

HERALD OF HOLINESS

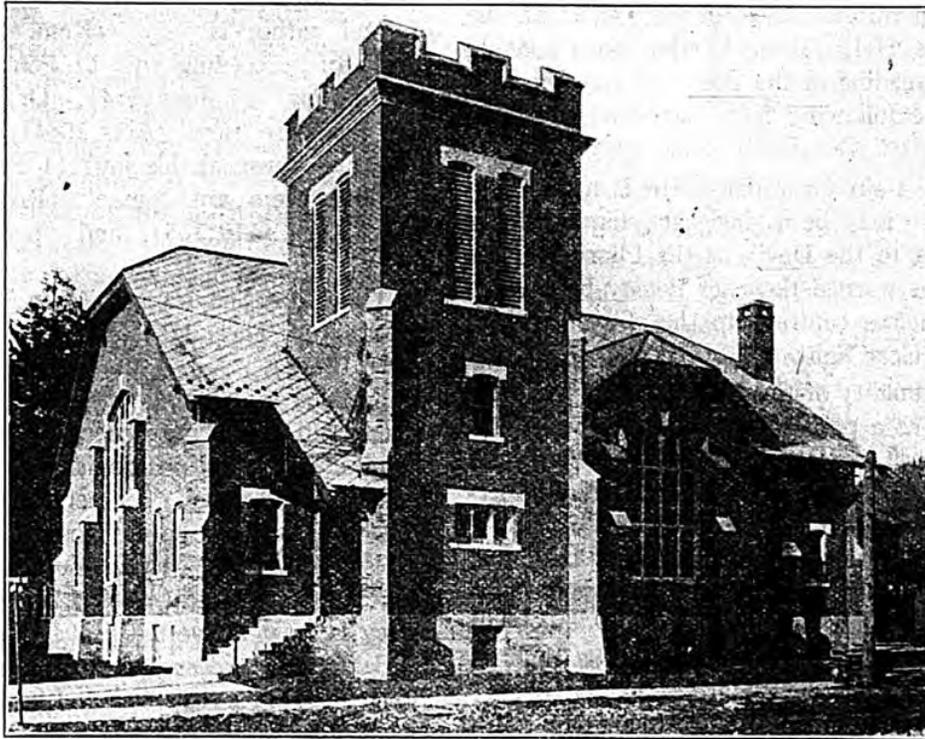
HOLY BIBLE

OFFICIAL PAPER, CHURCH OF THE NAZARENE

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WHOLE NO. 717



*"I love Thy Kingdom, Lord, The house of thine abode,
The Church our blest Redeemer savcd With His own precious blood.*

*"I love Thy Church, O God! Her walls before Thee stand,
Dear as the apple of Thine eye, And graven on Thy hand.*

*"For her my tears shall fall, For her my prayers ascend;
To her my cares and toils be giv'n, Till toils and cares shall end.*

*"Beyond my highest joy, I prize her heav'nly ways,
Her sweet communion, solemn voves, Her hymns of love and praise."*

HERALD OF HOLINESS

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THE UNPARDONABLE SIN

OUR "Questions and Answers" department receives a great many communications bearing upon various phases of the subject of The Sin Against the Holy Ghost or the Unpardonable Sin. From the reading of the Bible, we have become convinced of the following facts regarding this subject:

1. There is a sin for which there is no forgiveness, and this sin may be a single act, like ascribing the work of God to the Devil, as the Pharisees were doing when Jesus warned them, or it may be a series of actions or choices contrary to the will of God in the presence of clear light.
2. The personality of the Holy Spirit is the basis of this sin; for as a personality, the Holy Spirit has sensibility (feeling) and can therefore be grieved, and being too basely or persistently grieved, He may permanently withdraw from the offender.
3. Many have sinned grievously and long and still have not sinned so but that they have found pardon, nevertheless, there is danger that any sinner, at any time may sin the "sin unto death," so that repeated warnings of this danger are necessary.
4. One who has sinned against the Holy Spirit until He has withdrawn will have no genuine conviction, therefore no one who feels the wooings of the Spirit should give up to despair, but should repent and live.
5. Damnation is possible with those who are still "in the way" with the Spirit of God, so that one who rests easy just because he feels certain that he has not "sinned away his day of grace" is on his way to a hardening of the heart that will result in eternal loss just the same, while some who feel distressed because they think they have committed the unpardonable sin, prove by their very anxiety that they are still influenced by the Spirit of God. So that it seems at least probable that many who are not distressed have practically committed the unpardonable sin, while the majority of those who *think* they have committed it have not actually done so, but would be saved if they would but believe instead of doubting the promises of God to those who repent.

THE TRIADS OF GRACE

A Bible Reading

APOSTLES and prophets have found it necessary to use the positive, comparative and superlative degrees—all—in describing what Christ does for those who know Him and trust Him.

In Hebrews are "salvation" (1:20), "so great salvation" (2:3), and an "uttermost" salvation (7:25).

In Ephesians are "riches of grace" (1:7), "exceeding riches of grace" (2:7), and "unsearchable riches in Christ" (3:8).

In John there is "love" (1 John 4:11), Paul speaks of "more love" (Phil. 1:9), and again John sets the goal at "perfect love" (1 John 4:12).

One of the primary constituents of the kingdom of God within is "joy" (Rom. 14:17), but Peter speaks of "exceeding joy" (1 Peter 4:13), and John of "full joy" (1 John 1:4). Or, to follow another line, there are "joy" (Acts 20:4), "great joy" (Acts 8:8), and "unspeakable joy" (1 Peter 1:8).

Then there are "peace" (Rom. 14:17), "great peace" (Ps. 119:165), and "perfect peace" (Isa. 26:3).

There are "assurance" (Isa. 32:17), "much assurance" (1 Thes. 1:5), and "full assurance" (Heb. 6:11; 10:22).

Faith is said to be "precious" (2 Peter 1:1), its trial is said to be "more precious" (1 Peter 1:7), and the promises upon which it rests are described as "great and precious" (2 Peter 1:4).

God is said to have "mercy" (Ps. 130:7), then He is said to be "rich in mercy" (Eph. 2:4), and then as a term indicating limitlessness, it is said "thy mercy is great above the heavens" (Ps. 108:4).

Salvation is described as "life" (Ps. 30:5), as "long life" (Ps. 91:16), and as "everlasting life" (Rom. 6:22).

Water as an emblem of grace is computed by the "well" (Isa. 12), by the "spring" (artesian well) (John 5), and by the "river" (John 7).

LET US READ THE BIBLE

THERE is much that is encouraging in the reports of the American Bible Society and other agencies interested in the printing and distribution of the Bible; for these reports show that the Bible is being printed and sold in increasing numbers. But there is not the interest in Bible study there should be. There is even a great laxness of Bible reading, and this fault is found quite largely among professing Christians; as well as almost universally among others.

Of course preachers study the Bible to try to find sermons in it. Sunday school teachers study the Bible in order to know how to teach it to their classes. Editors study the Bible in order to know how to write on

the Bible and to answer the questions that are asked them. But good as Bible study is, it will not altogether take the place of Bible reading. We must read the Bible in order to get the message that God wants to send us through it. We must read the Bible in order to know just what it says, rather than to study it in order to prove some worthy doctrine.

And amidst the dearth, we feel inclined to commend almost any method that will encourage people to read the Bible. In Iowa there is a contest on among the Young People's Societies of our church and they are reporting splendid accomplishments in the number of chapters read. Down at Bethany, Oklahoma, Evangelist Aycock stirred up a Bible reading campaign in connection with his revival and the people of the community read sixty-seven thousand chapters in one week. And in connection with this campaign, thirty-two readers, reading in succession and from the same Bible, read the Bible through in thirty-one hours and fifty minutes. One thing this does, and that is it removes the impression that the Bible is formidable because of its size. If we were interested enough to read the Bible for just a little more than an hour a day we would read it through in a month. If we read it faithfully for an average of six minutes a day we would read it through in a year. Still there are thousands of people who have been professors of Christianity for ten or twenty years who have never yet read the Bible through from cover to cover. But let us all set in now and read the Bible so much that one who has not read it through will be ashamed of his indolence.

WHY A CHURCH OF THE NAZARENE IN EVERY CITY?

A WAKING church in a city of one hundred and fifty thousand had been revived, and in an astonishingly short time was forging ahead with a fair membership, a good choir, a growing Sunday school and a full time pastor who was receiving a fair support.

In the attempt to revive the church two special "protracted meetings" were held with the help of evangelists, but the pastor said, "We found it difficult to get the people out, and quite difficult to get them to the altar." "But where did you get all your members," we enquired. "Oh," said the pastor, "most of them came to us 'ready made.' Five of them were from one Nazarene church, three were from another and we have quite a number of churches round about represented in the fifty members that we have taken in within the last few months."

We had already looked into the work of this church to be convinced that its future is fairly well assured and that it will grow and prosper right along. It will, in time reach the people among whom it is located and will recruit from its own territory quite acceptably.

But our thoughts dwelt upon those Nazarenes whose occupation and economical necessities had brought them to this city. We thought of how uncertain their religious activities must have been when they first arrived in a city wherein they were unacquainted and in which there was no established church of their denomination. Then we thought of how many such have been lost to our church when they moved into a locality where we have not made a beginning. We believe our loss through this one channel has amounted to many thousands. And further, in the shift, many of those whom we lost were not gain to some other church, that would not be so bad, but they were lost to all churches.

Having started and come this far, there is nothing left but for us to plant a church of the Church of the Nazarene in every city, and especially we must build in those communities to which there is large migration.

THE NEW ENGLAND DISTRICT

Editorial Correspondence

DURING the week ending December 13 the Editor was in attendance at the New England Preacher's Meeting which convened this year at Cambridge, Mass., where he spoke especially to the preachers each morning and preached in the evangelistic services at night and on Sunday. This opportunity to look in on New England Nazarenism was welcomed and appreciated.

New England is one of the oldest Districts in our connection, and there is much that we can learn from it. In the first place, with New Englanders the Church and its interests are *institutions* which deserve loyalty and support without much regard to personalities. In other sections there is a tendency to pay the preacher if we like him and support Foreign Missions if the General Board is conducting the affairs to our liking, and to withhold approval when there is some one or some thing in the arrangement that we do not fancy. But New England Nazarenes serve God and support the church on principle. Their pastors' salaries are not large, but they are paid promptly, and they are at this time paid up in advance on the General Budget. They like to be pleased as well as any people, but when they are not just pleased they pray on and work on and pay on and hope and wait for things to change. It may take more to enthuse them, as some have claimed, than it does people in other sections, but it also takes more to discourage them and make them quit. There is much of the old Puritanistic iron and nerve in the lives and religion of the New Englanders.

We once read the story of a woman who complained to her husband that he was not so ardent and refined in his love as their neighbor Johnson. He forgot to send flowers, might even forget the wedding anniversary and his wife's birthday. He was just a

plain, plodding home man who could be counted on every day in the week, but his wife was not satisfied. One day he came home and standing before his wife, said, "I am here." "So, I see," said the wife; "but what of that, you are here every day at this time?" "Well, I just wanted you to know that I am here," said the husband. "You see Johnson ran away with another woman today." And this reminds me of New England Nazarenes. They do not send many telegrams to the HERALD OF HOLINESS. In fact they do not "stir up the dust" a great deal in the way of self advertising, but put them up along side of the others and measure them by the standard of their relative church attendance or their per capita giving and New England will have no need to hang her head. Or when it comes to subscribing for the HERALD OF HOLINESS and renewing the subscriptions promptly, or to taking the Sunday school supplies or buying and distributing books; in fact whenever it comes to any thing that requires devotion and loyalty and constancy, count New England in for a place on the front seat.

We had a splendid Preacher's Meeting. Some of the pastors did not get to attend, but the representation was good, the spirit of harmony and aggressiveness remarkable, and the whole occasion blessed. District Superintendent Miller is a young man of splendid ability, and his pastors are men who are ready to brook every sacrifice to carry on the work of God. G. E. Waddle, our old friend of twenty years, is pastor at Cambridge, and the people say he is a worthy successor to John N. Short, the founder, and for twenty-two years pastor of the Cambridge church. And when you know the devotion of these saints to their former leader you will understand that they have said the biggest thing possible of Waddle when they have classed him with John Short.

There was a good revival spirit on during the convention and some were saved or sanctified at the altar. The chorus from Eastern Nazarene College was over to the convention and rendered special music one evening. And one day we were out at Wollaston and spoke in the chapel service to the student body. President F. W. Nease is proving to be a strong school man and E. N. C. is prospering under his guidance. He has brought together a strong faculty, some say as strong as can be found in any holiness school in the country, and his student body of about 140 splendid young people is an inspiring company to which to speak. We must and will have one of our strongest schools in the East. Naturally people go east to school and west to work, so we must train our workers in the East and they will migrate westward without any help from us.

Like the Pittsburgh preachers, the New England preachers who had not already subscribed for *The Preacher's Magazine* did so at the convention, besides some of them sending it to preachers in other denom-

inations. Also the New England pastors subscribed for liberal quantities of the HERALD OF HOLINESS to be sent to them in rolls each week for distribution purposes. The new form of the paper and the Publishing House plan for furnishing stickers on which are printed the local announcements make the plan for quantity distribution very acceptable, and we believe we will soon be sending out 10,000 extra each week on this plan. Pastors from various Districts are taking up the plan and as they find out its adaptability more will follow on with it.

We enjoyed the fellowship of the New England brethren and shall be glad when there is opportunity for us to be with them again and to know them better.

HOW MANY MISSIONARIES CAN WE SUPPORT?

AT the Preacher's Convention at Youngstown, Ohio, in December, Rev. W. R. Gilley presented figures taken from our 1924 year book which showed that it costs practically the same, on the average, to support a missionary on the foreign field that it does to support a pastor in the home land, and that the money cost in either case is between seventeen and eighteen hundred dollars. By *support* not simply the salary of the pastor or missionary is included, but the incidental expenses of running the church or mission. That is the expense of running a thousand churches with their pastors in the home land is approximately \$1,750,000, and the cost of maintaining a hundred missionaries with the demands of travel, rent of buildings, etc., is approximately \$175,000. And these are the figures just about as they stand in our denomination at the present time.

But the home work has a great advantage in the matter of representation, for its needs are ever before us and its appeals are constant. And it is difficult for us to know and feel the demands of the work in other lands. Of course when God honors us by calling one or more of our own loved ones to the "regions beyond," our hearts go with them and our interest in Foreign Missions is fresh and constant. But with many of us there are no close ties binding us to the work in distant lands and we feel but an inconstant and impersonal interest. The task is too general for us to appreciate the responsibility that is ours as individuals and particular churches.

Perhaps it would help us some if we could think of missionary money in units, rather than just as an aggregation. Every \$1,750 paid to Foreign Missions takes care of the salary of a missionary and of his share of traveling, chapel, office and other indivisible expenses, and some of our churches can take care of three or four such units, many can take one such unit, small churches can take on half or one-fourth of such support and we can by this means keep something of a personal element in our missionary giving.

The Fruit of the Spirit

By EVANGELIST ROY L. HOLLENBACK

"The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

THE Fruit of the Spirit" is an expression in Biblical setting peculiar to the Apostle Paul.

It is found twice in his writings, and is used nowhere else in the Word. He uses it parenthetically in the fifth chapter of Ephesians, where he sets it in with his distinction between spiritual light and darkness; and in the fifth chapter of Galatians he puts the "fruit of the Spirit" in contrast with the "works of the flesh." The latter he lists as, "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like"—no short list of itself; but the term, "and such like," allows of the addition of other things to this tribe. He then accounts that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Comes then his declaration: "And they that are Christ's have crucified the flesh, with the affections and lusts;" which shows unmistakably that a part of the Spirit's work is negative, eradicating carnality from the soul. Without this work of crucifixion the "fruit of the Spirit" cannot be brought to its full perfection within us. But through the weeding out of these unholy tempers from the soil of the heart, the way is opened to perfection in spiritual life and fruitfulness. Just as the pruning of the vine is necessary to abundant fruitfulness, so the purging of the soul from carnal "roots of bitterness" is essential to a full measure of grace.

It is the mistaken idea of some that a state of purity would preclude the possibility of further growth. The destruction of foreign elements from the heart is as helpful to spiritual development as the removing of foreign growths or diseases is to the health of the body. The eradicating work of the Spirit is in itself the prerequisite of maturity; and without it maturity in the Spirit-life is impossible. It seems inconsistent to try to enforce a mature degree of grace where no place has been allowed for this sanctifying work of the Holy Ghost. There must be an epochal work of

sanctifying before a life of holiness is possible. The heart, the fountain of life, must be cleansed before the outflow can be unadulterated.

We do not assert that the fruit of the Spirit is not borne in any measure before the heart is entirely sanctified. Far from this: for every regenerated soul is a partaker of the life of the Spirit, and brings forth the fruit of the Spirit; but only in a much less abundant degree than the one in whom the Spirit abides in Pentecostal fullness. He is present to enrich the ministries of every new-born soul, and to endow such an one with His special gifts. What regenerate persons have not felt the pulsations of the Spirit-life within them, praying through them, using them, and blessing them? He is, as Jesus said, "with them," ready to anoint, to inspire, to teach, and to guide; and they

"know him" even though He has not yet come in His fullness to abide with them forever. But in the heart of those who are entirely sanctified there is a much greater degree of life. They have the "life more abundant," and bring forth much more "fruit to perfection." An observation of their experiences will reveal a depth of spiritual life which is unknown to the un sanctified. Not only internally will they be superior; but they will demonstrate outwardly more holy boldness, more zeal, more faith, and more power than was possible before they came into this grace. Their inner heart-life is even

more victorious and blessed than can be discerned simply by observing its outward expressions.

That the experience of holiness is an exalted plane of grace is seen in the fact that Bible characters always clothe it in superlative terms, such as "complete," "fullness," "perfect," "abundant," etc. It is called here and there the "fullness of God." It is said of the hundreds of disciples in Jerusalem after Pentecost that they were "filled with joy, and with the Holy Ghost;" while of Barnabas, and of the Martyr Stephen, it is recorded that they were "full of the Holy Ghost." Addressing the Colossians, Paul declared, "Ye are complete in him;" and mentioned that

Satisfied With Jesus

By A. W. ORWIG

*With Jesus I am satisfied,
Who for me suffered, bled and died,
Who opened for me, deep and wide,
A fount of cleansing in his side.*

*With Jesus I am satisfied,
The shell'ring Rock where I may hide,
My Lord and Master and my Guide,
My dearest Friend, both true and tried.*

*Oh sin-sick soul, unsatisfied
With earthly good at highest tide;
Try Jesus, your best Friend, untried,
Then life will be all beautified.*

*O child of God, be satisfied
Alone when you have truly died
To self, the world, and carnal pride,
And feel the cleansing blood applied.*
LOS ANGELES, CALIF.

Epaphras labored in prayers for them that they might "stand *perfect and complete* in all the will of God." James desired that the saints should "be *perfect and entire, wanting nothing*." With what extravagance do the writers of the Bible describe the possibilities of grace. Language seems to groan in its effort to express the munificence of God's abundant salvation. But the Apostle Paul, retaining his record for climaxes, overtowers them all when he brings in that compound super-superlative word "UTTERMOST." Hear him, as he embarks upon God's infinity, and declares, "Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "Utter" represents the right hand boundary of human want, and "most" represents the left-hand boundary of human need. And God is just as willing as He is able thus to save! Praise His Name! Why should we then circumscribe a limit for ourselves where He has not done so, and fail to come into the sanctifying fullness of His love?

But by these superlative terms is not meant a perfection which precludes the possibility of further enlargement. A soul, when it is "filled" has reached its present capacity, but not the measure of its growth. There is perhaps no greater evidence of the Baptism with the Holy Ghost than that the fruit of the Spirit shows forth in our words and deeds; and that the heart feels none of the "motions of sin" within it. This fruit most certainly evidences the presence of spiritual life in some measure, for nothing can bear fruit without life. And *abundant fruitfulness* indicates *abundant life*.

When the Psalmist says of the righteous man that "he bringeth forth his fruit in his season," he means that he manifests particularly that demonstration of love which is most befitting to the time. As "there is a time to everything," there is a time when each of these emotions are proper manifestations of love. Sometimes *joy* is most seasonable; and sometimes *peace* or *longsuffering* are more in order. All of these simply express love in its several moods, and reveal different aspects of that all-transcending grace. Love, like the chameleon, can show forth in whatever shade or color harmonizes with its background. Any of the "fruit of the Spirit" (which are but emotions of love in the consciousness) may be silent for a season, or nearly so, because they are not particularly called into action; but it is doubtful if all of them will ever be silent at once.

The Holy Ghost never possesses the soul simply to lie dormant within it. He "moves" in its sensibilities through these holy emotions which Paul so fittingly terms the "fruit of the Spirit." These emotions are not humanly manufactured—they are divinely generated. There are, we grant, natural graces which in many ways resemble these; but they are much more strained, and are vastly inferior to the graces which are genuinely spiritual. The latter are products of

life—the life of the Holy Ghost himself—and natural virtues compare to these about as favorably as wax forms in the drygoods stores compare with real, living persons. They may, it is true, appear equally good and harmless; but mere harmlessness is not holiness. Almost any dead thing is harmless! The unspiritual feel no inward "moves" or impulses of the Spirit. They feel none of the deep heart-searchings, soul travails, heavenly-meltings, or outbursts of joy which the spiritual know. And surely any person who has an insight into the things of the Spirit can detect the difference between "the fruit of the Spirit" and those natural graces which are too often substituted or mistaken therefor.

CAMBRIDGE CITY, IND.

Soul Burdens

By C. I. SCOTT

We could no longer forbear, and thought it good to be left alone (1 Thess. 3:1).

HERE is heart burden and concern and interest for others. Here was anxious desire for the welfare of those elsewhere. It was on his mind, in his heart, in his thoughts and in his prayers. It had passed beyond mere interest to a pressing burden, so much so, that it finally reached a point where he could no longer forbear, could stand it no longer, something must be done. Ah, what an ideal heart condition was this for a pastor, for a Christian worker, for any servant of Christ. How Christ-like. This was more than filling an appointment or taking up our cross or doing our duty. This would take us out of the professional and perfunctory. Here was the inward constraint of heart love, and when thus moved how far we can go. What sacrifice we can make, what joys are found in self-denial to help and bless the needy.

And with this heart burden upon him, the apostle says, "I thought it good to be left alone." Yes, when we are thus moved we begin to find some way to help—even at sacrifice. Timothy was with him, his co-laborer, and what comfort and help Timothy had been to him. But to help them, he will deny himself and send Timothy to them. His personal preference would have been to keep his co-worker. Here was self-interest completely submerged and swallowed up in a larger interest, that of the kingdom of Christ, and the welfare of others.

He even thought it good to be left alone. How unlike some who would certainly have protested and said I just can't think of being left alone.

No wonder that this man was caught up into the third heaven, and shown things unlawful to utter, and caught some visions that others have never seen.

My brother, have you ever had a heart burden for others? Yes, you have had an interest, but how about a soul burden that pressed you to sacrifice and self-denial and toil that others, not you, may be blessed?

A Basket of Bones

By J. G. MORRISON, D. D.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

THE day had been a wearying one, and was climaxed, in a discouraging way, by a long wait for the Soo train, but at last it rolled in, and we climbed aboard. A whole night ride was before us, and after counting our cash carefully, we concluded that it was better to save God's man a bit, than to try to save God's money too much, and decided to take a berth in the sleeping car that was being trailed at the rear of the train.

It was a cold, stormy evening, and the car had but three occupants beside the porter, who was a gentlemanly looking mulatto, of intelligent appearance, acting as both conductor and porter. We entered the smoking apartment, which was empty, and threw ourselves wearily on the seat, awaiting the coming of the porter, in order to show our transportation, and proffer our request for an "upper," the inexpensive berth on the car.

Coming in, the porter greeted us in a courteous manner, and recognized instantly that we were a minister from our transportation, and at once opened conversation.

"Rev'rend," said he, bowing politely, "you don't happen to believe in evolution, now, do you?" We promptly disclaimed any sympathy with that line of modern thinking, supposing, of course, that it was just a chance, and probably garrulous, utterance of the worthy man, in order to "make conversation" with a minister.

However, he seated himself opposite us, and continued: "Now, Rev'rend, would you have any objection, if I debated that question with you for a while? I believe in evolution, and if you will not get angry at me, I believe that I can convince you that it is true." We stirred ourselves, attempted to throw off our weariness, and looked more critically at him. He was an intelligent man, with a bright face and clear eye. He spoke with hardly a trace of dialect, and gave evidence of more than usual interest in the matter at hand. While we were looking him over, he had continued:

"You see, Rev'rend, the last two ministers I talked with got mad at me, and if you are going to do that, I don't want to debate the matter with you, but if you let us discuss it like two gentlemen, then I would like to do that."

We assured him that we felt certain that we could enter the debate without any manifestations of anger, and, curious to know where the discussion might lead, we urged him to proceed.

"Well," said he, "we understand, then, that all that is uttered shall be said in a gentlemanly manner, do we, and that I shall take the affirmative and you the negative."

"Certainly, porter," we averred, "all shall be gentlemanly and dignified. But remember that the negative does not have to prove his side of the debate, but merely to disprove the statements of the affirmative." He hesitated at that, for a moment, and we continued: "Now, for instance we are not compelled to prove the truth of the Mosaic account of creation, but just to disprove the evolutionary account, which you shall put forth." He seemed to grasp that, after while, and when we had the preliminaries arranged, he began:

"Now, my first reason for believing in evolution is the fact that the human race shows such a vast difference between its extremity on the lower side, and its extremity on the upper side. The distance between the pygmies of Tasmania, and the cultured Europeans and Americans is so great that it can be well assumed that the higher sprang from the lower, and if that is true, then we can easily believe that the pygmies once went lower than they are now found to be, and sprang from the ape, which in turn, must have come from still lower orders. By the same reasoning we can well assume that the present civilized races will yet advance to unthinkable heights of development and culture." He paused as if expecting an answer.

"Our answer to that is that you have submitted no proof at all, but by your own language have admitted that all you said was an *'assumption.'* You have said that *'it can be well assumed,'* and also *'we can easily believe,'* neither of which statements are of any value, in the way of proof. Remember, porter, that this debate is not to be settled by *'assumption,'* *'guess,'* and *'it stands to reason,'* but on *proof.* Proof that will be acceptable to an intelligent mind. Following your line of *assumption,* we could well argue that the pygmies had degenerated from the civilized races, that in fact, the entire human race had degenerated. That instead of *e-volution,* we must believe in *dc-volution,* a descent, instead of an ascent for humanity. Can we not point out that the greatest legislators, the greatest artists, the greatest poets, the greatest literature, in short, the highest flow of the human tide has taken place in the past? Only in one department does the present seem to excel and that is in the department of applied mechanics; but even in this, there can well be a doubt; for who knows what the buried civilizations of past ages may yet reveal? We can well assume, porter, that the archeological spade will yet unearth evidence of ancient machinery that will eclipse the discoveries and inventions of Edison, Westinghouse and Ford. Possibly the civilizations before the flood knew the secrets of steam, gas and electricity, communicated by wireless and drove their chariots by applied mechanics. An overthrow as disastrous as the

deluge, occurring today, and leaving only eight persons alive, might as fully obliterate the present day discoveries and inventions, as to leave the subsequent world in total ignorance of them, except from tradition. No, porter, if we are to settle these matters by assumption, we can more easily prove *de*-volution, than *e*-volution."

The colored gentleman twisted himself in his seat, as we proceeded, and finally sucking in the air with his pursed-up lips, said, "Rev'rend, I had never thought of that!"

"What is your next point?" we demanded.

"Well, sir," he replied, a little more slowly, than when he first essayed the discussion, "my next point is *this*:"

"The fossil remains of the intermediate races have been discovered, and are now on exhibition. They have found one which they call the 'Piltdown man,' who is proved to be about half way between the ape and the human. Rev'rend, this is *proof*, this is not assumption. Then, a little lower down the scale, they have the 'Heidleburg man,' showing conclusively that there was a race of ape-like men during past ages. Then, just above the present simian world of animals, they have the 'Cro-Magnon man;' these are established facts, Rev'rend, and these fossils are on exhibition." He paused with a rising inflection in his tones, and a look of triumph on his face, and waited for an answer.

"Porter," we made reply, "do you happen to know how much of the fossil remains of this gentleman called the 'Piltdown man,' these evolution wisecracks possess?"

"No, sir, Rev'rend, no sir, I don't," he answered. "Did you ever see these fossil remains," we persisted. He admitted that he had never done so. "Well," we continued, "we happen to know just how much of that Piltdown creature is preserved for the inspection of posterity. *Just one piece of his skull, four inches square.* From this, they endeavor to decide what was the size of his brain pan, and from that estimate, they assume that he was only midway between the human and the ape. More *assumption*, you see, porter. More, and if anything, worse! And of the 'Heidleburg man,' are you informed as to how much of his fossil remains they possess?" He shook his head.

"*His lower jawbone, and one tooth,* is all that they have of him. From its weight and size, they estimate, and *assume* that he must have belonged to the ape family, and yet its curvature seems to give ground for the further assumption that he was related to the human. Porter, there are dozens of men today, who have exaggerated jawbones, which some day may be unearthed and lend color to other and later assumptions concerning this question. And, then, my worthy friend, can you tell me how much they have found of this so-called 'Cro-Magnon man!'"

My fellow-debater did not know.

"*They have just one shin-bone!* That is all. Everything included, there are: One four-inch piece of skull, one jawbone and a tooth, one shin-bone, and an old, dilapidated skull over which these gentlemen have not yet themselves agreed; this is all the fossil remains they have. About a basket full, porter. Not more. And on these, they have erected assumptions. Nothing but assumptions. Guesses! Hypotheses! Do you call that proof? I am amazed that an intelligent man like you, sir, would be fooled into putting faith into such absurd guesses." The African gentleman looked genuinely sad.

"What else have you?" we questioned:

"Rev'rend, I always thought that the fact that the pre-natal human passes through all the phases of life from that of the fish to that of the human, was an evidence of evolution, but I don't know whether to believe it or not, now."

"Porter, you can well dismiss it as the unwise findings of some of the pin-headed professors in the universities—pardon us, porter, for allowing ourselves to be betrayed into an ungentlemanly utterance,—we mean, some gentlemen of limited brain capacity, who have spent much time apparently investigating these matters. On the peculiar phenomenon that accompanies the human foetus from inception to birth, causing it to appear to pass through the varied phases of life from the fish to the human, they have erected the absurd theory that this indicates the passage upward of the human race in this manner. But there is no proof that such is the case. If it could be shown that an undeveloped human, arrested in its progress toward its humanity, could be born as either fish or animal, there might be some reason for thinking that these foetal changes had some significance. But such has never been done. Fish have always produced fish; animals have always produced animals; humans have always produced humans. There is no authentic case on record where nature has deviated from this uniform rule. This proves conclusively that the foetus is human all the way along, and has never been anything else, nor will it be anything else."

"My dear friend, evolution hasn't a foot to stand on. It is a blank, bare, bald guess from start to finish. It is not even shrewd in its claims. Its postulates are so very absurd that one doesn't need a great amount of wisdom to penetrate the thin disguise with which it endeavors to conceal its utter lack of fact. Believe it no more, porter, but put your trust rather in the old book, that reveals the old faith, that leads to the old salvation, of the Ancient of Days."

"Have you anything further, porter?"

"No, sir, Rev'rend, you have done licked me out of my boots!"

MINNEAPOLIS, MINN.

The Sunday School Teacher Who Wins

By PROF. A. S. LONDON

A NATIONAL evangelist of a sister denomination said a few days ago that the way the average Sunday school is conducted is enough to disgust any red-blooded American boy. The same kind of opening exercises every Sunday morning, with but little life in the program, the singing of two or three songs from song books with the backs off, the reading of the lesson from leaflets, with only half the audience reading, and teachers asked to go to their classes, make up the preliminaries in the average Sunday school of our church. I am simply stating a fact. It is not very inviting. And I believe that if the adult part of our church would speak out in meeting, they would say, "Change the program."

Many of our churches have but few young people in their Sunday schools. There is a reason. Youth demands life. The versatile program is necessary. Hundreds of our own young people are out of our Sunday school ranks. Many of our fine young men and women have but little interest in Sunday school work.

I believe it would be well for us at times to have a complete change in our opening exercises. This is an important feature in building our Sunday school work. But, it is not the important thing. Good singing, literature, proper ventilation in the building, and many other things can add to Sunday school interests, but the pivot around which the entire school swings is the teacher.

Our young people are not enthused over Sunday school work. Even our young preachers, in many instances, take but little interest. I lay this condition at the feet of our teachers. The teacher is the hub of the school. He is cause. His work is next to that of the ministry. He is sowing seed that will bring forth a harvest. His work is not a trivial matter.

The teacher who wins is one who teaches. Teaching is imparting knowledge. It is not merely reciting. It is not asking questions. It is causing one to know. It is awakening the pupil to a sense of his need. And when this is not accomplished, there is no teaching. Teaching is not just putting in so much time. It is not getting the class together and going through the lesson. It is the stirring of latent powers within the pupil to receive the truth.

The teacher who wins is one who is in earnest. Hypocrisy can soon be discovered in the teacher. If one is merely going through a form and filling up time, or holding down a class, it will soon be discovered by youth. The pupil demands sincerity. The teacher who comes in late to his class, makes the remark that he has not had time to prepare his lesson, has acknowledged his lack of interest in his work. He has placed a chasm between his life and his pupils that will not be bridged over by a form of teaching.

The teacher teaches himself. He is the biggest factor in all the program. A sham will soon be brought to the surface. The pupil may not speak out his thoughts. But, the tragedy of the matter is brought out in the student being tardy, no interest shown, no preparation on the lesson, and finally giving up the Sunday school altogether.

The teacher who wins is the one who prepares to teach. We spend years in preparation for literary teaching. The state demands it. If one desires to make a physician, he must devote years in study before he is allowed to practice his profession. But, we take it for granted that just so a man or woman is good, he is qualified to teach the Bible and instruct youth in matters pertaining to their eternal destiny. Every teacher should have a general preparation for his work and then take special training to adapt himself to his special task.

The teacher who wins is one who makes an art of his teaching. One teacher drives the boy away, while another draws him to church and to Christ. One gets the attention of the restless boy, while another one gets the ill will of the lad, discourages him and drives him from the church. One teacher knows how. The other one is merely going the round of hearing the lesson. The teacher who cannot get the attention of his class is not a teacher. He may be a good man. His motive may be good, but there is no teaching without attention.

A teacher came in one day and remarked to the superintendent that she had the meanest crowd of boys that ever lived. She said they were all headed for the penitentiary and the quicker they reached their destination the better off the school would be. What a travesty upon the name of teaching! It is true that she testified to being saved and sanctified, but she had not learned the art of teaching. Another teacher walked up to the same superintendent and with her face all aglow told of the fine class of boys in her department. She told how much they were interested and the respect that each one had for her. Her spirits were in high glee as she related how they would get together during the week and have good times visiting, planning outings, seeking out other boys, seeing the sick, and working for the interests of their class.

She told how each boy lived in his home, the kind of pictures to be found on the walls of their homes, the kind of books each boy had at his command and where they spent their evenings. In fact she knew how her boys were living and what they were doing. I thought of the difference in these two teachers. One was at her task with a love for boys that knew no bounds. She saw the lads as they would be a few years to come. Her vision was broad for the future of those entrusted to her teaching. When they blun-

dered, she was ready to lend a helping hand. Every pupil craves the confidence of a teacher to whom he can pour out his heart and feel easy in doing so. Each lesson was taught with a vision of the boys before her. Her work was not simply taking a quarterly and asking a few questions out of it. Her business was to give and teach herself, until every boy would feel that it was his task to make the class a success, and stand by the best teacher in the world.

This teacher had such an interest in her pupils, until it took hold of her pocket-book, and she purchased books on how to teach boys. She had an interest in things that interest boys. She attended Sunday school conventions, purchased books for her boys to read, called them over the telephone, wrote cards to them, and was always careful not to overlook a birthday.

The teacher who wins is the one who cares for his pupils. He looks after the absentees. If one is out of the class Sunday morning, he knows the reason. He takes nothing for granted. He finds the cause. How many of our teachers make it their business to find the one who was absent over Sunday? Do we mark the pupil absent with no further sense of responsibility? Is this our ideal of the work of the teacher? If a horse, or a cow, or a common pig, would be missing from our barns, would we be so indifferent as to never make inquiry, or see to their condition? Of how much more value is a boy or a girl!

I remember of reading the story of a teacher who thought nothing of her absentees. If a boy was out of the class nothing was thought of it. The superintendent looked at her book one day and noticed that the word "left" was written after the name of one of the pupils. He inquired as to where the boy had gone. The teacher did not know, but had just taken it for granted that he had left town, as he had been absent for several Sundays. The superintendent looked into the matter and found that the boy had been in an accident, and was seriously injured. He visited him and found a hole in his head, as a result of the accident. He secured the book of the teacher again and after the word "left" was found at the right hand side of the boy's name, he inserted these words: "With a hole in his head." The teacher had his lesson. How many boys in our own church who are left in a condition far worse than having a hole in their heads. They have been trapped into sin. Their feet have been pulled from beneath them, and they are out today without an advisor, friend or teacher who cares.

Oh for teachers who care! The tide that is taking our young people over the precipice could be changed if our teachers only cared.

My attention was recently called to the work of a trained, cultured teacher who cares for boys. A stranger boy was drifting. His parents sought for help with this teacher. She was a very busy woman, but

all the time that was needed to win a boy, was given to this case. She had private meetings with him, letters were written, telegrams were sent, other engagements made, until a boy was brought back to Christ.

A stranger teacher working for a stranger boy with a heart-care unequalled by anything I have ever known. She was the kind of a teacher who wins.

BRESEE COLLEGE,
HUTCHINSON KANS.

We Must Fight or Die

By R. H. M. WATSON

LIFE is a warfare, and every man and woman is either a soldier or a slacker. The Apostle Paul exhorted Timothy to "Fight the good fight of faith." In his last epistle to Timothy, writing behind prison bars, the great apostle wrote, "I have fought a good fight." It is not a fight to retain our relationship with Christ so much, for "The just shall live by faith." But it is a battle in behalf of humanity, for the cause of righteousness. It is a battle for our own rights, and the rights of others that we fight, and must fight or die. The whole world feels this, and almost the whole world is organized for battle.

We see this in the commercial world. The banks are united to fight for the interests of the banking business, merchants organize for battle in behalf of their interests. Lawyers, doctors, manufacturers, railroad owners, every enterprise is organized for war in behalf of its life and interests. Common labor is criticized for its union, to combat with big corporations, and yet if it was not organized, the common laborer and his family would suffer for the small comforts of life.

But while the masses have recognized this in the struggle for physical life and wealth, how many are meeting the enemy in society, in the public school and college? How many are meeting it in the church, and in the pulpit?

Is it not true that cowardice prevents many of us from facing the foe very often because we see that the foe is popular that he has the big crowd on his side? Oh we would be ashamed to acknowledge that we are thus guilty, but what does our record show? Jesus was crucified because He met the whole world, set on by hell's host, in battle, and refused to yield one single point of principle. Thank God for our Redeemer! What are we doing? We see our high schools and even our public schools gradually drifting into the hands of demons, adopting text books teaching lies to our children, poisoning their pure minds, breeding infidelity and lawlessness. It does not take a prophet to see that, and yet the most of us in our protest, are about as eloquent and outspoken as a tombstone.

In condemning evil in high places, we may find ourselves in the minority, but that is no reason why we should yield, nor is it a sure sign of our defeat. Gideon's army was small, but it was right, and God

crowned it with victory. For many generations in Japan, men cherished their boys, but sold their girls in slavery as soon as they were old enough to demand a price. Buying and selling of women and girls composed one of the large business enterprises in Japan, but the missionaries of a very small denomination declared war on this slavery, and while the press of Japan ridiculed, and the masses frowned and scorned, they kept up the fight. Then one large daily newspaper espoused their cause, and then another; and while court after court rendered verdicts against them, they kept battling. Finally the case was appealed to the Emperor of Japan, who rendered a verdict in their favor, and the slavery of women in Japan was abolished. "Truth crushed to earth, shall rise again," and to be right is better than to be rich.

Influential men and women espousing a wrong, does not make it right. The fact that a large part of the American Press is outspoken for the sale of liquor, and against the enforcement of the law against its sale, neither reflects upon the law, nor justifies the crime, while it does make the task harder for the law abiding and challenges every true soldier to fight.

To oppose the use of tobacco, which is actually destroying the life of this nation, will bring upon your head at once the scorn of its millions of slaves. What are we going to do? Shall we turn traitor and surrender to the enemy, and forsake our children while the murder goes on at our very door? This evil increases year after year. The Church and the ministry are not exempt. It is a most popular evil, and therefore challenges the flower of the army of the righteous.

Then there is the "movie." It could have been such a blessing, but the enemy dominates it. It is one of hell's greatest advertisers. It perpetrates crime, debauches and damns, and yet the Church and the ministry, sad to say, are among its ardent patrons. The soldier must use wisdom as well as boldness. When the enemy comes in like a flood, lift up the standard.

But the greatest of all is the fight for holiness, purity of heart and life and the personality of the Holy Ghost. It is not simply Modernism that the Church is to meet today. The army of formalists is much larger. The Third Person of the trinity is made an influence rather than a person, while the larger part of the ministry are teaching that we only know we are Christians by what we do, or the life we live; leaving the personality of Christ out of the question. If there were no reality in salvation, then indeed men might form their own conclusions. In that case the Modernist would have a chance with the rest, for that alone would prove the Bible to be untrue. If there is no evidence to salvation except our good works, the Bible becomes a false guide. But I am glad that every child of God knows that the Bible is true by the personal presence of the Holy Spirit, who is also teach-

er, guide, Comforter, and revealer of things to come. Let us be true soldiers, for we must fight or die.

MERIDIAN, MISS.

Our Work

By PROF. H. O. FANNING

There may be work without faith, but not faith without work. There may be work without salvation, but not salvation without work. The one leads to the other. There is a deep seated necessity for work in the human constitution. Happiness has been defined as "an energy of the soul." Each one of us has a stewardship in the kingdom of God, and some gift qualifying us for it. The man who faithfully consults the indications of divine providence, and follows the leadings of the divine Spirit, will not be long in finding his place and his work. It may be a humble place, but it is the place God has designed him to fill. To regard any business attaching to the affairs of the kingdom of God as insignificant and unnecessary, is as unreasonable as it is unscriptural. The whole framework and fabric of the kingdom of Christ is sustained and rounded out by the faithful performance of humble duties by persons in humble stations in life. Humanly speaking what would become of the kingdom of God among men, if all of its humble toilers should refuse to go on in the performance of their humble duties? What would become of the plans of our leaders if there were no followers to fill in the details in carrying them out? We alone can perform the work which God has assigned to us.

COLORADO SPRINGS, COLO.

Prepare to Meet Thy God

(Amos 4:12)

By REV. R. A. CUNNINGHAM

People are thinking of every thing but meeting God, and what a terrible day it is going to be when we have to stand face to face with Him and give account of ourselves.

If approached on the subject, many would say they expect to spend eternity in heaven, and yet they are making no preparation to do this. They seem to think that God will come some day and take them to heaven against their will.

But of what does the preparation to meet God consist? First there must be a turning away from sin and a separation from the world. This will bring us to where we can be "born again," as Jesus said we must be in order to enter the kingdom of heaven (John 3:3). It is not enough to simply be honest and do no one harm, there must be a change of heart through faith in the blood of Jesus.

Then there must be a cleansing from all sin by the baptism with the Holy Ghost and fire. For it takes holiness to qualify us for heaven.

KIMBALL, S. D.

What Protestantism Should Stand for in 1926

By REV. E. J. FLEMING, *General Secretary*

WHEN Old Sol casts his genial rays over this mundane sphere at the opening of the year 1926, we are led to ask, "What will he behold?" It is painfully apparent as we scan current journalism that there is a great seething unrest and dissatisfaction in all departments of the human family. Without doubt there never was a period in the history of the world when there was a greater perplexity of nations than now. The almost frenzied fear that grips the heart of national existence together with the constant and urgent efforts being put forth to maintain the *status quo* of peace and good will among nations cannot fail to impress the most casual observer that we are passing through a serious stage of the world's history. It is also apparent that the world's war has created a very perplexing situation in the commercial life of mankind, and we find no small degree of apprehensiveness in business circles. What with the most highly developed efficiency, with the highest moral standards of commercial practice, immensely extended credits and many other features that mark the advance of commercial interests, we find that underneath all these there is an indefinable something that seems to disturb.

We turn our eyes toward the social fabric and we find an almost unprecedented looseness characterizing social life, which is being deplored by statesmen, jurists, reformers and the most careful and prayerful thinkers of both sexes. To the casual observer it would appear as though nearly all the restraints of civilizing influences have in some measure been removed and that the future outlook is not rosy with promise. If we look to the Church, which is the world's expression of the Christian religion in organized form, we find her rent with controversies, and irrespective of denominational fences we notice the lines of controversy becoming most clearly marked. On the one hand is the cry that faith is being destroyed, while on the other hand an equally insistent cry is made that liberty is being destroyed. Not only so, but we are appalled as we consider the serious financial straits in which nearly every denomination finds itself, debts piling mountain high, incomes decreasing, retrenchments threatened or actually made. Whether we view nations, commerce, society or the Church, we find distrust, suspicions, criticisms, with investigating committees and commissions and their investigations almost without number.

Nations are but aggregations of human beings in government, society is humanity in general relationship and commerce is humanity associated for business purposes, while the Church is humanity associated for world betterment and the practices of the Christian religion. But, nevertheless, we are com-

pelled to face the fact of a sick world in spite of the dream of all men that somewhere there is or is to be a happy, peaceful, loving association of all mankind, irrespective of race or color.

Without doubt Protestantism should address herself to seeking a remedy for this great underlying, agitating, distressing something or somewhat that lies at the bottom of the unrest and distrust that appears. If we study The Book aright, we discover that the one underlying cause for all the inharmonies of mankind is traceable directly or indirectly to that condition described by the little word S-I-N. This scourge of the human race is the universal cause of the defeat of the highest aspirations and the most alluring hopes of every child of Adam's race. Protestantism was born as a protest against both erroneous diagnosis and abortive or ineffectual application of remedy. We fear today that Protestantism is too largely engaged in doctoring the outward manifestations of the inward malady. Better government would no doubt alleviate some of the present situation, but it does not reach the root of the matter. Those forms of social service which concern themselves with more sanitary and comfortable surroundings, better housing, better conditions between capital and labor, better care of the sick and afflicted, better relations between the different races, are all valuable in their places, but none of these has ever yet reached the underlying malady that constitutes the fountain from which the condition flows. All these outward indications are but eruptions which prove an inward sickness. This world has never known and never will know a remedy for that sickness except it hears the words of one of old who said, "Behold, the lamb of God that taketh away the sin of the world."

This brings us to the one great essential, all embracing, underlying need of Protestantism today, and, if there is any one thing supreme, outstanding, important, essential, it is that Protestantism shall go on record for the promotion of a great world-wide revival of old time, soul-saving, society-renovating religion that will mean the deep and pungent regeneration of the individual. And thus when the individual has been made right at heart, it will not be long until government, society, commerce, yea, in fact, all mankind in all its varied relations will come to its realization of that great and glorious day when righteousness shall cover the earth as waters cover the sea, penetrating, permeating and literally saturating the entire warp and woof of humanity.

Protestantism may stand for some other things, but in 1926 Protestantism should stand united, un-failing, invincible in her determination to promote a world-wide revival.

THOUGHT GEMS

(Selected from sermons by Harry Morrow in the Morrowville, Kans., revival by Willard B. Davis.)

The only safety from tragedy in this present evil world is a clean heart. Whatever things are in the heart will come out of it, and bad things come from bad hearts.

God wants first class undivided love and nothing else can please Him. A soul may be at fault in many other ways, but if his love toward God is perfect he will have divine fellowship.

The Bible is full of mysteries from beginning to end, to the unregenerate and uninitiated in the kingdom of grace.

The secret of a Christian life is communion; and the soul without fellowship with Jesus is without hope of salvation.

A branch does not bear fruit apart from the vine, neither the vine; but the two united produce fruit. Just so fruit is the result of a soul's union with Christ. It is impossible to be in Christ and at the same time be harnessed up with the world.

It is better to live in poverty as Lazarus and go to heaven, than to have wealth and go to a prayermeeting in hell as did the rich man.

It is better to be anywhere in the world in the will of God than to be out of the will of God and own the whole world.

Two cannot walk together except they be agreed, and we cannot walk with the holy God unless we become holy.

Jesus did not die to save people from the Judgment, but from their sins.

An experience of genuine salvation is the only insurance that will work when the world is on fire.

A spiritual house will not have been built long before suffering the tests of wind, rain and storm, and will not stand unless built upon the rock.

A God that can create a universe like this can communicate with a human soul and make it to know it has salvation. The greatest knowledge in the world is that of sins forgiven.

It is utterly impossible to be filled with the Spirit until the heart has been cleansed of carnality.

The most obnoxious thing in the eyes of God is the man who prates on his superior knowledge.

The greatest hindrance in the world to spiritual development is carnality. It is not subject to the law of God, neither indeed can be.

Every sinner is a bond man, but Jesus Christ is an emancipator. To be converted is to have a supernatural revelation from God that you have been born again. If any man be in Christ he is a new creature.

The way the world treats Jesus proves it is possessed with moral insanity. Jesus

came as the light of the world but sin did not want light.

The sin of this dispensation is rejection of the Holy Ghost.

About the only way to get a rich man into heaven is to string him out like thread until he can go through the eye of a needle.

Robbing God and Sabbath desecration brought His curse upon the Jews, and no other nation can desecrate God's holy day without suffering His curse.

Formality is the bane of spirituality and the more any church has of it, the less of God it will have.

WISE AS SERPENTS

By H. H. STARR

I was suddenly awakened about three a. m. a few months ago and the Lord began to talk to me, with these impressions: "Publish glad tidings, for the children of this generation are wiser than the children of light. As the false theories and philosophies of life are being spread with a vengeance over the earth, we, who have the truth, should awaken to our opportunity."

As I had been in several libraries over Ohio, and was impressed with the new religious magazines of almost every other type, I have never found a holiness paper in a public library. The Lord impressed me to write this article to stir up our pastors, evangelists, and workers on this line. Every pastor, evangelist, and worker should see to it that someone or some congregation be responsible for one annual subscription of the HERALD OF HOLINESS to be placed in every city library where there is a Church of the Nazarene and many cities where we have no church. What a number of good people might pick up the HERALD OF HOLINESS in a library and someone in glory may date their conversion or sanctification, and surely their edification to a copy of the HERALD OF HOLINESS which they read in some library. I raised an annual subscription in about one minute at a recent prayermeeting for our public library.

Also, if any of our people would, a great ministry could be carried on by presenting some of our best holiness books to these libraries which they will gladly receive. Let us be wise unto the salvation of souls and realize the power of the printed message of eternal life.

I stopped in at the library of the University of Ohio, at Columbus, Ohio, and asked them if they would accept a paper such as ours and place it on their tables, and they said they would be glad to do it. Also, if they could get the copies of the HERALD OF HOLINESS published during the World war they would be glad to make a special file of them with those of other churches they now have on file. They compare the editorials concerning the war in these.

Now, in Ohio alone I expect every city has a library, and in other states the same which, if carried out, my plan would increase the subscription list of the HERALD OF HOLINESS several thousand more. At least I will be glad to hear from you on this matter.

COSHOCOTON, OHIO.

AN OPPORTUNITY AND A DUTY

By C. B. WIDMEYER

IT was a pleasure indeed to read the announcement in the columns of the HERALD OF HOLINESS that the Sunday School Committee had completed arrangements for the Course of Study for Teacher Training. Now that we have a Course of Study arranged by and approved by our Sunday School Committee, let us as pastors, superintendents, and teachers use the text books. The Committee has spent considerable time and gone to some expense in providing this work and I feel sure that the church will profit by the use thereof.

Within the next six months there should be thousands of our young people and others taking the course of study. There is constant demand for Sunday school teachers but the time worn excuse is, "I am not prepared." Every young person should prepare for service in the church. The Sunday school affords one of the greatest of opportunities. It is an opportunity of a lifetime to take the child and instruct it in the ways of righteousness.

I believe that it is the duty of every pastor and Sunday school superintendent to urge upon the Sunday school the organization of a Teacher Training Class. One problem to be solved in some places will be a teacher to take charge of the work. Regarding this matter I feel sure that the Editor of our Sunday school publications will be pleased to give advice. I am praying that God will bless this new Department of our Sunday school work, and that in the very near future we will have a large corps of trained Sunday school teachers.

GOSPEL FLASHES

By REV. I. E. TERRY

The world does not care so much because Christians are different, but rather because so many of them are indifferent.

Jesus put the go in gospel (Mark 16:15) and an entirely different being put the go in gossip.

The sanctified minister is willing to preach the gospel for nothing and the Holy Ghost layman determines he shall not be allowed to do it, and so they each give to the other.

Mark gives us the beginning of the gospel (Mark 1:1), and John gives us the ending. Rev. 7:13-17.

To the out and out Christian Christ becomes all-in-all.

FITCH BAY, QUEBEC, CAN.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

"EVOLUTION OR CREATION—WHICH?"

(A Scientific Consideration.)
By L. A. REED, M. A.

FOREWORD

This series of articles, of which this is the first, is written primarily for the benefit of young people, especially the high school and college students who are compelled to meet daily the skepticism of a modernistic program. It is the sincere hope of the writer that the articles may in a measure be a blessing to Nazarene young people. The brevity of these papers will compel us to avoid endless discussions and will also compel us to take much for granted with our readers. If however, any reader wishes explanations or further information we will be glad to answer the same in response to your written request. It is not our purpose to ridicule those who believe different theories from that which we claim to be fundamental, but just to set forth a reason for the faith which is in us. Nothing is ever gained by ridicule and unless we can give a valid, sane and strong reason for our belief, it would be better for us to be silent. Let us take our stand, and having done all, to stand.

I. FIRST CAUSES

There are five theories relative to the beginning of things, two of which are held by Modernists and three of which are held by Fundamentalists. They are: 1. The Atheistic Theory. 2. The Theistic Theory of Evolution. 3. The Pre-Adamic Creation Theory. 4. The Twenty-Four Hour Theory. 5. The Period Theory. The last three we will consider in the beginning of the second article of this series but the first two we will consider briefly in this first topic.

As the name implies, the Atheistic theory claims that God had nothing to do whatever with the making of either this present universe or living matter in it. In short, the cause was the accidental coming together of certain elements, the combination of which produced first, the formation of the spheres and second the formation of the first germ of life. From this germ has come every living thing now in existence, which process has taken millions of years to perform. The second theory is quite similar to the first, e. g., that of Theistic Evolution. The only difference being that in place of this combination of elements being an accident, that God caused them to come together, He being directly responsible for the creation of the first germ of life. From this point on the Atheist and the Theistic Evolutionist join hands.

There are just three points in which both of these schools have fallen short

of the mark. First, There is a failure on their part to recognize the existence of law, and give an intelligent account for the existence of the same. If laws now govern the movements of this material universe and if these laws caused cosmos to come out of chaos, we must state how these laws came into existence or we should be silent relative to our beliefs as to how the material universe came into being. We all know that there was never a law without a law maker or a law giver. If this intelligent giving of law is recognized, then the intelligent first cause must also be recognized. Planets and worlds came into existence as a result of law: the continents, ranges, seas and oceans were formed in result of the action of law. Law controls practically every movement of the physical universe. Where did they come from? They are the result of intelligence, or there is no explanation for them. Second, True science never accepts anything accidental as scientific. The scientist is constantly crying for reasons in order to make him believe. These reasons must not be the sum total of guess work; to satisfy him they must be absolutely provable. In the light of his own system of investigation, for an evolutionist to be a scientist and then state that the first life was a bit of protoplasm, formed by the accidental coming together of certain elements, is to contradict himself in the most flagrant manner. It is not scientific to say that anything is accidental. Every scientist claims that there is an underlying cause known or unknown. If there is, then it is not accidental. There must be a cause for the existence of life. Life is something that has never been reproduced in the laboratories of science. Men have produced movement through certain combinations of chemicals and have thought that they had struck upon the formula for life, but any high school boy in a chemical laboratory could do the same thing. "Life comes from life." This is their own law so stated by themselves. If it holds true in the final analysis it holds true as a first cause. Third, To suppose an intelligent cause is far easier for the human mind than to suppose an accidental cause. It is far easier in other words, to hypothecate God than it is to hypothecate an accident. It is easier to accept revelation falteringly written in human terms than it is to accept a supposition born of skepticism. If the evolutionist does not consider revelation a sufficient ground for his belief, then he surely should not consider an accident the beginning of seemingly the greatest intelligent moving force in the universe.

(To be continued)

RALLY, THANKSGIVING DAY AT DURANT, OKLA.

Thanksgiving Day was a red letter day with the Young People's Societies of the southern part of the Eastern Oklahoma District, composed of the Durant, Tishomingo, Caddo, Kingston, Albany, Boswell, Hugo, and Madill, and with a goodly number of visitors from Texas.

The rally convened with the Durant Society, and opened promptly at ten o'clock, with our District President, B. J. Wilkins, in charge. After a great song service conducted by Prof. L. C. Messer, we had a real sermon lecture by our District president, on the opportunities and possibilities of our young people on this great District, and after some beautiful singing by the Denison quartet our District Superintendent, Rev. S. H. Owens, brought a great message on Thanksgiving and at noon we had an old fashioned basket dinner. At two o'clock we had a great devotional service, and then there were three of the most interesting papers read that I have been privileged to hear in any Young People's program, namely, "How to Keep the N. Y. P. S. Out of the Rut," "The Y. P. S. President and the Pastor, and Their Relation to Each Other," and "Shall We Enter Our Door of Opportunity?" The papers were simply great, sandwiched down with a lot of real fine special singing, and in the evening the climax came when they rendered a program, subject, "Divine Love." The folks sang and shouted until the speakers could hardly be heard, and at the conclusion an altar call was made and the altar was almost filled with young people seeking the Lord and five precious souls prayed through to certain victory. Our president plans to group the societies and have rallies over the District throughout the year. He is proving himself the man for the job. We had about 150 members of the attending societies present. Many said that it was the best day of their lives. Pray for us. We are just at the beginning end of our young people's work on this great District.—Arthur L. James, Reporter.

N. Y. P. S. WORK IN ARKANSAS

As we look back over the past year we re-echo the cry of the old prophet, "What Hath God Wrought!" From a few struggling societies, each with a small and discouraged membership, we have risen to a place of importance second to no other auxiliary of the church. From the humble beginning of six societies and 198 members in 1923 we have grown until now we have twenty-five societies and at least seven hundred

members and have a well organized District Society, thus making for a better planning of work.

The increase in numerical strength is not our only reason for encouragement and rejoicing. We find that our pastors and laymen are beginning to take a greater interest in our work and this means that another year our forces will be greatly augmented.

Then, too, we are developing some fine material down in this country that will help us to push the work to a faster consummation. We are turning out Christian workers of all types and we believe that everyone of them has the blessing of God upon their work.

We are planning a great convention some time in the spring and are hoping to be able to have some one of our leading speakers to be present and give us a good boost.

We have already secured the beginning of a fund to purchase a tent to be known as the District N. Y. P. S. tent and will be used as a tabernacle in opening new fields.

Our foreign missionary policy is definite in that we strive to arouse interest in the work by the presentation of mission programs and each society is supposed to work toward the goal of supporting a native worker.

Rev. Lee Hill, formerly of the Southern California District, has been secured to act as District Evangelist and will labor to promote interest and stir enthusiasm among our people for this great work.

We Arkansas young folks have adopted as our slogan, "Sell your hammer and buy you a horn and blow it long and loud for holiness in Arkansas."—Rev. H. W. Blackshear, District President.

KANSAS ZONE RALLY

On Dec. 18 the following churches met at Pittsburg, Kans., for a N. Y. P. S. Rally: Webb City, Mo.; Joplin, Mo.; Carl Junction, Mo.; McCune, Kans.; Iola, Kans.; Ft. Scott, Kans.; and Pittsburg, Kans. A delegation of over one hundred young people came from out of town societies. Including the Pittsburg society there were over two hundred present. The program varied with excellent papers being read, vocal solos, vocal duets, and instrumental numbers, after which a very inspiring address was given by Rev. C. J. Howard, pastor of Ft. Scott church, on the subject of "Organization and System." The Lord came down and blessed our hearts. The young people seemed to get a greater vision of the work in this district. They are spiritual, alive and enterprising. There is a most pleasant attitude along the lines of co-operation.

A business session was held after the service. Roy Stevens of Pittsburg, Kans., was elected chairman. It was decided that the chairman appoint a committee to confer with the district president about marking off zones in this part of the district, which would make it more convenient for more of the young people to attend a N. Y. P. S. Rally.

The next Rally will be held with our First Church at Webb City, Mo.—R. F. Stevens, Chairman.

DALLAS DISTRICT

To all of the N. Y. P. S. on the Dallas District, let us make this the best and greatest year in this work on the entire district. We must push the battle on as we have never before and accomplish great things for the Lord. We are in this work to make it a success and to go over the top and to do what we can to bring the N. Y. P. S., on the Dallas District to the front. When you have a good meeting or convention give us a good report of it in the HERALD OF HOLINESS. We are receiving good reports from different Societies on the District. They have taken on renewed interest and are pushing things. We are indeed glad to hear of these favorable reports.—J. A. Carter, President N. Y. P. S., Dallas District.

NORTH DAKOTA DISTRICT

The North Dakota sub-district convention of the N. Y. P. S. met at Jamestown, N. D., on Nov. 27 and 28. An unusually fine spirit prevailed throughout the convention and each one was amply repaid for being there. The following program was carried out:

- FRIDAY
- 9:00. Prayer meeting, led by Rev. V. Cooke, Ashley.
 - 10:00. Brief business meeting and Discussion: "How to Create Missionary Enthusiasm in the N. Y. P. S."
 - 2:30. Prayer meeting led by Rev. Lintz, Ellendale.
 - 3:30. Discussion: "Do Y. P. S. Conventions Pay?" "How Should Young People Choose and Obtain an Education?"
 - 7:30. Evangelistic Service, Rev. W. H. Minor, Bethany, Okla.
- SATURDAY
- 9:00. Prayermeeting led by E. E. Kinzler, Fort Clark.
 - 10:00. Business meeting.
 - 2:30. Prayermeeting led by E. E. Kinzler.
 - 3:30. Brief business meeting. Discussion: "Tithing and Prayer and Fasting League."
 - 7:30. Evangelistic Service, Rev. W. H. Minor.
- L. N. H., Corresponding Secretary.

WASHINGTON-PHILADELPHIA DISTRICT

The first Rally beginning the new year of the Washington-Philadelphia District was held at Capital Heights, Md., November 20. The rally was opened with prayers by the Y. P. S. members from the different societies. The 100th Psalm was read by Brother Everett McCowan. Brother Grossman of Capital Heights, Md., gave the welcome address. There were seventy-two N. Y. P. S. members present and four preachers. There was a duet by the Park Lane Juniors, a reci-

tation by Miss Hazel Hardy, an illustration given by Brother Cave of Park Lane, showing how to get sanctified and how you could keep it; a talk by the president of Washington Second; a quartet from Washington Second; scripture readings and song by Capital Heights Society. A very interesting program was given by the Washington First Society members entitled "Radio."

It was decided not to have refreshments at rallies but to send the money saved thereby to the Missionary Board each month. Brother Mateer, pastor of Park Lane, Va., church, was re-elected zone leader. The next rally will be held at the Washington First Church on Friday, Jan. 22, 1926, at 7:30 o'clock.—Molly J. Brown, Reporter.

WEST TULSA, OKLA.

Our young people are moving on in a remarkable way since the Assembly. Sunday night, December 20, was an unusually good service. God came on the scene in a wonderful way. Our lesson, "Do Others Care for Our Souls," was very interesting and the Lord greatly blessed and inspired those who took part. Our gospel team is going to get out after the first of the year to the nearby school-houses and wherever we can find an open door and help spread scriptural holiness. Our pastor is such a great help and inspiration to us and gives us such good talks nearly every meeting. We expect to press on and you may look for greater things yet, for we expect to reach out and do greater things and possess more of the land.—Mrs. L. J. Brooks, Reporter.

SALLISAW, OKLA.

God is with us and giving us such wonderful services. We organized the 8th day of October, 1925, with Sister Morris, our pastor's wife, as president; Vice-President, Mary Willits; Secretary, Lucy Mankins; Treasurer and Pianist, Jewel Hulsey. We meet every Sunday evening at six o'clock. The Society is now holding prayer services in the homes of its members. There were thirty-two in attendance last Friday night and we are expecting God to give us so many more that we will have to go to the church house for service. Our Society gave twenty Christmas treats to the prisoners in jail. We had a service there one Sunday afternoon and several gave their hands for prayer. We expect to get them saved in our services. As soon as it is possible we expect to put on two weeks' revivals in the nearby communities. We are trusting God to give us wonderful services throughout the year 1926. Pray for us.—Committee.

PRAYER

*Pass me not, O tender Savior,
Let me love and cling to Thee;
I am longing for Thy favor;
Whilst thou'rt calling, oh, call me.
Amen.*

—CODNER.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

Dear Young People:-

We will begin this week's article on evolution by cautioning you not to make the mistake of calling it a science. It is not correct to say the science of Evolution. Evolution is not a science. It is an hypothesis. And the first thing we must do is to get fixed clearly in our minds the vast difference between science and an hypothesis.

1. What is science? The word comes from a Latin term which means *knowledge*. Yet it is not correct to speak of just any, or all sorts of knowledge as science.

We may have knowledge of some one fact, or of a very great number of facts, but that does not mean we may call such knowledge science. No, the facts must have some relation to one another and be arranged in an orderly way. Or to state it better, when our knowledge of facts has been reduced to law and put into system, then we may call such knowledge science. You can see that the word science, then, is a very dignified and lofty term. It means something to measure up to its requirements. Evolution has never done that. That is why I do not find it in my encyclopedia under the head of science. I find Mathematics, Physics, Chemistry and Biology in the list of science. Also Astronomy, Geology and even Geography and Political Economy. But evolution cannot lift up its head in the midst of this dignified group. If I want to learn something about it, I must turn to other pages.

2. What is an hypothesis? Perhaps we can best answer that by an illustration. We will say then, that here is a man who is a close student of nature. He sees things happening in nature which he does not understand. But he wants to. He assumes, or imagines that a certain thing is the cause of these happenings. He does not know that it is. But by supposing so, he has fixed for himself a point from which he can begin to reason, to experiment and to test. In this way he hopes to prove whether he was right or wrong and thus find out what is the truth. This is called a *working hypothesis*. Let us illustrate it. Sir Isaac Newton wished very much to know why the moon traveled in a circle around the earth. What kept it from going off in a straight line through space? Now, he already knew that the earth has a force called gravity which pulls things toward it. He wondered if it was this force which held the moon, making it move in a circular path around the earth. He assumed that gravity was the cause, though he did not know it. This was an hypothesis. Beginning to

work from this supposition or hypothesis, he fitted facts with one another until he showed that the force of gravity would exactly explain the moon's movements. His hypothesis was no longer an hypothesis. It was a theory.

Well, you say, is evolution a theory? No. In the strict sense of the word, evolution is not a theory. For no one has yet been able to fit facts together about evolution as Newton did about gravity and the moon. I want you to notice another thing about Newton's hypothesis. It had already been proved that there is in the earth such a force as gravity. All that he did was to assume that this well known force reached as far as the moon and kept it from moving away from the earth.

It is very different with the hypothesis of evolution. For the believer in evolution not only assumes that all life as we see it today, came from lower forms of by-gone ages, and can be traced back to a single cell of protoplasm. He also assumes that there was a force inside the cell and in all the cells which came from it, which worked out these changes. Now, it has never been proved that all life came from a single cell. That is an hypothesis. Nor has it been proved that there is a force within the cells to bring about the changes. That is another hypothesis. So in evolution, we have a double hypothesis or supposition, the one resting upon the other, and neither of them verified by facts.

I trust this has explained to you why we must not say the science of evolution, or even the theory of evolution but must speak of this subject as the hypothesis of evolution.

AN HYPOTHESIS HAS ITS PLACE

But we are not to get the idea from what has been said that we must look with contempt upon an hypothesis. By no means: it has its place. And this is how it has come about. We humans have inquiring minds. We want to know things. We are filled with curiosity about the sun, the moon, the stars; the clouds and air and wind; the earth with all that goes into its make-up: and all the myriad forms of living things. Then there are the forces of nature, the one which pulls things toward the earth and the one which holds particles together. These are heat, and light and electricity and the forces of life itself. How real they are, yet how mysterious. We long to understand, but the truth is hidden from us. Why is this? Is it because God does not want us to understand His wonders?

I don't think so. The trouble is in our minds. If the human mind had remained as clear and keen, as strong and

unclouded as it was, when God first made it, we would understand very easily and simply the marvels of the universe in which He has placed us. But sin came into the world, and man has never been the same. He has been terribly hurt by sin, hurt in body, in his mental powers and spiritual life.

The human mind has been darkened and dulled and made stupid by the results of sin. That is why we cannot understand. That is the reason that we grope our way so slowly and painfully toward knowledge. And because we don't know, we must often suppose that a thing is true and try to work from the supposition to the truth. This is where the hypothesis comes in. It is a sort of makeshift for us when we can do no better. Sometimes the hypothesis, or supposition turns out to be false. Sometimes it proves to be true. Every genuine theory was at one stage merely a supposition. It was established as a true theory because it was proved or verified in the proper way.

WHEN AN HYPOTHESIS HAS REAL VALUE.

There are writers (among them such an authority as John Stuart Mill) who say that an hypothesis must come up to a certain standard if it is to be called a sound scientific supposition or hypothesis. We will try to make this clear by an illustration. A scientist sees certain things taking place in nature. He does not know why they take place but he wishes to find out. He assumes that a certain force is the cause, then begins to test the matter to find out if this is true. *But he should not suppose the cause too.* It should be a real cause. Gravity, heat, electricity, and magnetism are established natural forces. And when an hypothesis is based on one of these well known agents, as the cause, it has some real scientific value.

Now, according to this, the hypothesis of evolution does not seem to have any real scientific value. For we have found out two things about it. First, there is the supposition that everything has evolved from a single cell. This is still an hypothesis, because it has not yet been proved by facts. The second supposition is that the cell had a force within itself which brought about the evolution. No one knows anything about such a force in nature. So evolutionists are guilty of supposing that certain things have been caused by a certain force, then they suppose that there is such a force to cause them, which to plain folks like you and me looks like too much supposing.

(To be continued.)

Uncle Buddie's Good Samaritan Chats



Beloved Samaritans:

In my last letter I left you just as Prof. Wells and wife and I were closing up at Long Beach with Brother L. A. Reed. On Thursday morning of December 10 Brother and Sister Reed and their babies brought us to Los Angeles and we opened on Thursday night with Brother Will South at the Graham Church of the Nazarene. We had four most beautiful days and on Sunday, the 13th, Brother South and his good people all got busy and instead of waiting to take their missionary offering on the 20th we took it on the 13th. We have at Graham church seventy-three members as good as gold, and if they had brought up their \$2.00 per member we would have raised \$146.00, but instead we had a beautiful march and laid on the table \$190.00. So we went over the top and then some. Our little band of faithful saints at Graham church have proven themselves to be miracle workers. Brother Will South came to us some two years ago from the Methodist church and he has proven himself to be a real red blooded Nazarene. He went to Graham church and took it when it was so small that when it rained some of the members had to hold their umbrellas over it to keep it from getting wet. But they sold out their little church, and bought a fine corner and have erected a church that seats several hundred and they have a church property worth at least \$20,000.00 and seventy-three members that cannot be improved on for downright goodness, and with Brother Will South for their splendid pastor and Brother Six for their Sunday school superintendent they are going over the top on everything. Well, we closed out on Sunday night with a fine crowd and Brother South and his good wife loaded the Wells and, the old subscription hustler into their car and brought us to Pasadena.

We rested up on Monday, the 14th, but by Tuesday night we were ready to open up another convention and Brother Russell Gray came for us. We gave him Tuesday and Wednesday at his nice new tabernacle on the corner of South Park and 49th St., Los Angeles, Calif. Brother Russell Gray is another miracle worker. He can do the most nice, neat and clean business for the Lord and do it in the best shape and do more of it than almost any other young man in the great Nazarene movement. He is a brother to our beloved Brother Ralph

Gray at Centralia, Wash., where we had the great convention the last of November. Our beloved old Mother Gray is spending the winter with her son Russell here in Los Angeles. When I see Russell and Ralph Gray I always want to take off my hat to that little widowed mother who will work and dig and pray and plan and educate two young men like these fine old boys. Don't you know that Mother Gray is a thousand times happier than she would be if she had two sons in the chain gang. Thank the Lord for a little mother that will raise her sons for God instead of the Devil. We had two fine nights with Brother Gray and after preaching on Wednesday night I was driven back to Pasadena.

On Thursday night we opened another four days' convention at Wilmar, a new church out in the lovely valley below San Gabriel. Here we have a fine young man, Brother Summers, for our pastor. A few months ago the Rev. I. G. Martin pitched a tent out there with these faithful boys, Brother Summers and Brother John Curtis and wife, and they all stayed on the job until a nice church was brought into existence. Brother Martin has done some fine work out here in the lovely valley and God has honored his work and probably he did more to bring this nice church into existence than any other one man, and when they had everything in good shape Brother J. I. Hill went out and helped them to organize a good church and Brother Summers was called as pastor. We had four beautiful days with these boys and I stayed at home and Brother John A. Curtis took me back and forth every night. We had lots of folks and the little church was packed full. We now have out there thirty-nine members and on last Sunday we had in Sunday school nearly two hundred and a good church service. All has been done since last May. Here we have a most excellent Sunday school superintendent, Brother W. I. Lang. He is the brother to our good Brother Lang who is now business manager of the college at Hutchinson, Kans.

Well, we had four good days with Brother Summers, closing with him on Sunday night of December 20.

On Monday night I went out some two miles farther from Lamar and preached in another little Nazarene church for Brother McClung and Brother O'Hare. We had quite a program, a number of good songs, duets and solos and such like. Here also our Nazarene boys are planning to plant a good

Church of the Nazarene. They have bought a lot and built a church that will seat, I judge, 150 people, and they have organized a good Sunday school and are having regular services, and I think that before the next Assembly they will have another new church on the Southern California District.

While the great meeting was on in the First Church in Pasadena with the Fleming boys we had the privilege of attending two Monday night services. On the last one, on the 14th of December, they had a great farewell service, and my! my! the people that were there and the great crowd that was turned away, and beside all that went away we had a fine overflow service. Brother Harding is building up a great church and he now has some very fine workers among his membership, such people as Brother John Hatfield and wife and Brother Earl Wilde and wife and Brother Jim Knight and wife, with many other great people. He is a most remarkable pastor and is everlastingly at the job.

Well, as his letter is already too long I had better say goodbye until next week. May the riches of heaven rest upon the great and good Samaritan family, is my prayer. Well, before this letter is read I will be back in the Southern states and down to business. **UNCLE BUDDIE.**

BUD ROBINSON SOUTHERN CAMPAIGN

McComb, Miss.....	Jan. 12-13
Jackson, Miss.	Jan. 14-15
Hattiesburg, Miss.	Jan. 16-17
McLain, Miss.	Jan. 18
(Country church near McLain, Miss.)	
.....	Jan. 19
Leakesville, Miss.	Jan. 19-20
Laurel, Miss.	Jan. 21-22
Meridian, Miss.	Jan. 23-24
Sebastopol, Miss.	Jan. 25
Mathiston, Miss.	Jan. 26
(Near Cleveland)	Jan. 27
Cleveland, Miss.	Jan. 28
Columbus, Miss.	Jan. 29-30
Tupelo, Miss.	Jan. 31
Georgia	February, 1926
Alabama	March, 1926
Kentucky	April

(Daily slate to appear later in **HERALD**)
 For particulars in the state of Mississippi write Rev. R. H. M. Watson, College Heights, Meridian, Miss.; for particulars in Georgia write Rev. A. B. Anderson, Manassas, Ga.; for particulars in Alabama write Rev. H. H. Hooker, Jasper, Ala., and for particulars in Kentucky write Rev. J. W. Montgomery, 102 Fairlawn Avenue, Lexington, Ky.

For full particulars address E. O. Chalfant, General Delivery, Danville, Ill.

Sunday School Lesson

For January 17

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus and Nicodemus.

LESSON TEXT: John 3:5-17.

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

THIS lesson should be sufficient, even if there were no other incidents in the scriptures to bear upon the subject, to settle the question of the possibility of educating or training men or women into the kingdom of God. Nicodemus is not mentioned so largely in the Scriptures, but what is known of him justifies us in believing that he was an outstanding person among the Jews. He was learned and wealthy and doubtless very influential.

John is the only one who mentions him, and he speaks of him in two other places in his gospel. One of these was at the feast of tabernacles, when the rulers were set on the destruction of Jesus and he interfered and frustrated their plans. Then again after the crucifixion Nicodemus came out very boldly and at his own expense procured the materials for embalming the body of Jesus. There is a tradition which says that he testified in Jesus' favor at the trial before Pilate, and for that cause he was deposed from his office as a sanhedrist and banished from Jerusalem.

We judge that only a part of the conversation which took place between Nicodemus and Jesus on that gusty March night is recorded. There would seem to be a question asked by the visiting ruler which called for the answer contained in the first verse of our lesson. In substance the question might have been something like this: Thou dost often speak of the kingdom of God but how can one get into this kingdom? Jesus' reply is clear. There is but one way to get into this kingdom, that is by birth.

As far as religion was concerned Nicodemus already had plenty. He was a Pharisee, and the Pharisees were the most religious of all the Jewish sects. But religion among the Jews had become a mechanical thing, merely obedience to a set of lifeless rules. This new Rabbi, in His teaching, made Nicodemus feel that there was no real security in the observance of outward rules and ordinances. But how to make the adjustment and become secure is the question.

We believe Nicodemus came with the dim perception that the miracles which were being performed by Jesus might be evidences of Messiah's presence. But Jesus shows him that Messiah's kingdom is inward and spiritual. The kingdom of God is that kingdom which the Messiah was expected to establish. He did not misunderstand our Lord. He

knew that Christ referred to a spiritual inward change, but he did not see that such a change was needed in his own case. He considered that he was already in the kingdom and to ask that he should begin anew his moral and spiritual life was superfluous, might as well expect one who had grown old to be re-born naturally. But Jesus insists upon the necessity of a new nature which can only be by a spiritual birth. That spiritual part of man, dead on account of sin, must, through the power of God's Spirit, be quickened and raised up again and reinstalled in its true position. Thus man is born anew, born of the Spirit, all of his nature being affected by this radical change, and he becomes a subject in the spiritual kingdom.

This magnificent and wealthy sanhedrist is naturally confounded at the new ideas, especially when they are pressed home personally by Jesus; *Ye must be born again.* Jesus further tells him that the origin and rise of the new birth are unseen and known only to those who experience it, and even they cannot trace the movements and activity of the Spirit, it can only be realized by way of experience.

Men are not renewed like a piece of old worm-eaten wood by being puttied up and painted over and made to assume as fair an appearance as possible. They are renewed through grace. The blood of Christ penetrates with its power to the innermost recesses of the soul, and each man thus born again receives a new name, a new life, a new power, a new mind, and heart. Just as from a bitter fountain we cannot draw one drop that is not bitter; so from a sinful man no thing can come that is not influenced by his sinful nature. Hence the necessity of being born again. Spiritual regeneration is indispensably necessary for entrance into the kingdom of God.

Jesus said to Nicodemus, "Marvel not"—why should anyone marvel, it is the creating hand of God. Someone has said, There is nothing impossible in being born again any more than there is impossibility in being born at all. In the creating and establishing of a world God gave life and the power of perpetuating life to everything after its kind. Why should we expect less in the spiritual realm? Since that "which is born of the flesh is flesh," and "flesh and blood cannot inherit the kingdom of God," which is a spiritual kingdom, there must be a spiritual birth.

Nothing is more plainly taught in God's Word than the necessity for this change. And the Spirit alone can accomplish this great work. He comes into the human life, and what before was spiritual darkness and disorder becomes filled with light and attuned to order. That inner alienation of the heart from God is removed and replaced by a totally different feeling.

Let us note in closing that we owe this great redemption to the abounding love and mercy of God. Viewing our misery in the infinite depth of His pitying love, He was in all of the ages preparing the way for this manifestation of His love in sending His Son into the

world to be the propitiation for the sins of the race. With the story of that great love sounding in our ears—love mighty to save—let us turn away, through God's grace, resolutely from sin, looking in living and appropriating faith to Him who can save us from its guilt and power and fill our lives with harmony and beauty.

*"Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow
strangely dim,
In the light of His glory and grace."*

TEN DON'TS FOR CHURCHES AND PASTORS

1. Don't call an evangelist and then cancel the meeting without good reason. Many a church has cancelled a meeting, and thrown the evangelist out of work, because they' changed pastors and he was not particularly anxious for the meeting. An engagement between church and evangelist should be held sacred.

2. Don't let the pastor do all the entertaining of the evangelist, without any help from the church. Pay the pastor for the evangelist's board. He doesn't make as much money as you do.

3. Don't expect the evangelist to entertain the family and all your visitors with songs, anecdotes, etc.

4. Don't entertain the evangelist with selections of jazz on the player piano and Victrola. He would rather pray.

5. Don't wait until the last night to take the evangelist's offering, and then say you did your best. It may rain, and you might prevaricate.

6. Don't expect the evangelist to do all your pastoral calling.

7. Don't expect the evangelist to solve all of your church problems. If you cannot do it, I am sure he can't.

8. Don't talk about your previous evangelist to the present one, it puts him under bondage.

9. Don't take the money, given by the people for the evangelist, to pay current expenses, paying off notes, etc. That is breaking faith, and let us whisper softly, "stealing."

10. Don't get Evangelistitis. It is fatal. Get converted to Jesus, and not to the evangelist.—By an Evangelist, Mrs. C. C. Chatfield.

MY TESTIMONY

I started in with our school at Hutchinson, Kans., in September, 1924, when sickness came in our home, and I was compelled to return to New Mexico to help care for my precious son, daughter-in-law and baby. While there I was stricken with sciatica, came back to Kansas, and while here I had the privilege of being in a meeting and having our precious brother W. O. Nease pray for my healing; was helped, but not permanently healed.

A week before Christmas we returned home again. My home church called me as supply pastor, which I accepted, and remained there five months, during which time about all I did was draw my breath and my salary, but the dear saints there put up with it patiently. God bless them everyone. That is truly long suffering I am sure. May God reward them a hundred fold for it all.

I would take medicine to ease the pain so I could go to the services, and spend the rest of the time in bed.

Dr. Henricks and Johnnie and Jackie Douglas held us a meeting and prayed for me, and God touched my body and for two or three days I felt fine. When the trouble returned and after a thorough examination the doctors decided it was a pressure on the nerve caused by a growth, and concluded best for me to come back to Kansas for an operation, which I did. But after the doctors here examined me they found nothing that required an operation, but local treatment of the nerve. I spent four weeks in the hospital under one of the best doctors in the country. God bless the doctors, they do their best, and are so good and kind, but like the woman of the Bible (Mark 5), was nothing better, continued to take medicine and asked everybody to pray for me.

One day a dear sister came to me and wanted that I should try her doctor in Hutchinson, which I tried twice to do, but God could not let me do it. Then I began to realize God wanted me to quit the doctors and the medicine and just trust Him entirely, which I did, and praise His dear name. He undertook for me, and since the 8th of September, 1925, I have been feeling fine, glory to God. I can hardly realize that dreadful suffering which I had suffered for all these months. God indeed "leads His dear children along. Some through deep waters, some through the flood, some through the fire, but all through the blood." Amen and Amen.—Mary I. Hartline.

ALABAMA DISTRICT

Our Assembly has passed several weeks, but there are a few things that I feel should be mentioned. Dr. Reynolds was never more appreciated than in this Assembly. He has grown in salvation, wisdom, patience and his dispatch of business is a marvel for a man of his age. He has been rightfully called "The grand old man of the Church of the Nazarene." Our people especially appreciated the visit of Rev. E. O. Chalfant. His fire, courage, boost, faith, sacrifice, vision, and push yet means much to our people. His talks, lectures, and sermons were a great blessing. His unselfish spirit seemed to possess us and we are going in for others. We wish to thank God, him, and the Chicago Central District for his visit. Come again, Brother Chalfant. You will be welcomed.

The first two months of the Assembly year have passed with some great results. The Medders of Sylacauga report many seekers and professions with great

faith and anticipation for the future. Under God they will succeed.

Pastor Rushing says, "I am not only pleased with my church at Fairfax, but delighted." They have started off right and sure they will succeed. They believe in keeping both the spirituality and finance up. Our church at Florence under Pastor Colvin is making wide strides. They report one of the best revivals in the history of the church with many to pray through and a fine class of fifteen to be received into membership. They have plans on to enlarge for their fast growing Sunday school. We would expect any church to grow with this man as pastor. He prays, studies, visits, and preaches.

Brother Evans is in labors abundant to succeed in Alabama City. The revival with Evangelist J. A. Manasco and Miss Ruth Lanier was hard fought with little results. They have recently occupied the commodious and well located building tendered them by the Dwight Manufacturing Company. This meets a great need and is much appreciated on our part.

We have just put in two weeks with our small, but heroic class at Hartselle. We completed plans for an \$8,000.00 brick church, and the excavating had begun before we left and much material was being put on the ground. The auditorium will seat five hundred with basement cut up into Sunday school rooms. This is a prosperous little town of 2,500 and they are building for the future. This building was made possible by generous donations from T. A. McDaniel, Sister Mollie Turney, and R. W. Puckett, only one of whom is a member of our church. They are choice Christian characters that God has blessed with means. The erection of the building is in the hands of as fine a building committee as ever graced a building program, composed of four merchants, one lawyer and real estate man, one saw mill man, and one transfer man. They are pushing on to get the building ready for Bud Robinson's visit the last of March.

The slate of Bud Robinson for the state is made for the month of March and our people are delighted that we have secured him and for so long. Plans are well in hand and we are looking forward to a great time of salvation. His slate will appear soon; so pray much and make ready to hear him at one or more of the places.

Dr. and Mrs. Ellyson are to be with our Birmingham church April 7-11 for a Sunday school and Young People's Society Convention. Let our people pray much and plan largely for this convention.

The District Preachers and Workers' Convention will be held May 26 to 30 with our new church at Hartselle. We are expecting General Superintendent Goodwin to be with us. Let pastors and evangelists arrange their meetings so as not to conflict.

Our slogan is revivals, souls, Nazarenes, churches, HERALD OF HOLINESS, with our budget paid in full.

H. H. HOOKER, District Superintendent.

MISSISSIPPI DISTRICT

Since reporting I have completed my visit to each church and preaching appointment in the District. From Mathiston I went to Davis Chapel, near Cleveland, where I found the new church completed, and it is a real nice church building. Davis Chapel is our strongest church numerically, and we have a real live little church there. They pledged about \$400.00 for their pastor, and paid a little more than half of District Superintendent's salary while I was there. Brother V. L. Nabors is a good man, and enjoys the confidence of all who know him. He contemplates moving into town, which if he does, he will be able to start a prayer meeting and possibly a Sunday school in the city. The little church that was organized out seven miles from Menter City, in a small schoolhouse, is much smaller than it was, on account of some of the people moving away, etc. There is not much chance to build a permanent work under conditions where people do not own their homes, and where the community is small. Brother Nabors is devoting his time to the work, and will doubtless be able to open up some new work somewhere in his reach.

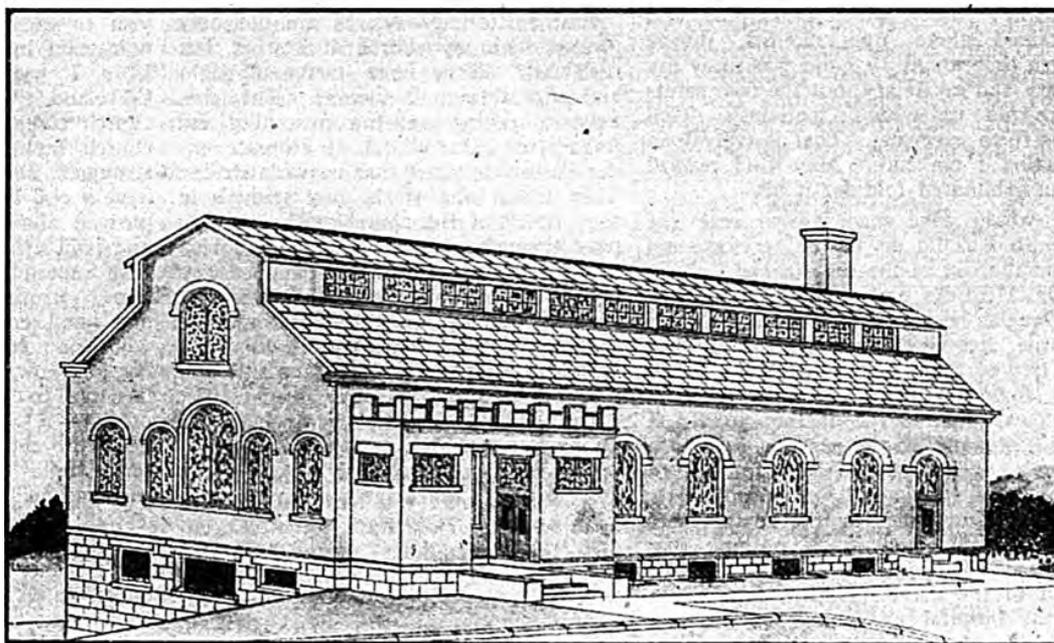
We next visited Brother N. O. Nabors' charge. He has two churches, and as many outside appointments. He is a new man in that country, having just taken charge of Mount Peniel church last year, but already he has won the confidence of the people all through that section, and is beginning to build up the work. He worked this year to support his family, and then devoted all the time to the ministry he could, and brought up his studies all right. N. O. Nabors is a young man of worth, and he is developing all the time. We held two services at a school where he lives, and the people there expressed their appreciation of him by pledging \$56.00 for his support, while there is not a single Nazarene in the community. We have some of the salt of the earth at Mount Peniel church, but there is not much of it. The people have moved out of that country, until there are not many left there. Brothers Wells and Nelson, prominent pastors in the Methodist church, were saved and sanctified in Mount Peniel church, as was also Brother H. H. Hooker, District Superintendent of the Alabama District of the Church of the Nazarene. Rosebloom church was also added to Brother Nabors' pastorate at the last Assembly, and the people there are pleased with him. Our church at Rosebloom is composed of the best people of the community, and it is a pleasure to visit their church. They pledged about \$150.00 to their pastor. From there I went to McComb, where I spent a week with Brother Tate and his people in meeting. The attendance there was small, but we trust there was some little good done. Brother Tate is a good true man, and his wife is a wonderful young woman. It was a great pleasure to share their home while in that city.

Then we ran up to Jackson, where we met a beautiful company of holiness

A NEW CHURCH BUILDING AT EAST LIVERPOOL, OHIO

O. L. BENEDEUM, Pastor, East Liverpool, Ohio — "The First Church of the Nazarene, East Liverpool, Ohio, was organized Oct. 24, 1910, by Rev. C. A. Imhoff, District Superintendent, Pittsburgh District, with twenty-one charter members, so that the congregation is now fifteen years old. For a little while they worshiped in the homes of the people, then in a hall and finally a rented church building, this covering a period of several years. In 1919 under the pastorate of Rev. R. P. Fitch

they built a nice church home with a seating capacity of three hundred, dedicating same in 1920. God seemed pleased and mightily blessed their efforts and the crowds began to come until in a short time they were forced to take their revival services into larger quarters, using both the High school auditorium and M. E. tabernacle, but still they turned folks away. In 1924 they were compelled to tear down and build larger, this being during the present pastorate. The new building is of brick and built on tabernacle style, having a seating capacity in the main auditorium, while the extra room for chairs will give



us a congregation of 1,000. We also have Sunday school rooms in the basement and can now accommodate a school of 1,200 and at the same time be in position to teach. The church is seated with church pews, the heating is that of the vapor system with Hoffman fittings, one of the best on the market, and cost us over \$4,600. Cost of building and equipment \$45,000, the lots including parsonage \$15,000. Church is located just square and half from heart of the city and between two streets, this giving us an entrance to the main auditorium from one street and that of the basement from the other. This also means

that we have parking facilities on both streets, with the opportunity of singing and preaching to many people who do not come to church. The new church was dedicated on Oct. 14 by General Superintendent Goodwin, who was assisted by Dr. J. H. Sloan, District Superintendent, and his wife, Rev. Carrie Sloan. The amount of money needed previous to the dedication was quickly given following the sermon by Dr. Goodwin which was highly appreciated by all. It was a great day and will long be remembered by those present. On with the battle."

people, known as the Upper Room Prayer Band. They are all members of Capitol Street Methodist church, and they are not only real holiness people, but they are of good social standing, and enjoy the confidence of the people of that city. We were met at the station and carried to the home of Brother Burges, a young railroad man, and soon after supper the members of the Upper Room Prayer Band began to come in, and we preached for them, and the Lord blessed us. I have not met a finer little band of holiness people anywhere than we found there. The next day we ran down to Hattiesburg, where we found Brother Redford and his people rushing the new church building. The brick foundation was laid, and part of the framing was up. It is a thirty-four by fifty-four, with a balcony and Sunday school rooms above. The property when complete will be worth at least four thousand dollars. Brother Redford is a hustling young man, a good pastor, and he is backed by some noble people.

Our work in Laurel is handicapped by Brother Milligan, the pastor, having to devote his time to secular employment. It is impossible for a pastor to accomplish very much and be forced to de-

vote his time to other things. However they have succeeded in purchasing a lot for \$250.00 and they are paying on another lot by the side of it. Otherwise the church there is smaller and weaker than when first organized. This is not due to lack of energy nor effort on the part of Brother Milligan. He has done his best under the circumstances, but his hands are tied because the church there is too weak to support him financially.

Brother Coleman and I are now engaged in a meeting in Meridian, but the constant bad weather has hindered us greatly. We will continue until about January 10. Brethren, pray for us.

R. H. M. WATSON,
District Superintendent.

NEW MEXICO DISTRICT

This Christmas of 1925 finds us well both soul and body. We are more determined to go on and serve the Lord in the beauty of holiness than ever before. Also the New Mexico District is pressing forward and God is blessing.

Wife and I held a meeting at Las Cruces and organized a church, and were successful in securing Rev. Felix W. Johnson as pastor. He reports that they have already doubled their number in

the Sunday school. We bespeak great things for the Las Cruces church. Las Cruces is a beautiful little city located in a big, rich irrigated valley, with abundance of water from the Elephant Butte dam. It is a wonderful truck, fruit and farming country, from one to two bales of cotton and six and seven tons of alfalfa per acre are raised. Nearly all kinds of fruit and vegetables are raised there. It is only forty-three miles with pavement all the way to El Paso, where they have a good market for every thing.

We have also lately organized a church out near Hollene with a good band of men and women, and Rev. A. I. Metcalf, the pastor at Hollene, takes it in connection with his work.

Roswell church with Rev. Whitley is not only alive, but is growing. Brother and Sister Whitley are fine young people, and God is blessing them.

Brother Gunstream at Portales is moving along with his good people and a nice new church building. The District Young People's Convention meets with him during the holidays. Brother and Sister Gunstream are another fine young couple. Brother Thompson, the pastor at Capitan up in the beautiful snow covered Capitan mountains, is still doing

business for God. A church in California called him for pastor, but the people of Capitan rose up in arms and would not let them go. They increased his salary and helped him to buy a new Ford car and said, "We can't let you leave."

Albuquerque with Rev. M. R. Bishop is moving along, especially with the Sunday school work. Albuquerque is a nice city, the largest in New Mexico. It affords a wonderful opportunity for our church. Brother Bishop has the love and respect of the people of Albuquerque.

Brother and Sister L. M. May of Artesia have just closed a good meeting with Rev. B. F. Neely. Brother May is a great preacher, and is bringing things to pass. They have all their District and General claims paid up in full for the entire year. Pastor's salary is paid promptly each week, and they raised a big offering for this last general call. They use the budget plan and it works.

El Paso church is in the best condition in every way since we have known it. Love and harmony prevail. We have a great opportunity, and a great people. Some time ago they raised more than their general apportionment for the entire year, and at this last general call on the 20th of December they raised \$85.00 which was almost \$3.00 per member.

Brother and Sister Huffman are doing good work at Hagerman. Brother Huffman is a fine pastor, and Sister Huffman is our District Treasurer. They have finished their nice new church building, and are to dedicate it Jan. 3. They are now having their Christmas meeting with Rev. Allie Irick and wife.

The Collier Band is in a good meeting with the Tularosa church, and we hope that we can keep them on this District all winter.

The work in general all over the District is moving along, and we are encouraged to go on.

JOHN F. ROBERTS,
District Superintendent.

ASSOCIATION OF HOLINESS MINISTERS OF COLORADO SPRINGS

Recently the ministers of the several holiness churches of Colorado Springs met and organized the above named association for the purpose of mutual Christian fellowship and edification, to pray for a spiritual awakening in the city, and to discuss matters of common interest pertaining to the work of the holiness churches of this place.

The churches represented are the Pilgrim Holiness church, the Church of the Nazarene, the Free Methodist church, the Salvation Army and the Union Mission Association. There are holiness ministers of the city connected with other churches and organizations whom we also expect to meet with us.

The officers elected are: President, Rev. J. N. Tinsley, pastor of the Church of the Nazarene; Vice President, Rev. W. W. Bruce, pastor of the Free Methodist church. Secretary, Rev. Walter G.

Henschen, President, Colorado Springs Bible Training School and Christian Academy; Treasurer, Rev. W. L. Ruby, pastor of the Pilgrim Holiness church.

Among other things the Association expects to arrange for union meetings of the various holiness churches of the city. A beautiful spirit of Christian love and fellowship has characterized the first two meetings of the Association, and we feel that the organization will be a means of better unifying and co-ordinating the holiness work of this part of the country.

REV. WALTER G. HENSCHEN, Secretary.

AKRON, OHIO, SUNDAY SCHOOL CONVENTION

Following out the plan of Dr. Ellyson for group Sunday school conventions, Brother James F. Ward, our District Sunday school secretary, arranged for a meeting of the schools of the Akron church and the churches that have developed in this immediate field during the past six years. The convention convened in the Akron church, Wednesday, Dec. 9. In all seven schools were represented with a total enrollment of approximately eighteen hundred.

Seventy-five delegates attended the morning session. About one hundred were present for the afternoon and two hundred at the evening rally. The entertaining school served dinner and supper free. The program prepared by our District secretary dealt entirely with the problems of the Sunday school and the day was one of unusual interest and profit to all.

As a result of the convention a number of Teacher Training classes will be organized and a challenge was accepted by each school to come up to the next District Assembly with an increase of 33 1-3 per cent of their present enrollment.

The pastors of the seven churches also organized a local Nazarene Ministerial Association and will meet once each month. Plans were adopted whereby we shall have a monthly union meeting of the churches. These meetings will be held in turn in the different churches.

REPORTER.

JAPAN

It is said by some that in the next week of years Japan will suffer great losses by a portion of her land being covered by the waves. This may be true for there is much said in God's Word about the Isles of the sea, but there is no doubt in our mind that this great Empire will play an important part in "the time of the end." She is being chastened and made ready for the great work she is to do. The balance of power for this quarter of the globe will rest in her hands.

Today Christianity is making its impress upon the thought life of this people, everywhere men are thinking seriously. Fifty years ago the Christian religion came to the city of Kyoto. The kind hearted policeman who aided the missionary to get a location was imprisoned forty-three days as a punishment

for associating with so dangerous a person. Today it is a credit to be recognized as a Christian. Truly today is the day of salvation for this people.

The Church of the Nazarene has built up a splendid work in Japan in spite of the difficulties and shortage of funds. We have a band of Nazarenes who would be willing to sacrifice life itself rather than give up Jesus Christ. Now we must tell them that our already meager appropriations are cut down two-thirds and that we, the only missionaries on the field, are called home immediately. Needless to say, this is a great blow to us for it came like a bolt from the blue.

Dr. Bates, our Missionary Superintendent, and family spent a few days with us on their return trip from China. They were a great inspiration, blessing and encouragement at this time of heaviness. Brother Bates met our District Advisory Board and with a masterful band guided the affairs of the district, bringing about the best possible arrangement under the severe circumstances, saving several workers to our work who otherwise would had to have gone. Brother Bates has made for himself a place in the heart of our Nazarenes of this land and they will heartily welcome him back to the Orient. May God's richest blessings be upon him, his wife and daughter. On the advice of Brother Bates we are remaining in Japan until January, hoping some arrangement might be made whereby we can remain. We believe this is no time to retrench, we must go forward! Pray for the Surprise Kingdom.

W. A. ECKEL.

ARKANSAS DISTRICT

God is still with us on the Arkansas District. Most of the churches had good Christmas programs, and all of them are looking up for better things another year.

Rev. L. L. Gaines at North Little Rock church is getting his feet down, and the people are greatly in love with him. His Sunday school runs around the 200 mark. The Young People's Society is also doing good work.

At Hot Springs, Rev. D. C. Reynolds is having great crowds to preach to, and the Sunday school has also taken on new life. I shall never be satisfied until we have a good work in Hot Springs. With 200,000 health seekers a year who visit this place, it should be an open door to bless thousands.

Morrilton is coming to life through the ministry of Rev. J. W. Henry. He has the right initials, and is certainly the right man in the right place. This has been a hard pull, and is yet, but with the grace and grit of this man Henry, certainly it will come out.

Bentonville is running so high they hardly know where they are. A recent Sunday the Sunday school, under the leadership of our good Brother Collins, gave about \$140.00 to missions extra. Rev. J. E. Threadgill is to hold their winter meeting the last of January.

Rev. A. H. Lambert at Searcy is hav-

ing good crowds, and interest is increasing at that place.

Rev. H. W. Blackshear writes us that he is having the time of his life on his new charge. Everything is coming easy, and they are looking forward to a good year.

At Mena, Rev. W. M. Tabb is simply putting the work on the map. Their Sunday school has increased to nearly 150. A fine Young People's Society, full of life and a mind to work. That is what it takes, a mind to work.

Rev. R. L. Brown informs me that he will have two churches for me to dedicate this year. That sounds good. Brown is a fine fellow, and succeeds Rev. W. O. Felts at Wicks.

Miss Maria Stewart, at Batesville, has a fine Sunday school and Young People's Society, and crowds so large that there is hardly standing room. We want to see a new church building in Batesville.

Rev. T. C. Grigsby and wife have just closed the best meeting ever held in Alix. They began and kept going until the job was done. Fifty-nine prayed through, and about fifteen joined the church. Grigsby doesn't know how to quit until the thing is all over.

Rev. R. A. Thornton at Jonesboro reports conversions right along. The pastor that has the burden for souls will do the work in this country, and if he hasn't, he won't. Two things we must have, viz: conversions and additions to the church. We must build our church, but out of good material.

The District Advisory Council will meet the 19th of January with the North Little Rock church. A fine program has been arranged, and we are expecting a forward move in every direction.

It was my happy privilege to have General Superintendent Reynolds with me a few days after our Assembly. Rev. J. I. Hill was my first Nazarene pastor; Rev. S. H. Owens, my first District Superintendent, and Dr. Reynolds, my first General Superintendent. So I love them all.

It was also my happy privilege to be with Dr. Reynolds and Rev. E. G. Anderson at First Church, Little Rock, the Sunday they raised \$1,200 for the General Budget. It is a rare treat to be thus associated.

Much interest is already being manifested in the coming campmeeting, July 31 to August 8. We feel we have as fine a campmeeting team as can be found. Begin now to make your arrangements. Let the pastors in planning their vacations remember this date.

Rev. Lee Hill, the evangelist for the District Young People's Society, is entering upon his work with courage and faith. He is claiming an increase in membership of 750 by the next Assembly. Wake up, Y. P. S., and give him a boost, and then go in and help get these additions.

Let all our pastors be sure and work hard for the increase in the circulation of the *HERALD OF HOLINESS*. At the Assembly we assumed five hundred sub-

scriptions, or agreed to do our best to raise that number. Now, let us be careful about our testimonies until we raise that number, and then we will all have a jubilee.

Now, all together for our aim for the coming year, viz: Ten new churches, an addition of 750, an addition of 750 for the Y. P. S., an open field for the W. M. S., and an increase in money raised for all purposes over last year of \$25,000. If it ought to be done, it can be done, and we are the fellows to do it; if it ought not to be done, we do not want it, and we are the fellows to let it alone. But what ought to be done and can be done, God will hold us responsible for not doing it.

JOHN W. OLIVER,
District Superintendent.

PERTH, SCOTLAND

We have just closed a two week's revival campaign in the Perth Church of the Nazarene, Scotland, with our Brother and Sister G. F. Owen of Colorado Springs, Colo., U. S. A.

God was with us from the very beginning and set His seal upon the fearless and powerful declaration of His truth and the sweet uplifting singing of Sister Owen. At the close of the first day, Sunday, November 22, witnessed some sixteen souls weeping and praying their way through to pardon or purity, and in some cases restoration. This day will long live in the memory of the writer as one of the best. The morning theme was "Sacrifice" and the evening message was based on these words, "When the Holy Ghost is come and when He is gone." Well, one can only say that such preaching, such unction, attended with mighty conviction could have only one result, seeking souls at the altar of prayer. To God be the glory.

The audience on the opening day was inspiring and continued well during the first week, and as Brother Owen preached in power and demonstration hardly a night passed but what found some one soul or more seeking God in some capacity or other. Climatic conditions outside due to severe frost looked like hindering, but the saints held on and God answered, not by changing the weather but by bringing the folks in spite of same. Saturday, the 28th, brought the afternoon conference and with it a goodly number in attendance including some from our Dunfermline and Parkhead churches, who assisted us in pushing the battle. The burden of Brother Owen's message was God's call to all believers to go on to perfection. It was indeed a searching word, as he dwelt much on the precious truth of consecration, revealing to us its true nature and the kind which alone could put us where God could perfect us in love. We closed this day with the blessing of God on our souls. Faith was high for the oncoming Sabbath.

Ten o'clock next morning found the saints on their knees and the morning message being attended with the usual power, and conviction resulted in a few

seeking the blessing of a pure heart, and not only seeking but finding. To Him be the praise. Then followed a beautiful communion with the Lord very near, and when some nine souls sought a home among the Nazarenes. In the evening, to a full church Brother Owen dealt with the subject of the second coming of Jesus, with a few again at the altar of prayer. The ensuing week was one of faithful sowing and dogged holding on by the saints. The adverse weather conditions had increased rather than abated. The audiences were smaller but God was still on the throne and occasionally the altar call found a response in some heart.

The final message of our precious brother, delivered in physical weakness but in spiritual power, found its way into hearts long barred to the approach of Jesus and the close of the day found them bend the knee in humble submission and wholehearted acceptance of Christ as Savior and Lord. Thus the much appreciated ministry and labors of our Brother and Sister ended in the salvation of souls, long prayed for and dear to the hearts of God's saints in Perth.

A special feature of the services was the melting, mellowing influence of the Holy Ghost, no doubt the result of the sweet singing of Sister Owen, whose messages in song were wonderfully used of God to inspire God's people and prepare the heart of the sinner for the effective preaching of His all glorious truth which liveth and abideth forever and which has during these past days made not a few wise unto salvation.

We wish Brother and Sister Owen God speed and assure them of a place in our hearts and a remembrance at the throne of grace that God will reward them with many days and many souls as they travel far and wide in the great cause of God, and holiness. God bless the American Nazarenes.

The church here is in good shape under the leadership of our untiring and self-sacrificing and beloved pastor, the Rev. J. M. Cubie, late of Derry, N. H., New England District.

Since his coming the finances have been steadily on the increase, the membership roll has been lifted considerably, and a good work is in progress. We believe the future is bright and the end is not yet. To God be all the glory.

W. ROBERTSON.

CHURCH NEWS

PASTOR GEORGE W. CORNELIUS, Forest Center, Wis.—"We arrived here the first of October and began our work. The Lord has marvelously blessed our labors. We have a good bunch of people here who are standing by us and are helping to push the battle for God. We closed our revival with Rev. L. J. Rice of Auburn, Ill. God gave us great victory. We had something over twenty different ones at the altar for pardon or sanctification. Have taken eleven more members into the church. The weather was against us a few nights. It rained, then

snowed, but the roads got good and we had a good time the rest of the meeting. The finances came easy, the good people gave us a good pounding. Brother Rice did some great preaching and won the hearts of the people and we gave him an unanimous call back for a tent meeting next summer. He will give any church a good meeting. He is an uplift to the pastor and to the conversion of souls. I can recommend him as a safe and sound evangelist."

EVANGELIST J. L. GLASCOCK—"About six months ago the Rev. Orvan Keller and his wife went to Carrollton, Ky., to hold a two weeks revival in a mission in that place. He had not been there long till the conviction came to him that a church should be organized to take the place of the mission, which seemed to have outlived its day of usefulness. Hence, he organized a Pilgrim Holiness church, and set about building a nice cement block building with a parsonage annexed to it. The church and parsonage were built at a cost of about \$4,000. When the church was occupied the pastor held a week of special meetings preparatory to the coming to his assistance of the Rev. W. R. Cox, the General Superintendent of the Pilgrim Holiness church. He conducted special services for ten days, and at the end of that time Brother Cox was obliged to leave to fill another engagement, but feeling that the special meetings should be continued in Carrollton he sent a long distance phone message to the writer to ascertain if he could come to Carrollton to take up the work where he had left it. Feeling that the call was from God, we accepted it and hastened on to Carrollton to continue the meeting. We began Sunday night, Dec. 6, with the church packed with people and two were sanctified, and the next night two were converted. Brother Cox told us that it seemed almost impossible to get people to the altar, and we found it so, though conviction seemed to be widespread. But Thursday night the break came, when a number were converted and sanctified, and the Christian people were greatly blessed and indulged in some old fashioned rejoicing. Thus the meeting continued to the very close with scarcely a barren service. A number of excellent new members will be added to the church, the official board will be reorganized, and it will be re-enforced with some influential people, and a Sunday school will be started at once. The Pilgrim Holiness church is strictly on the map in Carrollton, and the meeting just closed was the talk of the town. We are making dates for church meetings and campmeetings, but have a few vacant dates not yet taken. Persons desiring to correspond with us for the vacant time we have should address us, 1350 Grace Ave., Cincinnati, Ohio."

PASTOR O. L. BENEDEUM, East Liverpool, Ohio—"Nov. 8 to 22 a revival campaign was conducted in East Liverpool church. Revs. John and Bona Fleming were the engaged evangelists. On account of sickness of a brother they did

Evangelist Ed Kiemel, whose likeness appears in this column, gave up his meetings last summer and became one of the supervisors in the building of Bresce College at Hutchinson, Kans. He has been busy on the building since July 14, attending to the buying of the material, paying the workmen, supervising the building operations and doing manual labor. He has done this without a dollar of remuneration, and in addition, has subscribed \$1,000 in money for the new building. He is not a wealthy man, either, but is the sort and type which makes it possible for the Church of the Nazarene to go forward with its task. Bresce College is fortunate to have such men interested in its promotion. The genius of our church is sacrifice.—EDITOR.



not arrive in Liverpool until Monday, Nov. 9. Two days later Brother Bona Fleming was called to the bedside of his sick brother. John Fleming continued the meeting until the second Friday night when word was received of the dying condition of the brother and he left for home following this service. This gave us but one Sunday out of three with the boys. However, God was with us in mighty power and 280 persons bowed at the altar during the stay of Brother John. We have also received twenty-two persons into the church since the revival. The preaching of Brother Fleming was of high order, and his every statement seemed fitting and in the will of God. The entire church declares that we never had better preaching, the evangelist always staying in the middle of the road, preaching with love and tenderness that moved the great crowds until sinners yielded and were converted while believers were sanctified. It was truly wonderful. His preaching was in the demonstration of the Holy Ghost and without compromise on one hand, or harshness on the other, but truly the real Nazarene style. God bless the Fleming boys. We had large crowds and unusual interest and services ran at high tide throughout. On Friday night before leaving Brother Fleming gave his life story. At five thirty the crowds began to come and before time for service to begin the church was filled to its utmost capacity including standing room, and at least three hundred persons turned away. It was a great service and will never be forgotten; what a shouting time we had. This was followed by a fine altar service and heaven alone will reveal the results of this service. Finance came easy—in fact nearly every dollar was provided for before the evan-

gelists arrived in the city. Rev. John Fleming will return to our city for another campaign in August, 1926. We will have with him William Thomas, the boy preacher from Illinois. Our prayer is that God will spare the Fleming boys many years to preach the gospel. Unity prevails among us and we are greatly encouraged to press on. To God be all the glory."

PASTOR E. W. WELLS, Pine Street Church, San Antonio, Texas—"After our Assembly I decided to take the pastorate of this church, and since that time we have had twenty-five souls blessed and received into the membership of the church, eleven new members, and organized a N. Y. P. S. with seventeen members. The Sunday school has grown from twenty to about fifty in one month, and the pastor has a Sunday school class of young people of twenty-three. We have named the class, 'The Sunshine Scatterers.' We were glad to find that our friend and brother of many years, Rev. J. D. Scott, had accepted the pastorate of the First Church. And on the first Sunday night we joined with him in a union service, our church as a whole going to First Church for the service. During our short revival with the Pine Street church, Brother Scott and many of his people came and helped us in our effort. We feel that the two churches are going to work together this year for a greater church at each point in the city."

PASTOR F. ARTHUR ANDERSON, Moscow, Idaho—"We came here last June, succeeding Rev. Weaver W. Hess as pastor. We found the church in fine condition with unity among the people and a great desire to see things move for God

in this town which is the seat of the State University. A few months ago we had Rev. L. L. Pickett of Wilmore, Ky., with us for a series of sermons on the Second Coming of Jesus. These sermons were very inspiring and drew fine crowds. We followed this with a tent meeting with Rev. Mrs. DeLance Wallace of Seattle, Wash., as evangelist. God gave us a very profitable meeting and the church was greatly edified and strengthened. We have recently closed a revival which was held under the auspices of the N. Y. P. S. Rev. Lewis Hall of Nampa, Idaho, was the engaged evangelist. This was a blessed meeting in every way. God met our hearts and gave us an old fashioned revival. Folks wept and prayed through in the old time way. Brother Hall's messages have 'teeth' in them and they bring results. He was very active in raising nearly \$4,000.00, which is approximately what we need to finish our church building. The money was subscribed in the form of a note to be paid on or before May 1, 1926. A nice brick church will soon be a reality. Our apportionments are paid up to date with a balance in our favor in the Foreign Missions account. We expect to raise our quota next Sunday toward the deficit in the General Fund. The revival fire is burning—five at the altar last Sunday night and one more prayed through that night in his home. Personally, we are more in love with Jesus than we ever were and are trusting Him to make us a blessing day by day."

PASTOR SELDEN D. KELLEY, First Church, Cincinnati, Ohio (Norwood Branch)—"We're exceedingly blessed with good facilities for worship, having a large auditorium and several large Sunday school rooms, also a parsonage or five rooms connected with the church. Every department of the church is steadily increasing. Our Sunday school has made a gain in the last year of more than 150 per cent. The Y. P. S. has an enrollment of more than fifty deeply spiritual and capable young people. They are holding cottage prayer meetings with crowded attendance. The Woman's Missionary Society is making clothes for needy families to make it possible for the children to attend Sunday school. Our offerings have more than doubled in the last year and by this steady increase we will soon be able to meet all of our obligations. The church was exceedingly benefited in the month of October by a revival held by the Williams Evangelistic Party of Erie, Pa. Dr. O. E. Williams is an unusual preacher and is known as a successful evangelist. Mrs. Angeline Williams, his wife, who is considered as the best lady chorus director in America, was a great inspiration to the people. N. L. Williams, a brother, had charge of the young people's work. He certainly did increase the interest in that department. We took a large class into the church; the finances came so easily that we did not have to bring pressure to bear at all. They were paid well for their services. Starting Dec. 13 we had a Sunday school and Young Peo-

ple's Convention with our District Young People's president, Rev. H. H. Stahl, and our District Superintendent, Rev. C. A. Gibson. There were representative delegations from the Lockland, Hamilton, and Central Nazarene churches. We certainly received much needed information and gladly recommend these conventions to those needing help and inspiration."

PASTOR L. C. BROWN, ST. DAVID, ILL.—"Just closed a good meeting with Rev. C. A. Jacobs of Charlotte, Mich. A number bowed at the altar and sought God for either regeneration, reclamation or sanctification. The church was greatly helped by his ministry. He is a man that plows to the bottom, and his work is thorough. He has no sidelines but keeps to the main line of preaching and uncovering sin."

PASTOR A. W. PORTER, DESART, N. D.—"We just closed a two weeks' revival meeting on the Rainy Butte charge (P. O., DeSart, N. D.) which was the most fruitful in visible results of any meeting held here. The spiritual pulse of the membership was quickened and several new ones were added to our band of holiness folk. This is in a Scandinavian neighborhood and Scandinavians make, when saved and sanctified, the best of holiness folks. Rev. S. C. Taylor was our evangelist and preached the old fashioned gospel that saves from sin. We heartily recommend him to any wanting an old fashioned revival."

PASTOR L. O. GREEN—"We are praising God for His continued blessings upon the work here at Princeton since the Assembly. The services of the church have been seasons of soul refreshing and salvation. We have had two special meetings so far, one five-day convention under the auspices of the Y. P. S. with Rev. Freddie Thomas, 'the boy preacher.' This was the most wonderful short meeting I ever knew of. The crowds were so great that it became necessary to secure the high school gymnasium for the last two nights. About 1,100 were present on Sunday night and a goodly number of seekers were at the altar during the convention. The next meeting was a four-Sunday revival, closing last night. We had Brother George Moore with us in charge of the music. He also did considerable preaching and God honored his ministry by giving him souls. His ministry among us was greatly appreciated. About forty different persons sought the Lord in this meeting and most of them were happy finders. God is blessing along all lines of the work. The Sunday school is progressing with good interest and attendance. The Young People's Society is getting on well as also the missionary society. Our finances are in good condition. We have our District and General budget all paid up to date. We covet an interest in the prayers of all our Nazarene brethren."

PASTOR L. T. WELLS, TOPEKA, KANS.—"We are glad to report victory at Topeka through the precious blood of Jesus. The recent revival with Rev. L. E. Swaney as evangelist was owned of the Lord. About thirty were definitely saved, reclaimed or sanctified, and we received ten new members at the close of the revival. Brother Swaney is one of the best evangelists in the movement and as a preacher he is one of the very best. Our people enjoyed all his messages. The attendance was good and held up all the time. There were few barren services, some times we remained late at night with those seeking the Lord. The evangelist received a good offering and the pastor received a love offering. Subscriptions were taken for the HERALD OF HOLINESS. Our work is growing in every department. The Sunday school has had a good year under our good superintendent, Brother W. O. Humbert. The school is well organized and we bespeak for it a great future. The N. Y. P. S., under Mrs. A. E. Balsmeier, is doing splendid work. They are growing spiritually and numerically. The class meeting under Brother Jess Bigley is simply the best I ever saw anywhere. They have a real classmeeting of the old fashioned type. We have recently organized a Junior Society under the supervision and care of Mrs. Chas. Berry and they are growing so rapidly that they can scarcely find a room large enough for them in any of the Sunday school rooms. The Topeka Holiness Association closed a revival in our church last evening, Dec. 20, with Rev. W. R. Cain as evangelist. The attendance was not as good as it would have been had it not been so close to the holidays, how-



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ever it was a good and profitable meeting. Brother Cain as we all know is a good preacher of full salvation. Our people have been earnestly praying for the deficit in our General Budget and have given a nice offering for the same. We love every department of our beloved church and we are going to do our best to push it here in Topeka."

PASTOR A. R. BEAN, FAIRBURY, NEBR.—"Just closed a very successful meeting with Rev. Oscar Hudson as evangelist. The Lord was with us the first service and manifested His presence throughout the entire meeting. Sinners were saved, backsliders reclaimed and believers sanctified. As we look back over the battle scene, we recall times when some were weeping, some praying and others shouting all at the same time and in the midst of it all, souls coming to the altar and praying through. We had week-day services Tuesday, Wednesday, Thursday and Friday, which proved to be a great blessing to the church. The churches and pastors who are engaging Rev. Hudson as evangelist should arrange for day services, as his messages are just what is needed for church building and conserving the work. On to victory."

PASTOR LEO C. DAVIS, MOHAWK, IND.—"God is blessing us spiritually, numerically and financially at Mohawk. This is our third Assembly year with this good people. Our missionary offering for the 20th was \$93.07, which is \$3.07 more than our allotment. Our budget is now paid in full until January 1, 1926. Just closed one of the best meetings we have had in Mohawk. with the Lord using Rev. Frank P. Cassidy of Lexington, Ky., as evangelist. There were eighty-four seekers, counting them as they came. No altar call was given for about the first week of the meeting, then there was scarcely a barren service, including day meetings as well. Special singing was done by Brother and Sister Stanberry with their daughter, of our local church. Their lives and songs are a great inspiration. The evangelist is a man of much prayer; I do not know of a time when he went before the people without the anointing of the Spirit. His message is full of tenderness and tears, yet as uncompromising as the Baptist. If you are a little afraid to have sin of every description uncovered, you had better not call Brother Cassidy. If you are praying for a sin-killing, going to the bottom kind, I am sure God can use this man anywhere. We received twelve members into the church. The evangelist pulled for members and left the church and pastor cemented together. We have a nice band of young people, and are organizing a N. Y. P. S. Our choir of young people sang, shouted, got blessed, prayed and did personal work; not an unsaved one in it, to my knowledge, although a few are yet unsanctified. Our young people have been begotten by red-hot Bible truth and Holy Ghost prayers and burdens. One young man, Brother Dallas Truc, is called to preach and is in training. We give God

all the glory for all things. Pray for us."

"**THE WISTER, OKLA.**, church is thankful to the Lord that Brother Gilbert is with us. He surely is a good pastor and we know how to appreciate him. Everything is moving on in harmony. Our people are praying and loving each other. We have a real good Sunday school which is increasing in numbers almost every Sunday, and we certainly have some old time prayer meetings. Our pastor knows how to preach old time holiness. We are expecting and praying for the best years we have ever had."—Mrs. James Baldwin, Reporter.

PASTOR R. E. GILMORE, ENTERPRISE, ORE.—"We have been enjoying a blessed time of revival from the presence of the Lord for about three months in what we term a home made revival. Upon arriving here after our Assembly in June we found the church under financial embarrassment and in spiritual lethargy. And it has been our ideal and vision to have a revival state in the church. We preached along these lines for some time and the church caught the vision and began praying and souls began to pray through at the altar and a real revival began in earnest. One of the blessed results was the reclamation of Rev. H. M. Strobe, who has been backslidden for three years but plowed through at the altar and came up shouting the good old time victory with the desire and return of his call to preach. Brother Strobe is one of our evangelists of twenty-five years standing and has labored many years in the Central states in the good old pioneering way. He preached one

Sunday evening and ten seekers came to the altar and seeing the hand of God in it we continued with a three weeks' meeting with Brother Strobe as our evangelist, God wonderfully using him in preaching the Word. There were more than sixty professions of pardon, reclamation and sanctification. We baptized seven by immersion in one of the beautiful mountain streams, three by sprinkling, and took twelve real Nazarenes into the church, making twenty in all since we came. Have the vision and determination to double the membership before the Assembly, and besides this have painted the church outside, decorated all the inside and the end is not yet. We are seeking higher ground. We believe home made revivals, like home cooking, are the best. Amen. We have organized a children's meeting for study of the scriptures and Christian development. To God be all the glory."

PASTOR THOMAS MURRISIT, MODESTO, CALIF.—"This little Church of the Nazarene was organized by District Superintendent Smith about seven months ago in the last week of May, 1925, with sixteen members, one of whom has been since translated to glory. We have organized a Young People's Society of ten active members. Our membership in the church is now twenty-three. We worshiped in a dance hall under great disadvantages. So it seemed to us that it was an absolute necessity for God's glory that we build a church to worship in. We therefore waited upon God, and glory to His holy name, it came to pass in spite of the fact that we were just working folks. But we had associated with this work from its inception a man of faith, strong, forceful, energetic and self-sacrificing, viz., Rev. Fred B. Green, an indomitable character. With his assistance our little praying band went to work. We bought a fine property on a main street of the city for \$3,300, and in five weeks built a church, thirty-four by sixty feet, and had it ready for occupancy. Yes, our self-sacrificing members gave all they could, borrowed all they could, paid all bills for labor, and expect soon by the grace of God to meet all obligations. On Sunday, December 13, Rev. Frank B. Smith, District Superintendent, and his talented family came and we opened our new church building for worship. Brother Smith preached three great sermons. The singing was wonderful. First, there was the Smith family, choice singers, also the trio from Berkeley, Miss Vallow and her brother and another young man also, and not least by any means our own singers who can sing and bring the glory down. Yes, we had a glorious day. It was marvelous. Then came the earnest soul stirring appeal from our beloved General Superintendent. The question arose, staggering as we were under such heavy financial burdens, could we respond? Tears flowed, hearts were wonderfully stirred. There was a great response. We will be true and loyal to our church, to our General Superintendents and to our God. Praise God, we went over the top; with twenty-three members we



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gave \$53.00, so we will sing 'Praise God from Whom all blessings flow.'"

PASTOR GEORGE EADES, TALLULA, ILL.—"We accepted the pastorate in May, found it in a good spiritual condition. Everything seems to be gradually improving. Had a good meeting in September with Brother Edge of Virginia, Ill., doing the preaching. Several were saved and some have been praying through. There seems to be great conviction on the people. We had a good day December 20. The sisters of the church did excellent work in planning for the offering, which made it come easily. It was a surprise to all. Four united with the church and at the night service six or eight raised their hands for prayer. Great oneness prevails. God is blessing. We are looking for greater things. The revival is on."

PASTOR ARCHIE WILSON, TILDEN, ILL.—"We closed a ten day meeting with Brother I. G. Young of Murphysboro, Ill., as evangelist and Sister Esther Wallace of Carterville, Ill., as pianist and helper in special singing, December 13. We want to say of Brother Young, he is a plain preacher and teacher of the rugged truths which set men free and inspire them in the race. The truth was sown and we expect to see the harvest of at least a few whom the Holy Spirit did convict. Also, Sister Esther Wallace did good work in playing, singing and altar working. We can recommend both as earnest workers for the Master. A few found the Lord, the Holy Spirit convicted quite a few, but not many did the necessary thing, repent. Luke 3:3. God did honor the Word, and His presence was in all the services both afternoons and evenings. Sister Carpenter, our missionary from India, was with us the evening of the 22nd of December and we had a gracious service. She helped us raise the required amount of \$2.00 per member, to pay the deficit at headquarters, also got the promise of the budget, General and District, for the year, for which we are very thankful. We hope to put on a few local revivals this winter in out of town schoolhouses and in a near by town D. V. and win a few souls for our Master. We covet your prayers."

PASTOR H. A. LINTZ, ELLENDALE, N. D.—"Just closed a two weeks' revival with Rev. W. H. Minor of Bethany, Okla., as evangelist. He is one of the most fearless preachers we have ever worked with and yet so filled with perfect love and humility that he won his way into the hearts of the people. A few souls sought and found God. We feel the Lord used Brother Minor in building up and blessing the church and we believe there are better days ahead for the Church of the Nazarene at Ellendale. A great deal of the prejudice among the outsiders is being broken down and the town is stirred because of this meeting. We can highly recommend Brother Minor to anyone needing an evangelist. His messages are filled with divine unction and power and he seemingly does

not know anything about compromising or being discouraged. The Lord willing, he will give us another meeting later on."

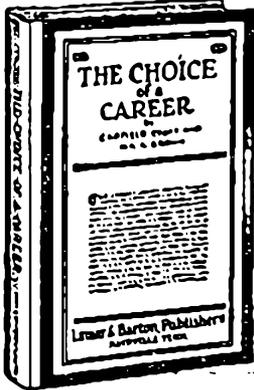
PASTOR ARTHUR T. NIELSEN, Woodstock, Ont.—"I came here the 16th of October and found a hearty welcome at the station by Mrs. Ada Perry and a handful of members who made things as comfortable for me as possible until my household effects and wife and baby came. I want to say for the Canadians that they move slow but sure. We have a fine 30 x 60 ft. stucco tabernacle with a full basement and a good furnace, and well seated, worth over \$5,000.00 and over \$3,000.00 of it paid. Too much cannot be said of Sister Ada Perry of Windsor and her helpers, Sisters Ahnert and Canning, for the heroic effort and sacrifice they put forth to establish this fine work, and God's blessing is upon it. We just closed a revival campaign with Rev. John J. Hunt of Media, Pa., and there is none better. People to hear was the only thing we lacked here, for God surely blessed his preaching. In order to reach the people we rented the opera house for three Sundays and we did reach some that would not have come to the church. The last Sunday two fine young ladies were saved in the opera house. Praise Jesus. We had fifteen seekers, seven of them the last Sunday morning in the Sunday school when we had a wonderful breaking up time. We have had twenty-six seekers since we came and have been busy calling and getting acquainted. I am so glad God called us here. Ontario is a wonderful

open field for holiness and anyone who will trust God and go in to open new fields. We have over subscribed our budget and are now going after more to help clear the deficit. Please pray for Canada and especially Woodstock, this beautiful city of 10,000 people. Pray that they will not look upon us with suspicion that we preach another false doctrine."

LIMA, OHIO, closed a revival meeting with Evangelist Geo. Beirnes of Kingswood, Ky. Sinners were saved, believers sanctified and we closed with an organization of twenty-four members. Rev. Beirnes is a great Bible preacher and a man that knows God. He believes in preaching the Word."—Dale G. Zeits.

"ST. CROIX FALLS, WIS., church just closed a most gracious four-weeks' revival here. Rev. E. Coryell of Ogilvie, Minn., was with us the first three weeks. Rev. J. O. Schaap of North St. Paul, Minn., was called for the last week. They proved to be the right men for this place. We were told we could not have a revival in St. Croix Falls. Although we have only an old store building to worship in the people came. Hearts and homes were reached by the old gospel story. Prejudice was broken down. About forty prayed through to pardon or purity. Nine united with the church. A N. Y. P. S. was organized and three subscriptions were taken for the HERALD OF HOLINESS.—Mrs. C. A. Taylor, Pastor.

PASTOR D. C. REYNOLDS, HOT SPRINGS, ARK.—"We arrived Wednesday, Nov. 18, with a great missionary rally at 7:30, General Superintendent Reynolds being the speaker of the evening. Rev. J. W. Oliver, District Superintendent, was in charge of this meeting. The new pastor had his first service with the church on Friday, Nov. 20, a fine crowd being present at this prayermeeting. The following Sunday there was an increase in Sunday school with a splendid morning service and at night the house was crowded to hear the new pastor. On Wednesday before Thanksgiving a number of the loyal members met at the parsonage and greeted the new pastor and family with an old fashioned big hearted southern pounding, which was enjoyed by all. We have here at Hot Springs National Park a small but loyal band of people; all are so willing to work. On Dec. 1 we organized a Young People's Society with twenty-five members which expect to undertake big things this year. We have a lovely city between 16,000 and 20,000 population. We are well pleased with the outlook. Our Woman's Missionary Society is doing a fine work. Last year they raised something over eighty dollars. This year they have just finished a fine Christmas box for the Peniel Orphanage, the contents of which was equal to thirty dollars. These women are prayers, workers and givers. We are praising the Lord, visiting the sick, marrying the living, burying the dead and preaching a salvation that will save the sinner."



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PASTOR JAMES M. CUBIE, PERTH, SCOTLAND—"When God called me, to return to the land of my fathers one year ago last September, it was with mixed feelings that we obeyed. In our hearts there was and still is a big Amen to His will, but being human we regretted leaving our parents who were in the States. To me personally it meant saying my last goodbye to Mother who has since passed to her eternal reward. Today I lift my eyes to heaven and adore the Lord God of Abraham, Isaac, and Jacob for all His leadings. God has given us many souls. Throughout the year there have been very few barren altars. Sabbath school has increased, thirteen new members have been received and four probationers, and several are expected to be coming our way at the next communion. The Lord laid it our hearts to begin a children's service on the Wednesday night at 7 p. m. and at these services on one night there were forty children who professed salvation after a short, simple message by one of the church members, Mr. Neil Sharpe. During our recent revival meetings conducted by Rev. G. F. and Byrdie Owen a young woman was mightily convicted and converted. After rising from the altar and testifying to me she said, 'My mother says she doesn't know how to thank Mr. Cubie for the change that has come over Peggie since she was converted.' On enquiry I found that this was the elder sister of the young girl Peggie who is ten years old testifying to what God had wrought in the younger sister. Praise God for the opportunity to save the young as well as the grown up. A young person saved is both a soul and a life saved and in all probability a future worker for the Lord. Pray for us over here. We love all our dear brethren and sisters whom we have worked among in the U. S. A. and those away out west we have never met. Praise God for holiness, for the Church of the Nazarene, and for the privilege of being a co-worker in this great movement to bring men to God."

PASTOR CHARLES E. SMITH, Wann, Okla.—"Just closed a two weeks' revival with Rev. J. M. Messer of Durant, Okla., as evangelist. It was a hard fought battle but God blessed us with His presence all the way through. Brother Messer is an old time Holy Ghost preacher. There were fourteen at the altar and seven prayed through and four joined the church. This is our first pastorate and since we have entered the work the devil has dealt us some bad knocks, but we are still looking up and intend to press on. We have found some of God's people here, but we need your prayers."

PASTOR F. T. FOX, OMEGA, OHIO—"We closed a good revival meeting here Nov. 29 in our church. There were about fifty people seeking the Lord during the meeting, some bright cases of conversion and some sanctified. The whole community was stirred, people came for fifteen miles to attend this meeting. Our church would not hold the crowds, some were turned away. Brother Mason was our evangelist. He sure is a fearless, old

time gospel preacher. Our work at this place is moving along fine. We are expecting to build a church as soon as we can secure the right location. Please pray for us."

EVANGELIST G. A. FERGUSON—"Have just closed a revival at St. Francesville, Mo., with a sweeping victory notwithstanding the muddiest roads I ever saw. The farmers could not get out to the main traveled roads, hence the crowds were small at times, but the old time gospel truth burned its way into hearts as never witnessed before in that place. To God be all the glory. People were willing to come through the slush and snow to hear it. The beloved Pastor, Rev. Marshall, has had sickness in his home. His wife and daughter both were in the hospital for an operation, which hindered him considerably in meetings, but he said the people were surely helped in a great way by the meetings. God did wonderfully bless in the delivery of His Word, and the entire audience was moved under the mighty power of God. We have a few open dates which we would very much like to help the great cause by having them filled. Anyone desiring our services, please let us know. By special permission I would refer the inquirers to the District Superintendent, Rev. N. B. Herrell, or Rev. Geo. S. Owen, of the Church of the Nazarene at Aurora, as to my standing and ability."

WELLINGTON, TEXAS—"These are good days for the Wellington Church. Since we came here one month ago the Lord has done great things for us. His glory and presence characterize our services. There is a marked increase in interest in all departments of the church work. The Sunday school is doing good.

work with Brother I. E. Emmert as superintendent. The regular attendance is about 133. The prayermeeting is one of the best services we have. The Lord draws so near us in these meetings. It was our blessed privilege to have the District Superintendent and District Secretary (Brother and Sister Irick), with us on Thanksgiving Day. Their messages lifted us heavenward. Also, Rev. W. E. Ellis brought a message in the afternoon that blessed the people. We have organized a N. Y. P. S., also W. M. S. and both are starting off with zeal and victory that assures success. The ladies are quilting and they are getting all the work they can do. Our young people rendered their first program last Sunday evening, and approval of the Lord was upon the service. We are expecting great things of our young people here. We have repapered the church, and have almost enough money in the treasury to purchase new seats. So we feel like pressing the battle in Jesus' name."—Felix and Nora Graham, Pastors.

DERRY, N. H.—"We are praising the Lord for victory in Derry. God is pouring out His blessing upon us in a wonderful way. On Nov. 15 we welcomed our new pastor, Rev. Howard A. Park, and family, whom we believe God has sent to us at this time. From the very first service God has blessed the clear and direct gospel message Brother Park is bringing. Around twenty souls have been at the altar within the last three weeks, among whom were three young men, also some young women. We have a good band of young folks here and are expecting more. Last Sunday morning we had a wonderful service (old fashioned bread breaking or love feast), then a precious message from the pastor, and truly God was there. The glory came down at the prayermeeting last night in the old time way. Praise the Lord! The special singing by Brother and Sister Park is always a blessing to us all. On Nov. 19 Rev. K. Hawley Jackson, our returned missionary from India, was with us for one service, and we certainly enjoyed his message. On Thanksgiving night three of the students from E. N. C. were with us, namely, Mrs. Reba Park Miller, sister of the pastor; the pastor's son, Ross, and David Jenkins. The special singing and good testimonies were an inspiration to all. Attendance increasing steadily and we are looking for great victory in Derry. Pray for us."—Mrs. Lilla Bartlett, Reporter.

PASTORS R. L. AND PEARL RICH, Huntington, Ind.—"From the time of our Assembly last September we have surely enjoyed the special presence of God in our services, we have labored here with these dear people the past five years and while the Lord has done many wonderful things for this place we are sure we never witnessed greater spiritual manifestations of God's power and love. There have been very few of the regular services without a number of souls at the altar for pardon or purity. There have been special outpourings of the Spirit in both Sunday morning and eve-

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ning services, causing outbursts of holy joy and praise, with old fashioned demonstration. Glory. The Wednesday night prayermeetings are well attended and often souls are at the altar of prayer and pray through. For our fall revival we secured Rev. C. B. Fugett of Ashland, Ky., as the evangelist and Prof. Burl Sparks was the singer. These dear brethren came in the fullness of the blessing and from the first service to the last God put His seal upon their labors. Our long altar and front seat were filled with mourners night after night. Many were the joyful finders. This was the fourth time Brother Sparks had been with us in revivals. We never enjoyed him more. He surely did his best. We were not disappointed in Brother Fugett as an evangelist. His fiery hot messages were clear and definite gospel truths and his work is constructive. In our opinion he ranks with our best evangelists. We hope to have him again for another meeting. We will soon receive a good class of new converts into membership. Thirty-six subscriptions to the HERALD OF HOLINESS have been sent in this quarter and we will have more soon. We are praying and planning for a good day on December 20. This need must be supplied. By God's grace we are expecting to advance

the line of battle in a permanent manner for an old fashioned spiritual salvation, therefore pray for the church in this place."

Since our last report the following HERALD OF HOLINESS subscriptions have been received: *From Pastors:* B. H. Haynic, 20; C. A. Condon, 3; Cecil Smith, 6; O. W. Waltz, 3; Walter Rees, 7; Mrs. Grace L. Stromberg, 8; R. B. Gilmore, 9; Jas. N. Cooper, 6; Morris M. Himler, 13; W. B. Walker, 10; S. W. Hampton, 5; E. E. Robinson, 3; Harold Small, 4; Mary Lou Lewis, 4; Earl Stevens, 18; J. Y. Jones, 5; Ira R. Akers, 11; C. L. Bradley, 5; E. W. Larrabee, 14; C. L. Bradley, 6; Vernon L. Ward, 7; Harry Humble, 18; E. E. Chapin, 5; W. P. Olin, 5; C. W. Grim, 3; F. H. Bugh, 50; A. H. Lambert, 7; G. W. Gottshalk, 5; W. E. Willis, 22; W. T. McCampbell, 3; D. V. Johnstone, 3; L. T. Wells, 5. *From Evangelists:* S. C. Taylor, 4; Bud Robinson, 18; W. F. Herbig, 2; Lum Jones, 15; Geo. Beirnes, 13; W. H. Minor, 9; J. H. Crawford, 11; J. G. Demoret, 5; Bud Robinson, 221; M. M. Bussey, 5; H. W. Sweeten, 20; C. W. Davis, 21; E. F. Wilde, 3; W. G. Prescott, 9; A. F. Balsmeier, 11; Jos. N. Speaks, 3; W. W. Barker, 3; Mackey J. Brown, 5; A. McNaughton, 15; W. C. Brown, 4; R. H. M. Watson, 6; Oscar Hudson, 6; V. W. Littrell, 4; H. N. Dickerson, 10; S. H. Owens, 5; J. E. Aycock, 80; J. E. Gaar, 13. *From Others:* Elmer Candee, 6; A. S. London, 10; Rhea F. Miller, 4; Mrs. C. C. Conley, 3.

WAREHAM, MASS.—"Our two weeks' revival meeting with Rev. and Mrs. J. W. Lowman closed Sunday night, November 15, with a full house and many turned away. The altar was lined with seekers. In many ways this was the best meeting we have been in for years. The attendance was good, conviction gripped the hearts of men and women until they trembled in their seats, and many of them bowed at the altar and prayed through in the old fashioned way. One infidel was at the altar the last night. Seventeen were taken into the church on probation. The finances came easy. Brother Lowman got a good list of subscriptions for the HERALD OF HOLINESS. We give God all the glory. He giveth the increase. We want to recommend Brother and Sister Lowman to any church needing a revival. God's blessing is upon their ministry. He is giving them souls wherever they go."—Mrs. De Long.

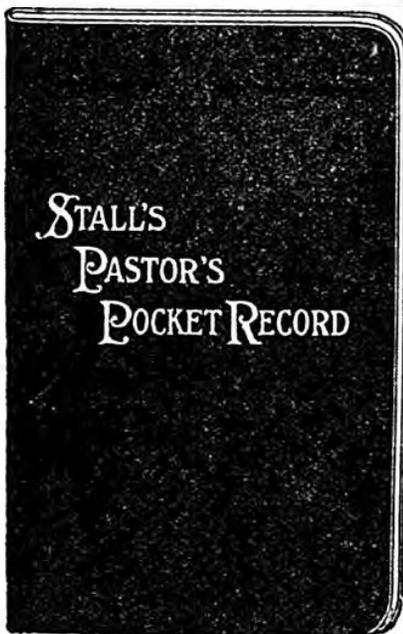
SYLACAUGA AND CALERA, ALA.—"Just a month and a half since our Assembly. Pastoral visits, 173, seekers in regular services forty-nine, professions twenty-four. When we put on our evangelistic campaign we expect a real revival. We are looking up. Our classes are just units of the great plan of God in the Church of the Nazarene. Pray that we may be working units filling our part of the great system."—L. B. Medler and wife.

PASTOR G. N. WICKENS, Davenport, Okla.—"We thank God for victory just now. We have just closed a good re-

vival, with Rev. Wade Nelson as evangelist. He came to us prayed up, and with a deep burden for the lost. While we did not have the good attendance we had anticipated we had several saved and sanctified. Some subscriptions for the HERALD OF HOLINESS were taken, pastor's salary was doubled, six members were received into the church, all were encouraged to press on in the good fight. Brother Nelson is a splendid revivalist, and preached with unction and power. He is a deep student of the Word, spiritual, very tender in his exhortation to sinners, and believers. Since Assembly we have added some needed improvements to our parsonage, also we have added two rooms, each fourteen feet square, to the church. These rooms we will use later as Sunday school rooms. Our Sunday school is growing, we are encouraged to be a better pastor and keep the battle hot. Davenport is a growing oil town, perhaps the best oil town in Oklahoma. We have a great prospect and scores of people to reach. Pray for us that we may be just what God would have us to be. Amen."

EVANGELIST J. L. McLENDON, High Springs, Fla.—"I have not reported my work to our paper for a long time but I have kept busy in the Lord's work. While we have only a few churches in Florida, yet the Lord has opened many doors for me. I have been invited by the most prominent Baptist and Methodist churches of the state to fill their pulpits repeatedly for them on Sunday mornings and evenings, which I have done. God has helped me to advertise our own church in about twenty of Florida's towns and cities where it was not known. When I moved to High Springs, Fla., in August, 1924, there were only two Nazarenes here, and the people of the town knew absolutely nothing of us, nor of our doctrine. The two Nazarenes above referred to are Brother and Sister J. M. Warren, whom it seems the Lord sent here from Dublin, Ga. I found that they were holding cottage prayermeetings once or twice a week in their home and God was blessing their efforts. With their help and enthusiastic co-operation, and also the assistance and work and influence of Sister R. P. Kahllich, a Spirit-filled Baptist of High Springs, who is now a Nazarene, whose husband is a merchant here, we have been able to do exploits for God. We have conducted services in many homes and seen quite a number of people saved and sanctified. We have pressed the battle here until now we have a strong band of Nazarenes and will organize into a church after we are proved and tried and have assurance that we will be able to stand as a church. I have never been in favor of organizing with only a few people and then run off and let them die for lack of proper care. I think that inasmuch as we have all stood true here, that as soon as we have as many as twenty-five good members in our band who are not only spiritual but able to carry the financial end along, we will organize. We think we can do this by January 20 or about the first of Feb-

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reary. The Lord sent Brother and Sister C. M. Shepard of Richmond, Ind., to High Springs to help with the battle. They are not preachers, but are the most wonderful lay workers we have ever seen. Mr. and Rev. Mrs. Longworth, of Jacksonville, Fla., have just come over to help us. None of these people were especially called, but came of their own accord. We have grown too large for cottage service and are preparing at once to rent a hall and go on. We will hold a revival as soon as we get into the hall this week and run until we are ready to organize. I took a collection at our December 19 cottage service for Foreign Missions and the little band gave \$21.50 without coaxing, which I sent to Rev. E. G. Anderson yesterday. Pray for our work."

EVANGELIST LYMAN BROUGH, Potterville, Mich.—"It has been some time since we reported but have been busy all of the time, preaching and praying with people, such as the sick, distressed and troubled souls, of which we found great comfort in doing. We are not able to tell you all about it as space will not permit. Thank the Lord for victory. We had a blessed three weeks' meeting with Brother and Sister Dooley of Minneapolis, in the mission. We saw some real cases of salvation and holiness and old fashioned confessions, restitution of sin, such as stealing, robbing God of tithes and offering, writing letters confessing old scores of long standing. One woman confessed forging a check and robbing a till in a restaurant when cashier, and she paid back the money. Such digging down, hands up, tears running and confessing. It did my heart good to see folks minding God to get a rock bottom experience. This was our third meeting with Brother and Sister Dooley. We found them standing back of the evangelist with their prayers and influence and money to make it go. These dear saints have done much to promote and preserve holiness in Minneapolis as they have been there for twenty-three years. There were people that came in our meeting and testified that fourteen years ago they were saved in Brother and Sister Dooley's mission and are standing true, joined the holiness church and some have become holiness preachers. The Lord give Brother and Sister Dooley many more years in this city for God and holiness. We are determined to go on this rugged way of true holiness."

"GARFIELD, MICH., church is still on the map. In spite of the Devil, carnality and some cold church members, we opened a battle November 8 with Rev. J. Stewart Maddox in charge, and how he did charge the enemies with the 'Sword of the Spirit,' and the dynamite of the skies, backed up with 'The love of God shed abroad in the heart.' Four weeks of shot and shell, alternated with good feeds of Canaan fruits seasoned with milk and honey, landed a few souls in the kingdom and a few moved over the Jordan. To God be the glory! The saints stood by the evangelist, prayed

and sang, shouted and worked, so we expect better things for Garfield in the future. In all about twenty souls bowed at the altar of prayer. We need your prayers. Don't forget us, please."

EVANGELIST E. C. TARVIN—"Just closed a good meeting at Raymond, Ind., with Rev. Johnson and wife as pastors. This was not the best meeting that we have ever held, or the crowds the largest or the altar lined with seekers every service, nevertheless the meeting was not a failure. Many prayed clear through, went deep and came up with shining faces, proving to the world that God has power on earth to forgive sins. Thank God for the old fashioned gospel that saves from all sin. Rev. Johnson and his godly wife are among the salt of the earth. They seem to know how to pull and pray when the thing is hard and shout the victory when the Devil is defeated. May God give us more preachers on the firing line. We do not recall the time that we ever preached to a more loyal people than this little flock. May God's richest blessings be upon them and their

efforts for souls. We go next to Henderson, Ky. We earnestly covet the prayers of the HERALD OF HOLINESS family."

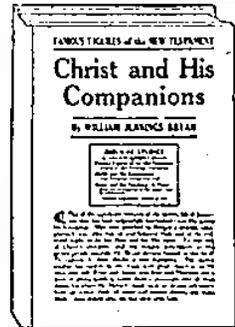
PASTOR EMMA FRENCH, EAGLE, IDAHO—"One year ago with a few Nazarenes from Linden schoolhouse we built a small church in Eagle, Idaho, and began to preach holiness. God blessed and gave us a few souls who really wanted to go to heaven. In May we called J. A. Kring, who gave us a good meeting. Some were saved and sanctified and are still standing true. We continued to pray for God to give us a revival almost day and night. About the first of November in our regular Sunday services seekers began to come to the altar and pray through, and continued for six weeks when Theo. and Minnie Ludwig came to give us a two weeks' meeting. At every service in which an altar call was given souls were at the altar. Thirty different people knelt at the altar during this meeting and most of them were saved and many sanctified. God really came and our hearts rejoiced together. We gave the evangelist an offering of

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\$100.00 and the people gave the pastor a good pounding. Eight new members were added to the church. Much prejudice was broken down in the town and community and we are looking for better things ahead. The Ludwigs are the type of evangelists we need. They carry a spirit with them which makes every hungry soul want God and gives the outside people a good opinion of the Nazarenes. They do not compromise but preach with power the gospel full of love, and live close to Jesus. God bless them."

EVANGELIST ROY L. HOLLENBACK, Cambridge City, Ind.—"I just closed a two weeks meeting in the Friends church at Milton, Ind., three miles from my

home. Am at home over the Christmas-tide. God is blessing and enriching my soul continually, and giving victory."

PASTOR C. O. MILLER, BATH, MAINE—"Our recent revival meeting with Rev. J. Warren and Maybelle Lowman as workers far surpassed all expectations, for it has been said that Bath couldn't have a real revival. But the writer has always said that God was the same here as in other places, and it only required prayer, faith and obedient yielding to God to bring it about, and that is what we had here. We were crowded out of the church on Tuesday, the first night of the meeting, so the next day we secured a large community hall on the fourth floor of the Y. M. C. A. building in which to continue the meetings. The crowd came night after night to listen to the heart searching messages of Brother Lowman and fell at the altar by the tens, twenties and even fifty at a time, until all count of the seekers was lost. The meeting got so hot that at four different times the mayor of the city was asked to put a stop to the meeting, but he only said, "I will not lay my hand on anything that God is doing for the souls of mankind." Old grudges were dug out, and made right, and the church is now in the very best spiritual condition ever known to them. In fact they have a vision of God now as never before. Brother Lowman, besides being a good singer, is a strong preacher and wonderful altar worker. Sister Lowman also is a splendid, untiring co-laborer of great value in God's work. Finances came easy, the workers being well cared for and the pastor's salary raised, in addition to a splendid love offering and donation of groceries. All glory be to God."

EVANGELIST R. E. DUNHAM of Hutchinson, Kans., closed a very successful meeting at Consolidated District No. 2, twelve miles northwest of Hoxie, Kans. Most of the people had never heard holiness preached before and a few that had were prejudiced, but they began searching the Scriptures daily and some sixteen or eighteen bowed at the altar. Some prayed through in the good old fashioned way, confessing and forsaking their sins, making restitution and straightening up back tracks. Brother Dunham was ably assisted in song by our beloved pastor, C. R. Dick of Hoxie, also by the presence and prayers of the saints. We consider Brother Dunham a peer among evangelists. He manifested the compassionate love of Christ in the pulpit, with kindness and consideration for others, but gave no place for sin or the Devil."—R. O. Edwards.

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

EAST LIVERPOOL, OHIO.

With a heart profoundly thankful to God for His great goodness and bless-

ing upon me and mine during the past year and with a heart filled with love and good will I greet all the saints of God. I wish for you God's best this new year.—Rev. M. M. Bussey, Evangelist.

ARKANSAS CITY, KANS.

Rev. Lloyd D. Thomas, pastor at Arkansas City, Kans., killed in auto accident on railroad crossing. Mrs. Thomas seriously injured. Please pray for her.—A. L. Hipple.

LEXINGTON, KY.

Rev. J. A. MacClintock had some meetings slated in the north and one was canceled in order to avoid conflict with other program, leaving January 25 to February 7 inclusive that he can give some church in Michigan or any other state not so far from there. He is strong, forceful, sane and radical. The Lord gives him real revivals, and enables him to string good fish. Address him Richmond, Ky.—J. W. Montgomery, Kentucky Superintendent.

ANNOUNCEMENTS

SPECIAL NOTICE—Evangelist Andrew Johnson of Wilmore, Ky., so well and favorably known among our preachers and people, has an open date in January which he could give to some church wanting a revival.—Editor.

NOTICE—After Jan. 1 I will be in the evangelistic work. Anyone desiring me for a meeting, write me at 117 N. Walnut St., Sherman, Texas.—L. A. Miller.

NOTICE—I am now in the evangelistic work, commissioned by the Dallas District, and am now open for calls for meetings anywhere. I desire especially at this time to arrange for meetings for the winter months. Write me at my home address, 216 E. Brockett St., Sherman, Texas.—B. F. Harris.

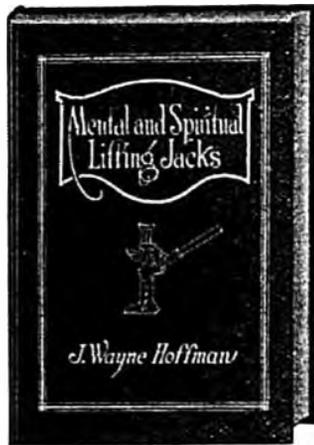
REQUESTS FOR PRAYER—Pray that God will give us a glorious revival at this place, and that I may be a bright and shining light for Jesus.—Mrs. H., McKinney, Texas.—Arthur T. Muzzey of Haverhill, Mass., requests prayer that he may be healed of deafness.—A sister in Texas desires prayer for her boy who is unsaved.

NOTICE—Rev. L. M. Payne of Bethany, Okla., sends in a notice of his evangelistic engagements at Caddo and Wister, Okla., and with it encloses strong commendations for his work as an evangelist. One of these commendations is by Evangelist B. F. Neely, and the other by District Superintendent Owens of the Eastern Oklahoma District.—Editor.

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DEATHS

TONGUETTE—Miss Ruth Tonguette was born October 11, 1907, and went home to glory October 13, 1925, at the early age of eighteen years and two days. She was the youngest daughter of Mr. and Mrs. H. A. Tonguette. Ruth became ill last March, starting with cold and influenza and later developing tuberculosis. The last of August she was taken to Pasadena, Calif., where she remained until the time of her death. She was born in Marion, Ohio, and moved to Olivet, Ill., three years ago. She was a student in the Academic department and would have been a member of the Senior class this year. About one year ago during the meeting conducted at Olivet by Joseph Smith, she was sweetly saved and retained a good experience until she died. Surviving are the parents, Mr. and Mrs. H. A. Tonguette; two sisters, Esther and Mary, of Olivet, Ill., and one brother, Paul, of Alliance, Ohio. We do not always understand the unfolding of God's divine plan and purpose, we do not know why Ruth left us at mid-day or even the morning of life, but we do know,—that "our Father never makes a mistake," and some day we shall know even as we also are known, and sometime we shall understand.—J. E. Williams, Pastor.

TAYLOR—Ned Eldon Taylor was born January 4, 1909, at Peidmont, Kans., and departed this life at 11:08 p. m. July 6, 1925, for his eternal bliss from his home 4 miles north of Tishomingo. Ned had the privilege of staying with his parents, two brothers and a loving sister, a short 16 years, 6 months and 3 days. Ned was converted three years ago this coming August. He was sanctified last April during the revival. He united with the Church of the Nazarene a short time after his conversion. He lived a true Christian life. His daily life in the home proved his devotion to God. In the family worship he was always ready to do his part; he was loyal to the church and observed its rules and regulations and was always ready to serve anywhere. He was choir director of the Junior Missionary Society and was always on duty. Class No. 6 has lost a jewel and a faithful member. He will be missed around the family circle, there is a vacant chair that can never be filled. But his influence will live on. Our loss is heaven's gain. We have the blessed assurance of his future home. He left a testimony that he was willing and ready to go if it was the Lord's will. The funeral services were held at the Nazarene tabernacle, the pastor in charge. There was a large attendance, the Junior M. S., the N. Y. P. S., led by President Mrs. Nell Trotter and Deltes Martin rendered a very effective song service. The pastor spoke from the text, Eccl. 12:1, "Remember now thy Creator in the days of thy youth;" subject, "Death in the Midst of Life." The church and all the friends of the dear family join in helping to share this great sorrow, "but we weep not as those who have no hope, for we expect to meet Ned in the city of our God."—Julia Standridge, Pastor.

MATLOCK—Rev. Earnest H. Matlock was born November 6, 1886, in Grayson county, Texas; died December 16 at his father's home, near the place of his birth. He was married to Miss Leah Gordon, December 27, 1908. To this union were born four children, three girls and one boy. He is survived by his wife, the four children, his father and mother, four brothers, three sisters and a host of friends. Brother Matlock was converted about twelve years ago and was sanctified a few days later; joined the Methodist church where he became an active worker for some two years, was called of God to preach the gospel about ten years ago, joined the

Church of the Nazarene and received his ministerial license from this church in which he remained a loyal member and faithful preacher until he was called home to heaven. He held his membership in the Dallas District until three years ago when he transferred to the Western Oklahoma District, taking pastoral work at Skedeo, Okla., where the blessings of God attended his ministry. Last year he accepted a call to the church at Marlow, Okla., where he was doing good work when his health failed last June and he had to give up his much loved work. So desirous was he to carry the message of love, that he continued preaching after he was unable to stand, and when his eyesight failed so that he could not read, his faithful companion would read for him and he would deliver the message sitting. He suffered long, but patiently, never murmuring or complaining, wanted to live, only to preach, but was prepared and resigned to the will of God. He talked freely of his going away, giving advice concerning the future welfare of his family, to whom he was so tenderly devoted. A short time before he passed away he was heard to sing, softly, "I'll soon be at home over there." He sang the entire verse, and in about one hour he went to sleep in the arms of Jesus, without a struggle, or evidence of suffering. His parents brought him to their home a few weeks before the end came, and it was from their home the remains were taken to the church where he was converted, and within a few feet of the place where he was saved the casket was placed while the writer preached the funeral sermon to a house filled to standing room and overflowing, by the throng of friends who had known and loved this good man. At 4:30 p. m. his remains were laid to rest in the Old Bethel cemetery; a large crowd stood in groups about the grave until the fresh mound was covered with the beautiful floral offering, then the benediction, and we turned away, feeling that one of our most faithful fellow soldiers had been called home, and we shall miss him, but feel sure we shall meet him again, "Just inside the Eastern gate."—P. L. Pierce.

OOSTRYN—John Oostryn was born in Holland, April 17, 1880, and departed from this life to be with Jesus at Ogden, Utah, October 19, 1925, aged 45 years, 6 months and 2 days. He emigrated to America with his wife and children eight years ago, coming direct to Ogden which has since been his home. He became a Christian in early life and united with the Evangelical church in Holland. He came to Utah expecting to find it the Land of Zion but was sadly disappointed and soon withdrew from the Mormon church. He united with the Church of the Nazarene in Ogden shortly after its organization and was a faithful and active member. He loved this church and felt that he had found his people. His life was an example of service and sacrifice for others. He was a devoted and loving husband and father and truly a child of God. He was suddenly called from this world through an auto accident and is the first one of our number to answer the summons since the church was organized. We cannot understand why the Lord called him thus, but we say as he did shortly before his departure: "Thy will be done."—W. S. Purinton, Pastor.

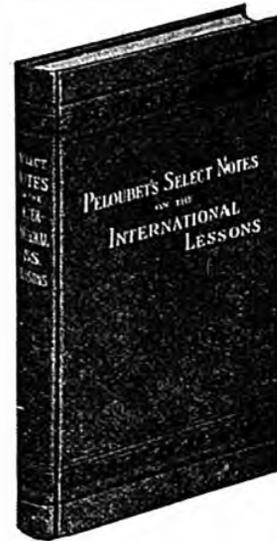
WANTS

WANTED—Place on farm with Nazarene farmer. Address C. L. Bryant, New Market, Mo.

Town of 600 inhabitants has no baker or dentist. Nearest town having same is 7 miles distant. We will welcome either one or both, if Nazarenes. Write Mrs. C. Brieshaar, Delta, Iowa.

Sunday School Lesson Commentaries

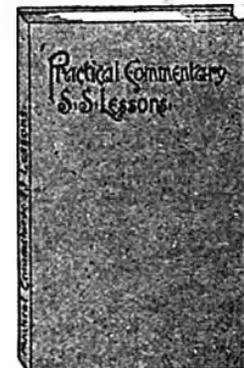
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EVANGELISTS' SLATES

NOTE—The Evangelists' Slates, with the dates and locations of meetings only, appear in these columns every week. The full Evangelists' Directory, giving home address only, will appear once every three months, in the first issue of the quarter.—EDITOR.

JARRETTE AND DELL AYCOCK.

Boise, Idaho.....Jan. 3 to 17
Yakima, Wash.....Jan. 21 to Feb. 7
Spokane, Wash.....Feb. 14 to 28
Moscow, Idaho.....March 7 to 21
Portland, Ore.....March 28 to April 11
Everett, Wash.....April 11 to 25
Walla Walla, Wash.....April 28 to May 9

A. F. AND LEONORA T. BALSMEIER.
Pasadena, Calif. (Hollywood Nazarene)....
.....Jan. 10 to 24

EDNA BAUGHNER AND PEARL WILCOX.
Lancaster, Ohio.....Jan. 3 to 17

P. P. BELEV.
Lowell, Mich.....Jan. 17 to 31

M. M. BUSSEY.
East Liverpool, Ohio.....Jan. 13 to 31

W. R. CAIN.
Warren, Pa.....Jan. 3 to 17
Xenia, Ohio.....Jan. 24 to Feb. 7

ROSCOE C. CARRELL.
Ada, Okla.....Jan. 1 to 17

C. C. AND FLORA CHATFIELD.
Seymour, Ind.....Dec. 21 to Jan. 17
Lawrenceburg, Ind.....Jan. 21 to Feb. 7
Dunkirk, Ind.....Feb. 11 to 28
Akron, Ohio.....March 7 to 21

H. E. COPELAND.
Piedmont, Mo.....Dec. 27 to Jan. 17
Moberly, Mo.....Jan. 19 to Feb. 14
Esther, Mo.....Feb. 14 to March 7

F. W. COX.
Beloit, Ohio.....Jan. 3 to 24

CHARLES DYE.
Lancaster, Ohio.....Jan. 20 to Feb. 7

THEO. ELSNER AND WIFE.
Cleveland, Ohio.....Jan. 3 to 17
Hammond, Ind.....Jan. 23 to Feb. 8

KIRBY FIELDS AND WIFE.
Auburn, Ind.....Jan. 3 to 24

R. P. FITCH.
Auburn, Ind.....Jan. 3 to 24
Greenfield, Ind.....Feb. 14 to 28

BONA FLEMING.
Lindsey, Calif.....Jan. 11 to 24
Anaheim, Calif.....Jan. 25 to Feb. 7
Phoenix, Ariz.....Feb. 8 to 21
Warren, Ohio.....March 19 to 20
Allanac, Ohio.....April 1 to 11
Cleveland, Ohio.....April 14 to 25
Indianapolis, Ind.....May 1 to 10
Ashtabula, Ohio.....May 20 to 30

C. B. FUGETT.
Manchester, Ohio.....March 7 to 21
Mansfield, Ill. (Camp).....June 20 to July 4

LEE L. HAMRIC.
Quanab, Texas.....Jan. 10 to 24
Tuboka, Texas.....Feb. 5 to 21

A. O. HENRICKS.
Upland, Calif.....Dec. 31 to Jan. 17
Los Angeles, Calif. (Eagle Rock) Jan. 19-31

URAL T. HOLLENDACK.
Franklin, Ind.....Feb. 1 to 20

OSCAR HUDSON.
Omaha, Nebr., 2407 Brown St., Jan. 3 to 17
Chicago, Ill., 1818 Sunnyside Ave., Feb. 1-15

LUM JONES.
Durant, Okla.....Jan. 3 to 17

E. ARTHUR LEWIS.
Bend, Ore.....Dec. 1 to Jan. 4
Buffalo, Kans.....Jan. 10 to Feb. 1
Philadelphia, Pa.....February

Lansdale, Pa.....March

JACK LINN AND WIFE.
State of Florida.....Jan., Feb., and March

V. W. AND MARQUERITE LITTRILL.
Troy, Idaho.....Jan. 7 to 24

W. W. LOVELESS.
Columbus, Ohio.....Jan. 2 to 17
Toledo, Ohio, 420 Raymer St., Jan. 21-Feb. 7
Fresno, Ohio, Gen. Del., Feb. 11 to March 7

THEO. AND MINNIE LUDWIG.
Lewiston, Idaho.....Jan. 1 to 17
Kennerick, Wash.....Jan. 18 to 31
The Dalles, Ore.....Feb. 1 to 11
Arlington, Ore.....Feb. 21 to March 7
Chelan, Wash.....March 8 to 21

L. C. MESSER.
Blackwell, Okla.....Jan. 1 to 17

JAMES MILLER.
Chicago Heights, Ill.....Jan. 7 to 24
Kalamazoo, Mich.....Jan. 28 to Feb. 14

WADE L. NELSON.
Wewoka, Okla.....Jan. 1 to 17

J. E. AND ADA REDMON.
Louisville, Ky.....Jan. 1 to 17
Havana, Ill.....Jan. 22 to Feb. 7

LAWRENCE REED.
Lisbon, Ohio.....Jan. 1 to 17
Maeksburg, Ohio.....Jan. 18 to Feb. 7

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Neenah, Wis.....Jan. 8 to 24
Rock Island, Ill.....Jan. 27 to Feb. 11

C. C. RINEBARGER.
Upland, Ind.....Jan. 8 to 24
Newton, Iowa.....Jan. 25 to Feb. 14

CHAS. ROBINSON AND LAWSON AND IRENE BROWN.
Dewey, Okla.....Feb. 5 to 21
Stangum, Okla.....Feb. 26 to March 14

E. H. STILJION.
Kent, Ohio.....Jan. 15 to 31

FRED ST. CLAIR.
Froid, Mont.....Jan. 10 to 31
Ridgefield, Wash.....Feb. 7 to 28
Tacoma, Wash.....March 7 to 23

FREDDIE THOMAS.
Miami, Fla.....Jan. 10 to 24

JOHN THOMAS.
McKeesport, Pa.....Jan. 3 to 17
Fort Wayne, Ind.....Jan. 24 to 31

N. B. VANDALL.
Lisbon, Ohio.....Jan. 1 to 17
Kenmore, Ohio.....Jan. 24 to Feb. 7

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.....Jan. 3 to 31
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