

HERALD of HOLINESS

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WHOLE NO. 1027

The World's Foundling



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WE were privileged a few years ago to listen to a great Christmas sermon by Dr. John McNeil, in which he described very vividly the finding of a babe in a basket left on the doorsteps of a friend's home on a cold winter morning. In a meditative mood, he pondered the cause of such an apparently cruel act. Was the mother dead, and did others seeking the good of the child take this means to preserve its life? Or was the mother unable to care for the child, and rather than see it suffer did she take this means to find a home for it? And was that mother somewhere near to guard it carefully until the kind friends should discover it? Did her heart bleed with anguish, as the door closed and separated her from her child forever? What could lead to such a deed?

Then he pictured the scene as the basket was opened in that home of comfort and love. As the eyes of the little stranger looked up into the faces of the kind friends who had rescued it, its helpless innocence gripped the tender affections of their hearts.

Then continuing his meditative mood, he pondered over the question as to what the family should do. Should they call the authorities at once and turn the child over to some institution to be brought up without knowing the love of a Christian home? Or should they keep it themselves and give it the care and loving attention it so much needed? What would be the child's future? With telling emphasis he then proclaimed that Jesus Christ was the "world's foundling" laid by God the Father at every man's doorstep, and cried out, "What will you do with the child?" It was but a new presentation of the age-old question, "What will you do with Jesus which is called the Christ?" but it came then, and still comes with strange new power at each recurring Christmas season.

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A MERRY CHRISTMAS TO ALL

AT this happy and joyous Christmas time we wish the readers of the **HERALD OF HOLINESS**, a Merry Christmas. We wish for each of you the peace and joy which the angel heralded. We wish for you the spiritual blessings which the Christ-child brought, amidst the songs of angels, to the slumbering inhabitants of earth. We wish for you the fulness of the covenant of which Zacharias and Mary sang—the mercy promised to the fathers which shall enable you to serve the Lord without fear in holiness and righteousness all the days of your life. We wish it for all who shall read these pages, of whatever country or nation.

*"Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in the lands of the palm-tree and vine,
Christmas where the snow-peaks stand solemn and white,
Christmas where the cornfields stand sunny and bright;
Christmas where old men are patient and gray,
Christmas where young folks are happy and gay;
Christmas where peace like a dove in his flight,
Broods o'er brave men in the thick of life's fight;
Everywhere, everywhere, Christmas tonight,
For the Christ-child who comes is Master of all;
No palace too great, no cottage too small."*

IN THE FULNESS OF TIME

The birth of Jesus is the central fact of all history. That it occurred in the "fulness of time" is sufficient evidence that proper preparation must be made for this important event. The necessity for this preparation finds its basis in the twofold relationship which exists between God and man. The first may be termed the *natural* relationship which exists by virtue of creation. Man was made in the image of God through the eternal Word and has, therefore, certain imperishable instincts and aptitudes for God which can never be satisfied apart from Him. The second is the *moral* relationship which exists by virtue of man's creation in freedom. This freedom makes possible communion

with God in holy love. With the disruption of the moral relationship through voluntary sin, it is evident that God must pursue a process of preparation, *first*, to lift man to a renewed view of the possibilities inhering in him by creation; and *secondly*, to make him feel the exceeding sinfulness of the sin which prevents him from coming into possession of his original inheritance.

Whether or not Christ would have come in the flesh, had man not sinned, is an interesting question and divides the theologians into two great schools. The first, or *cosmological* maintains that the advent marks the completion of the race and was therefore a part of God's original plan; the second, or *soteriological*, strenuously maintains that the incarnation was solely for redemptive purposes. But a discussion of this would take us too far afield.

Although the moral relationship between God and man which existed on the plane of holiness has been disrupted by sin, man is still the creature of God. The original instincts and aptitudes given him by creation still persist, though now in an unfulfilled and unsatisfied state. Retaining his original capacity for fellowship with God, and shut off from communion with Him by sin, man exists in a state of irrepressible yearning and misery. Shut away from God, he devotes himself to the trifling things of time and sense. But God also yearns for communion with man—the creature made in His own image. While hating the sin He still loves the sinner with all the affection of His infinite nature. To overcome this distraction in love, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

But before the incarnation could become an established fact, man must be prepared externally through instruction and example; and internally by a disposition of heart to receive the grace of God. To this end God established the covenant with Abraham, separated the covenant people by the rite of circumcision, sifted out the unworthy, and through a long line of the flower of the race, so elevated man to an appreciation of His divinely bestowed powers, and the humiliation of his estranged estate, that the incarnation of the Word could be effected. These two lines of development and preparation find their culmination in two persons, necessary in the divine plan to the life and work of the Messiah—the Virgin Mary and John the Baptist.

It is in the Virgin Mary that the more subjective phase of this preparation reaches its perfection in the simple and beautiful confession, "He hath regarded the low estate of his handmaiden." In her the mysterious power of the original fellowship with God, active and persistent through the whole history of the covenant people, wrought so effectually in her nature that she was fitted to become the second Eve, the

mother of the Second Man. The bloom and flower of the old covenant, the angel addresses her as the "highly favored" or "graciously accepted" one.

In this connection Godet says, "God's message by the mouth of the angel was not a command. The part Mary had to fulfill made no demands on her. It only remained, therefore, for Mary to consent in a word at once simple and sublime, which involved the most extraordinary act of faith that a woman ever consented to accomplish. Mary accepts the sacrifice of that which is dearer to a young maiden than her very life, and thereby becomes pre-eminently the heroine of Israel, the ideal daughter of Zion, the perfect type of human receptivity in regard to the divine work. We see here what exquisite fruits the lengthened work of the Holy Spirit under the old covenant produced in true Israelites. The word 'behold' does not express surprise, but rather the offer of her entire being. Just as Abraham, when he answers God with 'Behold, here I am,' so Mary places herself at God's disposal."

The more objective phase of the development finds its culmination in John the Baptist. As the virgin chosen to be the mother of the Messiah could not spring suddenly from the bosom of a sinful race, so the divine attitude toward sin could not find its true expression in man without the preparation through the covenant people. John the Baptist was the child of promise, and filled with the Holy Ghost from his birth. He came "preaching the baptism of repentance for the remission of sins," and was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." As to Mary the heart of humanity found its perfect submission to the divine will, and in John the divine attitude toward sin finds its true expression; so Mary conditions the incarnation or "enfleshment" of the Word, and John introduces Him as "the Lamb which taketh away the sin of the world."

In Jesus Christ as the Anointed One, all the prophets with their lamps, and all the priests with their altars and sacrifices, and all the kings with their scepters and thrones are lost in Him who is our Prophet, Priest and King. He shall baptize you with the Holy Ghost and fire.

A SAVIOR WHICH IS CHRIST THE LORD

While the birth of Jesus is celebrated in song and story, and the Christmas season is one of festivity and cheer, those who have the mind of the Spirit cannot fail to be impressed with the deep undertone of unbelief which still exists concerning the deity of Christ. And yet the good tidings of great joy which the angel heralded were couched in the simple message of a Savior which is Christ the Lord. Christmas is emptied of its message and robbed of its joy unless Jesus is recognized as the Son of God as well as the Son of man. Nor can we insist too strongly upon this truth in these days of weakened emphasis upon divine things.

Principal Cairns of England in summing up British thought says, "There is practically universal respect for Jesus Christ. This is quite plainly seen when men disclose their real thoughts about Him. . . . He is recognized by all serious thinking men as the best of the race . . . but the whole deeper side of the Church's teachings about Jesus Christ seems to have had little or no hold upon them except of the loosest kind. Of Jesus as the Son of God, and as the Atoning Sacrifice for the world, they have little or no knowledge at all."

Dr. Baille in his recent book makes this statement concerning the gospel story. "To a large number of men and women of our day this great drama reads, not like history, nor yet like philosophy, but like a chapter from the world's mythology. The idea of a God who is three-in-one they cannot take seriously. They put the conception of the God-man on the same level as the centaurs. The notion of escape from eternal torment through the substitutionary value of the death of Jesus of Nazareth does not seem to touch the reality of their life and thought at a single point. . . . Shall we then allow this Christmas epic to pass, with the stories of Olympus and Valhalla, into the dim repertory of the past? Shall we while continuing to worship one God and to cherish the hope of the divine destiny of the soul, while continuing also to admire the human figure of Jesus and profit by much that He taught, yet relegate the God-man and His saving deed to that same semi-lethal chamber of our minds in which Theseus and Siegfried now quietly sleep?"

To celebrate the birth of Jesus and to admire His person and teachings, while at the same time denying His claims as the Son of God and setting at naught the shed blood of His atoning sacrifice, is to crucify Him afresh. Jesus is today wounded in the house of His friends. Every estimate of the gospel is faulty which does not find in it the promise and power of spiritual renovation, by which the hearts of men can be cleansed from sin in this present life, and filled with the divine Spirit. We need to strike deeper into the meaning of the Christmas message and preach with new vigor and power, the great truths of the incarnation, the death, the resurrection and intercession of Jesus Christ. We need to preach Jesus as the Christ, the Son of God until men shall hear our message and believe unto salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

THE HYMNS OF HUMANITY

The *Magnificat* has been termed the "Hymn of Humanity." It is the hymn of all nations and all peoples; and every recurring Christmas season brings to light its deeper meanings and hidden beauties. Mary as the lowly maiden of Israel represented the best culture of the Old Testament, and in this song she rises to heights of spiritual conception that can only be

equaled by her depths of devotion to the divine will. Her purity and innocence and joy shine with increasing clearness through the years. But there is one note in this wondrous hymn which is missed in much of present day Christmas celebration—that of spiritual joy. "My spirit hath rejoiced in God my Saviour," sang Mary, and without this note of redeeming love the true meaning of Christmas is lost.

The *Benedictus* of Zacharias is another of humanity's hymns. While it is addressed more especially to John as the prophet of the Highest, it sounds the same note of victory found in the *Magnificat*—the fulfilment of the mercy promised to the fathers. This "oath which he sware to our father Abraham," he interprets to mean a spiritual deliverance—"that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." There is in Jesus Christ, through His incarnation, His death, His resurrection and intercession—the promise of a spiritual deliverance from all sin. There is a cleansing of the heart from pollution, and such an infilling of divine love through the Spirit as enables the true child of God to serve Him without fear in holiness and righteousness before him, all the days of his life. The true hymns of humanity are hymns of holiness and love.

EDITORIAL OBSERVATIONS

"We pass through more of the wonders of life in forty years," said Dr. Charles H. Mayo, in a recent address, "than was possible for older people in the past. The world has moved ahead so fast as regards material civilization that man has almost, for the moment, got behind in his power of adaptation. Every other hospital bed in the United States is for mentally afflicted, insane, idiotic, feeble-minded or senile persons. That's worry. It is worry that breaks down the brain, not work as such. The rapid pace leads many to desire to drown their sorrows in drink. There is an enormous number of people who are almost fit for the asylum. Many people live to an age when they are dependent and senile. Only five per cent of our people, at the age of sixty-five years, have independent means. I would rather die when my brain fails than live on."

Publishers state that the call for nonfiction books is steadily rising—an encouraging announcement. Books on missions and religious education are in great demand as are also books on worship, hymns and devotional themes. It is estimated that more than sixty thousand books have been written about Jesus Christ, and the subject is not yet exhausted.

George Howard McCulley of New York has returned from Soviet Russia, where he roamed about as a common sailor for two weeks, and then as an Ameri-

can bourgeois for four days. His report is very different from that of George Bernard Shaw. "Compared to conditions among the masses," he says, "as I found them in Leningrad and Moscow, I have no hesitancy in saying that the unemployed in New York city have more liberties and wear better clothing than the most privileged citizens in Russia."

The Great Commission Prayer League is sending out literature urging "Christian leaders and workers to make more of the Watch Night services this year as a time for prayer." They are also asking that everything possible be done to stimulate a spirit of prayer during the Week of Prayer. "Otherwise we shall remain in our impotency. The arm of flesh will fail us. The keenest mind will not avail. Even the intelligence of an archangel cannot solve the present day problems in the world and the Church, without the attending wisdom and power of God which are given in answer to prayer."

The Cleveland Conference of the Christian Unity League was held at Cleveland, Ohio, November 17-19, 1931. This is an organization stressing the need of unity among Christians of whatever denomination. It is intended to be a fellowship of individual Christians, rather than "the hooking together of ecclesiastical machines." It maintains the principle that all Christians are equal before God, and should practice a definite attitude of brotherhood toward all Christians. Anything that looks to a deeper fellowship among Christians should of course be encouraged, but unless this outward fellowship is the result of inward unity of the Spirit, the organization will not advance far.

Dr. W. G. Ivens of the Melanesian Mission has the high honor of having seen through the press the New Testament in four different languages. In three of these he was the principal translator, and in the other the principal reviser. Three of the tongues are spoken in the Solomon Islands and the fourth is the vernacular of Banks Island. These were published by the British and Foreign Bible Society.

The California Voice carries a front page article entitled, "Startling Disclosure Concerning Cannon Indictment" in which William H. Anderson, President of the Protestant Prohibition Alliance states that "the cards were evidently stacked against Bishop Cannon from the start. So far as humanly possible his conviction was set up in advance, before it was finally decided to indict him as the last desperate resort to keep him out of the 1932 campaign to clear the track for another nomination of Al Smith." The wet forces are fighting hard and resorting to all manner of underhanded methods in the prosecution of their claims, and it is time for the forces of righteousness to arouse themselves in defense of decency and law.

DECEMBER GLEANINGS

By General Superintendent Chapman

A letter came today from a saintly woman who has recently lingered "near the border" of the land of the life to come in an illness which was both serious and continued. She says, "There was not only intense suffering, but such utter weakness that was almost worse than the pain. But God did some things for me in those hours which maybe He couldn't have done under other circumstances, and I praise Him for such love and power. I believe I shall feel just a little more at home when I do enter the pearly gates because of my Father's dealings with me in those hours of pain and helplessness." Truly this is victory beyond resignation.

And a grand old man who is "over on the shady side of eighty" wrote me from California, upon my return from the mission fields, "A thousand welcomes home! Our dear country feels dearer, sunnier, more precious, and more like home with you here. I trust a kind providence will keep you here these many years to come." And the knowledge that such a man prays thus for me makes me feel safer and surer and more protected. Dr. Bresee used to advise preachers to be simple enough so the children can understand, and spiritual enough so the old people will appreciate them. The little children "just recently came from God," and the old people are soon to return to Him, and we are all happy if we can number our friends among those who constitute these two classes.

And speaking of letters reminds me of one I received from a missionary a few days ago. In connection with my visit to the station where this missionary lives and labors I insisted on bearing a part of the expense of the entertainment. The letter mentioned was to thank me for this, but also to further protest my action in the matter. The letter continues: "I believe that missionaries are a very spoiled set—of whom I am one. The people are far too good to us. There is danger of our taking things as a matter of course, but I don't want to be guilty of that. I think that people talk about the sacrifices of missionary life, but I fail to see them. It has always been impossible for me to find the element of sacrifice in the Christian life anyhow, but especially is it hard to find it on the mission field. I somehow feel more like a missionary with boxes for cupboards, and fail to see any inconvenience in them. So there is no sacrifice along temporal lines, and we love the people here so much that we do not feel the pain of separation from loved ones at home. . . . I thank you all for sending and keeping me here, but I can't help wishing the kindness could be scattered out a bit." But knowing that these lines were written by one who has made a great sacrifice to become a missionary among an entirely foreign people, and knowing that the circumstances under

which she serves are such as to warrant complaint, I want to answer this letter and say that it is this very spirit of uncomplaining sacrifice and devotion that makes us love to share with our faithful missionaries in the noble work that they are doing. If they were loud in advertising the straits through which they pass they would already have a large part of their reward. But the Father who sees in secret must certainly mark the way of the sincere and silent plodder in the "field at the back of His farm," and we who are permitted to serve among our own are happy to show any possible consideration and to bestow any possible favor. My own association with missionaries right in the midst of their work makes it easy for me to see how Stanley was converted by six months of association with Livingstone in Africa, even though Livingstone never did exhort him directly.

It is said that the Chinese call their children hard names in order to fool the jealous gods who might take them away were they loved too much. This is a crude heathen superstition, and yet we have all observed that the coddled child is a weakling, and an easy prey for countless enemies. The grace of God can make a saint out of a sinner in the twinkling of an eye—this is experience. But it takes time and test and tribulation to develop hardiness, dependability and patience—this is character. Blessed is the man or woman or child who when he is tempted and tried finds a great Savior in Jesus Christ and refuses to leave the shelter which He provides.

The November Self-Denial Offering brought out many interesting incidents. A pastor over in Ohio stood up one Sabbath morning and said, "I want my church to forgive me. Last year was the first time I ever went to an assembly without having my District and General Budgets paid in full. We paid some on our budgets, but we did not pay all. I thought we had a legitimate excuse. We were trying to build a new church and I felt that we were excusable if we put practically all our effort into this. But here we are with three months of the new assembly year gone and nothing paid on either of our budgets and I am still stalling and excusing. We are trying to get a roof over our heads. I have raked and scraped and taken three thousand dollars from you for this building and I have spared you and spared myself any effort to raise money for the District and General programs of our church. But it has occurred to me to ask what would be the consequence to our denomination if others should do as I have done. Even if those only who have building programs and church debts should do as I have done our programs for the district and for the world would collapse. But if you will forgive me and God will forgive me this thing shall never

happen again. And I am going in for this Self-Denial Offering—I hope many of you will find it in your hearts to go in with me.” Tears rolled down the good man’s face while he made this confession and statement before his people. Then on November 22 he and his people marched around and laid their Self-Denial Offerings on the altar and when a count was made it was found that \$360 had been given. Yes, I think Dr. Morrison is right, “Where there is a will there are twenty ways.”

A few months ago the pastor of one of those half dozen or so churches of our denomination which have

gone into building projects so absurdly large that there is a little or no chance for them to ever pull through and save their property stood up before his people on the eve of the District Assembly and said, “We must go up to the assembly and assume our proportion of the District and General Budgets and we must come home and raise those budgets during the year. If we lose our property we can go out into a rented place and worship God and serve humanity and get on. But if our District and General programs break down we will have no church.” And his people stood with him in the matter.

AFTER THE REVIVAL

By C. V. Fairbairn

A TRUE revival brings tremendous responsibilities. It loads both pastor and church with new obligations. With an influx of new converts there come the questions: “What is to be done with these?” “How much of this material will turn out little less than chaff?” “How much of it will prove real wheat?”

To gain converts is one thing; to hold, and train, and ripen these is quite another. Failing to appreciate this fact, many pastors fail to build up their churches.

If the church is interested only in bringing souls to the birth, and not in mothering and aiding them on to the fulness of Christian stature, caring but little about cultivating and culturing the new beginners, not knowing that one Christian well taken care of and developed is worth a hundred mere beginners, a most inadequate and even pernicious opinion prevails. Oh, the churches where multitudes are hopefully converted and yet so little pains taken with the converts, that in a few months one can hardly tell the converts from the world—if the converts can be found anywhere! This brings reproach on the whole theory of revivals. “It is not the fault of the revival that the fruits are not permanent,” says Dr. H. Fish, “but because there is a lack of after-revival cultivation. . . It will hardly be too much to say, that if the churches had done their full duty to converts, the whole world would have been given to Christ ere now.” Jesus told his servants to feed his lambs, as well as to rescue the lost.

The convert is in the ductile period: the clay is moist and the hand of the potter may form it as he wills. The convert-period corresponds to the child-period. There is only one such period in life, and whatever is done then is going to mold the whole future. Upon the care, love, compassion, counsels and directions bestowed depend the future Christian character and the influence one may have for good.

There are some after-revival duties which fall upon the pastor and church, and some which, by both precept and example, must be impressed upon converts as peculiarly their own.

The first duty of pastor and older Christians is

ACQUAINTANCESHIP. The church, not so much perhaps as an institution, but as a society of sanctified, love-filled human-beings, ought to afford satisfaction, full and complete, surpassing the best the world has to offer, to all proper demands of the social instinct. It is the pastor’s plain duty to secure contact and establish acquaintanceship with every convert. District visitors and deaconesses may assist, but the pastor is leader and must never yield that position to others. Under his leadership, each of all the pilgrims ought “his friendly aid to afford and feel his brother’s care.”

Acquaintanceship affords opportunity for EXAMINING THE EVIDENCES OF CONVERSION. There are three classes of converts: (a) A small number whose emotions have been stirred but little. The Holy Spirit has dealt with them; they have had an intelligent comprehension of their spiritual wants, and intelligently accepted Jesus Christ as their Savior. They have heard the “still small voice” and have bowed in humble obedience to its utterances. (b) The second is a larger class. Earthquake, wind, and fire have done their part. Their emotional natures have been deeply convulsed; they have felt sin, looked into hell, and suffered terribly. When relief came, their ecstasy was as extravagant as their former depression. Now their idea of Christianity and Christian life is a full-flood, high-tide of blissful emotion. (c) With the third class, the work of the law has been thoroughly done, the gospel work but feebly done. Sinai’s thunders are horribly real. Calvary is but a dim and distant outline. Dread of failure haunts them; faith is timid; hope is weak; assurance comes and goes as circumstances shift and moods vary. Judicious training will teach the convert to set aside everything offered in evidence, except repentance and faith, which are the only scriptural conditions and proofs of conversion, along with the witness of the Holy Spirit. This will lead the overconfident to self-examination, while it gives the doubting one a ground of assurance. Prayer and pains and patience are the cost of proper dealing with these three classes. Defects must be remedied, the worthwhile encouraged, and each beginner confirmed and

established in order to be a blessing to others. Time cannot be better spent than in helping converts to intelligent and scriptural views of what constitutes being a child of God.

INSTRUCTION is another duty. (Though we have practically hinted at this in our last paragraph, let us say something further.) By the pastor and older Christians, as well as by the Holy Spirit, the babe in Christ must be guided in and into truth. "It is said of Nettleton, that he took great pains to instruct young converts in the fundamental principles of Christian

religion." Personal instruction, systematic instruction, meetings specially for converts, as well as the regular church services, afford splendid opportunity for convert-culture.

THEY MUST BE EARLY LED INTO "THE FULNESS OF THE BLESSING." Apostolic precedent justifies and urges this. They need to know that they may receive this. They need this for purity, power, growth and for endurance. By precept and example this must be impressed upon them, otherwise they will soon sink to the low level of ordinary, so-called religious life.

THE TRUCELESS WAR FOR THE CHILDREN

By A. M. Hills

SOME time ago an article was published in the Literary Digest setting forth some facts which stirred my inmost soul. We have known all along that infidel Higher Criticism of the Bible for more than a half century has been doing its deadly work. It wedded itself to the unproved, infidel scientific hoax of evolution which has proved so strangely enticing to the carnal minds of irreligious college and university professors and public school teachers. The fruit of this ungodly union has been the contemptible brat of religious modernism that has made a fool of so many preachers and paralyzed to impotency so many churches! The reports of the desolating harvests are now coming in.

Berlin daily papers inform us that no less than 2,000,000 Germans have left the Christian church and are arming and organizing for a deadly crusade against Christianity. Communistic and socialistic parties are forming committees and definitely combining for a determined agitation and satanic assault upon Christianity itself. The net result of these factors is an agitation menacing more and more the present cultural foundations of the world. There is a struggle slowly but definitely forming of a religious nature based upon the issue of Christ or anti-Christ.

This organized movement first took form in Russia under the name of the "Alliance of the Militant Godless" and numbered 120,000 members in 1926. Two years later it had 500,000 members. At the close of the next year 2,000,000. By the end of 1933 it aims to have 17,000,000 members, which, we are told, is not a fantastic estimate, when it is considered that steps are being taken to spread this movement into many other countries!

They are even proposing to make an ally of the financial depression and enlist all the laboring classes, especially the unemployed, in a methodical campaign against all religion and all churches. They are planning to sow the nations with their ideas by the use of pamphlets, talks, theaters, and all modern facilities to spread ideas.

Already 40,000 centers of operation have been formed and a special movement has been planned to capture the children and enlist them in this satanic

war against religion and God! They plan to receive children into their atheistic societies as juvenile members at eight years of age, and full members at fourteen. They made the most painful impression on my mind, and evidenced satanic cunning! O that the Christian churches would wake up to see what this subtle modern infidelity is doing for them! The whole trend of modernism is to discredit and neglect the conversion of children. Thus the most promising and by far the most fruitful part of the vineyard of the church is neglected. The first command of Jesus is to feed His lambs—the children of the church. The church that succeeds best is the one that cares most for the training and conversion of the children, "Children are the preface to the book of life." "An adult converted is a unit; a child is a multiplication table." Dr. Cuyler wrote, "The most important period of life is between five and fifteen years of age. The great majority of those who pass twenty irreligious are never converted at all." Rev. Dr. Ryng used to say that if he had to choose between one child and two adults, he would choose the child every time; yet long experience teaches me that it is easier to secure the hopeful conversion of ten children than of one adult.

Recently there was published in the HERALD OF HOLINESS the life story of our modern saint and missionary, Mrs. Esther Carson Winans. Let all preachers, Sabbath school workers and Christian parents remember that she was converted at four years and six months of age, and sanctified at eight years of age. And the marvelous life she lived afterward prove the genuineness of her experiences.

It is said of Voltaire that he became an infidel at five years of age, and he is reported to have said, "Give me the first five years of a child's life and I will cause that child to disbelieve in the immortality of the soul, to reject Jesus as a Redeemer, and to doubt the very existence of a Creator and God." And while our preachers and churches are playing at religion, and neglecting the conversion of the children, "The Alliance of the Militant Godless" will make atheists of them before our very eyes, if we do not wake up and bring them to Christ and train them for His service!

PAUL'S DETERMINATION

By I. C. MATHIS

For I determined not to know anything among you, save Jesus Christ, and him crucified (1 Cor. 2:2).

HERE is a statement from the pen of the apostle Paul that is autobiographic. It is his earnest, sincere determination. The determinations of the Bible are very helpful indeed and deserve careful study. But perhaps none is more helpful and inspiring than this one from the pen of Saint Paul.

Someone has said that this determination of Saint Paul "probably represents a temptation conquered, a conflict won." Corinth was a center of fashion. Shall he appeal to this fashionable crowd with "Christ crucified" as the central theme. Will he not repel them? May he not emphasize other aspects of Christ which will attract and not repel the fashionable Corinthians? Corinth was an esthetic city. Its architecture is proverbial. Corinth was an intellectual city. Its typical Greek love of philosophy all men know. It was a commercial city too. Shall he not soften the truth and smooth his messages? Will not taste, and culture, and materialism, and wealth resent the preaching of "Christ crucified"? Thus perhaps the evil one tempted him. But "I am determined," rings out from the lips of this hero of the cross. I will cry out and shout in the delicate ears of Corinth nothing but "Christ and him crucified."

The apostle knew that Corinth with all its art and culture and affluence was abominably corrupt. The city seethed with guilt, and was sodden with sin. Its cheek was painted gaily, but its heart was diseased. Paul was a good physician. He could diagnose accurately and prescribe unerringly. He knew that to dilate on Christ's character and teachings and lovely deeds, would not effect the salvation of the gay town. Only Christ crucified could do that. From such a message alone could pardon and regeneration and sanctification spring. Therefore, says the apostle "I determined not to know anything among you, save Jesus Christ and him crucified."

I. PAUL WAS DETERMINED NOT TO KNOW ANYTHING SAVE JESUS CRUCIFIED AS THE GROUND OF SALVATION

He desired the Corinthians to be saved. To have their sins blotted out was his purpose in the careless, pleasure-loving, mammon-worshiping city. He would have them saved and the city to become a city of God. And if this goal is to be reached it can only be by "Christ crucified." Faith in the atoning blood of our Lord alone can effect so glorious a transformation. We may know Jesus among men, but that cannot save men. It is "him crucified" that saves the world.

Would not Paul refer to other influences as helpful in respect to salvation? Assuredly he would, and we know he did. There are "things that accompany salvation." There are things also that precede salvation.

Many injunctions did Paul give to the Corinthians if they would be saved. Much they must do and much they must refuse to do. But this was all secondary. The dominating truth for salvation was and is "Christ and him crucified." No evangelism can permanently succeed unless it is based on this truth. Therefore, lest men perish for lack of knowledge, let us publish the story of the "death divine" everywhere and always as God's good news of salvation.

II. PAUL WAS DETERMINED NOT TO KNOW ANYTHING SAVE CHRIST AND HIM CRUCIFIED AS HIS DOMINATING IDEA

It is not that he refuses to think or realize or teach anything else, but he refuses to allow anything else the ruling place. It is a question not of exclusion but of domination. He will know no truth about Christ, nor any truth, as the supreme truth. The Christ crucified shall reign in his intellect, and heart, and will, and speech. Supremacy in his ministry shall be given to "Christ and him crucified."

III. PAUL WAS DETERMINED NOT TO KNOW ANYTHING SAVE CHRIST CRUCIFIED AS THE PATTERN OF CHARACTER

He resolved to live among the Corinthians in the spirit of his dying Lord. He understood what we all need to realize, that Christianity is a passion as well as a creed, a life as well as a theology.

Paul modeled his life according to the pattern showed him in Mount Calvary. He lived the loving, sacrificial, ministrant life. He lived selfless days. He commended his cross-possessed mind by his cross-possessed character. Let this be our abiding determination. All cannot preach Christ, that is from the pulpit, but we can live Him. Other patterns of life and character may be good, but this is supreme. Do our lives suggest "Christ crucified to the world"? If our daily lives cause people to think of the crucified we are evangelists of the most sacred order even though we have never attempted to preach a sermon. Let us all emulate Paul's great determination.

There was never a better time to present the gospel than now. The time is past when jobs are easy to get, and men are more diligent, more patient and more persevering. The recent tide of worldliness and prosperity made men contented with themselves—now the present stress has led them to truer conceptions of life. Every preacher should earnestly press home the truth of God on the consciences of the people. Soul-saving should be the business of every preacher, and to this he should unreservedly devote himself. His people should be trained as personal workers, and be exhorted to be diligent in season and out of season. Holiness people should everywhere be witnesses to the grace of God which can redeem from all sin. Secure evangelists and hold great revival meetings. Above all, let there ascend to God everywhere, the incense of intercessory prayer.

HOW TO LIVE A VICTORIOUS CHRISTIAN LIFE

By Mrs. M. V. Howard

Good articles on the unfolding of spiritual life are rare. Here is a brilliant exception. Mrs. Howard tells in an interesting and helpful manner the way to live a victorious Christian life.

WHAT is the shortest and surest method for living the Christian life? This question from an earnest young convert should have a public answer; because many are inquiring in their minds, at least, for this same thing. And to you who are one of the inquirers, I pray this answer may go straight to your heart. The Christian life is the regenerate life. The surest way to live it is moment by moment; and the shortest way is your literal abandonment to the Holy Spirit, the complete and childlike willingness to do *everything* with the Holy Spirit as guide and helper; yes, *everything*, no matter how trifling. Ask God about it, and let Him work with you, in you, moment by moment.

The regenerate life! What is it, if not the life re-generated in the heart by the Holy Spirit, the Giver of the eternal, divine life, the life that is full of the quickening power of the Spirit, the life that has hope and joy, and courage and devotion in it, the life that is above the clouds of doubt and discouragement. Summing it up, is it not the life, that, when our spiritual eyes have been opened, we all want to live; and which we must believe that our Savior will make it possible for us to live? So take courage and begin from the moment you receive the divine gift of the new life, to live this life moment by moment. The method is "by grace, through faith."

You do not need to be any better than you are to begin with. "Just as I am," are the words of the old song; and they are the very best words for you when you turn your face to God and ask Him with all earnestness and sincerity to take you as His partner in the business of Christian living. If you will do this you will begin to have experiences and victories from the very first moment. Do not say that you cannot; for grace will be given you if you will. Never mind your failures of the past. They are as nothing. Your new resolve has enabled the Holy Spirit to wipe them out; it is best not even to remember them. You are not to be like Lot's wife and look back; therefore you need never see them again. You are to go everywhere one step and one moment at a time. You are not even to look into the future very much; for if you do you will be making unfavorable comparisons with the present. So keep your mind on this one point, not past, not future, but *the present*. There is only one moment in the present. Live it, by grace, as Christ's expression. When it is past, let it go without any attachment or bounds.

Once a tourist told of her experience in ascending the Great Pyramid. Her guide in the ascent kept telling her to take just one step at a time and not think of any more. This advice seemed superfluous, as each

stone was between three and four feet high and the services of three guides were needed to help her in the climb. Occasionally she would look up to the top, over four hundred and fifty feet from the base to the apex. The prospect did not appear easy, yet, step by step, each step seeming a wonderful victory, the top was finally reached. Then what a view! How well was she repaid for the exertion! The far-reaching valley of the Nile spread out before her. The descent was even more difficult, and on either side a guide was constantly saying, "Do not look down; keep your eye just one step ahead." It was the only way, and when the ground was finally reached she counted it the greatest physical feat of her life.

The analogy between the path to Christian heights and a material mountain is a natural one; so I say again, do not look back; do not look forward, but straight ahead, and light will shine upon your path.

With the open, trusting heart of a child you will find every day filled with victories, sometimes, perhaps, with doubts; but *surely with victories*; and many signs will be given you, both spiritual and natural. The spiritual signs will include inner confirmation, security and peace, glimpses of truth; and above all, the real joy of the Spirit. The material signs will be tangible, visible proofs of what you have asked for and worked for. So the regenerate life, which is the faith-life, is full of joy—not joy in the sense of hilarity, but joy in the sense of anchorage, rest in the conviction of right, inward and spiritual serenity. Jesus said, "I came that your joy might be full; that my joy might remain with you." There is no surer evidence of having passed from the fallen state of the first Adam into the state of the last Adam, Christ Jesus, than the consciousness of the quickening Spirit and this same joy.

Not long ago a young woman who had passed into the experience of regeneration exclaimed, "Is it not beautiful, this new life and consciousness?" "And have you really had much evidence?" she was asked. "O yes, indeed; every day there is some new and actual proof of God's wonderful goodness and love."

A dear little woman was striving bravely to win bread for her sick husband and family. She was cheery and faithful, looking always on the bright side, no matter how dark a situation appeared. "I had a wonderful answer to prayer," she said, "only a few days ago I needed something very, very much. I had to have it, and yet the helplessness of getting it made me walk the floor and wring my hands. Then I thought, 'Oh, if I only *could* have the faith of a little child, and just *ask*,' and before I knew it I was praying, and," she added in a trembling voice, "it came.

Yes, before night! It seems to me now that if I saw a mountain as high as the sky and prayed to have it removed, it would go."

What a glow in her eyes; what a light in her face! She had found the way of effective prayer, the prayer of faith; as also you may, dear heart, whoever you are. And yet you are asking also for methods of mental and physical discipline.

Beware of self-effort. Self is a hindrance and barrier between any soul and God's manifestations. "Whatsoever ye do, do it in the name of the Lord Jesus," by the power of the Holy Spirit. Say and think such things as will keep you looking on the side of positive victory. Take from the Scriptures a word or sentence that will be to your soul like a tuning fork; and whenever you feel the need of more harmony, or more hearty, faithful thinking, speak your word or sentence until you are attuned. The Spirit has prepared many such magical "words" in the Bible. Physically, take plenty of exercise; eat moderately and simply; breathe deeply of pure, fresh air, and sleep all that you seem to require.

But if these things are not always possible, remember that Christ is your sufficiency, and ask for, accept in faith, and act with assurance upon, the abundant grace—vital energy that He will give you to tide over any emergency. Above all, do not forget this one thing, that you are living in God's presence, depending upon Him to help you through every incident of every day. Try it, precious soul; then tell others what it does for you.

UNFAILING LOVE

By A. B. CAREY

UNFAILING love" is not only love, but it is "the love." Its origin is God's heart; all "perfect love" comes from that source. A heart made perfect in love has unadulterated God love shed abroad in it by the Holy Ghost. It is "the love of God the Father *with* which he loved his Son, Jesus Christ." That same, unchanging love of God is to be transferred from God's heart to mine by the Holy Spirit. It is not to change in the transfer. It is to lose none of its strength. Love never fails, it is stronger than death. It is to operate in me as it does in Him. Love loves! Once there, in fulness, it keeps the great commandment and the one like unto it. It doesn't try, it does it; it is its nature to love God and man.

THIS LOVE CAN NEVER BE ATTAINED, for it is not by "works of righteousness," and must therefore be obtained; it is our inheritance. We inherit that love which alone will enable us to fulfill the law. The keeping of the great commandment is keeping all the "law and the prophets"; it is perfect law keeping in essence. The end of the Commandment is love flowing out of a pure heart. Obedience is the test, and the love standing the test is an infallible cure for

sinning. Perfect love for the law Giver will assure respect for His laws.

LOVE'S EFFORTS ARE CENTERED IN SEEKING TO PLEASE ONE. Being in love is a delightful sensation and also a natural one. Such a soul is constantly at rest; intensely satisfied; it has a sovereign preference for one above all others, whether present or absent. It is a concentration of all thoughts, desires and powers in a single object, the heart preferring it above all others. Such a heart will eagerly cleave to, affectionately admire, and constantly rest in Him, in "him whom his soul loveth." Being supremely pleased with Him and satisfied beyond measure with our portion, all the powers and faculties of mind and soul are concentrated in the God we love and there is a sovereign preference for Him above all others. This is the mind which was in Christ. It includes all the love of the heart, soul, mind and strength.

WHEN THEN CAN IT BE SAID THAT WE LOVE GOD THUS? We love the Lord whole-heartedly when we love nothing in comparison with Him and love nothing but in reference to Him. When we are ready to give up all, to do, to suffer anything in order to please Him. When we are possessed with a burning, intense desire to please Him. We love God with a whole soul when we are ready to give up life for His sake, to endure all sorts of torments and to be deprived of all sorts of comforts. To that soul life and death are nothing but as they come from and lead to God. From this divine principle sprang the blood of the martyrs and the seed of the Church. "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

We love God with all our mind when we apply ourselves to know only God and His will. When we receive with pleasure and gratitude and submission the sacred truth of God. When we banish from our minds and understanding all thoughts of foolishness, and our business plans, pleasures, etc., are all brought before God and must be approved before we will act upon them. When we see God in all things; think of Him at all times; acknowledge Him in all our ways. Only folks who have God's love transferred to their own hearts can feel thus. We love God with all our strength when we exert all the powers of heart, soul and intellect in the service of God. When we for the glory of our God will spare neither labor nor cost. Self-preservation is no longer the first law of our nature. The keeping of the great commandment and the one like unto it means the keeping of love flowing out of a pure heart. To keep love flowing out of a pure heart means a life of self-denial and sacrifice. This includes our constant and our perpetual (it needs constant going over) consecration which includes our time, body, health, ease, honor, reputation, feelings, goods, talents, powers, credits, influence, authority—self. Do this and thou shalt live.

WHAT THINK YE OF CHRIST?

By J. E. Kiemel

THIS question is indeed sacred and of deep significance to those who have enthroned Christ in the heart. In thinking deeply and seriously upon these words we ultimately break forth in thanksgiving to our Father in heaven, that the Scriptures prove conclusively:

I. THAT CHRIST IS THE SON OF GOD

In what way do we know he is the Son of God? By hearing a voice directly from heaven, saying, "This is my beloved Son in whom I am well pleased; hear ye him." One has said, "Christ writes His signature upon all time and puts His name on the brow of hurrying centuries." And still another says, "Christ being the holiest among the mighty, and mightiest among the holy, lifted with His pierced hands empires off their hinges and turned the stream of centuries out of its channel and still governs the ages." When He was upon earth there were those who saw and handled the incarnate Word. Even demons recognized Him as the Son of God. When He spoke the word evil spirits were expelled, because He spoke with authority. As we are about to celebrate His birth, we acknowledge again that He is the Son of God, and:

II. THAT HE IS THE SAVIOR OF THE WORLD

The world is very largely, these days, filled with gloom and despair, but there is glorious hope in the ever adorable Christ. The past centuries have in no wise depleted His power and authority. It is now the people of all nations may fall into the hands of mercy. His invitation is universal, and His salvation for "whosoever will." Then as a natural sequence of these words we are led to say:

III. THAT CHRIST IS MY PERSONAL SAVIOR

What think ye of Christ as a personal Savior? This

is what we think and say, "Once an alien from His fold and a prodigal far from the Father in heaven, *but now* a child of God and a jointheir with Christ. The Spirit now bears witness that we are a child of God. We cry, Abba, Father."

Principally our motive in writing these few lines has been to make known to others the unspeakable benefit and blessing that has been ours in reading daily the Book of God in our home devotions. When my wife and I started our married life and home together we set on this plan of going through the Bible once a year. Now as we approach the New Year of nineteen thirty-two and reach the first day of January we will have gone through the hallowed Book of God sixteen times, chronology and all. On the pages of this great record we have seen the beauties of Christ by pursuing this course. Beauties and blessings have been ours that cannot be obtained any other way. We have drunk deeply of the elixir of spiritual life. Our vision has grown and enlarged each year. By this particular aspect of Bible reading we are all the more thankful for the temporal blessings of life. But this world has no charms for us. There is an inward and an upward pull for the city of gold and God. It was through the ministry of the Word that we were deeply convicted of sin; and through its application by the Spirit we were blessedly saved and through a reasonable dedication of self and all to Him we received a pure heart. Therefore we close this short message by saying Christ is all and in all to those who have received Him as the Son of God, the Savior of the world and as one's own personal salvation. "The entrance of thy words giveth light."

ALL NATIONS PRAYER

By N. B. Herrell

Almighty God, Father of life,
Creator of our race,
Thy will be done, by every one,
Redeem us by Thy grace;
Thy blood was spilt; for sinners' guilt,
Make us a twice-born race,
Save us from theft, from war and graft,
Hide not from us Thy face.

Almighty God, Father of light,
Revealer of the truth,
On Thee we call, unite us all
The aged, the child, the youth;
Bind us with ties, that never die,
Lord God of grace and truth,
Cleanse us from fears, from hate of years,
And save our noble youth.

Almighty God, Father of peace,
Counselor and guide,
Thy kingdom come, to every home
Where'er man may reside;
On earth good will, thy word fulfill,
Thy name be magnified,
'Till every man, shall know Thy plan
And all be satisfied.

Almighty God, Father of love,
Forevermore the same,
We now confess, our deep distress,
Purge us from sin and shame;
Like hosts above, serve Thee in love,
Fill us with love's pure flame,
All this we pray, from day to day
In Jesus' holy name, Amen.

OUR DAILY DEVOTIONS

Sunday

SCRIPTURE READING: Isaiah 7:13, 14; Matthew 1:23

And they shall call his name Emmanuel, which being interpreted is, God with us (Matthew 1:23).

The sexton often goes into the tower on a sad errand. He gives a strong pull on the rope, and forth from the tower goes a dismal sound that makes the heart sink. But he can go up the old stairs with a lithe step and pull quick and sharp, waking up all the echoes of cavern and hill with Christmas bells. The days of joy have come, days of reunion, days of congratulation. "Behold, I bring you good tidings of great joy which shall be to all people."

Let the bells ring in celebration of the birth of Jesus. Mary watching, the camels moaning, the shepherds rousing up, the angels hovering, all Bethlehem stirring. What a night! Out of its black wing is plucked the pen from which to write the brightest songs of earth and the richest doxologies of heaven. Let camel or ox stabled that night in Bethlehem, after the burden bearing of the day, stand and look at Him who is to carry the burdens of the world. Put back the straw and hear the first cry of Him who is come to assuage the lamentation of all ages.

Christmas bells ring out the peace of nations. We want on our standards less of the lion and eagle and more of the dove. Let the cannon be dismounted and the war-horses change their gorgeous caparisons for plough harness. Let us have fewer bullets and more bread. Life is too precious to dash it out against brick casements. The first peace society was born in the clouds, and its resolutions were passed unanimously by angelic voices, "Peace on earth, goodwill to men." —T. DEWITT TALMAGE.

Monday

SCRIPTURE READING: Isaiah 9:6, 7

Of the increase of his government and peace there shall be no end (Isa. 9:7).

Is that true of Mary's Child? It certainly is not true of any other. Alexander conquered the known world of his day, and wept that there were no more worlds to conquer. But his empire crumbled and ceased to be. So likewise did the empire of Cæsar, and of Napoleon. These empires rose up out of bloody wars and brute conquests, and were established by force over prostrate peoples, and when force failed these empires fell.

But the conquests of Mary's Son are the victories of love and good will and brotherly kindness, and His empire is an empire of loyal, loving, trusting hearts. It is an empire of peace. No great battleships bristling

with big guns; no frowning fortress, no embattled armies enlarge its frontiers or protect it from foes.

It began in the hearts of a few humble, unknown men on the shores of the little inland sea of Galilee, and then it swept around the shores of the Mediterranean Sea, and then it encircled the Atlantic Ocean, and now it is encircling the Pacific Ocean, and gradually, but surely, it is winning its way among all kindreds and peoples and tongues.

More and more the war-worn, embittered, disillusioned nations are looking to Him for counsel. "His name shall be called Counsellor." More and more they are listening to His voice, and bowing to His wisdom, and admitting that if they are to have peace it will come only by adopting His program of truth and good will, and enthroning Him as "The Prince of Peace." And more and more men are accepting Him as identical; as One with "The Mighty God, the Everlasting Father."

Blessed Mary, to be the mother of such a Child; to give to the world such a Son! Blessed Christmas morning, when He came into the world! —SAMUEL L. BRENGLE in the *War Cry*.

Tuesday

SCRIPTURE READING: Matthew 2:1-6

And thou Bethlehem, in the land of Juda, art not the least among the princess of Juda: for out of thee shall come a Governor, that shall rule my people Israel (Matt. 2:6).

There are two towns in Palestine which have borne the name of Bethlehem, one about seven miles northwest of Nazareth in the territory assigned to Zebulun, and the other about five miles south of Jerusalem. The original name however, of the town in Judah was Ephrath, and so it was distinguished from the northern Bethlehem by the double name of Bethlehem-Ephrath, or Bethlehem-Judah. At one time it was considered too little to be recognized as among the families of Judah, but in fulfilment of prophecy has become perhaps the most celebrated of all the cities of Palestine, and its name a household word throughout all Christendom.

Wednesday

SCRIPTURE READING: Luke 1:46-55

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour (Luke 1:46, 47).

Mrs. Phœbe Palmer who was greatly used of God in this country to spread the doctrine of holiness during the earlier days of the holiness movement, gives testimony to entire sanctification in the following

words: "I could no longer hesitate; reason as well as grace forbade; and I rejoiced in the assurance that I was wholly sanctified throughout body, soul and spirit. Oh, with what triumph did my soul expatiate on the infinitude of the atonement. I saw its unbounded efficacy as sufficient to cleanse a world of sinners, and present them faultless before the throne. I felt that I was enabled to plunge and lose myself in this ocean of purity; yes:

"Plunged in the Godhead's deepest sea,
And lost in love's immensity."

Thursday

SCRIPTURE READING: Luke 1:68-80

The oath which he swore to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life (Luke 1:73-75).

Now the baptism with the Holy Ghost is "the blessing of Christ." . . . It is the crowning glory of the work of the soul's salvation. All that ever went before was preparatory for it. Did prophets speak and write; did sacrifices burn; were offerings made; did martyrs die; did Jesus lay aside the glory; did He teach and pray and stretch out His hands on the cross; did He rise from the dead and ascend into heaven; is He at the right hand of God? It was all preparatory to this baptism. Men are convinced of sin, born again and made new creatures that they may be baptized with the Holy Ghost.—DR. P. F. BRESEE.

Friday

SCRIPTURE READING: Luke 2:8-20

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men (Luke 2:13, 14).

Christmas marks the coming into the world of a new force whose beneficence has never ceased; a force so human and compassionate that little children sing of it with joy, and yet a force so godlike that angels sounded its marching music to this world. The fires that burn on happy hearthstones are its altar fires, the cherishing of children's joys its alms, the loyalties of friendship its shining ritual, and its sacraments are Christmas cheer, Christmas charity and Christmas hope.—*The Nazarene Magazine.*

Saturday

SCRIPTURE READING: Luke 2:25-32

A light to lighten the Gentiles, and the glory of thy people Israel (Luke 2:32).

Today the want of this dying world is Christ. The one gift that includes all spiritual gifts, the blessing that enwraps all blessings for us, is Jesus. A personal Jesus obeyed is sanctification. A personal Jesus trusted is perpetual joy. A personal Jesus possessed is our only power. Without him all preaching is empty clamor. Without Him all church machineries but idle clatter.—THEODORE L. CUYLER.

HER MONEY PREACHES HOLINESS, THOUGH SHE IS GONE

An elect sister, member of Kansas City First church, made a will leaving that society over eleven hundred dollars. Ere long her Lord summoned her home and First church, through its board, received and started her bequest to work for Jesus Christ.

Generously the board divided it, according almost one-half for foreign missions. This is in excess of that church's General Budget apportionment. This portion is now enroute to mission fields, and there preaches the gospel of holiness, while its donor rests in peace.

Have you made a will? Life is uncertain, you may be summoned today. Almost any speeding automobile may approach with your death summons in its possession. Your heart may stop three beats and you will be gone. Set your little fortune to preaching Jesus and His full salvation in heathen lands while you rest in peace.

DEPARTMENT OF FOREIGN MISSIONS,
Church of the Nazarene.

GOD'S WRATH

By ERNEST W. HENBEST

Suppose that God should thrust His all-powerful hand out into the starry sky and swing the moon from its orbital course and start it on its way toward the earth at terrific speed. Suppose that our astronomers with their calculating instruments should tell us that the moon would crash against our planet in so many days. What do you think would be our attitude toward our unsaved loved ones and friends? Would we be long about talking to them about getting ready to meet God—would we dispute within our minds whether it would be the thing to do? We would be in a hurry going here and there telling the lost of Jesus' power to save.

This thought impressed itself upon me one beautiful night recently when the moon was full and I stood looking into the heavens thinking of the great handiwork of God, of His power and what He could do with the universe if He would. How good and loving and merciful is God, who through the death of His beloved Son and our gracious Savior has made a way for our escape.

Yet the lost around us are facing that that is more fearful and more terrible than such a scene as described above would be. The great day of God's wrath is coming. When that day is come it shall be ill with the wicked. Those that know not God and have not obeyed the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

The words of our God are true and what He has declared that will He perform. With greater zeal and determination let us warn those who are in sin's darkness to flee the wrath to come. "The great day of his wrath is come and who shall be able to stand?"

N. Y. P. S. TOPIC FOR DECEMBER 20

The True Christmas Spirit

Scripture Lesson: Luke 2:1-20

A very beautiful lesson and careful preparation should be made. The topic may be discussed under the following divisions: I. Christmas a Reminder. II. Christmas an Invitation. III. Christmas a Summons. (For further discussion of this topic see December number of *The Young People's Journal*).

FROM ANOTHER MISSIONARY IN THE OZARKS

PERHAPS because I am a native of the Ozarks, and therefore better adapted to doing missionary work among our people than one not familiar with them, the work has been both fruitful and greatly enjoyed.

For the past fifteen years, my husband and I have been doing voluntary home missionary work in the Ozarks, supporting ourselves, that we might have the opportunity to minister to a people, who though in need of the gospel, have been greatly misrepresented, and therefore misunderstood. While our people do not understand the fundamental doctrines of our church, and are usually strongly opposed to these teachings, because they do not understand them, our people are neither illiterate nor uncouth, as they are so often pictured by those who attempt to describe both the country and its people. For the past five years we have been able to reach and help a larger number of people than in the previous years, because we have worked through the County Sunday School Council of Religious Education, or as it was formerly called, The Sunday School Association, for this organization makes it possible to secure the co-operation of others, and we are reaching and helping to train the children and youth of our country through the Sunday schools. My husband is a licensed minister of the Church of the Nazarene, and preaches wherever and whenever opportunities offer, while I specialize in the work of the Sunday school, and we hold Sunday School Rallies and Conventions all over the country in which we work, and the topics discussed would do credit to some of the rallies reported in the *HERALD OF HOLINESS*, as we find some good talent among our people, which only needs development.

When we first began our work as home missionaries here we centered our efforts upon trying to get a Church of the Nazarene established in our town, and were instrumental in having seven different meetings held, ranging from ten days to five weeks in length, making a total of one hundred days all told. We never had one cent of funds from any Home Mission Board to help bear the expenses of these meetings, and we took care of the evangelists, and have given altogether \$250 cash ourselves, in addition to the funds raised by the freewill offerings. While we may never live to see the fruition of our desire in regard to the church, we feel that we are laying a good foundation for a successful work some time in the future, so are content to leave the results with God, and are happy in our work, and love our people of the Ozarks among whom we labor.

Mrs. A. H. BAUER, Houston, Mo.
Consecrated Deaconess (1925).

BE YE PERFECT AS YOUR FATHER IS PERFECT

By ERWIN G. BENSON

Be ye therefore perfect, even as your Father which is in heaven is perfect (Matthew 5:48).

THE Master has here made a summary of His discourse thus far. He has been talking of heart conditions as well as the manifestations of those heart conditions. He is aware that if man is to live up to His teachings he must be perfect. All perfection is relative and Christ therefore compares man's perfection not to any earthly or material standard but to a heavenly one.

The comparison of Man's perfection with the perfection of Deity does not necessarily mean the same degree of perfection. A cupful of salt water from the ocean is not the same in degree but is the same in quality. It has the same characteristics, attributes and appearance as the sea. It will react to given circumstances in exactly the same manner as the larger body of water. Thus, while man may not have the same degree of perfection, he will have the same quality. He will have the same

characteristics, and attributes of God and will react to circumstances exactly in the same manner.

The first great attribute of God's character is perfection in truth which is manifested in veracity and faithfulness. Man, in taking on the attributes of God in quality, will have this same perfection of truth which will also be manifested in veracity and faithfulness. In veracity, in that man will speak only that which he believes to be true. In faithfulness, in that he will have integrity of character. Christ recognizes this necessary stability of character and mentions it in the first part of the chapter. It is first referred to in the beatitudes. Then it is likened to salt which must permeate the earth and act as a stabilizing agency. He then likens it to light that radiates from the hilltop and proclaims a high standard and elevating ideals. Thus, we are perfect as our Father is perfect.

Again, a great attribute of God's character is perfection in holiness. Christ, recognizing that holiness is a heart condition, makes reference to various life situations that touch the condition of the heart. He mentions the scribes and Pharisees with their apparent spirituality. They observe the outward forms but lack in heart purity. He then touches the old law and tells man that he must not be angry with his brother, nor say *Raca* to him, nor call him a fool—all results of heart condition. He calls attention to the law in regard to lust and points out that man's heart condition determines his guilt and not the very act. All of which points to perfect holiness, or the lack of sin in the heart, as our Father in heaven is perfect in holiness.

Then Christ calls attention to and illustrates the great attribute of God in perfect love. When man becomes perfect in love he will then be able to keep the one great commandment—love the Lord thy God—and also the second to it—love thy neighbor as thyself. This love in man's heart will enable him to do that which is contrary to all human nature—love one's enemies. The Master illustrates this when he shows that man should not seek revenge nor hate them that curse or spitefully use him. Thus, the great attribute of love will become a part of man's nature and he will react to life situations as Christ taught that he should do.

This great perfection, which is compared to the perfection of Deity, must result in the acquiring of a new nature which has the same attributes of our Father which is in heaven in the same quality.

WHY WE BELIEVE IN HELL

By EVANGELIST T. S. MASEBURN

Dr. Len Broughton, pastor of First Baptist church, Jacksonville, Florida, said, "All figurative language in scripture is much weaker than it is in the original root word." In Mark's Gospel (chapter 9) we have the words of Jesus: beginning with verse 43 and ending with verse 50, inclusive, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt."

In His Sermon on the Mount, Matthew, chapter five, Jesus mentions hell three times, but Modernistic preachers tell us that the Bible contains the Word of God, but we say, and believe that it is the Word of God. But we accept it as God's inspired, inerrant, truth and eternal as God himself. And sooner than it should fail, heaven and earth shall pass away.

VAN NUYS, CALIF.

The Sunday School

Dr. E. P. Ellyson

LESSON FOR DECEMBER 27, 1931

By M. EMILY ELLYSON

LESSON SUBJECT: Review: The Spread of Christianity in Europe.

GOLDEN TEXT: *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever* (Rev. 11:15).

SUMMARY.—LESSON I. *The Macedonian Call*.—The call to carry the gospel to Europe came to Paul at Troas. This was about the middle of the first century. At once he and his companions started, and entered Europe as the earliest missionaries of the cross to that continent. At Philippi the first Christian convert was won, a woman by the name of Lydia.

II. *The Ministry of Paul in Philippi*.—Paul's ministry was marked by great persecution in this wicked city of Philippi, known as "the miniature Rome," because of its wealth, immorality and cruelty. Prayer and sacred song in the jail cell of the missionaries in the middle of the night of crucial suffering, resulted in the conversion of the jailer and the beginning of a Christian church.

III. *Paul in Thessalonica and Berea*.—In these new fields churches were founded, but much opposition, especially in Thessalonica, made the work difficult. In Berea they were more noble and studied the Scriptures to find out the truth.

IV. *Paul in Corinth*.—A brief stay in Athens, and the missionary party moved westward to Corinth, where they spent a year and a half of very fruitful labor.

V. *World's Temperance Sunday*.—From Paul's letter to the Galatian church we gather valuable instruction upon the question of lawlessness, and our obligation to others. We are here commanded to love our neighbors, walk by the Spirit, bear good fruit, and crucify the flesh.

VI. *Paul in Ephesus*.—The third missionary journey of Paul was characterized chiefly by his three years of labor at Ephesus. His ministry of preaching, teaching and evangelism, together with the miracles wrought, resulted in the establishment of many churches throughout that entire region.

VII. *Paul in Jerusalem*.—In our study of this lesson, we saw Paul mobbed in the temple, arrested and fettered by the Roman captain. This saved him from the mob who were beating him. It was at this time he gave his wonderful stairway address, and the beginning of his anticipated service in the world's great metropolis, for at the trial which ensued, he appealed to Rome. This was his last visit to Jerusalem.

VIII. *Paul in Rome*.—Paul was a prisoner for two years in Cæsarea before he appealed his case to Cæsar. He reached Rome a prisoner in chains, but for more than two years he carried on a mighty campaign of gospel service, with wonderful results, even reaching the household

of Cæsar during this period of prison ministry.

IX. *Paul's letter to Philemon*.—In this letter Paul puts on record the philanthropy of this splendid Christian man, and incidentally teaches the whole Christian Church for every age, the true standards of Christian brotherhood.

X. *Rome and Beyond*.—In this lesson we have our last study of the great missionary apostle. Lying in a dungeon he writes Timothy his last written statements and gives his personal needs at this time, and warns him of enemies. He reviews his life work very briefly, and states his anticipation of a triumphant coronation day for himself, and all who like himself will fight "the good fight" and keep the faith. Then the great warrior laid aside his armor, and was mustered out of earthly service to enter into the joy of his Lord.

XI. *John's Vision on Patmos*.—Included in this lesson is John's ascription to Jesus, the call from Jesus, and the vision of Jesus. Christ is a living Christ, a glorified Savior, "alive forevermore." Then follow messages from Christ to the seven churches in Asia Minor.

XII. *The Supreme Gift of Love*.—The supreme Gift of love is the Gift of God's Son, the Savior of men. In this lesson John extols the program, the privilege, the perfection and the fellowship of love. "Beloved, if God so loved us, we ought also to love one another."

And now one more year of wonderful Bible study has passed into history. If our profit has been much or little depends upon our attitude, and the degree of faithfulness with which we have applied ourselves as students of the Word. This is fundamental to practical religion. Every lesson should be anchored in our hearts, for every lesson holds some instruction for the guidance of our lives. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). We trust this has been the best year of advancement in Bible knowledge we have ever known, but also, may it be the poorest year of advancement we shall ever know.

PLACING DEPENDENCE AT THE WRONG PLACE

Many a Sunday school worker will work hard on a lesson until the preparation is thorough and splendid, and then go before the class with the feeling, "I certainly have something to give the class today. This is a great lesson, and I am going to have a great time giving them what I have dug out of it." And then how many times they will find no response from the class, and wonder why all the thorough preparation seems to go for nothing.

What is the matter? Is it the preparation? Most emphatically no. The most thorough preparation that is possible should be made, and it is wrong not to do so. The fatal mistake is in that it is simply our preparation and that we are trusting in this work of our own. The ever-present temptation is to depend upon our own endowment, ability, preparation and equipment and thereby place our capacities that might be successfully used directly in the way of success.

We are insisting again that the Sunday school is different. While it is a human institution its purposes are spiritual and related to the supernatural. Human methods and equipment and power cannot reach the purposed end. There must be added to this faith in and reliance upon God. This must accompany both the preparation and the execution. Prayer as well as study belongs to preparation. Dependence on God as well as correct technique belongs to presentation. We are sure to fall short of the real results unless we have this dependence upon God. Those who place their dependence elsewhere are not suited to this task. The work of the Sunday school is Christian work and if it is to succeed it must be done by those who are Christians in faith and practice.

If our Leadership Training work is to result in a trust in human attainment and talent, in dependence upon preparation, in pride of equipment, it will become our curse. But this is all unnecessary and uncalled for. Preparation is necessary. But when we have made the best preparation possible we must remember that this is but the container and it is powerless until it is filled. Before the engine can run there must be heat within to generate the power, before the electric bulb can furnish light there must be juice in the wire. How powerless are machines and wires of themselves! When we come to realize how powerless all our human skill and training is of itself in reaching the real Sunday school purpose then we will be in a position to make our work of preparation count for the most. Then we will not be making our attainments through this preparation the ground of our dependence. It will be but conditions where the divine can more effectively work through us and our dependence will be in this divine help.

Jesus has told us, "Without me ye can do nothing." Nowhere is this more true than in the work of the Sunday school. That which is done through the mere human energy, where the dependence is alone in the human the ultimate result values are equal to nothing. There may be much activity, scientifically correct technique, and a show of splendid results, but when these are correctly measured it will be but a mirage; the results will be at best only human and temporal, there will be no really Christian character built and no fitness for eternity.

There is grave danger at this point. It is useless to deny this. It is our peril to ignore. Let us recognize the fact and be prepared to meet it and guard against it. We must ever keep in mind that the Sunday school is a Christian institution, that its purposes are Christian and its outcome must be Christian. This means

that it must be carried on under the Christian anointing, by those who are genuinely Christian, and whose dependence is in the Christian's source of help. The Sunday school requires the aid of

the supernatural, the help of the divine, and this can be present only when there is a surrender to and dependence upon God. May our Sunday schools be saved from mere humanism.—EDITOR-IN-CHIEF.

Our Boys and Girls

TOTTIE'S UNEXPECTED CHRISTMAS

By KATHLEEN HAY

THERE, there! Tottie, what would you like for Christmas?"

Mary Sue laid aside the Christmas carol she had been reading, and looked over at her small sister, curled up in an old armchair.

"I—I—hardly know," answered Tottie, her eyes growing thoughtful—"but I think I'll just say like 'Tiny Tim', 'God bless us everyone.' Isn't that the best of all, Mary Sue?"

The older girl laid a loving hand on her little sister's head.

"The very best, dearie, but what about the small gifts that we all like at Christmas? What of those kind do you fancy?"

Tottie's eyes sparkled in the firelight, as her laugh rang clearly out into the small room.

"Well, if you're the fairy godmother, then I'd like the unexpected to happen—I'd love to have a party dress and silver slippers, and to be drawn far away in a chariot over green fields to—to—a lovely country to spend Christmas, and—"

Mary Sue pressed her hand suddenly over Tottie's lips like a clamp. "Hush, you funny child; I see I'll just have to guess, that's all!"

Then Mary Sue began to hum a cheery little song, as she put the kettle on and spread the small table with plain bread, butter and milk; Tottie had been ill, and was only now recuperating after several weeks, and the next day was Christmas Eve!

"I wish I could help, Mary Sue."

The little girl was looking longingly over at her big sister as she moved briskly about, preparing the simple meal.

"Soon you will be able to, dearie, don't worry!"

Mary Sue was sixteen and Tottie just eight, and they lived together in two small rooms of a large tenement house in the city of A—.

They were all alone, and each morning Mary Sue went out to work to earn the livelihood. When supper was in progress, a few minutes later, Tottie suddenly asked, "Mary Sue where was it I saw a beautiful Christmas tree once; I wonder if it was a dream?"

"No, Tottie, dear, it was really true, but I hardly think that you remember it."

"O yes—" Tottie clapped her hands as

the picture arose, and went on breathlessly, "There were sparkling candles, and sugar plums, and cake, and the loveliest blue-eyed doll, and outside there was a garden and fields of white snow!"

Mary Sue closed her eyes for a moment while the child rattled on.

"Yes," she replied presently, "it was all true, Tottie; but you were only four then, and you and I had been left alone in the world, and we were spending that Christmas in our own Aunt Mary's old home in Brookfield. She wanted to keep us always, but, Uncle David, as you know, brought us here, and now you know the whole story, dearie; he was everything to us until his death."

"But," began Tottie, "after that, why couldn't we have gone back to Aunt Mary's beautiful home in the country?"

Mary Sue's face was thoughtful, but she spoke up quickly, ready to finish the whole of the story.

"Because, Tottie," she replied, "unless we stayed with her from the very first visit, Aunt Mary said she wouldn't have us at all, and Uncle Davy took us on with him, you see, instead."

"Oh!" ejaculated Tottie with a long breath.

"So, you understand, why I could never approach her after that." Mary Sue picked up a paper that she had brought in from the office, thinking she would divert her little sister by reading another

story, but, the "Want Column" caught her attention. At the very top she read and then slowly reread, again, the words: "Wanted by a lonely lady, to communicate with her two nieces; one sixteen and one eight years old. If still in A— and willing to share Aunt Mary's home in Brookfield, will they come down on Christmas Eve, if possible, and make the lonely advertiser, happy?"

"Signed, 'Lonely.'"

Mary Sue put the paper down slowly, her eyes big with wonder, as she looked over at Tottie.

"Why—Mae Sue what is the matter? You look as if—as if—you'd love to sing!"

"I would," replied her sister happily, "and for joy. Listen!" Then she read from the paper slowly and clearly the "Want."

"It's us!" cried Tottie, clapping her hands together. "Let's go tonight, and make Aunt Mary happy!"

Mary Sue had arisen and was hugging her small sister ecstatically.

"Your unexpected Christmas has turned up, Tottie. Tomorrow, dearie, we'll go to Brookfield, and O there'll be green fields and flowers, and all the things that you need, and—and—how much we have to be thankful for!"

"I know it," answered the little girl; "and isn't it good that we'll make her happy, and she won't be lonely any more!"

And so the hours flew by as if on wings to Tottie, and all arrangements which were not many, were made, then with their few possessions packed, Mary Sue and Tottie found themselves on the train for Brookfield. Very happy were the two, as the miles sped by, until at last they drew up in the station at Brookfield.

There was someone waiting in the Ainsley car for the two girls, and very soon the few miles were driven, and the old homestead came into view. Lights were shining out through the wide windows, and great huge Yule logs threw bright flames high into the wide chimneys, and altogether the old place wore a gala attire.

"Welcome home, dear children!" said the voice of Aunt Mary on the steps, as they drew up and she took them into a warm embrace. "Aren't you happy now, Aunt Mary?" Tottie asked the question very quickly, wanting to make sure before her own happiness could be complete.

"Very, very happy, dearie."

"Then, we are too, Mary Sue and I."

Like three contented children, they, passed on in together, and Tottie clapped her hands in joy.

"O, O, look!" she cried—"A Christmas tree, Mary Sue!" Sure enough, all tinseled and shiny, it gleamed in one corner of the large, old room, its branches loaded



*Christ is born in Bethlehem
World's most wondrous story,
Told upon Judea's plains
By the hosts of glory.*

*Unto you is born this day,
Word for all the ages,
Sung by prophets, priests and kings,
And by mighty sages.*

*Heart of mine look up, look up,
Praise the Lord, the song
From Judea ringeth yet,
Through all the ages long.*

—HELEN GAUNTLETT WILLIAMS.

and hanging with mysterious packages of all sizes and shapes.

"It's Christmas Eve, Tottie dear, and —tomorrow—" Aunt Mary paused, her

eyes on the child's beautiful, joyous face.

"Tomorrow is Christmas!" finished Tottie softly. "And as Tiny Tim would say, 'God bless us every one!'"

The Home Life

THE GOLDENS' CHRISTMAS

By FRANK HAMPTON FOX

CHAPTER TWO

CHRISTMAS came on Thursday. Tuesday Mrs. Golden took the children out to the hospital again, they were anxious to see Daddy and make sure that he was coming home, according to anticipation. They were not quite so timid as on the previous visit, though the thought of all the pain in the place was depressing, making them all very quiet.

They were greatly cheered to see Daddy sitting up in the rocking chair. His old gloomy look was gone and a smile welcomed them. Though weak, he had his old fighting spirit.

"Dr. Horton says if I'm careful I can come home tomorrow evening," said the father smiling.

The joy of the children broke over restraints and they clapped their hands in glee, until their mother reminded them that they might disturb the sick folks in other rooms. Then they became penitentially quiet.

"I've got a job delivering packages tomorrow," said Jim, "I'm to get a whole dollar for the day. That'll more than buy pork chops for dinner."

"I should say it would!" his father replied.

"Mary an' I are going down town an' try to sell papers where Jim does," said Tom. "We'll try to hold his place for him."

"I've earned a whole quarter already, tending Mrs. Horton's baby. She wants me to come in for an hour Christmas morning and tend the baby while she prepares dinner. I hope she'll give a dime," Martha concluded.

"Well, I'm a millionaire, the head of the Golden clan, all workers. Not a drone or idler in the lot, except Dad!" answered Golden, with a grim smile, which said, "I'll play the game too."

The Goldenes returned to their home in a happy mood, for the next day Daddy was coming home, and they were to distinguish themselves in the financial world in order to provide the Christmas cheer for that homecoming. They could not foresee how the hard earned coin would slip away leaving tears instead of the anticipated joy.

The night before Christmas settled down cold and cheerless over a world

full of want because of the long unemployment.

Dr. Horton brought James Golden home in his closed car and helped his patient into the house. "Give him a place on the couch before the fire, Mrs. Golden, and don't give him too much turkey tomorrow," he concluded with a chuckle, as he hurried away to complete his Christmas shopping.

Little did the doctor dream of the pain that remark about turkey gave his patient: for the Goldenes were a close-mouthed family. They did not make public their dire straits.



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THE GREATEST GIFT

*We can see the throngs of people
Rushing here and rushing there,
Choosing gifts they think will please
With diligence and care.*

*Some are for the little folks,
And some for Grandma dear,
Others are for Dad and Mother
All to fill the heart with cheer.*

*But nineteen hundred years ago,
God sent to us on earth,
A precious gift to everyone,
Through a meek and lowly birth.*

*Here it was that a foundation
For eternal life was laid,
That upon the Rock Christ Jesus,
You and I might both be saved.*
—MRS. MINNIE COFFIN.

Tom and Mary came in from their downtown experience of selling papers shivering with cold. After greeting Daddy, they stood, before the fire warming themselves. To their mother's surprise they said nothing about their experience in salesmanship. Being a wise woman she asked no questions, feeling sure that they would explain in due time.

Finally Tom handed his mother a dime. "Oh, thank you," she said patting his cheek. "We had more," Tom explained. "Mary asked a man coming out of the hotel to buy a paper. He looked at her an' shivered, like the sight o' her there in the cold tryin' to sell papers made 'm cold. He put his hand in his pocket, then counted the papers she had an' gave her a quarter for the five, an' said, 'Run along home, little girl. It's too cold for you out here on the street.' I had two dimes."

"We started for home—an', the Salvation Army woman stood on the corner by a kettle, ringing a bell. She was awful cold. She said there were lots an' lots o' hungry folks who wouldn't have anything to eat tomorrow. Mary put her quarter into the kettle an'—an' I put in a dime. I'm sorry we didn't do any better!"

"I think you've done splendidly!" said James Golden.

"The Goldenes are generous," answered the little mother, happy over what her children had done, still perplexed about the Christmas dinner.

Then remembering Jim who would soon come home with a dollar she ceased to worry. Jim came home cold and his gloomy face foretold failure of plans.

"What's the matter, Jim?" his mother asked. He did not answer, tears began to steal down his cheeks. The mother stepped over to where he stood warming himself and put her hand on her son's shoulder, drawing his head over against her breast. "Tell me about it," she urged gently. "What's happened?"

"You know, Mother, when Father went to the hospital, you said we'd have to do the washing ourselves, in order to economize: so you told old Hannah, our washerwoman not to come any more. Well, tonight, Mr. Mortensen gave me the dollar due me for the day, an' asked me to deliver a package on my way home. I tell you I felt rich with that silver dollar in my pocket."

"I ran up the railroad track to deliver the package to Mrs. Jones, because it was nearer, an' I was in such a hurry to get home an' see if Daddy was here. It was gettin' dark an' I almost ran into old Hannah. She was stooped over picking up little lumps of coal. I used to think how black she was; tonight she was so cold that I thought how blue she was."

"When I saw who it was I stopped an' spoke to her. She was so glad to see

me, an' she asked how Father was an' when he was coming home. Then I asked her what she was doin'. She said she'd been sick ever since she was here. She had no fire in her shack, nor had she had anything to eat today. When I told her that was awful, she said, 'Honey, that ain't nothin', if I can find coal enough to start a fire an' get warm!'

Jim fell silent. Finally lifting his head he said, "Mother, I gave poor, hungry, old Hannah my dollar. I just had to do it! She was so cold, an' sick, an' hungry! Mother it's awful to be sick and poor!"

The boy burst into tears. "Now I can't help a bit with the Christmas dinner." For a few moments the boy's body shook with sobs.

"Never mind, Jim," his mother comforted, "I'm glad you helped poor, old Hannah!"

"Mr. Mortensen told me to come back in the morning an' he'd give a quarter. He said I wouldn't have to work but a little while—just deliver a few packages that they did not get out today."

"The Goldens are generous," declared James Golden from the couch where he reclined. "We've always helped folks. They may have forgotten us but we've always tried to help those in distress. I'm glad that my children responded to the appeal of those in need. We'll get along, even if we don't have much to eat!"

A knock at the kitchen door interrupted the conversation at this juncture.

Mrs. Golden opened the door and exclaimed, "Why, Henry Holmes, what does this mean?"

"We boys down at the factory fell to talkin', yesterday at the noon hour, how Mr. Golden had always remembered the boys when they were sick. He never forgot his men. Many's the time that he's knocked at our door when one of us was sick, leaving a basket o' somethin' good to eat. We agreed that this was time for our turn. He's been sick and we've been workin'. Just tell Mr. Golden here's a basket o' remembrance from the boys."

Holmes hurried away. Mrs. Golden returned to the family wiping her eyes.

Martha, in her matronly fashion, removed the Christmas paper with its holly leaf border. The other children gathered around her eager to see what was in the Christmas basket.

Martha lifted something heavy from the basket. "Turkey!" the children shouted in a chorus, dancing with glee. There was butter and cranberries, sugar and coffee, a mince pie; two dozen doughnuts, nuts and candy, and everything needed for a wholesome Christmas dinner. Mrs. Golden sat down on the floor beside the display of plenty and buried her face in her apron and began to cry, a woman's way of expressing both joy and sorrow.

"What's this?" called Martha holding up an envelope.

"For Mr. James Golden," Jim read aloud—then passed it over to his father.

"Money!" was all that James Golden could say.

"The boys divided the money in their pay envelopes with you, James," said Mrs. Golden. "They've certainly been good to us!"

"I'm convinced, Mary, that there is an all-seeing Being, who notes what we do, an' calls it to the remembrance of men. Then He sees that there is interest on the principal. I'm glad Tom an' Mary

helped out the Salvation Army, an' that Jim did what he could to relieve the distress of old black Hannah!"

"I heard the minister read from the Bible one Sunday, 'Give and it shall be given to you, good measure, pressed down and running over.' We've received the overflow tonight!" declared Mrs. Golden.

The Goldens never will forget the Christmas that presented such a gloomy prospect, but which culminated in such abundance.

"Not what we give, but what we share, For the gift without the giver is bare," murmured James Golden, recalling the events of the evening.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

In my last Chat I left you when Brother Plumb and I had finished up at Grandview Wash., with my old friend, Brother Joseph Speakes. After a hard night's traveling and changing cars at 12:30 and again at 5:45, and then reaching LaGrande, Oregon, on Wednesday morning at 8:30, I took the cab for the parsonage.

Here Brother and Sister E. E. Taylor are the fine pastors. In a little while Sister Taylor had me a fine breakfast, so good and so nice and hot and after a fine breakfast I went to sleep and slept until about three p. m. About five p. m. Brother Earl C. Pounds and his good wife drove up to LaGrande; we were invited out for a fine supper and then at night we had a great service with more than two hundred in the service, and it was interesting and lively. We had in the night service Sister Mable Holmes, one of our fine lady evangelists and she holds her membership down at Baker, but she was with us at LaGrande, then took her car and a fine load of the saints and made the run on Thursday evening down to Baker.

We had a great snowstorm but we had out one hundred fine folks at Baker. Here Brother Paul Brown and his good wife are the pastors. We had another fine service and a fine night's rest; the friends took care of Brother and Sister Pounds and the good pastor and wife took care of old Bud. But Friday morning came a-crawling over those Oregon mountains all too soon and about eight o'clock our parties all broke up. Sister Holmes and her party started back to LaGrande and Brother and Sister Pounds started on a hard mountain trip, from Baker to Burns, Oregon, about 185 miles and over three great mountain ranges, and all snow covered. The great snowplows had to run almost day and night to keep the highways open and it was snowing and blowing and piling up until a Southerner would think that it was impossible to make the run. Without those great trucks and snowplows it would

have been impossible for us to have made the trip but we pulled into Burns about four-thirty.

At Burns Brother Kimball and Sister Margaret, his good wife, are the fine pastors and let me say right here that we have no finer young people on earth than Joe and Margaret. We had one fine time and about two hundred folks out. We spent the night in Burns, and on Saturday morning, November 21, we left Burns for Caldwell and we had to make a run of 252 miles on Saturday and more than one hundred of it was back over those great mountains. We came back over two of the same ranges that we passed over on Friday but we turned east before we passed over the third range, but during those twenty-four hours the snow had piled up over two feet deep, but we drove behind those great snowplows and had no trouble at all. But when it comes to real beauty a great mountain covered in great pine trees and cedar and fir and all snow covered—for beauty it is unsurpassed, and no man can describe it.

Those two days, Friday and Saturday, November 20 and 21, will stand out in my mind as two of the most beautiful trips that I have ever made, but Saturday night we pulled into Caldwell in time for supper. Here Brother and Sister Ray Davis are the fine pastors, and we have no better. Brother Ray Davis is a great preacher, and at this writing he is in Colfax with Brother Jordan in a revival. He left on Monday, the 23rd, for the Colfax revival. We had a fine service in Caldwell and did well for the HERALD OF HOLINESS.

After preaching on Saturday night we left for Nampa, Brother and Sister Pounds of course stopping at their home and Brother Clive Williams from the hospital with a number of the saints there came to Caldwell and brought me to the Hospital for the night. For several days we are to work out from Nampa each night then back to the city each night after preaching.

Sunday, the 22nd, we were up and made the run to Emmett. Here our beloved Brother Maxey is the fine pastor and our pastor from Twin Falls is there in a revival now. We had a fine crowd

on Sunday morning and the offering for the church, and one for the Thanksgiving offering, and then one for old Bud, and nobody seemed to think that we had too many offerings. The reason for that was because they were red-blooded Nazarenes! Well, just let me say, that after all is done and said and the smoke all blown away, if there is another crowd of people on the face of the earth like the Nazarene bunch old Bud has never run across them. We had one great service and seventeen hands raised for prayer. Then Brother Pounds' children went to one home for dinner, and the pastor and wife and the evangelist and Robinson and Pounds all went to the lovely home of Brother and Sister Woods for a great dinner. It was up to the standard and no depression there. Well, what a shame for the American people to talk about depression when they are wasting millions of dollars in drinking and smoking, chewing and dancing, fighting and racing, gambling and running after prize fights and all kinds of shows.

Well after that great dinner we drove to Boise, Idaho, for the Sunday night service. Here Brother Arthur Tunnell is the fine pastor and he is now in his 8th year as pastor of the Boise church. We had a great crowd and a most lovely service. Brother Pounds used to be pastor here in Boise and he has many friends here. We had a fine service and a number of hands raised for prayer.

We had with us on Sunday night Brother R. J. Plumb and wife, and their fine son. During the great revival in Nampa the children of a number of the District Superintendents were gloriously saved and among them is Brother Plumb's fine son and Brother Pounds' fine boy and in fact this was one revival which cannot be described. God came on the scene and took the thing in hand.

On Monday night, the 23rd, we made a run to Weiser, Idaho, some sixty miles down this great valley. Here Brother Webb is the fine pastor. Brother Clive Williams and Brother Pounds' beautiful daughter, Miss Mable, went down with us. We had a great service and the church was packed. I think that Brother and Sister Webb have five of as beautiful and lovely children as I have ever met; for beauty you can't improve on the Webb children. I think that I preached longer than I have at any other place, but I got wound up and couldn't run down. We did have one great service and then drove back to Nampa, some sixty or seventy miles and got in just after midnight, and then got plenty of sleep in time to wake up before day and pray for every one of the General Superintendents and all the District Superintendents and the Headquarters and every college and the president and faculty and the hospitals and every nurse and patient and all the good pastors that I could think of, then was up and had breakfast at seven-thirty.

Well, this is finishing up my first Chat on the Idaho-Oregon District, but I am still in the great Northwest of the western part of this great nation and country. Last May I was in East Maine and today near the great old Pacific. More later.

In love,
UNCLE RUDIE.

News From the Field

NEWS IN BRIEF

TELEGRAM: Great meeting in big Fundamental Tabernacle in Nashville, Tenn. Three thousand in afternoon; thirty-five hundred in evening; altar full in both services. Rev. C. B. Fugett and Vaughan Quartet, Workers.

Rev. Roscoe R. Hollis is especially interested in city mission work as well as evangelistic services and will be glad to help wherever his services may be desired. He may be reached at Pocahtontas, Ill.

R. F. Manion of 1904 N. Clinton St., Decatur, Ill., requests us to publish an inquiry concerning his son, whom he has not heard from for twenty years. His name is Norman E. Manion and the last time he heard from him he was living in Washington. If any of our readers can give our brother any information, please write him at the above address.

We have just received an announcement of a welcome service held for Rev. J. E. B. Cowan, Waltham, Mass., in his new charge. L. D. Peavey presided and an excellent program was rendered.

Rev. Cecil Ambrose of Abilene, Texas is open for evangelistic work. He gives special addresses to young people and is a good song leader. He may be reached at the above address.

FLORIDA DISTRICT

November 29 we had the pleasure of organizing a class of twelve adult members at Lake Mary, Fla.; a fine class of much encouraged folks. We stressed the general rules of our Manual as to what a Nazarene must be, all hands went high in the air that they desired to be full-fledged Nazarenes. It was a real time of blessing.

Rev. Howard Eckel, our beloved former District Superintendent, and Rev. R. N. Sanders conducted the first campaign at Lake Mary. Later Rev. M. M. Lord and Brother Sanders conducted a campaign. Last but not least, Rev. Fred St. Clair and Rev. Mrs. Alice Eakin conducted the concluding campaign.

Through the kindness of Mr. Sjoblom, a business man in the town, we have the use of a very nice church building. We are grateful for this as it has helped us to hold on until an organization was completed.

Lake Mary is near the city of Sanford which is located in the heart of the celery raising district. Celery is shipped from this section not only by the car lot but several train loads a week in the season. Our new organization will prove a great spiritual blessing to the folks in and about Lake Mary.

We also have our quota on the **HERALD OF HOLINESS** at this new church which numbers one-half of our membership. The Florida District not only brought her quota up during the contest but we maintain that standard. We have our quota to date.

Rev. R. N. Sanders was called to pastor the new flock. Brother Sanders has been staying with the folks of Lake Mary and carrying on services since the first campaign. He also has charge of the Sunday services at the county home and the prisoner stockade, where he preaches every Sunday afternoon.

Brother and Sister Emge, members of the East Liverpool, Ohio, Church of the Nazarene, are directly responsible for our getting into Lake Mary with a campaign. They moved to that section, got in touch with us, stating that we should have a church in that needy place. We immediately began planning for the same. This is the result. Let all Nazarenes living in a town or city where we have no organized church take notice and do likewise.

We trust that this introduction to our new church will put them on your heart until you will unite with us in prayer for their progress and growth.

J. E. REMON, Superintendent.

N. Y. P. S. ZONE RALLY, OKMULGEE, OKLAHOMA

November 27, 1931, at the Church of the Nazarene in Okmulgee, the Eastern Oklahoma District N. Y. P. S. Zone Rally was held. Sapulpa, Henryetta, Muskogee, Okmulgee, West Tulsa and East Tulsa were represented.

Various numbers were presented by members of the different societies. Brother B. J. Wilkins, District N. Y. P. S. President, gave a helpful talk on "The Well Organized Society."

Rev. S. H. Owens, pastor at Muskogee, presented an inspiring message, "Pilgrims and Strangers Seeking a City." He explained that the Christians are pilgrims because they are going somewhere and

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"A Mansion There For Me"
"Dying On Calvary" "He Is Mine"
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are strangers because they are not of this world.

Rev. E. D. Simpson, pastor at Sapulpa and chairman of the District Sunday School Board, gave a talk on "Sunday Schools." With the message on his heart he made us feel our responsibility and opportunity.

Rev. C. E. Rider, pastor at Henryetta, brought the message of the evening, using as a text Matt. 11: 7.

East Tulsa won the banner by a large majority for having the highest average in attendance and mileage.

Rev. and Mrs. Chas. Smith were the entertaining pastors. We deeply appreciate the sincerity that is back of the work they are doing there. The next rally will be held at Muskogee, Okla.

Mrs. DEWEY C. MURPHY, Reporter.

NORTH DAKOTA DISTRICT

We are rejoicing, yes, though much of the state is fiercely fighting to maintain a bare living—crops were woefully short and in many places there were none at all. Money here has not been so scarce in twenty years, yet we are rejoicing. Sacrifice has responded. Self-denial has been active. Not meatless Sundays only, a meatless week was observed in the homes of the Larimore church and real self-denial was the rule over the district. We cannot yet report the total for the district but reports encourage us greatly.

We have just closed an unusually fine N. Y. P. S. District Convention at New Rockford. Our new president, Rev. C. J. Kinzler, efficiently presided in a spirit of love.

Because of the three days' storm quite a number of the delegates were unable to attend, for which there was much regret. We greatly missed them.

Pastor W. I. Gough and his fine people entertained with great care and loving consideration. The local church afforded a beautiful atmosphere and from the first service there was a mellow, tender spirit that pervaded the whole convention to the last service.

The papers were carefully prepared and read with the unction of hearty service and with the discussions were helpful throughout. Each evening there was an intense evangelistic service, with more than twenty praying through to definite victory in either the first or second work of grace, during the three days' convention. Everybody left for home praising God for His gracious presence throughout and the prevailing harmony and love manifest in marked degree.

Very fruitful revivals have been recently held; at Jamestown, the pastor, Rev. P. J. Bartram, as his own evangelist; at Fessenden and LaMoure with Rev. D. C. and Lizzie Stout evangelists; at Ellendale, Rev. L. D. Smith, evangelist; at Mohall, Rev. J. W. Pattee doing the preaching; at Van Hook and Larimore with the District Superintendent as special worker. All this work as far as we have been able to observe has been deep and thorough with no disposition to count "as they come" or make a glowing report.

In the Pleasant View community, where Rev. Geo. L. Chesmore has been pastor in connection with the Mohall work, the Lord has been blessing in quite a remarkable material way. The account of the dedication of another substantial church building will be found elsewhere in the HERALD OF HOLINESS.

We are now realizing on our District Broadcasting Plan to the extent that our pastors are on the air over KLPM, Minot, each Sunday from 2:00 p. m. to 2:30 p. m. We are expecting soon to be on the air regularly over WDAY, Fargo, each Sunday from 1:30 p. m. to 2:00 p. m., Central Standard Time. Listen in and then encourage the workers by writing a word of appreciation to Rev. H. V. Sorenson, Minot, N. D., or Rev. Bertrand Peterson, Fargo, N. D.

IRA E. HAMMER,
District Superintendent.

W. F. M. S. RALLY ZONE 7—MISSOURI DISTRICT

On Sunday, November 29th, Zone No. 7 had a wonderful rally at Dexter, Mo. Malden had 54 representatives, Bernie had 24, Poplar Bluff had 19 and Charleston from Zone No. 9 sent 14. The house was comfortably filled and the program was splendid.

Mrs. Gertrude Patterson, leader of Zone 7, presided with dignity and her remarks added an interesting note to the rally.

Bernie was on the program for the scripture reading by their pastor, songs by the three Murphy sisters and the excellent address on Foreign Missions by

one of the young leaders, Rev. Ezra Hendley.

Poplar Bluff, with their splendid young pastor, Rev. Transue was there and his wife, the W. F. M. S. President, spoke on the topic, "Can a Local Church Succeed Without the Missionary Spirit?" This was a splendid address.

Malden was represented by having several songs by the Junior Missionary Society and a pretty missionary song by four Juniors, a part which had been prepared by their pastor, Rev. Holt, who was not present, being detained at home to preach a funeral; and Mrs. Erna Patterson who spoke on "The W. F. M. S.—Its Place in the Church—Its Purpose and Goal."

Dexter was on the program for a paper on "Do Missions Pay?" by their president, Sister Crane; a splendid male quartet rendered several selections and their pastor, Rev. Carlton, added much to the discussion which followed the reading of the paper.

Taken all in all this was the best rally this zone has had and the missionary spirit seems to be burning and the rally resulted in a new society being organized at Bernie the following day.

The next Zone Rally is to be held at Bernie on the fifth Sunday in January. We of southeast Missouri intend by His help to do more for our missionary interests this year than ever before.

Reported.

A Christmas Gift that is repeated 52 times during the year—the Herald of Holiness.

AN EXPLANATION

In compiling the book, "Birthday Autographs" which contains a saying from 366 Christian workers and preachers of the Church of the Nazarene we *purposed to ignore no one*. However, what we thought at the beginning would be an easy matter (to get just one saying from each of 366 workers), we found to be a Herculean task, we searched the publications of our church both new and old, we also mailed out nearly 600 letters to our preachers, with self addressed stamped envelope for reply. Many of these responded, numbers were returned undelivered, some were never heard from. We found that some to whom we had written never received our letter, neither was it returned to us, and some may have written us and we did not receive it. Suffice it to say that after weeks and months of work 366 sayings from the same number of preachers and workers were secured, and every one who sent us a saying will find his name in the book, if we received it; also sayings from many which we selected from some report, book or article. If any who seemingly should be in have been left out it was unintentional.

DELL AYCOCK.

Mary, Martha and the Master

By Mrs. Andrew Johnson. A new book, attractive in appearance and charming in its contents. The devotional message of this little volume is given in such a friendly, intimate manner that it can hardly fail to register a deep impression on the reader. Complete poems and stanzas of poetry are happily interspersed. You are carried along from page to page without conscious effort, captivated by the earnestness of the writer. This is a book for the quiet moments, for the devotional period; a book to be read and reread. As a gift for young people, especially young women, it is incomparable.

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THANKSGIVING AT TREVECCA COLLEGE

Thanksgiving day at Trevecca this year was an enjoyable occasion. The students and family worked together to make the day a success. The dining room had been artistically decorated with cornshocks and pumpkins, and the tables all had large yellow chrysanthemums, donated by a local florist. Some groups had arranged special tables. The Kentucky Club had a table ornamented by a small log cabin, to represent Lincoln's birthplace. The Ramblers Club, composed of representatives from miscellaneous states, had a table beautifully decorated with bouquets of red rosebuds, also a donation. The usual Thanksgiving dinner, including chicken, cranberries, mashed potatoes, gravy, beans, fruit salad, and pumpkin pie, was served. A number of trustees and their wives were guests at dinner.

At seven-thirty in the evening a Thanksgiving service, which was in the nature of a union service of the various Churches of the Nazarene in Nashville, was held in the college auditorium. The service, which was well attended, included several numbers by the male quartet of the First Church of the Nazarene, a violin solo by Miss Johnny Jernigan, head of the piano department, and an address by Dr. W. F. Powell, pastor of the First Baptist church. Dr. Powell brought out in his message some of the serious dangers which are confronting America today, and gave much food for thought.

Altogether the day was a profitable and an enjoyable one, as Trevecca sought to praise God for His goodness and mercy in the past and to become more worthy of His blessings in the future.

Reporter.

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SACRIFICE OFFERING WAS HEROIC BUT NOT QUITE SUFFICIENT

Our Nazarene constituency has certainly done the heroic thing. In the midst of the gravest kind of a financial depression it has contributed to the General Budget in the recent Self-Denial Offering the splendid sum—counted to December 9—of

\$47,500

This will almost fill the yawning deficit, created by shortages since May, but leaves nothing for current expenses. In other words, we will at once begin to accumulate another deficit unless all hands help out most faithfully.

The need of some judicious but definite whittling down of every cause depending on the General Budget, foreign missions included, will confront the January session of the General Board. The record the church hoped to make in this unprecedented financial panic of not cutting its mission fields, cannot be maintained unless an extra response is made for current needs in and around January 1—the General Board sits January 12.

Our General Superintendents and those who are in charge of the finances at Headquarters have said everything they can say, and done everything they can do. The church now knows the full situation.

They certainly appreciate very greatly the loyal and generous effort which our people have made. They feel sure that practically everyone has done the best he can. No more faithful and generous group of God's people exists anywhere than our own Church of the Nazarene. God bless every one.

M. LUNN,

General Treasurer,

J. G. MORRISON,

Stewardship Secretary.

REST COTTAGE, PILOT POINT, TEXAS

Our hearts have greatly rejoiced in the help which has enabled us to meet the oft-running needs of this, our Nazarene Inn, by the wayside, during the years that have past.

We approach the closing of this year with great concern. Our needs have increased and the demands made upon us have been multiplied but our supply has been lessened until we question whether we will make the grade unless our good people respond to this cry of these dependent daughters and their innocent babes. Every available resource has been utilized to provide for their comfort and

proper care, but constant demands necessitate continued support.

The Thanksgiving time was a very blessed season with many expressions of gratitude on the part of our family.

Owing to the unusual providences we have been hindered from making our contacts for the Christmastide.

Some of our young women have neither money nor friends to meet this particular emergency of their lives. Nor do they have loved ones who can remember them at this Christmas season with a gift.

We call to mind a few years back, a young lady who sought shelter in Rest Cottage. She could not help herself. She was stranded. She sought and found the Savior early in her stay with us and later laid her all upon God's altar. So dear to her was the place where she found God she was loath to leave her friends.

It was a wonderful investment. She has taken her place in the church, loyal, true and devoted. We have other opportunities in the group of young women who are sheltered with us today. Lives that can be touched by kindness and hearts that will open to the love a gift may convey.

Will we give ourselves to these merciful ministries which may save a life from hopelessness, a soul from death, and feet from further falling?

We need your help and assistance and your "fervent and effectual" prayers to make this a glad Christmastide.

REV. AND MRS. J. P. ROBERTS.

This Week's Report of the Herald of Holiness Campaign

We are very glad indeed to report the following churches that have reached their quota:

Loma, Illinois
(Chicago Central District)
Rev. A. B. Johnson, Pastor
Tillamook, Oregon
(North Pacific District)
Hemlock Church
Rev. Harry L. Russell, Pastor

Judging from the fine list of subscriptions that have just come in from "Uncle Buddie" taken on his tour of Idaho-Oregon District he is still a booster for the paper—72 subscriptions and \$72.00.

Rev. L. W. Collar, pastor of First Church, Yakima, Washington, also sends in 21 subscriptions, stating that Rev. Bud Robinson should have credit for nine of them.

We appreciate the big lists and little lists and every single subscription and also the renewals—each one brings us just a bit nearer our goal.

Subscriptions received from November 27th to December 4th

C. C. Shaffer, Homer City, Pa.	10
Mrs. Agnes Payne, Kenmore, New York	3
R. A. Wright, Coteauville, Nebr.	3
E. E. Bauer, Lea Animas, Colo.	3
Marie Gibson, Clinton, Ill.	7
C. J. Forney, Canton, Ill.	12
Orlo Schwab, Vallejo, Calif.	6
J. E. Aycock, South Portland, Maine	4
O. A. Amhurst, Englewood, Colo.	6
T. L. Terry, Morristown, Ind.	5
Amos Lawrence, East Lake, Tenn.	20
Jesse Towns, Indianapolis, Ind.	4
J. A. Allen, Hutchinson, Kans.	3
V. H. Carmichael, South Side Church, Muncie, Ind.	7

Single subscriptions 228

321

FLINT CENTRAL SUNDAY SCHOOL RALLY

With the encouragement and help of our pastor, Rev. Warren E. Posey, we were able to go way over the top in our Sunday School Rally held on November 22nd.

Our previous record of 210 was more than doubled in an attendance of 511, an increase of 301.

The success of this rally was due entirely to personal work as we were not in a revival. One man brought in 49 people who had never attended our church before and with the efforts of others we were just bound to go beyond our goal which was set at 350.

We will have a visitation week soon and our pastor is sending out 200 letters to the strangers who visited us.

We mean for this rally to benefit our church as well as the Sunday school.

ANN NIELSEN, Secretary.

FLORIDA DISTRICT ASSEMBLY

God in His marvelous grace has permitted us to enjoy the greatest assembly ever held in the Florida District. The Seventeenth Assembly convened in the Presbyterian church, a large, beautiful, commodious building overlooking one of the lovely lakes of Lakeland, Fla. Rev. G. S. Owen, the entertaining pastor, and his people, upon our arrival had everything planned for the rooming, feeding and comfort of delegates and visitors that perfect love could suggest and execute. The hotels and homes of the city opened their doors to lodge the assembly, with unequalled hospitality, and the business houses contributed liberally toward the food supply. The dining hall in the basement of the church was under the direction of a capable dietitian, Mrs. Lillian Ard.

Rev. G. S. Owen opened the W. F. M. S. Annual Convention on Monday night preceding the assembly, with a stirring missionary message. Tuesday, the business sessions of the conventions were held, Miss Eleanor Tremere, was re-elected as District President. Tuesday evening Rev. Earl Powell presided at the District Young People's Rally. An inspiring program was presented by the young people, and Rev. Powell was re-elected District President of the N. Y. P. S.

Dr. Reynolds, our Senior General Superintendent, was with us for the opening of the assembly Wednesday, as Dr. Goodwin was unable to be with us on account of the illness of Sister Goodwin. The glow of God rested upon our beloved Dr. Reynolds' face and the blessed unction of the Holy Ghost accompanied his messages during the morning devotional hours, as he gave us the minutes of the Apostolic Church from the Acts of the Apostles.

A beautiful spirit prevailed throughout the assembly, God's presence and blessings brought many shouts of victory as the pastors and delegates gave their reports. Thursday a great burden of prayer came upon the assembly when we were informed Dr. Reynolds had been taken to the hospital during the night and would be unable to preside. God blessed and answered by fire. District Superintendent Redmon presided throughout the day and the machinery ran smoothly and beautifully, because (as Dr. Reynolds stated the following morning when he appeared for the opening session) we have organized holiness.

Friday morning reports were given by District Superintendent Redmon and his faithful wife, Sister Ada Redmon, District Evangelist. God has truly set His seal upon their two years' of service in the above named capacity, by a growth and progress spiritually and numerically upon the district, surpassing all records in the Nazarene history of Florida. Five new churches were received into the assembly. The first year Brother Redmon entered upon his labors as District Superintendent there was a report at the assembly of a net increase of seventeen church members for 1929. The net increase for 1931 was 156 church members. Praise God! The General Budget was overpaid by over four hundred dollars and nearly all the pastors were able to report their District Budget paid in full. The election followed their reports. Brother Redmon was re-elected as District Superintendent and Sister Redmon as District Evangelist. By request they favored us with a special song, "It Will Make Heaven Just a Little Brighter for Me." They will open a campaign in the newly organized church in Pahokee, Fla., immediately following the assembly. We are praying God's richest blessings upon them for the new year.

The following elders were elected as delegates to the General Assembly: J. E. Redmon, G. S. Owen. The alternates were L. C. Davis and T. W. Koehler. The Lay Delegates elected were Mrs. L. C. Davis and R. J. Eby. The alternates were W. A. Groover and R. J. Rogers.

Our quota for the HERALD OF HOLINESS was reached by around eighty subscriptions being raised with little effort.

Rev. Chas. Deware, the director of music, was ever alert to have happy surprises for us by announcing special singers from time to time, who by their efforts brought times of refreshing throughout the days to sweeten the business routine. Among the special singers and visitors present were the following: Miss A. C. Slocum and her parents of Baltimore, Evangelist and Mrs. M. M. Bussey of Monrovia, Calif., Rev. Cecil Crowder of Durham, N. C., Rev. Fred St. Clair of Elfers, Fla., Rev. Alice Eakin and daughter, Hildred, of Indianapolis, Ind., Rev. C. A. Lovejoy, Vice President of Trevecca College and the Trevecca Quartet composed of L. D. Shelton, A. E. Kelly, R. R. Kelly and G. B. Bresee, and Rev. Kendle from Indiana.

The evening services were preceded by prayer and praise meetings, that brought the glory of God down upon us in a marked way.

Wednesday evening was welcome night for delegates and visitors. Welcome addresses were given by Rev. C. A. Raymond, president of the Lakeland Ministerial Association, Mr. Sears, secretary of the Chamber of Commerce and J. H. Peterson, city attorney. Dr. Reynolds responded in his usual gracious manner and then brought a message from Romans 1:1-16, inspiring every heart present by his personal testimony. Thursday and Sunday afternoons Brother C. A. Lovejoy and the Trevecca Quartet held a great educational and Trevecca rally, raising a goodly sum of money for the college and securing students for the coming semester, among whom was Pinson Redmon, son of our District Superintendent. Friday night Sister Ada Redmon brought a Spirit anointed home missionary message, and God came on the scene in an indescribable manner. The altar filled with seekers, and shouts of victory arose from newborn souls, and sanctified believers.

Saturday night Dr. Reynolds announced for the ordination service as he was called home on account of illness of Sister Reynolds. Everyone present was solemnized by his message from Acts 1:8. Rev. W. E. Vennum, Mrs. Dora Carlton and Rev. Chas. Deware were ordained.

Sunday morning at 9:45 we met in the city auditorium for a great prayer and praise service led by Rev. Brown. Rev. M. M. Bussey, who has come to Florida, "not to spend the winter but for the winter to spend him," kept us open-mouthed to catch the gems of glorious truth as he quoted and preached from Joshua 3. Many times during the assembly he quoted chapter after chapter from the dear old Book, and merited the name of "A Walking Bible."

ALABAMA DISTRICT HAS REACHED QUOTA



Rev. J. A. Manasco
Dist. Supt.

At the time of their District Assembly the Alabama District needed about five hundred subscriptions in order to reach their quota of 770. This number was subscribed and we are glad to welcome Alabama to a place on the Honor Roll. We want to congratulate the District Superintendent, Rev. J. A. Manasco, and his loyal people.

Sister Ada Redmon brought the closing message of the assembly from 1 Samuel 26: 21. Hearts were gripped with conviction, and an altar service followed that caused a jubilee in heaven.

Jacksonville received almost a unanimous vote for the entertainment of the 1932 assembly.

May God graciously bless our beloved Dr. Reynolds, our faithful District Superintendent and dear wife, every pastor and evangelist and the laity of the district and crown their efforts this new year for the salvation of souls and the sanctification of believers with the greatest success in the history of Nazarencism.

MATTIE L. GRAHAM, Reporter.

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

A Thanksgiving Rally of N. Y. P. S. Zone No. 2 was held at the Dewey, Okla., Church of the Nazarene. This was one of the best attended rallies we have had on this zone. We had over three hundred present. They came from far and near. Cleveland, a distance of sixty miles, was represented; Hominy, a distance of fifty miles and mud roads too, was well represented, fifty-seven I believe was the number from Hominy. They have a real live group there. The Hominy church carried off the banner for attendance and distance. Their quartet sang the glory down. Collinsville was well represented and did their part well. Also Lyman was represented, a distance of seventy-five miles.

Dewey and Bartlesville furnished the lunch which was enjoyed by all. Our zone leader, Brother Perry Cunningham, had worked hard and prepared a good program also brought to us an excellent speaker, Rev. C. H. Wiman of Kansas City, Mo. We appreciated Brother Wiman's messages. Two prayed through, for which we praise God. Our next zone rally will be held at Bartlesville, January 1.

Reporter.

A Christmas Gift that is repeated 52 times during the year—the Herald of Holiness.

CHURCH NEWS

CLIFTONDALE, MASS.—"We have just closed a good revival with Rev. Mabel R. Manning as evangelist. She preached the Word of God with unction and in the spirit of love and tenderness. God gave us some wonderful scenes at the altar. We had many at the services that had never been inside of our church before. We received five more subscriptions to the HERALD OF HOLINESS during the month of November. Not only so, but \$152.50 was put on the table on the Sunday morning of November 22nd as the Self-Denial offering. There is also a marked rise of the spiritual tide in our N. Y. P. S. For all that has been accomplished we give God all the glory. We have called Sister Manning back for another meeting next November, the Lord willing."—Thomas B. Greene, Pastor.



SHELBYVILLE, TENN.

During the summer of 1911 Rev. Lige Weaver, a relative and convert of Uncle Buddie Robinson, launched a tent campaign in the beautiful little county seat town of Shelbyville, Tenn. In this campaign through the hard work, prayer, faith and sacrifice of Brother Weaver, the Lord gave about one hundred and thirty professions. Out of this revival effort came our Shelbyville Church of the Nazarene. Brother Weaver took the pastorate of the church and erected a church building. Two other nearby country churches were dug out through Brother Weaver's efforts and built themselves houses of worship. During his ten years of pastoring these churches Brother Weaver, by the help of the Lord and the good people, paid all the churches out of debt. Several good brethren followed Brother

Weaver as pastor. About two years ago Brother E. H. Stout and wife came from the Erin circuit to the Shelbyville circuit. For years our people in and around Shelbyville felt that the location of our church building was a handicap to the permanent growth of the congregation. It was not until Brother Stout took charge of the church, however, that talk was translated into deed and we now have a beautiful stucco church building in a lovely location as the picture will show. This nice church plant is practically out of debt. Also our whole Shelbyville circuit had talked for years of building a parsonage for the circuit. Under Brother and Sister Stout's leadership the whole circuit was stirred to action and built one of the very best parsonages on the Tennessee District. The parsonage is all out of debt, thank the Lord. This all shows what can be done under wise, energetic and sacrificing pastoral leadership when the people have a mind to undertake. This whole successful building program certainly stands as a monument to the vision, faith, courage and sacrifice of our Shelbyville congregation and Shelbyville circuit. However, neither Brother Stout nor his good people are content with this splendid material progress. They all see it only as a means to a greater end which is spiritual progress. In spiritual growth the whole circuit is moving on splendidly. Brother Stout believes in a whole Nazarene program. He is known as one of our very best pastors of the district. He is great to visit and pray in the homes of all the people, outside and inside the church. In fact he is known as one of our smiling, handsbaking pastors. Our district is fortunate to have such a pastor and wife as Brother and Sister Stout, and they are fortunate to pastor such a fine people as make up the Shelbyville circuit.

S. W. STRICKLAND,
District Superintendent.

DILL, OKLA.—"We accepted a call to the church here at the assembly in September and arrived October 1st. We found a band of loyal Nazarenes, ready to co-operate with us in our plans for the work. It is a pleasure indeed to follow such pastors as Rev. W. C. Crawford and wife, who, in the two years they were here made many friends, not only for themselves but also for the

church. We have organized a Prayer and Fasting League of ten members. Our Self-Denial offering amounted to only \$6.65 but I believe it represented more sacrifice than any offering I have taken in nearly eight years of pastoral work. By the time this report is read we expect to be in a revival with Rev. A. L. Cargill as evangelist."—D. E. Palmer, Pastor.

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ANSEL, KY.—"We accepted the pastorate of the Mt. Hope and King Bee churches, came and took charge September 4, 1930. We began to pray and preach and talk the need of a parsonage. God began to answer prayer and the people became much interested at both

churches. The Lord gave us a nice lot and a new parsonage and we moved in during the month of December. We have a clear title and no indebtedness for which we praise the Lord. We were recalled for this year. Our District Budget is paid in full to date and pledges made

for the entire year. Our Sunday school enrollment has doubled at each church. We have just closed a good revival at each church; there were eight professions at Mt. Hope and twenty-one at King Bee. A good class was received into the church at King Bee and we are expecting to take a number into the Mt. Hope church soon. Rev. Glen VanHook and wife were the special workers. Brother VanHook is a fine preacher and won the confidence of the people. Sister VanHook is an excellent personal worker and God is using her."—M. L. Bays, Pastor.

A GIFT SUGGESTION

The Young People's Journal

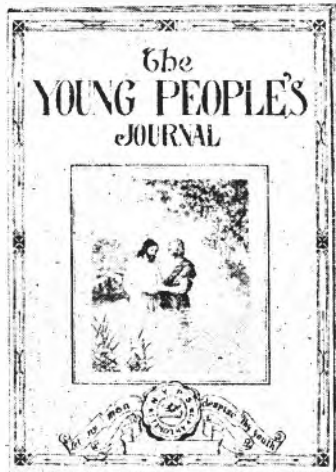
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LAKELAND, FLA.—"The Church of the Nazarene here accepted with deep regret the resignation of our beloved pastor, Rev. Paul A. Southard, who was most successful in the three months he labored here, having received sixteen members into the church and saw over fifty seekers at the Sunday night altars, and a marked increase in the Sunday school and N. Y. P. S. Rev. Southard was an outstanding success while on the Florida District, his achievements in many phases of the work being most noticeable. He was called north on the account of his wife's failing health, caused by double pneumonia last spring. Anyone wishing his services as a pastor will make no mistake in calling him. He is a natural builder and organizer, evangelistic in his ministry, and with a great vision for the future. The church has now called Rev. George S. Owen, former pastor of Trinity church in Kansas City, Mo., and we feel he was sent of God to this place, his ministry already showing most gratifying results. Rev. Owen is widely known in Nazarene circles, having been in the ministry for twenty-eight years, ten of which were spent in evangelistic work. He was recently sent to Jacksonville, Fla., by the Home Mission Board where he organized a church with nearly fifty members. He is making plans for a new church building here in Lakeland."—Reporter.

EVANGELIST W. F. MILLER—"We want to give a short report of the seventeen days' revival we have just closed with our church in Sebasco, Maine, with Brother A. J. Back, pastor. Many were turned away; people brought nail kegs, chairs and boxes placing them in every available place to sit on. We had ninety people either saved or sanctified. We took forty new members into the church, making a membership now of 67. We organized a N. Y. P. S. of 35 members and secured 15 new subscriptions for the HERALD OF HOLINESS. The first Sunday there were 23 present in Sunday school and the last Sunday we had 134. Glory to God, my soul is mounting up! These are precious days. God is good, revivals are possible, Amen! I started here in Cundys Harbor last night, December 3rd, with 82 present."

Send a Christmas Gift that comes 52 times a year—the Herald of Holiness.

DECATUR, ILL., WEST SIDE CHURCH—“Rev. E. O. Chalfant, Superintendent of the Chicago Central District was the evangelist at an old-fashioned revival held at the West Side Church of the Nazarene at Decatur, Ill., November 8 to 29. This church never had a more spiritual, harder working evangelist than this large-hearted, rugged, Spirit-filled man. There were 270 definite seekers, counting them as they came. The attendance was unusually good. Excellent music was furnished by the church choir and orchestra, under the able direction of Sister H. B. Jensen. The revival is the best or one of the best in the history of the church. Brother Chalfant raised a love offering of \$250 to apply on the pastor's automobile. God has blessed this church in a remarkable manner the past few years. There were 73 present in Sunday school our first Sunday in Decatur, September, 1926. Last assembly year the average attendance was 447. Our average for September, October, and November is 569. A new Kewanee boiler was installed in the church this fall. Sister Jensen is President of the Chicago Central District W. F. M. S. and is also president of the local W. F. M. S. Since 1926 the General and District Budgets have been paid in full. Best of all, the glory is on the church. Decatur is fast becoming a splendid Nazarene center, with two Churches of the Nazarene, whose influence reaches throughout central Illinois and other states, since both churches broadcast weekly over station WJBL. About 1,000 are in attendance in both Sunday schools on Sundays. Rev. J. T. Myers, the efficient pastor of First church, came recently to our movement, and is greatly loved by his people. He is doing a great work in First church. The writer is pastor of the West Side church.”—H. B. Jensen, Pastor.

JAMESTOWN, N. D.—“Since last reporting we have accepted the pastorate at Jamestown, N. D. We will not soon forget the good people of the Rimby, Alberta, church and their loyalty to us while in charge of the work there. Though prior to our coming to Jamestown we were entirely unacquainted with the local membership, the past four months in our new field have proven to us that the Jamestown Nazarenes are mighty fine folks. Our predecessor, Brother H. N. Haas, gave us an excellent send-off when introducing us to our new people. His spirit was beautiful. Later members and friends packed the parsonage and gave us a royal reception and the same crowd made the kitchen table groan with good things to eat—not for the reception, but for the preacher's family after the reception was all over. The local church was privileged to entertain one of the fall missionary conventions at which about ten of our churches were represented. We had a wonderful time with Brother Winans and Sister Gardner in the lead. We recently held our fall revival with the pastor doing the preaching. Of those who came forward about twenty claimed the vic-

tory. The prayermeeting is in a healthy state and all departments are moving forward. We received a small class into fellowship after the revival. Since the revival we attended the midyear District N. Y. P. S. Convention held at New Rockford. While weather conditions kept a number away we had a splendid convention and the two evening services

were blessed with a number of victories.”—Percy J. Bartram, Pastor.

IOWA CITY, IOWA—“We came to Iowa City in September, succeeding Brother Voss, who had made many friends for our church here. We have a new work here and a very promising one. On Oc-

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tober 11th we began a revival, having secured the services of Pearl Visser and Grace Leach of Oskaloosa, Iowa, to have charge of the music. They were also willing and helpful in personal and visitation work. This was the best revival I have ever witnessed under my ministry. We had seekers at the altar every service but two during the last two weeks of the revival. They not only prayed through at the regular services but at the daily prayer services and at the hospital and came asking for prayer during the day. We had more than eighty seekers and received fifteen into church membership. We had over three hundred individuals attend the revival. The attendance was good, the little church being filled time and again. Our work has grown in every way and the end is not yet, praise the Lord!"—E. D. Nelson, Pastor.

TERRACE, PA.—"We closed one of the most successful revival campaigns in recent years Sunday, November 29th, with Rev. G. Chester Morgan of Wadsworth, Ohio, as the evangelist. Interest was at a high tide during the entire campaign and many friends were won to the church through the efforts of the evangelist.

Dr. Bresee said, we are debtors to every man to give him the gospel in the same measure as we have received it." Have you found blessing, truth and inspiration in the Herald of Holiness? If so, have you brought others in contact with the source of good things?

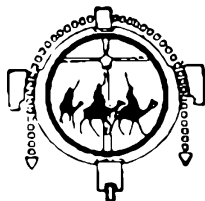
The local school authorities were kind to us and permitted us to use the school play ground for an open air service with the children. There were three or four hundred children in attendance. On the closing day of the campaign Rev. Morgan conducted a most successful Sunday school rally. There were 237 in attendance. The meeting closed with a packed house and an altar lined with seekers."—Ernest B. Marsh, Pastor.

IRVINE, KY.—"We have just closed a good meeting here in the Irvine church and a number of young people have been saved and plan to organize a N. Y. P. S. We have as high as forty in the meeting. A great work is in the making here. Pray for us."—J. O. Brown, Pastor.

WHITTINGTON, ILL.—"In this little town there is an old church building which has not been used for several years. Last spring Rev. Ernest Rice and myself with Brother Ralph Hodge and wife in charge of the singing conducted a revival. Sunday school, prayermeeting and regular preaching services were conducted afterward. Beginning November 1st Rev. J. L. Cox and wife of Malden, Mo., were with us in a two weeks' revival. A number were saved and sanctified. At the close of the revival a Church of the Nazarene was organized with sixteen members. We have received five more since then and others are expected to join. God is blessing this little band and souls are being saved and sanctified in our regular services. We expect to double our membership in a little while and in the years to come to send missionaries, ministers and other Christian workers out to bless this old sin-cursed world."—C. M. Cook.

FORD, KANS.—"After three weeks of prayermeetings three times a week, Rev. Harold Kiemel came to be our evangelist for a three Sundays' campaign. Brother Kiemel preaches with no uncertain sound. Between fifty and sixty different people bowed at the altar, some to be reclaimed, some to be saved and others to be sanctified, and a great number were happy finders. A great number of these were young people who have never bowed at our altars before, and such praying and crying and pleading you seldom see among new people. If they did not get through the first night they would come back again and again until they prayed through. One night the high school came in a body and another night the Y. W. C. A. came. Some people were over from Dodge City church nearly every night. Among the visiting pastors during this meeting were: A. R. Nease of Dodge City, H. O. Davis of Sublette, A. B. Bracken of Garden City, Paul Cobb of Windom, H. D. Cole of Cimarron, Rev. Harper of the local Methodist church, and Rev. Hutsell of the Methodist church of Harper, Kans. These brethren all were a help to the meeting. The meeting closed November 29th with the altar lined from one end to the other. All praise to our God! This meeting is recommendation enough to Brother Kiemel and the good people of Ford, Kans. The meeting was sponsored by the N. Y. P. S. God bless them!"—August Brandes, Pastor.

CANEY, KAN.—"Rev. Tabor and wife recently closed a good revival at Cascade schoolhouse, five miles west of Caney. The meeting ran almost four weeks and old-time, Holy Ghost conviction came upon the people. Some asked their friends' forgiveness for things they had said and done; one lady walked a mile and a half to straighten up matters, came to the altar that night and got gloriously sanctified. The Tabor's are preachers along the old-fashioned lines. Following the revival a Sunday school was organized and this is followed each afternoon by a young people's service. Also one of our Caney young and energetic



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local preachers preaches each Sunday evening. He also conducts prayermeeting each Wednesday night. We were never happier nor quite so busy in the Lord's work, but it is every whit enjoyed and we expect if Jesus tarries to have more trophies to lay at His precious feet. Also will say we closed a gracious revival at Tyro with Rev. Lewis Rice and wife. Brother and Sister Rice are also good, straight, old-fashioned preachers. Eight were received into the church at the close of the revival. Glad to say the prospects at Tyro are very encouraging, and we expect to keep holding on for greater things. Pray for us."—S. K. and Ethel Moxley, Pastors.

PITTSBURGH, PA., FIRST CHURCH—"We had with us, November 8 to 22, Rev. H. N. Dickerson, of Ashland, Ky., as evangelist, and Professor A. S. London and wife, of Wichita, Kas., for the music, and we had a splendid meeting. There were about 75 seekers at the altar, and we expect to receive a nice quota of members, as a result of this 15 days' meeting. Brother Dickerson is a strong, sane preacher, and the membership was greatly blessed under his ministry. We can heartily recommend him to any church that wants the rugged, old gospel that always brings a real revival of Holy Ghost religion. Amen! The Londons—well, you know they always help the Sunday school work, and their musical help is simply great. The first Sunday that I took the pastorate here there were 64 scholars in the Sunday school, and last Sunday, November 22, we had 267 in the Sunday school, jumping from our highest number of 164 to 267 by Professor London's help, Amen!"—J. N. Hampe, Pastor.

RANTOUL, ILL.—"A short time ago the Lord blessed us with a splendid revival, with the Urschels as evangelists and singers. We are very grateful for the success that was accomplished in this meeting. Backsliders were reclaimed, a number sanctified, and new people were reached for God and the church. The meeting was anointed with God's Spirit throughout. We appreciated the Urschels as workers and can heartily recommend them as evangelists who work with the pastor and to the upbuilding of the church. This meeting benefited the Sunday school and N. Y. P. S. both in attendance and interest. We appreciate the presence of God in the regular services and are believing Him for yet greater things in the work at Rantoul. We expect to fight on to the end."—J. H. Drake, Pastor.

SAPULPA, OKLA.—"The revival fires are still burning in our church at Sapulpa. God is giving us from one to ten praying through nearly every Sunday, we are also seeing an increase in membership. Rev. and Mrs. Jarrette E. Aycock conducted a very successful revival for us in October which added greatly to our work. This was their fourth revival at this place, and people who have attended all the meetings they have conducted here say it was the best. Thank God for

NOTICE

Annual Meeting of the General Board

Notice is hereby given that the annual meeting of the General Board of the Church of the Nazarene will be held beginning Tuesday, January 12, 1932, at nine a. m. at Headquarters, Kansas City, Missouri.

Persons having business with the General Board or its departments will please communicate as early as possible with the undersigned so that provision can be made for placing such matters before the General Board or the proper department.

E. J. FLEMING, Secretary
GENERAL BOARD.

Brother and Sister Aycock. As you know they are interested in every phase of the work of a pastor and boost every department. The last Sunday of the revival there were 566 in attendance at Sunday school, and more than fifty sought God at the altar the last Sunday. Our Sunday school average for October was 374, and we are pulling for the 400 mark this month. We have a net gain of 62 in membership in the church over last year,

budgets, local, district, and general, are paid up to date, and above this we are sending our Thanksgiving offering of \$51.50. Pray for us at Sapulpa, that we may go on with the battle and win many souls for Jesus and the Church of the Nazarene."—E. D. Simpson, Pastor.

WICHITA FALLS, TEXAS—"Greetings to our friends and brethren. Having resigned from the District Superintendency in North Dakota last July we felt led of the Lord to come South. Again God proved that He knows how to direct His own. After we were here while the folks in Wichita Falls extended us a called to be pastor of the church, since their pastor, W. B. Walker was resigning and going to other fields. We felt the opening was of the Lord and are here on the field, enjoying the blessing of the Lord. Our ministry has been signally blessed, in the few weeks we have been here. We are perfectly satisfied with the ordering of the Lord, and have settled down to make this the best year of our lives by the grace of God. We invite

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the prayers of the saints for this fine city, which needs God so much."—H. J. Hart, Pastor.

CHERRYVALE, KANS.—"We have just closed a four weeks' revival campaign with three different preachers. We had been praying for a revival especially, since the assembly at Coffeyville. Our budgets are being paid in full to date, our Sunday school has made a substantial gain of one-third more, our N. Y. P. S. has more than doubled, we have organized a Junior N. Y. P. S. and it is growing and all other departments are doing fine. We had Rev. Riley Archer, the Nazarene Boy Preacher and pastor of the Parsons church, the first week in November, for our young people. Brother Archer preached and worked faithfully with good results. Some souls were saved and we all enjoyed this first week of answered prayer; the second week we had Evangelist R. E. Tabor, and the interest and good will increased as the people warmed up to him and his God-given messages, and more souls

were saved and sanctified. Then, we had Evangelist Lewis J. Rice and wife for two weeks. There is but one Lewis J. Rice. He seems to have a new vision and a new revelation from God for every message. There were many souls at the altar, and the most of them were saved or sanctified. Sister Rice preached once to the delight of all, and led the large audience to victory in song. We are praising the Lord for victory. May the Lord's richest blessings be upon our Publishing House and all the Churches of the Nazarene in America and the foreign lands as a special Christmas gift."—H. N. Morris, Pastor.

DANVILLE, ILL., FIRST CHURCH—"We have just closed one of the best revival meetings we have had here for many years. Rev. Mrs. Edna Wells Hoke was our evangelist. She preached the rugged truth with great unction and liberty, the saints held on in prayer, the crowds came, and counting them as they came, we had 175 seekers at the altar. Most of them were happy finders. The closing

night we had nearly forty at the altar and the revival spirit is still with us. We are securing a fine class of members from this meeting. Brother Sylvester Smith of Olivet College had charge of the music, and was ably assisted by a number of other musicians from the college. Our church and community were delighted with these workers and will welcome them back at any time. We are praising God for the searching messages of Sister Hoke and for the remarkable victories that God gave. Our Sunday school continues to increase. We are now averaging around four hundred each Sunday."—W. S. Purinton, Pastor.

EVANGELIST I. C. MATHIS—"It has been some little time since I reported to the HERALD OF HOLINESS but I have been busy in the Master's service. Had a good meeting with Rev. V. W. Littrell and his people of Lincoln, Nebr. Both pastor and people stood by us and we appreciated them. Some good cases of salvation and victory. Had a short meeting and hard fought battle with Rev. Allen Howard and his good people at Junction City, Kans. They have some of the salt of the earth at Junction City in this small church. Had a real good meeting at Eldorado, Kans., with Rev. G. W. Brannon and his people. A number of times the altar and the front seats were filled with hungry seekers. Just closed a good meeting Sunday night, November 22, with Pastor Walter C. Morris and his people at Evansville, Ind. There were seekers at every altar call and numbers of them stepped out and made their way to the altar without a song. God gave us some great victories with a good class of as fine people as I ever saw coming into the church. They treated us royally and we are looking forward to being with them again in the future. We began last night with Rev. J. Scott Blystone and his people of North Little Rock, Ark., and we are believing God for an old-time revival. Amen. Never loved the Lord more and never was so satisfied with my work as now."

BROWNWOOD, TEXAS—"We have just closed one of the best revivals we have had in Brownwood in the past three years. Rev. G. R. Dosier, pastor of our church at Temple, Texas, was the evangelist. Brother Dosier is a splendid preacher and a good revivalist. There were a goodly number of professions and a fine class was received into the church on the last Sunday of the revival. The meeting continued through two weeks. If you want a pastor-evangelist, write Brother Dosier. His church will let him off to conduct some meetings. Our work

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here is making fair progress. We are for the full church program."—I. L. Flynn, Pastor.

CENTRALIA, WASH.—"The work here is moving along well. As the depression presses us, we put on the pressure to get the glory down and are pressing the battle to the gates. Several months ago we called the men of the church to prayer on Saturday nights. The results began immediately with some notable backsliders being reclaimed, and the praying band were greatly helped in their own souls and the whole church has been blessed. Little blank books were given to each man, who wrote down names to pray for, and it is surprising how many of those names we have been able to mark off because God answers prayer. Try it. The first three weeks of November were given over to revival meetings, with Brother W. B. Leonard, our pastor at Tacoma, Wash., as evangelist. Brother Leonard came to us just before last assembly from the Baptist church, having spent some twenty years in the Baptist ministry. He is a strong preacher and a great evangelist. He will certainly be kept busy if he ever enters the evangelistic field in our church. He has had much experience in evangelism. We were able to reach the young people especially, and several were saved, and the attendance at N. Y. P. S. meetings has about doubled. Seven have been received into the church."—Guy A. McShane, Pastor.

EVANGELIST FRED ST. CLAIR—"Just home from the most marvelous District Assembly we have witnessed in twenty years. Shining faces, shouts of praise, glowing testimonies, glorious bursts of real divine power; all conspired to make an unforgettable gathering of the Lord's hosts. And how loving and kind and courteous they were to this old soldier. How it warmed his heart and helped to comfort him amidst a great personal sorrow. The campaigns in Florida have tested us to the limit, but it pays to pray and pray and then some more. We have seen some remarkable cases of salvation and real sanctification. In two of the meetings we had as helpers Mrs. Eakin and her daughter from Indiana. Mrs. Eakin is an old-time Breese Nazarene and knows how to prevail with God in prayer. My next meeting will be in Miami, December 31 to January 31, in our South Side Church of the Nazarene. Will probably be down here all of 1932, if Jesus tarries."

CONNELL, WASH.—"The church at Connell is rejoicing because of a gracious revival. There had been much prayer and fasting preceding this meeting. Also some faithful personal work. The pastor conducted the first week and then Brother and Sister Tinsley, our good pastors at Moscow, came and conducted the second and third weeks. Sister Tinsley led the singing and gave some fine help in special songs. About twenty were saved, reclaimed or sanctified. They ranged in age from a boy eight, brightly saved, to an old man eighty-five who

broke through crying and shouting. This old man has a sanctified daughter who had groaned in prayer for him for weeks preceding the meeting. We took a class of twelve into the church Sunday morning and have six more to come in a week from Sunday. We found here in the church a beautiful group of earnest praying saints. They have been most gracious and kind to us as pastor and family. They gave us a beautiful re-

ception, engaging the city hall, inviting in so many in the community and put on a full hour of program with music, readings, recitations, songs, talks and closed with a delicious lunch. We feel that the success here has been due in a large measure to the faithful pastors who preceded us. We were helped and encouraged by the Nampa boys who come here to work in the wheat harvest through the summer. Then President De-



A Christmas Gift Suggestion ! A 1932 Scripture Text Calendar

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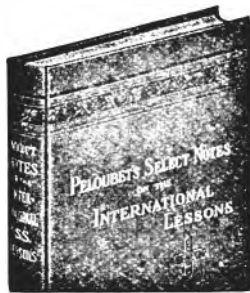
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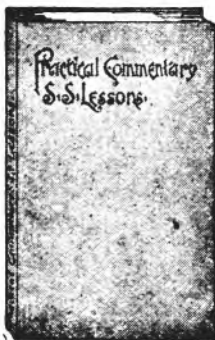


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Long and the Quartet gave us a great night of preaching and song early in the fall before a packed house. Then the first night of the meeting came District Superintendent Plumb, Uncle Buddie and Brother and Sister Hanson from Arlington, Ore., and what a night we had as we laughed and cried and praised the Lord with Uncle Buddie as he broke to us the bread of life. Pray for us that we may stay under the burden, keep the vision and carry on for God and souls."—John Wesley Croft, Pastor.

KANSAS CITY, KANS., ARMOURDALE CHURCH—"We have just closed a glorious revival with Rev. John Briece of Lawrence, Kans. We praise the Lord for sending Brother Briece to us; for the forty-eight souls that knelt at our altar; all praying through either reclaimed, saved or sanctified. Thirteen good people were taken into the church and some six or seven more to be taken in later. We had wonderful crowds, the building filled to overflowing part of the time. We take this opportunity to ask the HERALD OF HOLINESS readers to pray that God will send means whereby to erect a church building; that is our greatest need in Armourdale. There are scores of people in this section of K. C. who have never heard of real salvation, of the saving grace and sanctifying power of our Lord. Rev. Briece surely is a man of God who is not afraid to preach the old rugged gospel just as it is. Thirty-five people attended our cottage prayer-meeting last Tuesday evening. The revival spirit is still burning on the altar of our souls and even yet we expect to see many more born into his kingdom. Our N. Y. P. S., Sunday school and W. F. M. S. are growing both numerically and spiritually. We are now seeing the fruits of our labors, under the leadership of our good pastor, L. H. Newcomb."—Pearl Reed, Reporter.

BOWLING GREEN, KY.—"We have just closed one of the best revivals in our sixteen years of ministry with Rev. Frank Wilson of Hopkinsville, Ky., as our evangelist. The meeting began November 15th and closed November 29th. Victory from the first service; there were only two services without someone praying through to victory. One man, a seeker for fourteen years, was saved; one deaf and dumb girl gloriously saved with shouts of victory; one man healed that had been bedfast about five months. There were 55 saved or sanctified with five joining the church and others to follow. Our people and pastor love each other and work together with continuous victory. The pastor received a nice love offering the closing night. We recommend Rev. Frank Wilson to any church that

Dr. Bresee said, "We are debtors to every man to give him the gospel in the same measure as we have received it." Have you found blessing, truth and inspiration in the Herald of Holiness? If so, have you brought others in contact with the source of good things?

needs a revival. Give him a call. Write him at Alleghre, Ky."—H. H. Williams, Pastor.

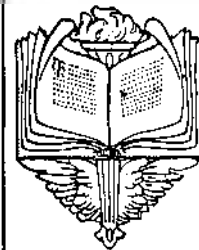
JAMESTOWN, N. Y.—"We have just enjoyed a great harvest revival in our Jamestown Nazarene Tabernacle; running an extra week. Our workers were Rev. Gene Phillips, Clayton Kidd and the Bishop Sisters. Over a hundred souls sought God at the altar. Our members and friends subscribed \$400 on our tabernacle fund and we welcomed a fine class of fourteen new members into the church. We purpose to take the devil and evil and I out of 'depression' and 'Press On,' amen."—Ralph Schurman, Pastor.

ANNOUNCEMENTS

RECOMMENDATION—Chester Harter is a member of the Church of the Nazarene in good standing. He is an accomplished pianist and is available for revival meetings. No church will make a mistake in giving him a call. Address him at 117 North 13th St., Richmond, Ind., in care of Dr. Roller.—I. F. Roderfer, Pastor Richmond, Ind.

NOTICE—My father, John F. Roberts, and I are slating for summer and fall

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camps. Any camp or church desiring our services please write or wire us at Bethany, Okla.—Geren C. Roberts.

BORN, to Rev. and Mrs. E. T. Harris, pastors at Lufontaine, Kansas, a daughter, Mida, Faith, on November 21st.

COMMENDATION—Without solicitation by him, I wish to call the attention of pastors and campmeeting committees to Floyd W. Kline, Columbus, Georgia, a converted show singer, as a competent song director and high grade soloist. After hearing the best singers in our church, I am free to say that Brother Kline can sing with any of them, and is a loyal Nazarene. He is also a fine radio artist, and gets his program on the air without cost to the church—P. P. Belew, District Superintendent, Georgia District.

WEDDING BELLS—Clyde E. Phillips and Pearl A. Whitcomb, both of Long Beach, were united in marriage at the residence of Mrs. A. C. M. Johnson, November 26, 1931. Rev. A. L. Whitcomb officiating.

NOTICE—Please take notice that we have changed our address from Saskatoon, Sask., Canada, to 1362 Skinner, Salem, Oregon.—Rev. A. J. Smith.

NOTICE—To Pastors on Nebraska District: In order that our people may be possessed with a greater soul burden in behalf of both the spiritual and the financial interests of the district, I am requesting each pastor to observe January as Home Missions month. Beginning January 1st, kindly observe each Friday as prayer and fasting day, followed by a special prayer service in the evening. Let us unite in a prayerful effort to bring about a veritable Pentecost throughout Nebraska. The Lord willing, I will be at your church for a Home Mission service some time in January.—Marvin S. Cooper, District Superintendent.

NOTICE—If there are any Nazarene families living in the vicinity of Blythe, Calif., or anyone having relatives that they would like to have us call on, please write us.—Rev. V. J. Martin, 565 Arizona Ave., Los Angeles, Calif.

PRAYER IS REQUESTED, for a N. Y. P. S. in California and especially for the president that he may be used to the honor and glory of God; by a mother in California that her daughter who is sick and backslidden, may be healed and saved.

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FRANKINCENSE signifies worship and adoration. It was the symbol of divinity; and the wise men in bringing it bore testimony to their belief in the deity of the Christ-child. There is no escaping the fact that Christ laid claim to deity. Christ was not the product of this race—He came into it from above. He was a root out of dry ground—He was the Word made flesh. But His claim to deity does not rest solely upon the records of the historical Christ, but is also attested by His spiritual presence in the hearts of Christlike men and women—whereof the Holy Ghost is a witness unto us.

MYRRH represents suffering and bitterness. The Son of God emptied Himself of the glory which He had in the beginning with the Father, that He might take upon Him the likeness of sinful flesh, and become the sin-offering for the world. He learned obedience by the things which He suffered, and drank the bitter cup that we through His sufferings and death might have everlasting life. The wise still bring their gold and frankincense and myrrh to lay at the feet of the Christ.

