mourning and prayer-agony became church-wide. God heard and answered and sent deliverance. Methodism rallied to the rescue and the three per cent cut, which had seemed inevitable, was prevented. The church moved on victoriously for years, but after another generation another lapse came and a worse crisis confronted them in the shape of another cut of thirty per cent in missionary operations, instead of three per cent. Addressing himself to this present, appalling, threatened calamity Bishop Fisher, continuing, said:

I came home this time from India, to find the church not at the altar. What do I find? I find pleasure, I find ease. I find comfort. I find ambition. I find self-indulgence. I find all these things, although Methodism is right now face to face with a thirty per cent cut, ten times the reduction that oppressed the hearts of McCabe, Thoburn, Leonard, and the other leaders of the board meeting many years ago. I came to the Board of Foreign Missions in New York from the Orient and presented my story of unprecedented need and opportunity. The members of the meeting seemed to be sitting with cold hearts, scarcely knowing what to do. I prayed God to avert disaster to the Methodist Episcopal Church. Are all the giants dead? Are we pigmies in these momentous days?

I keep thinking of the man in the parable who was ambitious to build a tower but had not reckoned up the cost. When his work was half completed he had to stop, and they that beheld it mocked him, saying, "This man began to build, and was not able to finish." Then I think of Palestine, of Turkey, of Arabia, of India, of Burma, of Tibet, of China, of Siam, of Japan, of Korea, of Manchuria—everywhere towers half built! What a horrible cry was that in the Aramaic language when those men, passing by the cross on Calvary, wagged their heads and cried: "Aha! Thou that destroyest the temple, and buildest it in three days, save thyself now, and come down from the cross." That cry is typical even today. I have heard it again and again in Mohammedan India, with its strange combination of ridicule and scorn, a kind of hiss, and I imagine that even now I can hear the cry: "Aha! Aha! See how they boasted, these Christians, and now watch their towers collapse. Aha! Aha!" I do not want to hear that cry from Mohammedans and Hindus and Buddhists., Do you?

What a humiliating, taunting reproach awaits us as Nazarenes if we culpably sleep on in our apathy and indifference and force our Mission Board to call home part of our missionaries and thus stop our missionary "tower-building" in heathen lands. How the Enemy will gleefully say: "Aha! Aha! There is your holiness and your holiness Church of the Nazarene. Are these the people who heralded that greater gospel message, years ago, of full salvation and a filling and empowerment for service by the Holy Spirit himself? After boasting a monopoly of the triune God with all His infinite attributes, they seem to have only been able to begin their 'building of towers' in foreign fields. Behold, what a tale of failure and havoc these unfinished towers have to tell! Can such people, or their boasted message of holi-

ness, be trusted at all?" And so the Enemy will break the force of our testimony at home as well as abroad. And there will ensue a dearth and paralysis of our gospel evangelism in our home borders as well as in the foreign field. So that, beloved, the conclusion is inevitable that not only is the fate of our missionary work at stake but the very future existence of our church is involved.

Let the church hear and heed this call to the altar and flock to that sacred spot with broken hearts and cry mightily to God to be saved from ignominious defeat and collapse. Think of the gloom and sadness of such a failure! Think not, dear reader, that you can personally escape and retain your individual experience of holiness and influence amid such a universal cataclysm. If it overtake us, then will be heard from the lips of every one of us the wails and agony of remorse and heart-sorrow. But wailing then will be unavailing. The time for wailing and tears is *now.* For *now* is the day to avert these calamities and save our church and all the interests and institutions so dear to her heart and so essential to her influence and success.

A mighty conflagration which sweeps over a great city, leaving it a heap of smouldering ashes, will not only destroy its temples, churches, hospitals, orphanages and its thousands of homes, but what individual could promise himself immunity from death by burning in such a holocaust?

So, dear brothers and sisters of the Church of the Nazarene, if we allow our church to utterly perish amid the consuming flames of apathy, avarice, ambition, indifference and self-indulgence, think not that any of us can personally escape fatal injury amid such universal wreck, or escape the condemnation of heaven.

This is not an overdrawn picture of the menace overhanging us in our foreign missionary crisis. Has not our General Secretary, Brother E. G. Anderson, already asked us in his thrilling article, in which he gave us the pictures and names of our foreign missionaries, "How Many of These Shall We Recall?" It is up to us, brothers and sisters, to answer how many, and to name the ones to be recalled. We have to choose between two courses. Either pick out the number and names of the missionaries we want recalled from the foreign field, or join hands and hearts with Brother Anderson and his Board and get down to prolonged and earnest prayer and to gospel paying until this crisis is removed.

Personally I most positively decline assuming the fearful responsibility of naming one single missionary whom I would be willing to have recalled from the foreign field. Preferably, therefore, out of my poverty and need, I shall write the best check I can possibly afford and send to Brother Anderson with this article to help keep *all* the missionaries in the field.

Write Rev. E. G. Anderson, 2905 Troost Avenue, Kansas City, Mo.

PLAN FOR CHICAGO CENTRAL DISTRICT IN HOME MISSIONS

Rev. N. B. Herrell,
Kansas City, Mo.

Dear Brother Herrell:

Yours in answer to my letter of November 8th received. As to plans, I shall work every kind under the sun that is workable. I simply want to put it across, and get the Gospel to the ten million in my territory and drive a wedge in the middle-west of aggressive evangelism, and red-hot religion that will make people in general, as well as the Nazarenes, sit up and take notice.

My people on my district have assured me that they want to do something. First, I am assured that there must be a tremendous awakening all over our District in our established forces, and if I am able by early spring to arouse my pastors and laymen to their responsibilities and opportunities, I shall have accomplished my first objective. I feel very much encouraged along this line as I am receiving a flood of mail and assurances from all sides that I shall have sufficient money and co-operation to put on a most aggressive campaign in new territory.

(1) It is my intention to enlist pastors and people nearest new campaigns, and have them help generally the undertakings. Our people must see the work progressing themselves. Not enough to tell them about it. People are anxious to be a part of a living, real proposition. We must not simply get the co-operation and the presence of our pastors, but we must make our laymen feel the importance of getting the Gospel to the ten million people on Chicago Central District. I personally know by actual experience that this way of doing things will bring money, and inspiration to the new campaigns. The first year of the Indianapolis Tent Campaign our good laymen and pastors, and friends gave five thousand dollars in Indianapolis alone besides the money which they gave through the District Treasurer for the general spread of Home Missionary work over the District. One of the most effective plans is to tie our local congregations up to the unworked, adjacent territory. In other words, Chicago must get interested in Chicago territory; Racine (Wis.) in Milwaukee, Wis.; Springfield, Ill., in the territory surrounding that capital city.

(2) Now as to tents, we must have at least twenty. It shall be our plan to get as many individuals as possible to buy at least one tent. Then, we will get individual churches to buy one or more; also, in many places, we will have to tie one or more churches together to buy one or more tents. I have a good price on tents, ranging from \$175 up to \$800. I can buy these tents 50 per cent down, and 30, 60, or 90 days for the rest, with the privilege of putting up the tent and testing it with the assurance that my money shall be refunded if it is not as represented. I am going to use Bud Robinson, April 15 to May 15, and touch some 40 churches in the interest of buying tents and raising Home Missionary money to carry on the campaign.

(3) My plan as to workers will be to use every kind that our movement produces. As to qualifications I am going to demand that all of our workers pray at least one hour every day, and if they will not do this, I prefer not to use them; then as to the gentlemen who may work for us on the District in Home Missionary work, I do not care to use any who may not be willing to drive stakes, help put up tents, and take care of our outfits. We will also demand that our workers be very careful and discreet in conversation, spending money, and behavior toward the opposite sex. Then as to the paying of the workers, in such an extensive undertaking it will be impossible to guarantee salaries. It is our humble opinion that we ruin many a good opportunity by putting too much money into our Home Missionary Campaigns. Our new churches generally come by struggle and sacrifice, and unless our workers will struggle and sacrifice, we will never convince the people of our spirit of sacrifice. Now, as to entertaining our workers, we will only have churches, as we will have men who will take the hardships in the Christian spirit that is necessary to put our home missionary undertakings across. Many a Nazarene church in its initial stages has received its death blow because of complaints from workers as to the entertainment which was available.

(4) Now, with our fine crowd of sacrificing pastors, and laymen, and special workers we are sure to put this matter across with the wise use of such simple plans. I now have fifty or sixty places in Illinois alone, calling for campaigns in new places. Some ten or fifteen places in Wisconsin calling for new work. I have received in the last few days in answer to my letter of appeal, enough promised free help to care for thirty places. Our pastors, evangelists, workers, and laymen are certainly willing to put this across if we will give them a work-

HOME MISSIONS AND EVANGELISM

able plan, and do the job. This I am trying to do. Brother Herrell, I can certainly use you. Plan to give me some time.

Yours sincerely,

E. O. CHALFANT, Supt.,
Chicago Central District.

THE MISSISSIPPI DISTRICT



REV. P. M. COVINGTON

The Mississippi District has a population of about two million souls. There are many good cities and towns with wide open doors for our work. This is shown by the way they support and entertain the District Assembly. Rev. P. M. Covington is a wide awake, aggressive, evangelistic District Superintendent with a vision and burden for the cause of scriptural holiness in that great state.

The District is not strong enough financially to support the District Superintendent and we are to assist him out of the twenty-five per cent fund. But, when there is not enough sent in on the twenty-five per cent fund to assist the five District Superintendents, they must go short or we must raise funds by other means to see them through. With the Publishing House, and other campaigns pressing our people for finances, little money is being raised for Home Missions, so we are asking our friends to give us a little assistance at this time so we can keep the five men going in the soul-saving work.

Any one desiring to help our Brother Covington to push the cause of scriptural holiness, may send their offering to N. B. Herrell, Gen. Sec., of Home Missions, 2905 Troost Avenue, Kansas City, Mo., stating what it is for. But above all, pray for this good man and his work, for he is making a sacrifice worthy of the faith.

N. B. HERRELL.

A REPORT FROM BROTHER COVINGTON

DEAR BROTHER HERRELL:

"Grace be with you, mercy and peace from God the Father and from the Lord Jesus Christ the Son of the Father in truth and love."

The Lord was with us on the District the last Assembly year, and gave us some old-time revivals. Quite a number of people were saved and sanctified. Some new churches were organized. Closed the year with the best Assembly, the people say, in the history of the District. The Holy Ghost was with us in the old-time power; some souls were saved and sanctified, and the saints blessed.

We were delighted to have our beloved General Superintendent, Dr. R. T. Williams, preside over the Assembly. He did some of the greatest preaching we ever listened to. May God spare him long to bless the world.

The pastors, evangelists, and laymen stood by the District Superintendent with their prayers and money to the best of their ability. The Assembly was held at Mathiston where we only have two Nazarene members, "Grandmother" Buckingham, and Mrs. Herschel Buckingham, but the town royally entertained the Assembly—more homes being offered than could be taken, and as a token of our appreciation the Assembly left a five-months subscription to the HERALD OF HOLINESS in each home.

Since the Assembly dear Brother Buckingham has bought the Presbyterian church, in which the Assembly was held. A number of donations have already been sent in to help pay for the church. We are planning to begin a revival there in the near future.

We are beginning the new Assembly year with the greatest outlook the District has ever had. We are fortunate in securing Rev. W. P. Colvin, from the Alabama District, a very godly young man and a splendid preacher, as pastor for Houston, Vardaman and Hickory Ridge churches. I am expecting great things from these churches under his ministry.

Rev. H. F. Tate, whom we all love is getting a

good start as pastor at McComb. Rev. R. H. M. Watson, A. J. Vallery, and Brother Dickerson have recently closed a good tent meeting at Meridian. Rev. L. J. Forman has just closed a two week's revival at Buchanan's Crossing.

We are glad to have Brother Marvin Shippie back on the District from Oklahoma. He is one of our efficient young pastors.

I am now on my way to Ingomar to fill my appointment, and have victory through the blood. All praise unto Him.

P. M. COVINGTON, Dist. Supt.

THE LONE SHEEP ON THE MOUNTAIN SIDE

HENRY C. ETHELL

THE Church of the Nazarene, in the beginning, was essentially a town church. It had its beginning in a great city. The reason of this was that, in the beginning, before it had gained prestige, but one in a hundred would give heed to such a message as it had to bring. So in the main, at the first it must operate chiefly in considerable centers of population.

The Methodist movement in England had about the same kind of a beginning, and for the same reason. It is true that at a comparatively early period in Wesley's ministry he began to seek and find a hearing in the industrial centers. People read now of the great crowds that attended his preaching outdoors, at that period—greatly exaggerated, I think—and they conclude that his following was always a country following, but it was not so.

But the Church of the Nazarene has a mission to the lone sheep on the mountain side, as well as to the care of the well housed flock in town. We have come to a time when this mission should occupy a foremost place in our thoughts and plans. Until our church makes itself at home among the country and village people, and they make themselves at home in its fold, we can not have a church bound together in a homogeneous whole, as we ought to have; and until the thoughts and sentiments and interests of all classes of the population are represented in due proportion in our membership and in our councils, as we can not have the well balanced church, in character and polity, that our church should be to minister to the people of this country in this time of peculiar need, and to eerve the country itself, in the crises that are upon it, as I believe it was the design of God that the Church of the Nazarene should serve it.

GENERAL ASSEMBLY PLEDGES FOR HOME MISSIONS AND EVANGELISM

The pledges made at our last General Assembly for the work of Home Missions and Evangelism are now due. There is less than a year left for us to work before the next General Assembly will convene. Let us all join in and pray mightily for a revival to sweep through our church these next eleven months, then let us have these pledges paid and that will enable us to open up several centers of revival fire.

Brethren, God has called us to evangelize the multitudes in our home land. There are multiplied thousands swarming our cities today on their way to the burning pit, unless we get the gospel to them.

Please send your pledge money to N. B. Herrell, Gen. Sec., 2905 Troost Avenue, Kansas City, Mo.

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2109 Troost, Ave., Kansas City, Mo.

AN OPEN LETTER TO THE MANAGING
EDITOR OF THE KING'S BUSINESS,
REV. KEITH L. BROOKS

My Dear Mr. Brooks:

It is with real interest that I acknowledge the receipt of your tract entitled, "Christian Perfection, Does the Bible Teach That It Is Possible?" If it is not assuming too much of a know-it-all attitude for an ordinary minister to discuss the question with the editor of a leading religious monthly, one which has attained merited distinction in calling men back to the old paths, I beg such a privilege now.

I write with the more cheerfulness because I feel that you are a man of God—born of the Spirit and conscious even now of your acceptance with Him. I read that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned." Now, on the other hand, if there is such a thing as Christian perfection you are not only interested in it, but, if you have not received it, you are longing for it.

I wonder, however, if you understand the doctrine as taught by John Wesley and by loyal expositors of today. In your tract you say that "no man can be absolutely perfect." Where, I ask, in all the realm of holiness profession, ancient or modern, among ministers, laymen, or literature, have you ever heard such a claim as "absolute perfection?" In a lifetime association with holiness people, I have known no one, man, woman, or child, layman or preacher, to profess to be absolutely perfect. If any one makes such a claim, you may certainly know he is not recognized by the holiness churches of the land.

May I ask if you have read *one* of the standard books on the doctrine? Have you read John Wesley's sermon on "Christian Perfection," Wood's "Perfect Love," Arthur's "Tongue of Fire," Daniel Steele's "Defenses of Christian Perfection," Keen's "Pentecostal Papers," or Colonel Brengle's "When the Holy Ghost Is Come?" Have you examined carefully and without bias *one* religious paper devoted to the exposition of holiness, such as *The Christian Witness*, *Pentecostal Herald*, *God's Revivalist*, *Wesleyan Methodist*, *HERALD of HOLINESS*, *Gospel Minister*, or the *Free Methodist*? Have you heard *one* representative holiness preacher on the subject such as Bishop Berry, of the Methodist church, Wm. Kirby, of the Friends' church, Chas. Babcock, of the Church of the Nazarene, Dave Hill, of the Evangelical church, Bishop Clarke, of the Free Methodist church, or Col. Brengle, of the Salvation Army?

As you know, the whole issue is over the attainability of the experience when *its terminology* is made clear. By Christian Perfection we mean a perfection of the moral nature in love, not a perfection of mind and body as Adam's, not an absolute perfection as of God. And this perfection of love is not in quantity or degree but in *kind*,—i. e., all contrary to love—"the old man," "the carnal nature," "the root of bitterness," is "crucified," "cleansed" away, "destroyed." It is unmixed love.

That it is attainable is evident from passages of Scripture which seem to us pious, pointed, and plain. It is difficult, we must confess, to see how language could be clearer or more emphatic.

Note first that it is *commanded*. "Walk before me," the law enjoins, "and be thou perfect." "Be ye therefore perfect," the gospel demands, "even as your Father which is in heaven is perfect." "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind." Love is simply another aspect of the experience for "love is the fulfilling of the law."

Note secondly that it is *Divinely promised*. "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you." Notice, if you will, some of God's *alls*. Is it not just here that you take issue with God? "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Is not this a complete deliverance from sin?

Note again the *prayers* of Scripture. In His high-priestly prayer, Jesus prayed, "Sanctify them through thy truth . . . that they all may be one; as Thou, Father, art in me and I in Thee that they also may be one in us. I in them and Thou in me that they may be made perfect in one." The apostle Paul prayed, "And the very God of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." The beloved John in his prayer declared, "God dwelleth in us and His love is perfected in us." And David of old prayed, "Create in me a clean heart, O God." Are these

THE
PEOPLE'S FORUM

inspired invocations in the will of God and capable of being answered, we pause to ask, or are they contrary to God's will? If the latter is true, then they are solemn mockery to God. Yea more, their authors sinned in offering them for "Whatsoever is not of faith is sin."

Note finally, the *exhortations* of Scripture. "Let us go unto perfection," the apostle urges "having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." St. James exhorts "that ye may be perfect and entire wanting nothing."

Now if a certain thing is commanded, promised, prayed for, and exhorted to, does it not look as if God designed for us to have it?

But consider the examples of this grace. You say that every one who professes the experience is deceived, but would it not be more modest to take God's word for it? "Enoch . . . before his translation had this testimony that he pleased God." Zacharias and Elizabeth were both righteous before God walking in all the commandments and ordinances of the Lord blameless." Of Nathaniel, Jesus said, "Behold an Israelite, indeed, in whom is no guile!" True humility did not prevent the apostle saying, "Let us, therefore, as many as be perfect."

The only Scripture that you have adduced against the doctrine, as far as I can see, is that verse in First John, namely, "If we say that we have no sin, we deceive ourselves and the truth is not in us." Now it is easy for you to believe this verse, but seemingly difficult to believe the one before and the one following. If you believed these other verses, you would believe just as the holiness people do. But it is impossible, of course, for you to actually believe in the experience of verses seven and nine when you make the application that you do to verse eight. May I ask you this, If the experience of verses seven and nine be entered into, is it not comely as well as Scriptural to witness to it? What has a child of God to tell that is more convincing than personal experience? Does not the Bible say, "With the mouth confession is made unto salvation," and "O, that men would praise the Lord for His goodness and for His wonderful works to the children of men?" We are told that they overcame him by the blood of the Lamb and the word of their testimony. Look again at John's logic. In your tract you quoted verse ten, "If we say that we have not sinned, we make Him a liar and His word is not in us." But look at verses six, eight, nine, and ten in chapter three, "Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him neither known Him. He that committeth sin is of the Devil. Whosoever is born of God doth not commit sin. And ye know that He was manifested to take away our sins." Now where are we? If we commit sin, we are of the Devil. If we say we have not committed it, we make God a liar. Rather a hard place to be in, is it not?

Escape from this difficulty lies, we believe, in the fact that John was here addressing the Gnostics who disclaimed any and all sin and professed to have no need of the blood of Christ. Secular history abundantly confirms the fact and suggests the interpretation. Many unbelievers today make the same blasphemous claim. That the holiness professor makes many mistakes which may be denominated "sins of ignorance" he is frank to confess. But that God imputes these to him for guilt he can not believe.

Now my dear brother your judgment that every one claiming to have received the experience of perfect love is deceived is a bold statement. "Who art thou that judgest another man's servant? To his own master he standeth or falleth." You will observe that man is to walk with a perfect heart not before man but before God. He hath chosen us "that we should be holy and without blame before Him," yes, "unblameable in holiness before God." Consider this fact: Millions of Christians, humble, devout, cultured, honest, have consistently professed this experience and died in holy triumph. And today in nearly every church in Protestantism men are faithfully testifying to it. Is it true that the Methodist church which God has so signally blessed to the evangelization of the world (so long as she was loyal to her doctrine) was founded upon a

deadly error? Is it true that the Wesleyans are deceived, the Evangelicals deceived; the Nazarenes deceived, the Friends deceived, the Salvation Army deceived, the Holiness Era deceived, the Free Methodists deceived, the old line Methodists deceived, all deceived, ingloriously, appallingly deceived?

We read that God hath called us unto holiness and he that despiseth, despiseth not man but God. To me there would come an awful fear that I might be "kicking against the pricks" should I take my stand against the call of God. If it is the Holy Spirit that sanctifies—"sanctified by the Spirit"—then is it not dangerous to scorn it? Suppose the millions who have avowed this faith are more divinely favored than you think. Chas. G. Finney, perhaps the greatest revivalist since the time of Paul, preached this doctrine. For myself the experience of entire sanctification has been as real, as precious and as comforting as that of the new birth. Such an overwhelming sense of peace and purity and love came into my soul the moment my heart believed. And, Brother Brooks, in all the years of my ministry, I have never known one clearly justified, thoroughly consecrated seeking soul to be denied. I have seen hundreds, yea, thousands get this experience and for years I have heard devout Christians in various churches testify to its truth. You say such a professor "deceives no one but himself?" I can point you to thousands of earnest Christians in whose profession of holiness I have the utmost confidence.

One word more. With Torrey and others, you confidently affirm that the baptism with the Holy Ghost is not for cleansing, merely for service. Let us examine this position. Look at the word for baptism—*baptizo*—of which one fundamental meaning is "wash." It is so translated in several New Testament passages. Consider for a moment the baptism with water. Is not water used as a symbol of cleansing, of purifying, and does not the baptism with water symbolize the baptism with the Holy Ghost? Note further that the baptism with the Spirit is connected with the word "fire." Those believers who had received water baptism might receive a spiritual baptism which is in some way related to fire. Remember in this connection the mission of Jesus, "And he shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." So Isaiah was purged, purged by fire.

The terms used indicate that it was to be cleansing in its effect. As conclusive as this is, there remains one thing, Brother Brooks, that is necessarily final, the words of the inspired apostle. In relating the baptism with the Spirit experience of the Gentiles, Peter said, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost even as He did unto us and put no difference between us and them, *purifying their hearts by faith*."

Beloved friend, this glorious blessing is possible. That He might sanctify His people with His own blood, Jesus suffered without the gate. To the church Paul declares, "This is the will of God, your sanctification" and "without holiness no man shall see the Lord."

Let us now sum up. It is an experience that is commanded, promised, prayed for, and exhorted to. Among others it is exemplified by Enoch, Isaiah, Zacharias and Elizabeth, and Nathaniel. It is professed by millions of devout, intelligent people of this age. God willed it, called us to it, and hath chosen us for it. Jesus shed His blood to secure it, and the Holy Ghost is in the world to perform it. Without it we can not enter heaven.

Therefore, in the inspired language of Zacharias we conclude "that we might serve Him without fear in holiness and righteousness before Him all the days of our life."

I have endeavored to manifest in this discussion nothing but a kindly and courteous spirit. My consuming desire is that you and I may be able to "comprehend with all the saints what is the breadth and length and depth and height . . . that we might be filled with all the fulness of God" that in time and eternity we might march under the glorious banner of "Holiness unto the Lord."

With tenderest regards, I remain,
Your brother in Christ,

J. FRANKLIN FISHER.
PENNEWAWA, WASH.

SPECIAL EDITION

An especially attractive Christmas edition of the Herald of Holiness is being prepared for publication.

Send the names and addresses of your friends and neighbors accompanied by ten cents for every three names and we will mail a copy directly to them.

Nazarene Publishing House.

SAN ANTONIO DISTRICT

Since the Assembly we have been with the Austin, Temple, Goldthwaite, Locker, Brookesmith, Placid, Trickham, Whon, Ballinger, Concho, and Brownwood churches. At Austin the Lord met with us and gave some great services. Rev. I. L. Flynn, pastor of the Austin church, writes me that work is moving out in good shape, and he expects a great year.

Rev. Joe M. Tyson, the pastor of the Temple church, writes me that they are having some great seasons of prayer with the church, and I am to be with them for the all night of prayer and over Sunday the 3rd. Rev. Tyson and his faithful church have accomplished a great work in Temple. Rev. W. S. Hill, the pastor, writes me that they are having some great services at Goldthwaite. Rev. L. P. Jennings, pastor of the Brookesmith charge is getting things well in hand. Rev. E. D. Messer, pastor of the Ballinger church, writes me that he has had some souls blessed at the altar the past week, and that he has received four new members into the church.

Rev. G. W. McCluskey, is with the Placid church in a good revival assisted by the pastor, Rev. E. R. Gentry. Rev. J. E. Threadgill is with the Red Rock church in a revival. Rev. J. H. Dennis writes me from Brownsville that he is doing his best to get things ready for a work some time in the future. Rev. O. F. Hatfield, pastor of the Waco church writes me that his work is taking on new life, and that he feels that he is to have a great year with the Waco church.

Rev. R. M. Hocker, pastor of the Meridian church writes me that he has been in a good revival a few miles out from Meridian, and a goodly number prayed through to victory. He received several into the church from the meeting. Rev. T. W. Sharpe, pastor of the San Antonio church, writes me that they have started off well in the new year, and that they have had seekers at the altar, and they have just about raised the budget in full.

We are glad to say that the old time Pentecostal fires are beginning to spring up once more on the San Antonio District. We have helped the pastors at each point to raise the Budget. We feel that the God of all Grace will help us on this great District this year, and I wish to say that our people are getting under our school at Hamlin once more, and I am doing my best to help our people to feel that the Hamlin school is out school, and from several points we understand that our churches have lifted every pound that they could in the drive for the school. God bless Prof. London and his faithful faculty.
E. W. WELLS, Dist. Supt.

SOUTH CENTRAL GROUP MEETING

The brethren who compose the South Central Group arranged for a meeting to be held at Arkansas City, Kas., the last of October. But because of some irregular interruption there were only a few of the ministers and laity present. Despite the fact that there were only a few present the Lord gave us some fine services. Rev. J. W. Farr of Azusta and the writer did the preaching and a good measure of the Spirit's unction accompanied the ministry of the Word. There were no souls at the altar but it was very evident the saints were enriched in their Christian experience.

Sister H. D. Barbour of the Wichita church was with us over the last Sunday and it was remarkable how the Lord used her in singing the glory down and the message in song right into the hearts of the people. She is a woman blest of God and scarcely ever sings but what the unction rests upon her in the singing. We are indeed fortunate to have her lead our choir here in the church at Wichita.

Our next group meeting is to be in this church the last of December and we are praying and planning that the Lord will send an old-fashioned Noah's deluge of divine grace and glory upon us. Through the columns of the HERALD of HOLINESS our beloved church paper, I embrace the opportunity of urging the brethren of this group, to begin now to pray and plan and to make all necessary arrangements to come. We purpose closing up with a great watch night service. Rev. W. E. Miller, the pastor of Arkansas City church, has a very fine class of people and a real nice commodious church building—I presume it will seat about three hundred people. There is every evidence that this city furnishes a splendid opportunity of building a strong Church of the Nazarene.

We shall continue to pray for all the interests throughout the entire connection of our church. May every member of it increase and abound in love and march forward as "terrible as an army with banners."

Brethren, do not forget our group meeting the last of December.

J. E. KIZMEL, Pres. of Group.

A BIG LITTLE MEETING

We closed a fine meeting at Duff, Neb., November 15. This country store and post office and hall is located 35 miles from Long Pine, the nearest rail road station, in the sandhills of Nebraska. This unsaved storekeeper was kind enough to open up the hall, which had been built for religious services, but lately had been used for dances, for our meeting and also attended quite regularly. We found a people there who were greatly interested in the full gospel and they came for miles in that thinly settled country, some coming 15 and 20 miles. The meeting lasted only 16 days, but God came in convicting power and many were the slain of the Lord. Possibly 75 knelt at the altar, counting them as they came each night, and 50 or more individual seekers. Some definite cases of paying the price and going through with God.

A goodly number of subscriptions for the HERALD were sent in and the good seed will continue to be sown which we hope will result in a Church of the Nazarene in that needy field ere long.

Brother T. B. Brewer who was instrumental, with C. W. Calhoun, a young preacher, in getting

What Shall I Give for Christmas?

When you consider the question of selecting a Christmas gift, what have you in mind? Are you not trying to decide on something that will be useful; something that will make the recipient happier, better and wiser; something that will be a constant reminder of the giver? When you find an article that embodies all of these features you have a Christmas remembrance that should satisfy the most exacting holiday shopper.

We can think of nothing that comes nearer measuring up to the requirements outlined in the preceding paragraph, than the Herald of Holiness. If the one receiving it is unsaved, what better medium could you find of awakening him or her to the call of God? If the friend is a Christian the weekly visits of the paper will prove a constant source of blessing and inspiration. Coming every week during the year, the recipient is forcibly reminded of the kindness and good wishes of the giver. You will have the satisfaction of combining a Christmas remembrance with a genuine missionary spirit and as a worker together with God for the extension of His kingdom you will enjoy the favor of heaven upon your soul.

In order to make such a gift seasonable and appropriate we are prepared to send an attractive Christmas card to every one to whom you may wish to send the paper. These cards will carry a suitable greeting and the information that the Herald of Holiness with its joyful message of full salvation will be sent each week during the coming year. The donor's name and address will be included on the card.

On page 12 we show a fac-simile of the Greeting Card, for which there is no extra charge.

Be sure to give the Herald of Holiness a generous place in your Christmas plans. \$1.50 pays for a year's subscription; less than 3c per week.

Fully as appropriate as the Herald of Holiness for adults is the Youth's Comrade for young people and Junior Joys for boys and girls. Don't forget these two papers for the younger generation. Subscription prices \$1.00 and 60c respectively.

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the meeting there, came 65 miles last summer overland through sand hills to attend our meeting at Westerville. And he and his good wife and family, in whose homes we were so hospitably entertained were richly repaid, for all but one of their children were either saved or sanctified. God bless them good.

From Duff we came to Arnold, Neb., one hundred fifty miles via auto and began the battle with our pastor, Brother Scofield and wife. We remained over for four weeks, one week longer than slated as we had a good break on the third Sunday when I came to the altar. On the closing Sunday a heavy blizzard struck the country and spoiled the day for which we had hoped much. We were very sorry on arrival to find that Sister Scofield, the pastor's wife and assistant pastor, was seriously sick with a nervous breakdown. She was not able to be out to one service which surely was a cross for her and a great loss for the meeting, as her presence means much for a meeting. But in answer to prayer she was able to sit up when the meeting closed and is gradually improving for which we praise the Lord. The pastor and family were treated to a good "pounding" during the meeting.

At present we are near Gandy, Neb., in our baby church on the Nebraska District. We are doing our best to preach the Word and lift up Jesus to those who are coming out and hope to see real victory before we close. Brother Scofield serves this charge also. We go from here to Litchfield, Neb., in a new field and covet the prayers of the saints for this needy place.

THEODORE and MINNIE E. LUDWIG.

FLORIDA DISTRICT ASSEMBLY

Florida District Assembly just closed at Miami. It is conceded by the most conservative to be the greatest Assembly ever held in the state and progress on every line visible. Dr. J. W. Goodwin, General Superintendent, did marvelous preaching of the Word. He is easily one of the greatest preachers any where. The writer never heard him in such a swing of depth, width and sweetness. Looking over all our General Superintendents, I thought of the Scriptural requirement being fully met in these men of God, "Need not be ashamed."

The former District Superintendent Rev. D. M. Coulson made a good report, having finished the whole year without any serious sickness and considerable success. Three new churches have been organized during the year with others to follow. Mrs. Coulson, the District Superintendent's wife, was in attendance also. Great harmony prevailed throughout the Assembly. The leadership of the Holy Spirit was very apparent. Election of District Superintendent was a matter of great interest and of vital concern for such a marvelous, strategic work as Florida. Between the former District Superintendent and Rev. G. W. Glover of Donalsonville, Ga., (the former pastor here) there was a tie at the closing hour Friday night. The deadlock was broken next morning by the Assembly placing the matter of District Superintendency in the hands of Dr. Goodwin. Two men were placed before the Assembly with telegrams in hand and the unanimous vote of the Assembly was for Rev. I. G. Martin of Pasadena, Calif., to be our next Superintendent. To connect the name of I. G. Martin with the State of Florida means much to us. He is a providential man as well as having the peculiar qualification to open doors as well as enter them. The Martin-Robinson campaign in Miami next January will be better manned because of the official life of our new Superintendent. We are delighted and will back him to a man. Let the saints every where pray for a mighty downpour of the Spirit on the State of Florida.

Sunday afternoon two thousand dollars was subscribed for foreign missions for the District and the Spirit unearthed some new treasures among our young men who struck fire by their giving. Dr. Goodwin compared the work here with Canada as there seemed to be nothing in the United States equal to the giving as a District for missions. The altar filled Sunday in a great evangelistic service with a fine crowd. Dr. Goodwin left us mourning our loss but glad he tugged away a nice little "love offering" as a reminder of the great work he did here for Jesus.

J. L. ROSE, Pastor Miami.

GIFT SUGGESTIONS

Obey that impulse and subscribe for the Herald of Holiness or send the paper to your friends.

An especially attractive Christmas edition will be sent to all who send their names in at once. One dollar and fifty cents pays for a year's subscription. Less than three cents a week.
Nazarene Publishing House.

DALLAS DISTRICT ASSEMBLY

The Dallas District Assembly met in Dallas, Texas, October 24 to 29, in the Church of the Nazarene. There were 123 members of the Assembly and many visitors present.

Dr. J. W. Goodwin was the presiding officer. He is one of the most godly men we have; his sermons were great. The reports of the pastors were fine and most of them were paid up in full from their churches, and left the Assembly to do greater things this year.

Brother Waddle, our pastor at Dallas, did all in his power to entertain the Assembly, and many people opened wide their doors to make us feel welcome.

Sister E. J. Sheeks, our secretary, retired, leaving the District. We regret very much to see her go. She made us a fine secretary for a number of years. Brother T. E. Wiese, of Arlington, Texas was elected as the Assembly secretary and treasurer. He is pastor at Arlington, also editor and publisher for Brother Upchurch. He is a good man.

Rev. E. J. Fleming, of Kansas City, Mo., was with us almost throughout the Assembly. He brought the evangelistic message Tuesday night, and it was very appropriate at the time given and helpful to all. The messages each night were great by Dr. Goodwin, Rev. J. C. Henson, of Bethany-Peniel College, and Rev. C. C. Cluck, pastor now at Texarkana, Texas. Several were saved or sanctified at the close of these services.

The educational meeting was good, conducted by Brother Bracken, of Bethany-Peniel College. Brother Bracken is a great man of God.

Brother and Sister Reece, of Pasadena, Calif., were visitors at the Assembly, also Brother and Sister J. P. Roberts, of Pilot Point, and Rev. Allie Irick, District Superintendent of the Hamlin District, also Brother and Sister C. B. Jernigan, of Bethany, Okla. Brother Jernigan is one of our pioneer holiness preachers. He is a great man of God. He preached one night for us, and many happy finders were to be seen at the close of this evening service.

Rev. P. L. Pierce, our beloved District Superintendent, gave in a grand report as to his work on the District. He organized seven new churches during the year. He has made good; rendered such splendid service. He was re-elected on the first ballot. This makes his fourth year on the Dallas District.

This was one of the greatest assemblies that has ever been held on the Dallas District.

H. A. GREGORY, Reporter.

KANSAS GROUP MEETING

The Southeast Kansas Group Meeting was held at Lafontaine, Kas., October 26 to 29. A blessed spirit prevailed throughout the entire time. The spiritual tide was high at the beginning and continued to rise. Saturday night the glory fell and the shouts of the saints were heard as souls prayed through to victory. Eight souls prayed through during the group and two members were added to the local church.

Seven churches were represented, with nine preachers, one deaconess, a number of lay members, and some visitors. Our goal for the future is every church on the group to be well represented. Come and enjoy these spiritual feasts with us.

H. W. SMITH, Sec.

Prompt Service

Don't hesitate in sending us your orders for books, Bibles and other articles advertised in this paper as well as in our catalog. We have engaged extra help in order to properly handle the holiday rush and are prepared to give prompt attention to all orders. Orders received in the morning are on the way to you the same day. Let us serve you in supplying your needs in the line of Christmas gifts.

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Among the Churches

REDLANDS, CALIF.

—We are thankful to be able to report that the rich blessings of God are on the work here at Redlands. Our recent six-day convention with C. E. Cornell assisting was a good success. Brother Cornell's direct Gospel appeals brought as usual excellent results. The attendance was good and there were over thirty seekers for pardon or purity. Since the close of the meeting we have had some remarkable cases of salvation during our regular services, among others, an entire family being wonderfully saved have united with the church. The Sunday school is growing in interest and attendance. A recently organized primary department has grown from a very few on the first Sunday to nearly fifty. At a recent Rally Day of the school there were 175 present. During the past fifteen months we have received into church fellowship 76 splendid members. We are encouraged to press on with renewed vigor knowing that our labor is not in vain in the Lord.—Haldor and Bertha Lillenas.

COVERT, KAS.

—God is still blessing us at Covert. Brothers Garrett and Crane were with us over three Sundays in a revival effort. It was the hardest battle

we ever were in, but the break came and nine were converted and reclaimed. The following Thursday night after the revival one prayed through at prayer-meeting. The next Sunday morning the young people did the preaching and four were at the altar and prayed through. The following Sunday morning fourteen knelt at the altar, some for pardon and some for purity. All prayed through. God blessed our souls, the glory came down, the Devil was defeated and we all felt like going on. Brother Garrett did some of the best preaching we ever heard. Surely God has called him especially to the evangelistic work. Brother Crane led the congregation in song and made everybody sing. When he sang specials, we all enjoyed them. He is the best with a guitar, we ever heard. God bless these dear men of God. The interest is good at the schoolhouse point that God has helped us to open. God is supplying all our needs, and we are praising Him.—F. R. McConnell, Pastor.

DETROIT, MICH.

—The blessings of God are resting upon every department of our work at Detroit. Our first Missionary day after the Assembly we received \$1,000.00 in cash and pledges for foreign missions. We had a revival meeting in October with Rev. Lyman Brough as the evangelist. God was with us in mighty power, the saints were strengthened and the unsaved cried to God for mercy and found Him precious to their souls. We have a splendid company of young people who are rallying for God's service. A band of fifteen pieces is organized for the summer campaign, and an able professor of this city is instructing them. On our Olivet day, over \$1,000.00 was given. Our worthy pastor, Brother M. S. Cooper, was presented with a new Ford sedan, through the church and by his friends of the church to whom our pastor, with his untiring efforts, has been a peculiar blessing, and as a token of appreciation of his services our church has granted Brother Cooper a two weeks' vacation. Our church is missionary in spirit, and we are planning a series of evangelistic campaigns with some of our most able evangelists. We should be pleased to have any who may have friends or relatives living in this city, to send us their names and addresses.—Mrs. O. B. Wiederhold, Reporter.

LANSING, MICH.

—The work at First Church is moving on with signal victory. Since our Assembly in September there have been at least one hundred fifty seekers bowed at our altars. During this time we had Uncle Buddie and Brother Wells and wife for fifteen days. God gave us a wonderful old-fashioned revival. The people came in throngs to hear Uncle Buddie preach, and the special songs by Brother and Sister Wells. They captured the people. Twelve have

A Gift Suggestion!

WE show here a fac-simile of the Greeting Card which we are prepared to mail to all persons to whom the HERALD OF HOLINESS is being sent as a Christmas gift by friends, relatives, etc. Read the article entitled, "What Shall I Give for Christmas?" on page 11.

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A Joyous Christmas and a Blessed New Year

To

I am sending you a Christmas remembrance which I hope you will enjoy. I have subscribed to the HERALD OF HOLINESS in your name. Think of me as you read the weekly copies and may they prove a blessing and inspiration to you during the entire year.

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united with the church this year, making over fifty since my coming to Lansing. We have organized one mission Sunday school that is thriving, also have recently opened a mission in the city for the colored people which will develop soon into a Nazarene church. We have a growing Sunday school, and we are enlarging the building to take care of the increased numbers. Our mid-winter revival begins December 31st and continues three weeks. We are to have Rev. I. M. Ellis and singer. Pray for this meeting. We are delighted with our work.—C. Preston Roberts, Pastor.

INDIANAPOLIS, IND., SOUTHSIDE.

—Since our Assembly in September, God has blessed our church along all lines. The church closed last year, all paid up, and over six hundred dollars balance to begin the new Assembly year. We have just closed a revival meeting with Rev. J. E. Redmon and Wife of Brookville, and God wonderfully blessed the efforts of these splendid workers, as they sang and preached. Souls prayed through at nearly every service, and the tide rose until the evangelist could not preach, waves of glory would sweep over the people, until souls fell at the altar and prayed through at both ends of the services. The finances came easy, all expenses paid; evangelists were well paid, and a love-offering was given to the pastor's wife, and on the last Sunday afternoon, an offering of thirty two hundred dollars was taken for the purpose of building a new church in the spring. God is blessing our church, and with this band of true consecrated people, it is easy to do things for God. At our healing service, a little child that had never walked, was anointed and prayed for, and the mother reported a day or so after that the child was walking. Our God heals today. We are going on.—L. E. Robertson, Reporter.

LEPANTO, ARK.

—We are glad to report victory this morning through the precious blood of Jesus. We will long remember November 5th. We put forth extra efforts on that day and God blessed us with a great spiritual blessing and also with a good collection for missions. We took in two new members also. Glory! We have just closed a revival. God blessed our souls wonderfully and fed us on the Bread of Life. There were ten souls saved and six sanctified, and three united with the church. The revival was conducted by Rev. W. M. Lusk, of Vilonia. This is the second revival he has held for us this year, and we have had good success each time. He preaches the Word in all its beauty, and with unction, and his ministry is fruitful. We covet the

SUNDAY SCHOOL LESSON REFERENCES

- December 17. **JESUS AMONG FRIENDS AND FOES.**
Lesson: Luke 10: 37—11: 54.
GOLDEN TEXT: Ye are my friends, if ye do the things which I command you. John 15:14.
Devotional Reading: John 15: 8-16.
- December 24. **THE BIRTH OF JESUS.** Lesson
Luke 2: 1-20.
GOLDEN TEXT: For unto you is born this day in the city of David, a Savior which is Christ the Lord. Luke 2: 11.
Devotional Reading: Isa. 32: 1-8.
- December 31. **REVIEW.**
GOLDEN TEXT: The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. Luke 4: 18.
- January 7. **JESUS HEALING ON THE SABBATH**
Lesson: Luke 13.
GOLDEN TEXT: It is lawful to do good on the Sabbath day. Matt. 12:12.
Devotional Reading: Psalm 103:1-8

prayers of all that we may be able to build a church here for our God, and that we may be established in all good works for our Savior.—Mrs. E. B. Davis, Pastor.

BONHAM, TEXAS.

—These are blessed good days for the Nazarene church here. We just closed a good revival assisted by Rev. Casey Grimes and others, who were a great blessing to the meeting. We can truly say that the showers of blessing are falling. We found a great revival spirit on the church when we came, and the same spirit prevails at this writing. A goodly number prayed through during the revival and one lady prayed through in her home; one was healed, and one united with the church. We raised \$145.00 to lift a debt against the church. We have some pilgrims here who know how to hold on to God until victory comes. Pray for us.—C. W. Johnson, Pastor.

HOLLIS, OKLA.

—The church here is thriving under the leadership of our pastor, Rev. Arthur Green, of Bethany. Souls are getting to the Lord and the church is strengthened in "The Faith." We have just finished papering, painting and adding a new front porch to our parsonage. Brother Cleghorn is to conduct our winter revival beginning December 1st and continuing over three Sundays. Pray that the Lord will give us a great gathering of souls during the siege.—Mrs. D. B. Pool, Reporter.

EVANSVILLE, IND.

—Again we come to the HERALD readers with a report of victory. God has blessed us with souls. We have had no special meeting so far this Assembly year, but at our regular services souls have prayed through and a revival spirit is coming upon the church, and by the mid-winter meeting we expect to be at full speed and sweep hundreds into the fold. Please pray for Evansville.—Ralph W. Herstein, Pastor.

HOUSTON, MISS.

—November 26th was a great day for us at Houston. There were four in the altar at the morning service, two prayed through to victory for which we give God the glory. Last night there were six in the altar, one praying through. Thank the Lord, He is able to do great things. We have for our pastor Rev. W. P. Colvin from Millport, Ala. We thank the Lord for sending Brother Colvin this way. He is a young man filled with the Holy Ghost. We are expecting a great revival in the near future, with Brother and Sister Platt as workers. Pray for the work here that God will give us real victory.—Mrs. E. F. Talley, Reporter.

MALDEN, Mo.

—District Superintendent Dees was with us and held a three-day rally last week. It was a blessed season. His sermon on tithing the last night was an awakening message. At these services pledges were taken for the expenses of this year and a great part of the amount was pledged. A number who had never been real givers pledged their entire apportionment. Things are moving on splendidly. Our Sunday school attendance has reached an average of about 130, and the offerings are going from nine to fifteen dollars. We are more than pleased with our new pastor, Rev. J. W. Roach. He and his family are fine. Brother Roach has been preach-

ing some unusually good sermons. Recently he preached on "Temptation" and for days this sermon was talked of, on all sides. It truly is "A Neglected Theme." Souls are praying through at our altars. Our revival is to begin soon and we are confidently expecting it to be a great time of soul saving and a real revival. Prospects were never brighter, our faith never stronger, and we have our gaze upward. We mean by His help to accomplish things this year.—Church Reporter.

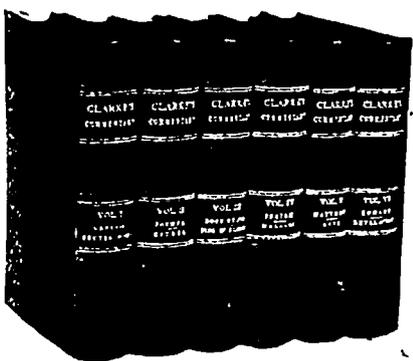
MANSFIELD, ARK.

—We are just getting our feet down on our new territory. Had a hearty reception by a band of loyal Nazarenes on Tuesday night following our arrival. As the crowd gathered at the church for prayermeeting they brought packages and bundles, and piled them around the pulpit until it was very gratifying indeed, especially to the pastor. A great spirit of prayer and praise followed as a natural consequence. Last Sabbath was a great day. God came in power on both morning and evening services, and that old familiar shout of victory, so well known by our holiness people, broke out in the camp until the air was freighted with glory. We are persuaded already that we have a fine people at Mansfield. The burden is coming upon them and conviction is gripping hearts, and we catch a vision of greater things. HERALD Family, please pray for us. God bless our great paper and church. The fire burns, the glory holds, and we are pressing on.—V. B. Atteberry.

DECATUR, ILL., FIRST CHURCH.

—We had to build our new church in order to have room to accommodate the people. Our new church seats 800, and we have had it full at our regular services, and we are fifteen blocks away from the main part of town, down on an unpaved street. Our Sunday school has reached an enrollment of 362, with an average attendance of over 300 every Sunday. We have just held a two week's meeting, preaching by the pastor. There were forty at the altar, and we have taken in twenty-five new members since Assembly. We made a drive for the HERALD of HOLINESS and secured sixty new subscriptions. Brothers Ed Roberts and Will Eckel were with us November 12th. Our finances were so low, as a number of our people have been out of work because of the strike at the Wabash shop, that I thought they would not get anything for missions, and it was a rainy day, too, but there were at least 400 people present, and they raised one thousand dollars, for which we praise the Lord. Our young people are still in the majority in the church, and they are on fire for God. We have just closed a revival at Bloomington. There were twenty-nine at the altar. Miss Grace Lampton and Miss Freida Mauritz sang for me in this meeting and their singing was enjoyed by all. I am at home again on my pastoral work. This is seven years I have served this church and God is still giving me a great time. Perfect harmony prevails.—L. G. Milby, Pastor.

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PEORIA, ARIZ.

—After spending approximately three successful years at Denison, Texas, we accepted a unanimous call to this good church which had been so faithfully cared for by our dear Brother and Sister Cagle. They did a splendid work here, and the people love them. Our people are big hearted, liberal, and best of all, they have religion. God has manifested himself among us in the salvation of souls. The Sunday school is growing; the prayermeetings are usually edifying, and the preaching services are well attended. We are coming on fine with our District Budget; it will be brought up in full. The treasurer informed me that he had received nearly five hundred dollars during the month of November, including one hundred twenty-six dollars as a special offering for foreign missions. They are not letting the pastor go hungry.—G. M. Akins and Wife, Pastors.

SHARON, OKLA.

—Brother F. A. Smith, and the writer have just closed a great revival, seven miles southwest of Sharon in the school house called Lively, and God in His mighty power and grace made it lively for the Devil. It was a hard battle to fight but God was there and the fire fell on our souls. There were

about forty reclaimed, saved, or sanctified. We organized a Church of the Nazarene with 18 members, and others are looking our way. We give God all the honor and glory.—C. D. Clift, Reporter.

ONTARIO, ORE.

—Rev. C. P. Ellis, Dist. Supt., of the Colorado District held a revival covering two weeks and a half, and did us great good as a church, and also was heard and appreciated by many of our town's people. The church was filled many times to its capacity. Certainly the people came. A goodly number were at the altar, especially young people. Some good clear cases of salvation and holiness. The meeting opened an effectual door to many hearts which we shall doubtless yet reach. Come again, Brother Ellis, and be sure to bring "jo"—I mean the banjo, and with the blessing of our gracious Lord, we will have even a better time working for Jesus and seeing the victory.—E. E. Martin.

SHAWNEE, OKLAHOMA

—The church is in fine spiritual condition; five prayed through last Sunday; great crowds. Next Sunday is Missionary day; that is our job—the gospel to the whole world. My heart is burdened for souls. Oh, for a burden until we feel as did Jeremiah when he tried to comfort himself; he could hear the cry of them that were in a far country. What we need as a church, is the burden

for souls, and this can only be had by waiting on our faces before God. This must be the best year of my life. God is wonderfully manifesting His great grace to me. On with the battle, the fight will soon be over. Glory. Hallelujah!—S. B. Damron, Pastor.

COLLINSVILLE, OKLAHOMA

—The Collinsville church is still on the firing line, under the leadership of King Emmanuel, and we feel that the banner of full salvation has been unfurled in this city, never to be lowered to half mast. Our Sunday school is among the best of the city, having an attendance of 100. We have a splendid Young People's Society with 35 on roll, and good interest. Our regular services are well attended, and our Lord graciously manifests Himself in power from time to time. Nearly all the Nazarenes in our church are subscribers to the HERALD OF HOLINESS, and I am now sending in ten subscriptions to *The Other Sheep*, along with three more subscriptions to the HERALD. We are striving each day to walk closer to the Man of Galilee, and we covet your prayers.—J. C. Hasley, Pastor.

MEXICO, MISSOURI

—The work here is moving along nicely; things look bright and encouraging. We have taken in six members since the Assembly. There have been several saved at our altars since our coming here and one of this number has gone to be with Jesus. We have a fine little Sunday school. We are praising God for His presence in our midst and will give Him all the glory. We begin our revival Nov. 22nd, and ask a special interest in your prayers that God will give us a great ingathering of souls. Rev. E. E. Carr, of Chicago, Illinois, will be the evangelist.—C. C. Sellards and wife, Pastors.

SNOQUALMIE, WASH.

—God is blessing and giving us gracious victory in our new field of labor. We are at this writing erecting a new church building which will be ready for dedication in a few weeks. We are in labors abundant and a precious spirit of love, unity, and sacrifice is in our midst. These precious saints know how to give until they feel it. The brethren are hammering nails, using saws, and working until ten and eleven o'clock every night and then digging deep into their pockets to dedicate, if possible, God's house of worship free from debt. It is blessed to dwell in such unity.—J. H. and Josephine B. Sulston.

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NOTES AND PERSONALS

Evangelist F. N. DeBoard is in a meeting with Pastor Bolcrjack at Cushing, Okla. He reports about thirty-five prayed through to date of his writing.

We were glad to see a copy of a recent letter from Song Evangelist Johnnie Douglas to his father, L. D. Douglas, of Kingston, Okla., in which he requests his father to continue to pray earnestly for God to bless him in singing the gospel and in leading souls to God. He says: Conviction is on the people in the revival at Guthrie as he has not seen since the time Dr. Chapman held a meeting at old Bee, Okla., twenty years ago. May we not all pray that God will give us a season of real and genuine revivals every where.

Evangelists V. W. and Marguerite Littrell are in a good meeting at Guide Rock, Neb., with souls praying through in the good old-fashioned way. They will be in Kansas during the month of December, and shall be glad to hear from any one wanting their services.

A telegram request for prayer was received last week from Brother T. C. Etherton, of Wray, Colo., stating that Sister Wells was to undergo an operation. This request was mentioned in prayer here at the office and we trust our readers will pray for her soon and complete recovery.

Evangelist Ural Hollenback and Wife were callers at Headquarters this week. They were just in from Virginia, Ill., where they held a revival meeting and organized a Church of the Nazarene, and a Sunday school, and Rev. Miss Margaret Minnick was called as pastor. Brother Hollenback brought in a list of subscribers to the HERALD OF HOLINESS, and he and his wife went on their way rejoicing to their next field of labor at Winfield, Kas.

We note that Evangelist Edward R. Kelley is engaged in the battle at Malden, Mo., with pastor J. W. Roach. The meeting is starting off well and conviction is upon the people.

Rev. J. H. and Josephine B. Sulston have accepted the pastorate of the Church of the Nazarene, Snoqualmie, Wash.

An urgent request for prayer was registered at our regular morning worship, and at this our earliest opportunity we ask the readers of the HERALD OF HOLINESS to remember Rev. Miss Bessie L. Kessler, pastor of the church at Liberal, Kas., who is critically ill.

Evangelist J. J. Douglas announces an open date, December 22 to January 7 that he can give to any church in Oklahoma or Texas. His address is 4204 Julius St., Dallas, Texas.

Rev. E. E. Wiggins reports he is engaged in a revival at Millersport, Ohio. He has an open date for part of January which he can give churches in Ohio. His address is 30 Laurel St., Richmond, Ind.

We are glad to greet Evangelist T. E. Beebe and daughter, Carol, who called at the Publishing House this week. They are en route home for the holidays, holding meetings along the way. They have been securing subscriptions to the HERALD OF HOLINESS and brought a list with them.

Mrs. C. J. Creighton, of Neosho, Mo., stopped over at the Publishing House en route from South Dakota.



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TELEGRAMS

HERALD OF HOLINESS: Shelbyville, Ind. NOTICE—The Indiana District—When coming to Sunday school convention bring blankets if possible. MORRIS M. HIMLER.

HERALD OF HOLINESS: Payne, Ohio. Revival on in Payne, Ohio. A. M. and Minnie Morris Morehead, evangelists. Great service Saturday night; five souls prayed through to victory; two prayed through after midnight. Splendid missionary offering. Good spirit on and revival continues. ROY KLINGER, Pastor.

HERALD OF HOLINESS: Decatur, Ill. Evangelist C. E. Roberts and wife and writer closed great thanksgiving convention and dedicated West Side Decatur church. Salvation all way. Observed all night of prayer. First payment of two thousand cash met. Five thousand pledged, covering balance indebtedness. Building worth fifty thousand; seating twelve hundred; among the largest and best in our connection. Pastor Garvin and people made this possible. Pastor Milby of First Church co-operated. E. O. CHALFANT.

HERALD OF HOLINESS: Webster City, Iowa. A tide of "Pentecostal Glory" at Webster City, Iowa. Rev. and Mrs. Marion Devoll, evangelists. Souls are getting to God in the old-fashioned way. Yesterday a red letter day, seventeen uniting with the church. The saints are victorious and everybody happy. MAUDE M. HUME, Pastor.

HERALD OF HOLINESS: Cleveland, Okla. Revival closed. Great victory. Forty-seven at altar; thirty-five professions. Children's service Sunday; thirty-five at altar. A. F. Balsmeier and wife, evangelists. Special songs uplifting. Holy Ghost preaching got hold of people. Hundred sixty dollars, pastor's back salary, raised; sixty-five dollars, love offering. Fifteen subscriptions HERALD OF HOLINESS. REV. E. L. LOOMAN.

HERALD OF HOLINESS: Indianapolis, Ind. Closed a great meeting in Ashland, Ky., Dec. 3. Two hundred thirty-seven seekers. Twenty-four united with the church. Five thousand dollars pledged on new church building. Church going by leaps and bounds under leadership of pastor, Rev. John Fleming. GEO. and EFFIE MOORE, Evangelists.

HERALD OF HOLINESS: Muncie, Ind. Missionary service a success. The great need of money to retain our missionaries on the field was presented to the Sunday school. Practically all the little children arose to their feet and voted to sacrifice their Christmas treat, and by so doing add twenty-five dollars to Sunday school offering for December 3rd, totaling seventy-five dollars. V. M. RODEFER.

TELEGRAMS

HERALD OF HOLINESS: Duquoin, Ill. A great revival at Nazarene Church, good crowds, souls finding God at an old-fashion mourner's bench, and the end is not yet. NEWTON EVANS, Pastor.

HERALD OF HOLINESS: Lisbon, Ohio. All night prayermeeting time of great blessing. We feel sure that the needs will be supplied; \$200 was given freely by the local church for Foreign Missions. J. C. ALBRIGHT, Pastor.

HERALD OF HOLINESS: Lisbon, Ohio. Victorious meeting will close Sunday, Frankfort, Indiana, C. V. Stevenson, pastor. Large number blessed. Some fine people united with church. Finances came easy, seventy dollars offering for pastor. Brother Stevenson is a live wire doing fine work. My slate: Pittsburgh Preacher's Meeting, Lisbon, Ohio, Dec. six to ten; Hammond, Indiana, Dec. eleven to twenty-four; Blackwell, Okla., Dec. twenty-eight to Jan. thirteen. EVANGELIST J. E. L. MOORE.

Kansas City First Church had great day Sunday, December 3rd, following Saturday night of prayer. Offering for Missions \$1,000.00. Rev. and Mrs. Wm. Eckel of Japan, Rev. and Mrs. Roy G. Coddington, and Rev. N. B. Herrrell principal speakers. The sentiment of prayer was, "We will not recall one missionary." A. M. BOWES.

ANNOUNCEMENTS

NOTICE—Evangelist Will H. Huff, one of the great preachers of the Nation, will be with First Church, Kansas City, Mo., for six day's Revival Convention, December 12 to 17. The church is preparing for a great Convention.—A. M. BOWES.

NOTICE—Hamlin District—Pastors and church treasurers of the Hamlin District, please send all funds to Rev. Ray Boone, District Treasurer, Higgins, Texas, in order that the accounts may be kept straight.—R. B.

Christmas Books for Young People

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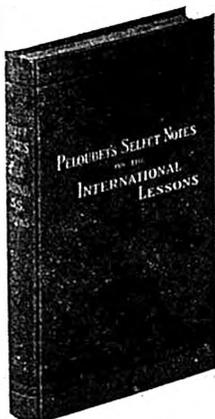
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Marsing, Idaho, has also been blessed with a good work of grace under the leadership of the pastor and Rev. C. P. Ellis, evangelist. Some were saved and sanctified and the church was greatly encouraged to go forward.

Brother Ellis also held a meeting with our church at Ontario. E. E. Martin is pastor. The Lord was present and some were saved.

Pastor Nolt at Buhl has been in extra services. Rev. B. F. Neely, evangelist. The meeting began with good prospects, but Brother Neely was called home by the sudden death of his son. God bless him.

Brother J. C. Anderson, our pastor at Mountain Home, is full of faith and fire, and is bringing some things to pass, and by the help of the Holy Spirit expects a gracious revival.

I believe that all our churches will observe the night of prayer and do their best on the offering. The fields are white, ready to harvest.

The Lord bless all the Nazarenes.

C. HOWARD DAVIS, Dist. Supt.

HEAR

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