

HERALD OF HOLINESS

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WHOLE NO. 773

"THIS POOR MAN CRIED AND THE LORD HEARD HIM"

A "GOOD CRY" is often a source of relief to the heart that is bursting with pent up grief; repentance may relieve one from the keenness of his self-reproach; faith is a more healthful attitude than doubt, and therefore possesses certain healing qualities.

And yet tears and repentance and faith are but sordid substitutes for that divine succor which the heart and soul of man craves. Not satisfied with the mere echo of his own voice through the caverns of time and space, man longs, desperately longs, for an answering voice which actually originates somewhere up among the hills toward which he so anxiously and fervently lifts his eyes.

Even in earthly matters, not many are content with a monologue. They long for an appreciative ear and an answering voice. How much more do men long for genuine "conversation" on things which have to do with life and death and judgment and eternity?

Worshippers of heathen idols have never wanted voice for their own supplication. They have lanced their flesh, mutilated their limbs and vociferated like the noise of battle. But the trouble has ever been that "Baal would not hear." No answer comes back. No help and no relief ever unmistakably reaches the prayer from the "heights above him."

The value of religion cannot be estimated by the faultlessness of the ritual, by the finery of chapel, by the toggery of the priest, by the length and loudness of the prayer, or by any human activity whatsoever. Its value must be estimated by the Divinity which it is able to enlist in behalf of the supplicant and the objects of his prayers. It must be estimated by its answers, rather than by its askings. It is its ends and not its means which must finally be weighed.

Does God really hear the penitent's prayer and pardon his guilt and assuage his sorrow and comfort his soul with assurances of peace and sonship? Yes, thank God He does. I know He does, for He heard me. Does God hear the believer's prayer for inward purity, for the baptism with the Spirit which purges away the dross of indwelling sin? Yes, I know He does, for He heard just such a cry of mine. Does God hear His child's sincere cry for unction and power to speak in His name, to minister and to testify, and through these to win men from sin to God? Yes, He hears such prayers, I know, for He has thus answered mine. Does God hear the cry for daily strength to "carry on" unfalteringly amidst many discouragements and offenses? He does, I know He does.

HERALD OF HOLINESS

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THE IMPLICATIONS OF BIBLE HOLINESS

WHEN we read from the Bible, "Without holiness no man shall see the Lord," every earnest soul immediately asks, "But what do you mean by holiness?" "What is implied in 'Holiness without which no one shall see the Lord'?" And we think such questions pertinent, and that they should be answered.

In the first place we would say that holiness is a doctrine, a life and a heart experience or state. As a doctrine it applies to the intellect, as a life it applies to the deeds and words of men, and as an experience it has to do with the will and affections (in simple words, the hearts) of men. And failure to make these distinctions has led to many misapprehensions, for it has led some to teach, and many to think that others have taught, that the joy of heaven depends upon the adoption of a theory or creed.

Perhaps we may set out the doctrine of holiness to be "The belief that men can be made holy, or free from sin in this life." This is a simple, basic definition, but sufficient for our present requirements. And now we may say that those who accept this doctrine of holiness are "holiness people," and that those who refuse it are not "holiness people." And we believe this statement is correct. But if we say that no one who does not accept this doctrine can see God, then we must also say that those who do accept it shall see Him, and that would make eternal joy to be conditioned upon the intellectual acceptance of a doctrine or creed. But on the other hand, if a man can be a "holiness man" and not be also a holy man, it stands to reason that he might be a holy man and not actually be a "holiness man." That is, while the rule is that a man is on a level with his creed, he may be either better or worse than his creed. He may believe that one can be made holy in this life and yet he may refuse to meet the conditions by which he himself can be actual partaker of God's holiness. And he may not be clear as to what the Bible teaches concerning the duty and privilege of holiness, and yet he may so yield himself to God and so appropriate the grace of God as to become partaker of God's holiness. And from all this we conclude that the "holiness without which

no man shall see the Lord" is not holiness as a doctrine, and that saints of the past who "did not preach holiness as we preach it," but who were sanctified wholly by the Spirit of God are this day in the glory of His presence.

Then taking up the ethical phase of holiness, we may say that "Holiness as a life means conformity to all the KNOWN will of God in word, thought and deed." But if we say that without conformity to the whole known will of God in word, thought and deed, no man shall see the Lord, we seem of necessity to imply a certain time element; for men cannot speak words and do deeds without time in which to speak and act. But we do not doubt that some have found mercy in the last hours of their lives and have died so alone that they were not even privileged to leave a last testimony with their fellow men. They are believed to have died in the dark, and the only portion of their lives that it manifest is but a story of wicked words and sinful deeds. And yet through the mercy of God, penitent and believing at last, some such will doubtless see God and enjoy the beatific vision. So, although God's standard for life is holiness, still we cannot say without some allowances and explanations that "without holiness in conversation and deed no man shall see the Lord."

This leaves us but one phase of holiness yet to consider and that is holiness as an experience or state, and we believe this is the holiness of Hebrews 12:14. We may define holiness as an experience as "That state in which the will is fully adjusted to the will of God and the affections of the heart purified and alienated from sin and the world and exalted to a supreme love of God." This may be a faulty and incomplete definition, but it will serve our present purpose; for if it is faulty it is faulty by being understated, rather than exaggerated.

The Scriptures tell us that "God looketh upon the heart." And taking this in the evangelical sense, we must allow that motive determines the deed. Nothing is either right or wrong without motive, and if one loves God with all his heart and *intends* to faithfully and fully serve Him, that person is accepted of God, even though his want of light and instruction may not permit his being perfect in the sight of men. We may then say, most emphatically, "without holiness of heart no man shall see the Lord." And this is but the converse of the Master's words, "Blessed are the pure in heart for they shall see God." Now these words of the Master have no meaning unless we understand their opposite to be true also, viz. "Cursed are the impure in heart for they shall not see God."

We conclude, then, that a man may be faulty in his doctrine of holiness, because of want of instruction; he may be wanting in conduct for lack of time or for lack of light; but if he is sanctified wholly as an experience of his heart he will see God at last and enjoy the beatific vision. But concerning the last,

there are no exceptions; for no one with sin in his heart can ever see God and enjoy Him. "Without holiness no man shall see God," means that without a perfectly adjusted will and purified affections no one can go to heaven.

OUR IDEA OF THE CHURCH PAPER

WE HAVE not forgotten the ancient observation concerning the inconsistency of boasting before the battle, and we do not think for a moment that our six years as editor of the *HERALD OF HOLINESS* entitles us to any claim as a veteran. But we are asking our friends and patrons to join in a general campaign for practically doubling the subscription list of the *HERALD OF HOLINESS*, and we think it but proper that we should say a few words concerning our ideas and plans concerning the paper itself.

In the Conference of religious editors at Washington, D. C., last June, it was said that the religious journal is: (1) A medium of information, giving news as to what is happening in the church; (2) A medium of edification, presenting sermons, devotional material and other articles of a distinctively religious character; (3) A medium of propaganda, designed to further the cause for which the group stands; (4) A medium of defense, championing the distinctive principles of the group, and (5) A medium of group morale and unity and of articulation with other bodies. It was said, "The religious journal furnishes a large part of the cement that holds the group together. It ought to keep up the enthusiasm and spirit of the whole group." We believe this is a fair and comprehensive statement of the service which the church paper is to render, and it is our design and intention that the *HERALD OF HOLINESS* shall fulfill all these offices.

But the Conference also emphasized the fact that the church paper is to be, first, "Christian," and therefore broad enough to recognize the treasures of faith possessed by other groups; second, "denominational," supporting something which is definitely "ours" and for which "we" are responsible; and third, "partisan" in the best sense, standing for something that is distinctive. And it would be difficult to find words which would more fitly and properly express the editorial policy of the *HERALD OF HOLINESS* than these.

The Conference called attention to certain dangers to which the denominationally owned paper is exposed. First, the danger of being bound either by the swaddling bands of denominational officialism, or the swaddling bands of denominational traditions and pet prejudices. Second, the danger of becoming institutionalized. And third, the danger of becoming narrow and local in its scope and vision. We do not believe the *HERALD OF HOLINESS* is hindered by any one of these possible impediments.

The *HERALD OF HOLINESS* does not give place to

controversies on trivial subjects; but it stands four square and uncompromisingly for historic orthodoxy in which, as a touchstone and climax, stands old time, Wesleyan, Pentecostal holiness, which is a doctrine of the Bible, an experience obtained by faith subsequent to regeneration, and a life to be lived, by the grace of God, in this present world. It gives the evangelistic message first place and methods and modes and denominational policies second. It is Christian, definitely holiness, and Nazarene (in the denominational emphasis). By this we mean that the paper is aggressive in the offensive and defensive warfare for "The Faith of the Fathers," insistent upon holiness as the Bible standard of experience and life for the Christian, and Nazarene in the particular means of propagation and preservation which it recommends.

The *HERALD OF HOLINESS* knows what it believes and it believes it so strongly that it can afford to be considerate of those who differ with it. Our tirade and only real frontal attack is upon the devil, sin and error, the triple alliance of hell. If we hit and hurt any other, we do it only because we could not avoid it without sparing the enemies of all righteousness.

We believe that a paper like it is our ideal and plan to publish, bearing as it does the message of full salvation for all men, regardless of ecclesiastical bias and theological persuasion, is worthy to be circulated everywhere. We want it to go into the homes of the people, and for that reason its language must always be chaste and unoffensive even to a child. We want it to go into the schools and libraries, and for that reason it must champion no argument which is not clear and scriptural and convincing. We want the old people to read it, and therefore it must major on spirituality. We want all the Nazarenes to read it, and therefore it must be clean cut and definite on all lines of doctrine and policy. We want people of other denominations and of no denominations to read it, therefore it must give the prominent places to the Bible and full salvation. We want the sick and shut-in to read it, and therefore it must melt with sympathy and consolation. We want the men and boys in prison to read it, and therefore it must bear a message of hope and salvation even for those who are farthest from Christ. We want the preachers to read it, and therefore it must be filled with sound doctrine from sources both new and old. We want the members of other bodies of holiness people to read it, and therefore it must possess the spirit of unity and brotherly kindness. In fact, we want everybody to read it, and therefore it must partake largely of the spirit of universality which so perfectly characterized our blessed Lord.

And if you think we are in any sense approximating our ideal and that the paper will do good, help us run our subscription list on up to 40,000. Help by subscribing for it for yourself and by inducing others to do likewise.

NEW CHALLENGES TO THE OLD FAITH

By Basil W. Miller

THE religion of Jesus Christ is essentially a conquering religion. Every age has presented certain challenges to "the old faith," but never yet have such barriers halted, or daunted, the aggressive spirit of Christianity. Through the years heresies have arisen which many times shook even the foundations of the Church; but out of every conflict true Christianity came forth unscathed, with banners flying. The thousands of isms from deism to Unitarianism have given battle; but the defenders of "the faith once delivered to the saints" have always been victors. With the centuries new challengers have come forth. Every era presented its peculiar dogmas.

Today new challenges to the old faith are encountered. It is fast becoming a question whether or not the enemies of the Bible and of revealed religion are too strong for the emaciated faith, the courageless heroism of the present Church. Only a tremendous awakening, a world-wide revival, floodtides of sweeping glory, will answer the challenges of this faithless age.

1. Outstanding among the new challenges of faith is modern science. We are living in the light of the brilliant achievements of new science; the twentieth century bids fair to surpass the past "wonderful century" of invention. The past hundred years saw the arising of twenty-four epoch-making discoveries, as compared to sixteen of equal importance of all preceding history; but the first twenty-five years of this century witnessed discoveries, and inventions of greater worth than those of all the past century.

We have the automobile; the aeroplane makes possible breakfasting in New York and eating dinner in San Francisco; or a similar trip from Berlin to London in one day; we fly around the world, or across the poles. By wireless we speak across the nations; and by radio a missionary in Africa can hear the evening concert in London. Great Britain communicates with her African colonies in one-quarter of a second. Science has condensed our world into a neighborhood.

In the field of Biology the scientist has named around 300,000 different animals. Every year the scientist is producing new breeds and transforming our agriculture. He counts the four billion white corpuscles and the twenty-five trillion red blood corpuscles of the body. He weighs the half ounce of gray matter in the higher cortex of the brain and takes an accurate census of its 9,200,000,000 separate nerve cells, numbering over five times the population of the earth.

In astronomy the scientist is weighing the stars. With a large telescope we have counted several hundred thousand stars, but with the photographic plate this number runs into the several hundred millions.

Our delicate instruments can measure the heat of a candle at the distance of fifty-three miles, or of a star at countless millions of miles. Man can now see 6,000,000,000,000,000 miles, or a million light years, to the newly discovered universe. Yet the light of this universe has been on its way to us for a million years.

Science has turned its conquests to the inner world of atoms. It takes a billion billion molecules of hydrogen to weigh even one one-hundred-and-fiftieth of a pound, yet each one is weighed, measured, and counted. Even the electron, the smallest particle of matter, its diameter being one five-thousand-billionth of an inch, has been weighed and is found to weigh one eleven-octillionth of an ounce. Professor Milliken estimates that it would take the entire population of Chicago counting two electrons a second just 20,000 years to count all the electrons that pass through a single electric light in a single second. Yet this is the world of science, known and estimated.

From ordinary coal-tar science has made 200,000 different compounds for the use of man. Professor Carver of the negro school, Tuskegee, has made one hundred different products from peanuts and two hundred and twelve from the sweet potato.

This science has brought us the dogma of evolution, asserting that man is an animal, denying the biblical story of creation and we are turning our children in our high school over to such atheists for their instruction. This science asserts that there is no God, in so far as it has been able to find in its researches throughout the universe. It says to religion, "Your dogmas are false," "your belief in the inspiration of the Bible is unfounded, and your Christ is undivine." Fifty per cent of all the science teachers of our land are atheists; and practically eighty per cent of our students in the higher institutions of learning have discarded all forms of religious beliefs, adrift without a mooring. The great question is, will the Church be able to accept this challenge of science, and to reaffirm the existence of God, and the supernatural origin of the Bible? It will require more than mere theory, speculation and minor side-thrusts to stand our ground against the inroads of science! The tragedy of the matter is that the large majority of the leaders of the Church have already capitulated to the claims of science.

2. The second great challenge to faith is modern psychology. Not only is the pernicious influence of psychology found in our schools but it is coloring every magazine article written, and is creeping into the talk of the shop and the street. Modern thinkers have turned away from the older concept of psychology. They have entirely eliminated what we term the mind,

or the soul, and have given us only the neuron basis of such. Modern psychology studies man only from the standpoint of behaviorism. He is viewed as a mechanism; stimulate the mechanism and the machinery of the synaptic connections, the nerve centers, begin to work; a certain definite response is then given. Man's personality becomes but a hierarchy of stimulus-response reactions or "S-R bonds" as such are termed. There is thus no place for consciousness or purpose. The soul becomes a bundle of habits; there can be no communication of man with deity, even though God should exist. This is a mechanistic scheme which entirely places outside of man, the control of his actions, his thoughts, his life.

On the other hand there is another group called the psychoanalytic school. These say that to understand one's reactions we must know the nerve drives, and the past experience of the individual in the repression of and the conflict between his native desires. Suffice it to say that this is but a salacious study of sex and sex-reactions that is often too putrid to be read by anyone. A good example of such works is the rotten, debased book, *Psychopathia Sexualis*.

Modern fiction has scattered to the ends of the earth these abnormal doctrines, until they are coloring our thinking unconsciously, and until now our student class by the thousands are throwing to the winds all moral restraints, all social standards, all codes of conduct. The great question for the Church is, how are we to meet this challenge of psychology? Those whom we could reach are so entangled with this debasing code of materialistic psychology, that they are beyond the touch of human ability.

3. The new view of the Bible forms the greatest challenge to the old faith that there is. Today we are being taught in our seminaries, universities, our churches, our magazines, our daily papers that the Bible is entirely a human book, formulated by ordinary men, under ordinary circumstances two and three thousand years ago. These doctors of learning would have the world believe that Moses did not write those books formerly thought to be from his pen; that the prophets lived after the events they depicted; that the writers of the New Testament were not eye witnesses of those things they described. In other words seventy-five per cent of the teachers of the land, and of the preachers of America are affirming that the Bible is not true, that it is not inspired, that it is erroneous in its doctrines, its code of ethics, its plan of salvation.

After the Bible is thus dethroned, man—these so-called learned doctors—must formulate his own laws governing the social, the moral and the religious life. Hence there is no standard of truth, no standard of morals by which man can measure his conduct. Yet we wonder why our children are so immoral—why trial marriages are becoming the vogue—why open adultery is sanctioned—why immoral movies are the desire of the populace—why crime and murder are on the in-

crease. Man is but forming his own standards of social conduct. And this is the result.

At the basis of modern degeneracy is the backslidden church. Urging on our adulterous youth in high schools, stands the doctor in the seminary saying the Bible is uninspired, and its penal codes are not applicable for the twentieth century! The degenerate church, the modernist in the seminary, the critic in the pulpit, the lukewarmness of the laity, the worldliness of the present day "children of God" present to the true faith—that delivered to the saints as a supernatural revelation from God—the mightiest challenge, the strongest barrier to spiritual progress, the fiercest opposing host to battle against! Will we accept the call to arms?

4. In the last place the moral revolt challenges true Christianity. America is revolting against every form of moral standards, every law of God, and every statute of man. Measure, if possible, the depths of this: thirty suicides a day—New York six times as many murders as London—Chicago witnessed 563 murders in 1925—the U. S. government being compelled to build 3,000 specially designed armored cars for the use of the mail service—in New York City alone there are 180,000 complaints against bootlegging alone—in 1923 165,139 divorces—venereal disease doubling—free love, temporary marriages and polygamy common. In New York City alone there are over 100,000 people living together unmarried. Lindsey finds that at present trial marriages—either living together at times for awhile, or at home with parents, or on the sly—are being practiced. No party is complete for the average high school group without its booze; love nests are being discovered in every high school of practically every large city. The moral and social conditions of France at its worst are but little more degraded than with us in America. One student at one of our larger universities estimates that forty per cent of the women students smoke. Then with this comes the common indecency of our bathing beaches; the immoral attire of our women; the passionate incontinence of our men.

Out of our churches today there are also more than 27,000,000 American youth without any form of religious instruction whatever. 8,000,000 of these are growing up in nominal Protestant homes. About 6,000,000 Catholic children are likewise without any form of religious training—not even Catholic; similarly there are nearly a million Jewish children and youth not in any kind of religious schools. The present age is in the throes of the greatest revolt against nominal religion, against all forms of moral principles, against all types of Christian doctrine and practice that the world has ever witnessed. The situation is grave; the conditions are critical; the tendencies, alarming.

The old faith must meet these new challenges. This is an age that calls for a Luther, daring to fight even

to death—for a Wesley driven from his church, but zealous for God—for a Whitefield, a popular prophet of righteousness. We must have fire-baptized evangelists, new preachers carrying the banner of Finney, Moody, Bresee. There must be a reaffirming of our trust in the Bible. Hence we need new Bishop Butlers, new Mark Hopkins, to restate in light of present conditions the facts of the supernatural origin of Christianity. We need teachers, brilliant, well trained, capable of answering modern science, able to meet the wreckers of modern morals, the destroyers of the Bible. But these men must be filled with the dynamite of the Spirit, empowered with the wisdom of heaven.

We must also restate to our age the simple fundamentals of salvation, the atoning blood of Christ, the necessity of repentance, the purifying power of sanctification. Our pupils must flame with the glory of God; our ministers in face of compromise, must proclaim the Word of the Lord with all truthfulness; they must unsheathe the sword for battle. Oh, for men of faith, men whose minds are trained, men whose souls are filled with holy power, men who in face of science, of criticism, of degenerate morals, will "lift up the standard against them!"

The challenge of this day will be met only as have

all others been faced—by the power of God working through consecrated lives. This is a task for the faith of an Abraham, the daring of a Daniel, the training of a Moses, the fire of an Elijah and the courage of a John the Baptist crying out against the whited sepulchres.

The task seems to be delegated to the holiness people, yes, largely to the Church of the Nazarene. Who else outside of the holiness people is declaring the saving power of the gospel? Where else can our children be rightly trained but in our own schools? Then we must have a modern Adam Clarke, a present day, Matthew Henry in face of the conflict, to rewrite our Commentaries—a Daniel Steele, capable but God-filled, for every school to train our ministers—undaunted prophets crying out against sin for every church—Sunday school teachers, true to the Bible, loyal to Christ—a courageous laity, able to pull the fire of God from the heavens. The call of God now is for warriors to fight in this world wide battle; to vow before high heaven and an assembled universe that they shall sheathe the sword never until a glorious victory for King Jesus has been achieved. Thus as through the ages will these new challenges be met by the old faith.

PASADENA, CALIFORNIA.

THE SEEKING SAVIOR

By A. M. Hills, LL. D.

For the Son of man came to seek and to save that which was lost (Luke 19:10).

MANY foreigners visit our country for various purposes. Some of them are only sight-seers. They come to see the towering buildings in our cities, the thousand isles of the St. Lawrence, our great Niagara Falls, our vast plains covered with grain or cotton, our great lakes and mountains, the Royal Gorge, the Bridal Veil Falls and Mirror Lake of the Yosemite, and the giant trees five thousand years old and more than thirty feet in diameter, the snow-clad peaks keeping watch over winter blooming orange groves and fields of flowers. We have enough to see and to spare.

Some are only pleasure seekers. They come to whip our trout streams, angle for bass in our northern lakes, thread our forests for deer, climb our Rockies to shoot grizzlies, and float on southern waters to sport with sharks and alligators.

Others come to seek money, to invest in mines and factories and railroads and oil fields, and ranches and trusts, and stocks and bonds. With \$345,000,000,000 of assessed values and more to make there is plenty of money.

Others are health seekers who come to breathe the bracing air of Southern California, or bathe in the hot

springs of Arkansas and Montana, or plunge into the billows of Long Branch or the invigorating surf of the Pacific at Long Beach.

But my text tells of a Foreigner more noble than they all; One of royal birth, "the only Begotten Son" of the King of kings. He came not for health; for in His native realm there is no sickness or pain or death. He came not for wealth for He was heir to all the universe, and His own hand hid all the treasures in all the mines. He came not for *pleasure*, for He left eternal joy and glory and fame to be a "Man of sorrows and acquainted with grief, to be stricken, smitten and afflicted." "For the Son of man came to seek and to save that which was lost."

I. WHY DID HE SAY "SON OF MAN?"

It was a matter of condescension to our low estate. Fallen man is afraid of God and even of angels. If Christ had come to earth in His eternal, unveiled glory no eye could have looked upon His dazzling radiance; no mortal could have endured His overpowering presence. But He came in His incarnation, in the likeness of men, to live the life of God under human conditions, to teach how man *ought* to live, and may live by helping grace.

He also thus awakened in us a sense of human relationship between the holy Christ and sinful human-

ity. And still further, He emphasized in a most impressive way the truth which afterward fell from His own blessed lips: "One is your Father in heaven, and all ye are brethren," whose elder brother is the Son of God Himself.

Notice, further, that He did not say "the Son of a man," but "*the son of man*"—the *race-man*. God was His Father; and Jesus was the fruit of the union of the infinite God with *human nature*—*humanity*. It follows, therefore, that Jesus is equally related to every son and daughter of Adam, of whatever tribe or tongue or race.

II. NOTICE HOW JESUS SOUGHT US ON EARTH.

1. By living amongst us, and facing temptations as we face them, yet maintaining His moral integrity. The contrast between His beautiful life and our shameful life put us under conviction, and awakened in us a longing for better things.

2. By becoming our "Great Heart" to fight our battles for us, and conquer our all-conquering foes. In the wilderness He vanquished *Satan*. In the upper chamber He said to His sorrowing disciples: "Be of good cheer, I have overcome the *world*."

Our last earthly enemy is Death, "the King of Terrors." But Jesus went down into his dark domain and grappled with the cruel tyrant, and conquered, and came forth "leading captivity captive and bringing gifts [of comfort and hope] to men."

3. By making atonement for our sins.

We have today supercilious infidels in our pulpits pretending to preach the gospel, while constantly deriding the atonement, and every sacred truth for which the gospel of salvation stands. But God knew on what terms and conditions sin might safely and honorably be forgiven. From the infancy of the race He taught sinners to come before His mercy seat with the blood of sacrifices, and declared that "without the shedding of blood there was no remission."

So through the long millenniums of human history men were sprinkling their altars with the blood of spotless lambs, everyone of which was only a shadow and type of "The One Lamb of God that taketh away the sin of the world." Only so could God innocently even *offer* to pardon sin; and only thus can sinful man find peace with God.

Jesus said: "I, if I be lifted up will draw all men unto me." A missionary in India read the Gospel of Luke to a company of heathen. Nothing touched them but the story of Christ's death. That broke their hearts, and brought them to Christ.

III. NOTICE HOW HE SEEKS US NOW.

1. By the ministries and agencies of the Church that He founded and "bought with His own precious blood." The Church sends its ministers and agents to the highways and byways of all lands with urgent invitations to the gospel feast. "It has pleased God by the foolishness of preaching to save men," and only eternity will reveal what multitudes are thus saved,

2. By His providences. Christ has arranged that the fruit of sin shall be bitter to the taste and hard to bear. I preached one Sabbath morning in a Chicago jail. Six of the men came out from the crowd of prisoners, knelt on the elevated stone platform and accepted Christ. Their imprisonment had brought them within reach of a soul saving gospel.

I preached in Pacific Garden Mission in Chicago. A man testified: "I was one of the worst drunkards in Chicago. A year ago tonight I was in a Chicago jail, and my wife was broken hearted. But, oh, I have Christ in me now, and I have a happy wife and a blessed home!"

A Santa Fe railroad engineer stood up in a Y. M. C. A. meeting with his arm in a sling and testified: "I used to think I had no time to go to religious meetings and think about my soul. But a railroad accident gave me a broken arm, and then I had time to think and get saved. Christ broke my arm that He might break my heart."

On another occasion in Pacific Garden Mission a man testified: "I was a gambler and a bartender. After following that business for twenty-five years I was passing this mission on the way to meet a fellow gambler. I had but forty cents in my pocket. I came into the mission to wait until the appointed time. Here I heard the story of a wonderful salvation. I said to myself: 'I have served the devil faithfully for twenty-five years, and all I have is a ruined character and forty cents. I will try a new Master.'" And he came that night to Jesus. His very poverty and shame, like that of the Prodigal Son in Scripture, drove him to his Father's house.

J. H. Murray was a hardened thief and burglar. In process of time he was arrested, tried and sent to the penitentiary. There he had time to think about his wild career, and the ruin it had brought. He had time also to read that wonderful old Book, the Bible, telling about that Christ who "Came to seek and save the lost." When reading about Him one day the Holy Spirit sent the message to Murray's heart and then and there he found salvation. After his prison career he became a wonderful Christian worker. He was put at the head of The People's Mission in Rochester, New York. Seventy-one thousand persons attended the mission in one year, and two thousand were saved, four of whom became preachers. Oh, it is Christ who arranges the pain and sorrow and shame and blight and ruin and imprisonment and famine of soul on purpose that at last the broken-hearted may think of the heavenly Father's house where there is bread enough and to spare, a ring of adoption and a feast of pardoning love and salvation.

IV. HE CAME TO SAVE WITH A PERFECT SALVATION.

The winter I was preaching, night after night in the Chicago missions, I obtained a fresh conception of the power of Jesus to save the lost. I met there Tom Mackey and Tom Sullivan. They were converted

about the same time and were called "The Twin Toms." I heard their testimonies from their own lips.

Tom Mackey started his career as a bare-back circus rider. Then he became a light-weight pugilist. But gambling and drink soon put him out of that business, for athletes must be sober and careful in their habits. Then he went about with a bull-dog, getting up dog fights. His next descent was to become "a barrel house bum" and "gutter snipe." He picked up cigar stubs, one pocket for wet stubs and one for dry. One day when drunk he tried to kill his wife, and thought he had killed her. He started down Van Buren Street to drown himself in Lake Michigan. He stopped on the way in Pacific Garden Mission and there Jesus met him and saved him. He went back to his home and found his wife alive, buried his face in her lap and asked forgiveness. This was January 2, 1894. Then they planted six missions, in one of which, Hope Mission, I preached. As I saw and heard that husband and wife I marvelled at the transforming power of the Mighty Savior.

Up to forty years of age Tom Sullivan was a notorious criminal, who had never earned an honest dollar. He had been an inmate of most of our famous prisons. He got so low that he swept streets in front of saloons for a living. He slept in a chair in Pacific Garden Mission three weeks, where at last Jesus saved him in 1894. He soon became associate editor of that most aggressive religious paper, *The Ram's Horn*, and wrote the famous hymn, "He Touched me and thus made me Whole." He testified: "When I came to Christ I had nothing but a dirty shirt and a bundle of sins!"

Oh, wonderful Savior, that pardons sin, restores to the divine favor, cleanses the heart from depravity and endues with Holy Spirit power for mighty service!

Let us all accept His matchless salvation and serve Him and praise Him forever!

PASADENA COLLEGE, CALIF.

YESTERDAY, TODAY, TOMORROW

By REV. C. H. STRONG

YESTERDAY the days of our boyhood, bona fide days, fishing, swimming, playing, working some, studying a little ("them was the days"), brothers eight of them, sisters one, father, mother, all together, what a heritage; little did I grasp it. Yesterday is history, it's gone; some experiences in passing left a joyful remembrance, others dropped a thorn, a sting. Yesterday I was heavy laden, heart hungry. Yesterday a man of God passed our pathway; I heard the gospel from his heart and lips. He prefaced his sermon by announcing that he was the new minister

sent by the conference for the ensuing year. He might have been the old one and we would have known him about as well. Well, we were in for it, four of us went to church that night (and that was all there was in the audience) to get out of the rain. We got out of the rain, but got into hot water. That was the first sermon that I ever reported after it was over. We did not get to God that night, but we got harpooned and it stuck for a year or more, and we surrendered. "Oh happy day that fixed my choice."

Yesterday Jesus Christ was the central theme of prophets and sages, priests and poets, artists and humble folk. His touch immortalized the Bethlehem manger, the widow's mite, the town of Nazareth, and the home of Mary, Martha and Lazarus. His life caused men to take the frazzle end of a worn out year and weave the fragments into the busiest, most benevolent, and most cheerful season of the year. June with her roses and sunshine is a poor second compared to it.

Today, today is brief, it is the pivotal point between the past and the future. It is the apex between two eternities, yesterday, tomorrow. Today is all the time that I am sure of, it is my opportunity. Today I have the capital of the experiences of yesterday to do business on, should I run short on other change. Today around the man of Nazareth cluster the greatest discussions of the hour. Today His power to liberate men from the grip of sin is as potent as it was when He delivered the Gadarene in the tombs.

Tomorrow, tomorrow is veiled, well that it is; joys and sorrows are hidden; we know not what a day will bring forth. Tomorrow is untried, we have not passed this way before. Tomorrow is the door of hope. He who immortalized the common things of life is here. He fed the hungry comforted the sorrowing, blessed little children, and succeeded the dark night of the crucifixion by the glorious sunburst of the resurrection and declared Himself alive forever more. He opened a door of hope in the valley of Achor and bids all mankind to follow Him. He lives in the heart of millions of men today while the critics of His time are all but forgotten, even in history. The man that turned Mary and Joseph away from his hostelry is unknown, while their names are of household familiarity. The Inn that had no room for Him is only incidental to the artist's canvas, while the Bethlehem manger scene finds its way to nearly every household and art gallery of the world. He it is that called us in our yesterdays, companions us today, and has hung up a rainbow over our tomorrows. He is the same yesterday, today, and forever, all honor to His name.

CHICAGO, ILL.

"Life is not a losing game, nor is it an uncertain one. We are not human puppets thrown off to be buffeted by fate or a cruel destiny, to sink or swim, according to circumstances. We are all children of Omnipotence, intended to be divine successes. Whether we are or not rests with ourselves."

THINGS THAT CONCERN ZION

By General Superintendent Reynolds



THE seventh annual Assembly of the Southwest District Church of the Nazarene (Mexican) was held with our Mexican Church, in their combination building which is near completion. When this church and parsonage are finished our Mexican people will have a good auditorium with a capacity of about two hundred. There are three rooms in the rear with water and sewer connections which can be used either for Sunday school, Young People and Woman's Missionary Society work, or when necessary a Mexican pastor could occupy it for a parsonage.

The building, it is believed, is well located in what is known as East El Paso, on the corner of Tara and Gramer Streets (No. 3430 Tara St.). For several blocks in each direction around the building the homes and apartment buildings are occupied by Mexicans. At present we have an opportunity to gather a large Sunday school and a good sized audience. The vacant lots are being rapidly built upon, and apartment houses are taking the lead, bringing many more of the folks we want to benefit within our reach if we will go after them.

There are but five Mexican churches within the bounds of the District. They were organized as names appear: El Paso, Texas; Juarez, Mexico; Deming, Hurley and Santa Rita, New Mexico.

Rev. E. Y. Davis, Superintendent of this Mission District, has been abundant in labors, having been requested by the Board of General Superintendents to also look after the Mexican work along the border, his time has been given as the work demanded from Eldorado, Texas, through Arizona, Northern and Southern California and Northern Mexico. As the members of the District requested by prevailing motion that they remain a Mission District and that a Superintendent be appointed instead of elected, the chair appointed Rev. E. Y. Davis to succeed himself until such time as the Department of Home Missions and the Board of General Superintendents may suggest or make other changes. Rev. Mrs. E. Y. Davis, pastor of El Paso Church, brought an encouraging report of not only her work as pastor of El Paso Church, but also of the three months service in San Diego, California, where she assisted Superintendent Davis in looking after our Mexican Church. The Sunday school superintendent reported forty-five in Sunday school. The Woman's Missionary Society reported ten members. Rev. Mrs. Santos Elizondo, pastor of our church Juarez, Mexico, reported a trying but victorious year. She is in urgent and immediate need of a building of our own, to house her forty-

nine members, and make it possible to keep within the requirements of the laws of Mexico, and at the same time carry on her large and important work in that Gateway to our Sister Republic. God is working in behalf of Sister Elizondo, in that she has an option on a very desirable building at reasonable price and small payments if she can make a cash payment of \$500, \$250 of which is already promised. Who will make it possible for Sister Santos to close the deal? Our Sunday school superintendent at Juarez reported forty scholars; and forty-three members of the Woman's Missionary Society were reported by its president. Surely, God will include these needs, if we ask believing.

Rev. H. J. Kerns, pastor of our Mexican Church at Deming, has not only looked after his business, but has kept his church of twenty-six members lined up, and helped our pastors in their work at Hurley and Santa Rita. His Sunday school superintendent reported thirty-five members. Brother Kerns informed the Assembly that he had so arranged his business that he expects to devote all of his time and strength to preaching the gospel of full salvation to the Mexican people. Shall we not add him to our prayer list?

Our pastor at Hurley, Mrs. Romina Gomey, a licensed minister, reported twenty-four members, but her Sunday school superintendent did not report the number of scholars. Sister Gomey is the District Secretary and will, with the pastor of our church at Santa Rita, assist Superintendent Davis in preparing the Minutes for the Spanish press.

Our licensed minister, Brother Francisco Martinez, reported twenty-two members, and his wife reported sixteen Sunday school scholars. The Assembly roll will show there is a total Assembly membership of thirty-four.

The direct remittance system was adopted and the Superintendent is to assist pastors to install budget systems on his first round among the churches.

The religious services were times of refreshing, although our congregation did not exceed sixty at any one time. God was present. The Assembly was much benefited by the presence, work and preaching of Rev. Mrs. M. M. McReynolds, fraternal delegate from the Mexican work in California.

Those present doubtless will never forget the glorious and powerful manifestation of the Holy Spirit following the reading of Matt. 3:1-12 by Brother Francisco Martinez. It was indeed a wonderful time. Believers were sanctified, sinners saved and troubles settled and a time of great joy.

Oh, how smoothly and quickly the business that followed was dispatched. Our pastor, Sister Davis, was much assisted at the opening of the Assembly

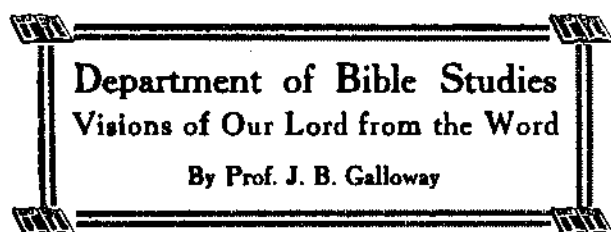
by the preaching of Rev. Kerns, and she expected to continue the revival with the assistance of Sister McReynolds.

Rev. and Mrs. May, pastor and wife of our American Church in El Paso, were at the greeting service. The presence and words of welcome by Rev. May and our pastor, Mrs. Davis, made all feel at home. Pastor Davis reported that finances were coming nicely for Assembly expenses. Our pastors very generously entertained the writer.

Dear reader, shall we not add this great Gateway City and our two churches to our prayer list and count them in with the District as among "The all things whatsoever," that God will give in answer to our "believing" prayer?

PORTO BARRIOS, GUATEMALA, C. A.

Jan. 12, 1927.



Lesson Three

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

I. Read Your Bible Through Section

1. For the Morning Watch, Matt. 15-21. A chapter a day.
2. For Personal Meditation, Psalm 16-26.
3. For the Evening Devotion, Genesis 15-24.

The Early Morning Watch should be a time of frequent visions and revelations from the Lord. Do you only rarely get visions of God and His truth? Are your days as the days of Israel when the Word of the Lord was not often heard? Can these days be ended? May we look for the rich days to be restored? Yes, come with the spirit of the child Samuel. Only by fervent prayer, ardent Bible study and ready obedience may we expect constant communion with God. Moses enjoyed communion with Jehovah face to face because he was often in the presence of God. No instant ecstasy nor transitory inspiration however marvelous will be sufficient for life's battles. A holy life must be constantly fed by a day by day communion on heavenly food.

II. A Choice Verse to Hide in Your Heart for Each Day. Proof verses supporting the doctrines as given in our Manual.

The Doctrine of Christ

- Sunday, 1. The Eternally existent Son, John 1:1.
 Monday, 1. For the same, John 1:14.
 Tuesday, 1. For the same, John 1:18.
 Wednesday, 2. The second person of the trinity, divine, Isa. 9:6.

Thursday, 2. For the same, John 20:28.

Friday, 2. For the same, Heb. 1:8.

Saturday, 3. He became incarnate by the Holy Ghost, Matt. 1:18.

PART TWO. THE THIRD WEEK'S VISION OF OUR LORD

The Triumphant Second Adam bringeth the Second Life to Man. (A Study of the Two Adams Contrasted. Life for Death).

"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).

Adam a Type of Christ. Many Bible characters foreshadow our Lord Jesus Christ. The Holy Spirit in chronicling their history faithfully presents their weaknesses and sins yet uses some of them as types of our Lord. The New Testament quotes from their history facts which foreshadow some truth about Jesus. No human character is sufficient to perfectly picture His glorious character, hence many types are given to show us the Christ in His completeness.

The first Bible character, Adam, prefigures our Lord in several ways. The similitude of Adam's transgression, who is the figure of Him that was to come (Rom. 5:14). In some particulars Adam is like Christ and in others there is a marked contrast. They are alike in that both are in the image of God. Gen. 1:26, "Let us make man in our image." Phil. 2:6, Christ was in the form of God yet He laid this aside to come to the cross. How blessed. Next we read of Adam and Eve, "let them have dominion." In the eighth Psalm we read of him, "Thou madest him to have dominion over the works of thy hands." But this is also quoted as a prophecy of Christ in Heb. 2:6-9. Adam was the head of the race but Christ is to be the head of all. Adam and Eve beautifully picture Christ and the Church. The deep sleep of Adam typically represents the death of Christ on the cross. The woman by his side represents the Church which was taken from the open wound in His side. As the helpmate of Adam was bone of his bone and also his bride, so the Church is both the Body and Bride of Christ. The woman was presented to Adam, but Christ presents the Church to Himself. "Husbands love your wives, even as Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

The First and The Second Adam Contrasted. "For since by man [Adam] came death, so by man [Christ] came also the resurrection of the dead" (1 Cor. 15:21). The next verse reads, For as in Adam *all* die, even so in Christ shall *all* be made alive. The first "all" means all the descendants from Adam, the whole race. The last "all" means those who have become united with the Second Adam, the followers of Christ. Jesus says,

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). "The wages of sin is death, but the gift of God is eternal life" (Rom. 6:23). The natural body is sown (in the grave) the spiritual body is raised in glory, is Paul's magnificent statement on the resurrection. The first man is of the earth, earthy: the second man is the Lord from heaven. As we have borne the image of the earthy: we shall also bear the image of the heavenly (See 1 Cor. 15:42-49). Our Lord is the fountain of all life. He gave His life that we might have life (John 1:4; 5:21; 10:10; 1 John 5:12). Adam the head of the old creation brought upon them all ruin, sin and death (Rom. 8:19-22). Christ the head of the new creation (Eph. 4:22-23) brought to them eternal life and unity with God. In the "Much more" chapter, Rom. 5, we read that not only did sin and death come by one man, but that it reigned from Adam to Moses. Of Christ we read, "Not as the offence, so also is the free gift. For if through the offence of one many be dead, *much more* the grace of God, . . . which is by one man, Jesus . . . And not as it was by one that sinned, so is the gift. . . . For if by one man's offence death reigned by one; *much more* they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ" (See verses 12-19). Baxter says, "It is interesting to compare Adam, as the root of sin and death to all, with Christ who is to all true Christians the root of holiness and life."

The prophecies of Christ in Genesis show the identity of Christ with the human race. 1. He was to come as the seed of woman (Gen. 3:15). "And I will put enmity between thee [Satan] and the woman, and between thy seed and her seed [Christ]; it shall bruise thy head, and thou shalt bruise his heel [the cross]". 2. He was to come from the family of Abraham (Gen. 22:18). 3. He was to come of the tribe of Judah (Gen. 49:8, 9). By one man death by another man life.

This is strikingly illustrated by the story of the serpents in the wilderness, by serpents the Israelites were bitten, and by a brazen serpent they were healed. As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up. This is the scheme of salvation. Jesus had just told Nicodemus "Ye must be born again" (See John 3).

THE LESSON ILLUSTRATION

"There is a tree which grows in the West Indies. Its appearance is very attractive, its wood is beautiful, the fruit looks tempting and smells very fragrant: but to eat it is instant death. The Indians dip their arrows in its juice that they may poison their enemies when they wound them. But Providence hath so appointed it that one of these trees is never found, but that near it is a tree; the juice of which, if applied in time will heal the disease."—Abridged from Bible Treasury.

WORLD WIDE NEWS, NOTES AND COMMENTS TERSELY TOLD

By REV. C. E. CORNELL

The wets are making a great fuss about the cost of dry enforcement. The *Cleveland News* calls attention to the fact that many unthinking persons believe that all the cost of dry law enforcement is paid by the tax payers, and then the *News* shows this is not true. Fines collected in the Federal Court for Northern District of Ohio for the fiscal year just ended amounted to nearly \$240,000. As the *News* says, this share of the government's problem of enforcing the liquor laws is little heard of. The above is a fair sample of conditions all over the country.

In connection with the above, here are a few items worth reading:

The prohibition law has not made criminals and hypocrites as the wets are so fond of charging. It has just revealed them. The criminality and hypocrisy was already in the blood.

These wet statisticians forget to mention the phenomenal increase in the manufacture and sale of candy since prohibition became the law of the land, requiring vast quantities of sugar beyond what the industry ever required before.

The funny thing about it is that wets who assert they are opposed to the return of the saloon think they are fooling the people.

The candidate who is wet and says so is more entitled to respect than the so-called dry who keeps mum, thinking he will receive wet support.

Did you ever know an instance where the use of intoxicating liquor as a beverage made a man a better citizen or a more efficient worker?

That "revolt" of the people against Prohibition is not evidenced in the action of Congress, for all wet measures were dumped upon the garbage heap.

Because the American people are so fond of the lowly peanut, the market for filberts and almonds that come from the other countries is almost negligible. Last year only 200 cars of filberts were brought to the United States from Asia Minor and Spain.

In spite of the inroads made on the farm by the tractor and auto, there are still about 15,000,000 horses doing farm work in the United States. Also in the cities the popularity of the race track, the bridge path and the polo field was never greater than today, and many horses are being bred for those purposes.

The drink bill of Europe is huge. England, with 163,000,000 population, supports a drink expenditure of approximately \$4,180,000,000 a year. France in 1921 spent 13,500,000,000 francs for liquor, so says the Board of Temperance and Prohibition and Public Morals of the Methodist Episcopal Church. The Board contends that so long as European debtor nations continue to spend such vast sums for liquor, the United States has no right to be lenient with these debtors. The statement says: "It may be said calmly and in a spirit of deepest sympathy with the troubles of Europe, that the government of the United States has no moral right to subsidize European taxpayers with money taken from the pockets of American taxpayers in sums which in a few years would discharge the American debt. America has a right to demand that money honestly owed to these American tax-payers shall not be spent on the boulevards of Paris or in the beer gardens of European provinces."

What will probably stand for a long time as the smallest deed on record, so far as the area of land transferred is concerned, is the deed recently recorded in New Haven, Conn., selling an eighth inch of land for the purpose of straightening

out the boundary between portions of the old post office site in Church street there.

Note this: But the day of the Lord will come as a thief in the night; in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat (2 Peter 3:10-12).

Miss Vera Dunn, considered one of the most personable girls in Washington, has been appointed United States Deputy Marshal for the District of Columbia.

Young women as well as young men often work their way through college, much to their benefit. Fourteen per cent (in all 698 students) of the total enrollment in nine women's colleges in the United States worked their way through college during the session, 1924-25. These nine colleges, the only exclusive women's colleges supplying the information to the Interior Department, Bureau of Education, are located in different sections of the country from Massachusetts to Colorado, and from Georgia to Texas.

Faultfinding, like a noxious weed grows without cultivation. To say the least it is a very unfortunate characteristic. To not be able to see any good in anything or anybody, opens the way for a hundred other sins. To say, Mr. B—— is all right, but—always a hurtful insinuation, rather than something favorable, blunts the possibilities of a happy, hopeful life. Do not find fault, leave off the "buts."

Automobiles continue to slaughter the people. They kill on an average of sixteen persons daily in the large cities of the United States, so says the Commerce Department recently.

Automobile fatalities reported from January 3 to August 14 numbered 3603. During the four weeks ended August 14, 497 persons were killed by motor vehicles, an increase of 30, as compared with the corresponding period last year.

New York, according to the statistics, is the most dangerous city in the country for automobiles and pedestrians. So far this year, 569 deaths have been reported from motor car accidents in and near the metropolis.

Chicago has reported 391 fatal accidents, Detroit 176, Philadelphia 167, Los Angeles 128, Cleveland 122 and St. Louis 117.

The safest city appeared to be New Bedford, Mass., with an automobile fatality record for the year of only two.

Other cities reported fatalities from January 3 to August 14 as follows: Oakland, 31; San Diego, 22; San Francisco, 58; Spokane, 17; Tacoma, 16; Portland, Ore., 23, and Seattle, 34.

How inexpressibly precious is a good mother! She entwines herself around the heart as no other. "Notify my mother!" were the last words of the gallant Commander John Rodgers, of the United States Navy aviation service. When he was rescued with his brave companions, from the waters of the Pacific, after floating for nine long days without rescue, Commander Rodgers' first thought was of his mother. This is a noble characteristic in man—to remember lovingly, tenderly and considerately the mother who bore him. Mother love is next to the love of God. Let us have more of it.

With the exports of radio devices from the United States amounting to almost \$10,000,000, it is revealed that Japan is the second largest customer of this country, buying more than \$2,000,000 worth of equipment in 1925. The only other country that exceeded Japan's purchases from America was Canada, which took \$3,682,483 worth. The United States imported only \$35,822 worth of radio devices from other countries.

Not a few persons are in the habit of worrying. They worry over nothing, and then worry over something, then they worry because they cannot find something to worry about. If you would be healthy, happy and efficient, get away from worry. Worry is the sworn enemy to happiness, good health and efficiency. Worry kills, work never.

Fifty years ago the telephone was invented. Marvels have been wrought in the fifty years. There are now 17,000,000 instruments in use, and the telephone has become an indispensable factor in modern life. In a little time America will talk over the long distance phone with every country of Europe. What will the next fifty years of radio bring? God alone knows, but it will be marvelous.

A SERIOUS CHARGE

By E. P. ELLYSON, D. D.

IN A recent address before the ministers of Kansas City, Mo., Dr. Chas. L. Goodell, the Executive Secretary of the Commission of Evangelism of the Federal Council of Churches of America, said that 75 per cent of the young people who are enrolled in Sunday school at the age of eleven have dropped out of the Sunday school at eighteen: that of every five persons enrolled in the Sunday school, but one is converted while in the Sunday school; one is converted after leaving the Sunday school and three are never converted at all. He further expressed himself as believing that nothing has fallen down worse than our religious educational system and that the greatest need now confronting us is "downright spiritual life" in our churches.

This is a serious charge that Dr. Goodell makes, but one of his standing would not dare make such statements unless he was quite sure of his ground. You will note that he bases his charge of the serious falling down of the religious educational system on the fact of its inability to hold more than one-fourth of its enrollment and that but one out of five are brought to conversion in it, and he seems to suggest that the great failure is because of a lack of "downright spirituality in the churches." And many of us have no difficulty in agreeing with him in this conclusion.

Not only is this a serious charge but the statement as to the great membership loss in the Sunday school between the ages of eleven and eighteen is the revelation of a most serious fact. It means that the darkest spot, the most difficult task and the least successful work of the Sunday school is in the Intermediate and Senior Departments, the ages of greatest susceptibility to spiritual influence. The statistics show from the Beginner's Department through the Primary and Junior Departments, the years of stronger parental control and direction, there is a general increase in Sunday school attendance, but as the children come to act more for themselves very many of them are lost to the Sunday school and church.

It will be noticed that this fact is not a deduction drawn from statistics gathered from our own church, which has been rather slow to take up with modern methods, but it is from the whole with all their latest equipment and modern methods for winning and holding, and it shows that even with these methods the pupils are not being held and the task is not being accomplished—the proper end is not being reached. It is to be hoped that all of our Sunday school workers will quickly awaken to this fact.

Great care, however, must be exercised in our attempt to place the blame lest we draw some incorrect conclusions. Shortsightedness may unjustly place the blame upon the modern methods when it is largely beyond the methods. There is no doubt that some things have been introduced in some schools that have been objectionable and hindering, but there are many modern methods that have been very helpful as far as they can go. By these many have been won to the Sunday school that would not otherwise have been reached. There

can be no challenging the fact that if we are to win and hold the different ages the program and methods must be adapted to the character and need of the age to be reached, and that each must be offered something with an appeal and that provides something satisfying to them. This *must* be done, but there is something else to be done after this. The fault is largely to be found in this after work. It is no fault that some have been won, and there may be no fault in the method used, the break down is in that many schools are not able to do for them, to give to them, what they should have after they are won, there is a lack of the spiritual power to bring them to conversion and hold them to the Christian life; they are brought to the Sunday school but not to Christ.

Conversion should be considered a prerequisite to church membership, but not to Sunday school enrollment. The purpose of the Sunday school is evangelism as well as devotion and culture; it is to reach out after the immature and the unsaved and through religious education prepare them for and bring them to conversion as well as to seek the highest spiritual culture for those who have been converted. To do this there must, of course, be a winning of the person to the school. No one can win others to Christ until there has first been some bond of friendship or interest established between him and those to be won. Some things of physical and social interest are perfectly legitimate in this winning to and holding in the school, but this must never be allowed to become the objective; it can be only a means to the end. Here is the danger, here is where there has been a falling down, these methods with their benefits and pleasure have become too largely the end. The world may have entertainment for entertainment's sake, but not so the church. Even legitimate entertainment when used by the church as an end degrades and misses the purpose of the church.

The Sunday school may, and we might say must, use certain methods that appeal to the physical, emotional and social life in its approach and effort to win and hold to the school. If it is to succeed it must make its appeal at the point where interest is possible and strongest. But, no matter how successful a school may be in winning and holding, no matter how large an enrollment it may secure, and how successfully it may hold these, it is a final failure unless they are won to Christ and built up in Christian character. Possibly all are now ready to speak up and say: This is our objective, winning to Christ. Yes, there is much said about this in our books and convention talks, but it is too largely forgotten in actual practice. Also, there is a vast difference between professional winning to Christ and a real winning to Christ—to real salvation and actual Christian life. To do this requires more than methods, there must be spiritual power. Unless we have spiritual workers and spiritual atmosphere the Sunday school must fail of its task. The Sunday school cannot compete with the world on the mere basis of entertainment. It may well use entertainment as a method of winning, but its real glory is its spiritual life and its power to win to Christ and the Christian life. Unless the pupil is won to this life, soon or later these other things will lose their hold, or the world's inducements will become the stronger, and the pupil be lost to the church. Dr. Goodell is right when he says that the greatest need of the church is "downright spiritual life;" and here is to be found the secret of the falling down.

In the light of these facts what a tragedy is revealed by statistics. In the United States alone 26,000,000 young people are receiving no religious education; of those enrolled in the Sunday school before they are eleven years old 75 per cent are lost to the school by the time they are eighteen; but one in every five enrolled in the Sunday school is converted while in the school. The field is great and we are not occupying it as we should. No, the Sunday school is not a failure, any more than the church is a failure. It is doing some good work, and probably better work along some lines each year, but it is not doing what it should do, and in many cases is falling down because of the lack of spiritual power.

What does this say to the Church of the Nazarene? We are in some respects above the average. We are adding an average of thirty-five to our Sunday school enrollment every day of the year. We profess spirituality beyond many—whether we possess it or not. We have a fair proportion of conversions in the Sunday school, and church joining from the school. But a careful investigation will reveal our weakness and break down at this same place—the Intermediate-Senior Departments, with some breakdown also in children's and the young people's departments. Probably the reason for our failure is not proportionately, so much the lack of spiritual power, although there is lack enough here, but we have been very weak in our methods of appeal to win and hold these ages for our Sunday school. Sometimes we have so feared worldliness, and that we might adopt some unholy method, that, if we have not opposed nearly all of the modern methods we have neglected them, and have just waited to receive that which might drift to us of its own accord. But while we have been waiting others have come along with their aggressive effort and won them, even some of the members of our own families. This makes tragedy in our own history.

What then shall we do? The answer is clear. First, take on greater spiritual power. No large success is possible without this. Let us not pride ourselves in our profession but go in for great spiritual possession, and let us be very careful not to mistake and substitute something else for spirituality. Second, make use of the very best and most effective legitimate, ancient or modern, methods of winning these ages to the Sunday school and holding them while we are working at the real task for them. Third, use the very best methods we can command of educational evangelism in the effort to win all to Christ and then to build them in the Christian life. If we are to succeed largely not one of these three things can be passed over.

Comparatively, we have been stronger on the side of the spiritual emphasis. This is to our praise, especially to that degree to which this emphasis has been practical in its application and brought real results along spiritual lines. This is the great objective. But to reach this objective certain methods are necessary. Here has been our greater weakness. We must balance up, we must have the best methods, but never at the expense of the strongest spirituality. Not simply the best methods, not simply the strongest spirituality, but the best methods and the strongest spirituality should be our aim. And in proportion as we reach this will we have the best there is.

There seems clearly to be two extremes that must be avoided if there is to be any great success. The first of these is an emphasis of the spiritual with a neglect of best methods. The second is an emphasis of the best methods at the expense of the spiritual. It seems to be man's disposition to always go to the extreme, it is hard for him to stay in the middle of any road. Undoubtedly the present age tendency is to emphasize methods, scientific methods and standards, organization, and the satisfying of present temporal needs and the objective life to the neglect of the really spiritual and the subjective. We have stood out somewhat against this tendency, but in doing so we have been inclined to topple over in the other direction. Of the two extremes I prefer the one we have taken, but why either? The task is serious, youth must be won for Christ and the church. We cannot afford to be onesided and weak. These very years where 75 per cent are now being lost are the years of greatest opportunity. If they are to be converted at all the majority of them must be converted during these years, it is largely "now or never." The failure to reach so many during these years, and the large per cent of dropping out during these years, should certainly send us to our knees and cause us seriously to consider the effect we have been making and the methods we have been using. The hope of the future is in these we are losing. May God help us to find the way of reaching many more of them.

Uncle Buddie's Good Samaritan Chats



To the Brethren of the Eastern Oklahoma District, greetings in the name of the Father, Son and blessed Holy Ghost:

Well now, brethren, the letter that covered the trip from Tulsa to Shawnee, Okla., was either lost in the mail or was lost after it reached Kansas City, one or the other. That was the best letter from the district, I think, as it covered several of our best churches. Just how it was lost is a mystery. That letter was No. 2 and of course should have followed No. 1. Just how to make you good men understand the situation is hard to do. Some of you might have thought that I was throwing off on you, but that could not have been the case, for it was the desire of all of us to make the trip a great success. And now if the editor and business manager will allow me the space I will do my best to take up the trip and still give you a good write-up, although it is so long ago that it will not be as interesting as it would have been if it had come in the regular order that it was first written in.

Well, we reached Tulsa on Friday of December 3 and stayed over the 4th. Our good Brother Morgan had the meeting well advertised and we had great crowds. Brother Wells and family from Muskogee, and his boys with their horns made the welkin ring with their good music, and we had with us Brother Barlow from Hominy, and Brother Frank McConnell from Sapulpa. Barlow and Messer literally sang the very heavens open the two nights, and we were blessed of the Lord. We had with us Brother and Sister Snider and Miss Lou Jane Hatch from Oklahoma City. And to say crowds was only a part of it. They came from all parts of the country. My home was in the parsonage with Brother Morgan and his good wife and their beautiful children. Well, when it comes to manhood and big brotherhood and all man and no scrub, old Morgan can deliver the goods. He is the man that took Prof. L. C. Messer out of a store and put him to singing the gospel, and you are the judge whether Messer is a mistake or not, and you are the judge that old Morgan did a great thing for the cause when he put Messer in the field.

Well, on Sunday morning of Dec. 5 we were up early and made a run to Sapulpa, and we had one great day. We had in Sunday school three hundred, and a great crowd and some twenty at the altar during the day. We took forty-two subscriptions for the HERALD OF HOLINESS, and this was one great day. I am of the opinion that in the next year or two Brother Frank McConnell will have one of the largest churches in the Eastern Oklahoma District. He is a miracle worker, and young and full of life and fire and get up. And that is what it

takes to make a success of life. We had with us President Bracken from the Bethany College, and he made a fine talk to the Sunday school. At this all day meeting we had with us again Miss Lou Jane Hatch and Brother and Sister Snider. They are most excellent workers. My home was with Brother Bracken, a brother of the president. He is at the head of the Sunday school and is a most excellent young man. As some of the readers may know, it was their brother that made it possible for the Nazarenes to organize in Charlotte, N. C., where we have one of the best works, for the age of it, in the United States.

On Monday, the 6th, we were up and made a run to Collinsville, but here we were struck by the great rain, and were almost rained out. At Collinsville we have one of the best men in the nation. Our pastor, the Rev. Mark Whitney, and the people had planned to come from all parts of that country, and Brother Whitney had secured a large school building and we went to church in the hardest rain that I almost ever saw, and still we had out about 250 people. It was thought that if the weather had been good that we would have had a thousand or fifteen hundred people. At Collinsville Brother Savage from Joplin, Mo., joined us and stayed with us for three days with his family and two young Nazarene preachers. They made a run of 150 miles. A good doctor and his splendid wife entertained the Robinson and Messer Party and Brother Whitney took care of the Savage family, so we were all well entertained and cared for.

On Tuesday, the 7th, we were up and made a run to Bartlesville, and here our good Brother Russell is the fine pastor. He had secured the First Christian Church to accommodate the crowd. The pastor was so kind and nice to us. He was a fine Christian gentleman and showed us every kindness. We enjoyed our stay in Bartlesville so very much. We have no finer people than the Russell family. They are from old Mississippi, and Brother Russell was raised out in the same country where the Messers were raised, and he was well acquainted with Brother H. H. Hooker and had a fine time with them. Of course, we made a pull for the HERALD OF HOLINESS at every place, and we placed the paper in 414 homes.

We were up early on Thursday morning and made a run to Hominy for the all day meeting with Brother Barlow. He has enlarged his church three times, I think since he went to Hominy, and it is not large enough yet. We had a bad day, but my, my, the people came and filled everything. We found our old friend, Judge Morris, from Dallas, Texas, there in a revival with the M. E. pastor, and they were with us, and Judge Morris' singer was on hand and sang for us. When we went to the basement to dinner it was some more of the Oklahoma poverty. I never saw a finer bunch than Brother Barlow's people, and Barlow and Messer

did some great singing. I haven't met two young men in all of my travels that sing better together than Messer and Barlow. I judge that Barlow is one of the finest all round men in the world. He is a fine looking boy and he has sense enough to run for Congress and can preach like a bishop, and he sings like a mocking bird, and is a fine pastor. In fact, he is everything that goes in to make up a great Nazarene pastor.

Our next run was to Shawnee, but the mud was so deep that we missed one engagement. We were to reach some point and preach at a high school building, but the fearful rain storm came and at twelve noon we were twenty-eight miles from the place having a tire fixed, and we saw that we could not make it, so Brother Owens phoned them that we could not make it. He phoned to Brother Bolerjack on the way to have us a good dinner and we pulled into the parsonage at one p. m., and what a dinner Sister Bolerjack had for us tired, cold and hungry Nazarene globe trotters. Well, we left at two for Shawnee and pulled in in time for supper.

UNCLE BUDDIE.

BUD ROBINSON'S SLATE FOR APRIL

Rev. Bud Robinson and J. W. Montgomery will tour North Indiana in the interest of the North Indiana Gospel Tent Association during the month of April and first half of May. They will explain the plan and purpose of the Association when they come and expect everyone who is able and interested in such work to join. The Advisory Board decided to ask each member to pay dues of two dollars per year for a period of three years. Let each one be prepared to join the Association and pay the first year's dues in advance when they visit your church. The slate in part is as follows:

Elwood	April 1
Atlanta	April 2
Anderson, Morning	April 3
Alexandria, Night	April 3
Gaston	April 4
Marion	April 5
Montpelier	April 6
Bluffton	April 7
Kendallville	April 8
Monroeville	April 9
Auburn, Morning	April 10
Churubusco, Night	April 10
Modoc	April 12
Winchester	April 13
Muncie	April 14
Union City	April 15
Dunkirk	April 16
Huntington, Morning	April 17
Rt. Wayne, Night	April 17
Elkhart	April 19
South Bend	April 20
Hammond	April 21
Gary First	April 22
Hobart	April 23
Gary Second, Morning	April 24
Valparaiso, Night	April 24
Kokomo	April 26
Logansport	April 27
Lebanon	April 28
Veedsburg	April 29
Hillsboro	April 30
Crawfordsville, Morning	May 1
Frankfort, Night	May 1
Red Key	May 3
Portland	May 4
Lynn	May 5
Harris Chapel	May 6

J. W. MONTGOMERY,
District Superintendent.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

YOUNG PEOPLE'S REVIVALS

DURING the past few years the Young People's Revivals have been increasing in popularity among us as a church until now in many churches it has become the custom to have about two revivals a year, one a young people's revival and the other the regular church revival. The object of the young people's revival is to get the young people of the church under a more special burden for the revival than is assumed they would be if the revival was conducted by the entire church. Also that by having a young people's revival it may interest the young people of the community better and thus have more young people saved and sanctified than in the other revival.

As a special worker with the young people's department of our church it has fallen my lot to hold a number of these young people's revival meetings, in fact most of the meetings that I hold are for the young people. This is done because of my special connection with the N. Y. P. S. and if they had intended another kind of meeting when they find I can come they sometimes change it to the young people's revival. So what I write, I write, as the good old sister said, "from blessed and sad experience."

I do not know that I am in full sympathy with a young people's revival especially where it has become the custom to have them regularly. Of course there may be times when the pastor sees that for that particular meeting it would be wise to have the young people carry the burden in a special way, so such circumstances alter the rule. Where the young people's revival has become an established custom there is too much of a tendency to bring a division between the older people of the church and the young people and such a division that is unnecessary. It has several effects upon the church and meeting. One is that in the young people's meetings the older folk many times never get under the burden, do not attend as regularly as they should, and all too many times sit around on the front benches during the altar services, when they should be down on their knees praying souls through to victory. They let the young people carry the burden sure enough. We are not two churches, a young people's church and an older people's church; but one Church of the Nazarene. The object is no doubt good in that they are seeking especially to reach the young people of the community. But the tendency has been in some places where I have helped conduct young people's revivals that those young people of the community they have desired to reach have stayed away. They take the attitude that this is advertised as a Young People's Revival—a revival in which they are making a special pull for young people—so if I do not want to get saved I had better stay away; and often they do stay away.

On the other hand it is an established fact that there are more young people saved than older people in a regular revival meeting where the whole church goes in as a unit for a revival. It has been my observation that usually the young people will throw themselves into a regular church revival about as well as they do in a regularly announced young people's revival.

We have not two messages to preach, but one gospel that appeals to both the young and the old. I know I preach the same type of messages in either kind of meeting, probably giving them some especially young people's title when preaching them in the young people's revival.

This is not the result of personal observation alone, but it has been gathered as I have heard other evangelists relate their experiences in the young people's revival meetings. And quite a number of them are of the same opinion, doubting whether it is the thing, to establish the young people's revival as a custom in the church.

Financially it never pays the evangelist to hold these kind of meetings. For it is a meeting in which the young people are bearing the responsibility and of course they never have the money the older people have—and often the older people let them pay the bills as well as do all the work—so it does not pay the evangelist to hold evangelistic meetings for the young people alone. I know personally I never could have kept going if I had been entirely dependent upon the offerings received in the young people's revival meetings I have held. The offerings are usually less than two-thirds

of what the church ordinarily pays the evangelist for the regular church meeting; when the preaching is almost as good, the attendance is as good or better, and often the results are equal or better than in the other meetings. Of course they assume that as a special young people's worker I am getting my salary and this offering is entirely on the side, or velvet; but such is not the case. This has been the way in which I have gotten my salary, and every dollar given to me in the regular offerings for revivals, camps, and conventions goes into the General N. Y. P. S. treasury from which the expense of the General N. Y. P. S. is paid. Nor am I alone in that, for other evangelists report the same kind of financial remuneration.

So viewing it from all sides I doubt if the young people's revival is the proper ideal to place before our young people. It brings an unnecessary division, hardly accomplishes the desired end, and in many cases has been the cause of dissatisfaction on the part of both older and younger people in the church. I present this for the consideration of pastors and young people's leaders, not with the view of being antagonistic to a regularly established custom in some localities.—D. S. C.

RALLY OF ZONE NO. FIVE EASTERN OKLAHOMA

The N. Y. P. S. Rally of Zone No. Five met at Hugo, Okla., Saturday evening and Sunday, December 11 and 12.

We were indeed fortunate in having our District President, Brother Ben Wilkins, of Kingston, and our Zone



N. Y. P. S. RALLY AT HUGO, OKLA.

Leader, Sister A. L. James, of Madill, with us. In spite of rain and bad roads, seven societies, Antlers, Albany, Boswell, Durant, Hugo, Kingston and Madill were well represented.

The Rally was opened Saturday evening at 7:45 o'clock with a rousing song service conducted by Brother Wilkins. A beautiful song was sung by three little girls from Antlers, after which Sister Gussie Gill, pastor at Antlers, delivered a burning message on "The Things that Count." She impressed upon the minds of the young people that God and His work should always be put first if they wanted their lives to count. After this soul inspiring message, she asked all the young people to meet her at the altar. Everyone was wonderfully blessed and the shouts and praises filled the house.

God gave us a beautiful day Sunday. Brother Wilkins had charge of the song service. The Sunday school lesson was discussed by Sister King, wife of Rev. J. H. King, pastor at Hugo. Brother Wilkins and Sister James sang an inspiring duet, "God is Still on the Throne." Sister James conducted the devotions and a special song was given by the Antlers N. Y. P. S. Brother A. L. James, pastor at Madill, delivered the sermon at the eleven o'clock hour. His text was, "Ye are Complete in Him." He showed us that life is not complete until we have Jesus as our Savior, for He is our friend, physician, advisor, comforter, and rewarder. One soul prayed through and everyone was gloriously blessed.

Special songs were rendered throughout the afternoon session by the societies from Hugo, Durant, Madill and Kingston. Brother Wilkins gave us some interesting facts about the growth of the N. Y. P. S. in this District. The young people showed, in part, their love and appreciation of him by giving him a love offering. Brother Wilkins is indeed a man of God and a real leader. He has the young people on his heart and God is hearing his prayers and blessing his efforts. A short business meeting was held and the next Zone meeting was voted to be at Antlers, February 6th.

Hugo is a good place to go to. Brother and Sister King are royal entertainers and their good people, both old and young, rallied to their support in opening their homes to the visiting Societies and bringing good things to eat for the lunch hour. May God's richest blessings be upon them.—Lois Messer, Reporter.

BATESVILLE, ARKANSAS

It always affords me the greatest of pleasure to tell how our young people are working. Our Society is only about two years old, but is growing stronger. When we organized we had only about eighteen members. Now we have about forty-six. These include the active, associate and honorary members. Most of them are Christians, and several are sanctified and are on the firing line for God. Our determination is, to do more this year than ever before, through Him who strengthens us.

We believe that we have the very officers that God would have us to have for the ensuing year. Under the leadership of our new president, Brother Milton Crase, we believe there is a great year before us. God has wonderfully

blessed our Society and is still blessing it. We are banded together to fight sin and the devil and to spread scriptural holiness. We covet your prayers.—Myrtle Richardson, Reporter.

RALLY, ZONE 7, WESTERN OKLAHOMA

The rally for Zone 7, Western Oklahoma District, was held at Spring Valley, Okla., on Thanksgiving. Although the weather was stormy, every church was represented for the first time. The Lord was with us from the very beginning. The meeting was presided over by Miss Norene Southall, the zone chairman. Lunch was served at noon by members of the Spring Valley church.

The afternoon session was devoted to a short business session, after which a program was rendered by members from the various societies over the zone. The meeting closed with an address by Brother Otho Schwab of Bethany. The next rally for Zone 7 will be held at Mangum, Okla., February 26, 1927.—Clara Belle Hounshell, Zone Secretary.

Sunday School Lesson

February 13

By M. EMILY ELLYSON

LESSON SUBJECT: Making Our Homes Christian.

LESSON TEXT: Eph. 5:25-33; 6:1-4.

GOLDEN TEXT: *Let us love one another; for love is of God* (1 John 4:7).

THE text of our lesson is taken from the writings of St. Paul, a man who well knew that in any age among any people of whatever color the foundation of an enduring national life was the home. Break down the home and the nation will soon fall into decay. The home is central in civilization, it is God's first great institution and around it is built all national and religious life. Christian homes then are essential to Christianity.

Perhaps no time in the world's history has it been so difficult to control and manage the home as at the present time. This is due to the great changes that have been made, which are a result of the achievements of inventive genius. Many of these changes have been a boon to toiling humanity, they have simplified labor and made the conditions of human living much easier. But they have invaded the home and complicated matters there, until making and keeping our homes Christian has become a serious problem confronting all truly Christian parents.

In this time of confusion and real heart anguish over present conditions, it is well for us to remember that we have in God's Word some instructions that are seasoned with age, and were written for all generations, and if followed now will be found to contain all the essentials necessary to building of Christian homes. Some would have us think that the words spoken in that distant age, and to a people environed so differently, would not pro-

duce the same effect in this age of advancement with our modern social and business conditions. But it was written for us as well as for the people of that remote period, and will produce like results when the conditions laid down are met. Those holy writers did not write out of a storehouse of human wisdom, for we read "All scripture is given by inspiration of God and is profitable. . . . Holy men spake as they were moved by the Holy Ghost."

Carnality is the same in all ages. Customs and styles may change, environment may be different, the outstanding weaknesses of one age may not look the same as that of another, but back of it all is the same old virus, so that the remedy for the healing of humanity's ancient sore in one age, will be found efficient for this age, when applied according to directions.

Our present lesson gives us some most valuable information regarding the building of a Christian home. Let us look at the truths embodied here. The opening thought of the lesson shows us the foundation for an ideal Christian family which is based upon love. The headship and responsibility of the family, Paul tells us is placed upon the husband. But his is not to be the rule of a despot or tyrant, such family control has no warrant in the Bible, but his family leadership is to be practiced upon the basis of his love for his wife, which should correspond to the self sacrificing love of Christ for the Church. This is indeed a very high standard but it is the New Testament standard for the building of a Christian home.

We are also taught here the care that a man should have for his wife. She is a part of himself and since a man will nourish and care for his body, even as Christ does for His (which is the Church the bride of Christ) so should a man care for his wife. He regards her welfare and that which concerns her as if it were his own personal concern. Christ had no plans in which His Church was not included. For her happiness and triumph He gave His life and He tenderly guards her every interest.

G. Campbell Morgan says: "That man cannot do anything for God in public places if his own home is devastated and broken up by the principle of rebellion against God. And if the influence a man is exerting on his family is an influence that scatters, that man is not with Christ."

In verse 31 of our lesson we are taught the closeness of the marriage relationship. It supersedes all other earthly relationships by reason of its superior rights. We first meet this statement of holy writ in Gen. 2:24, "Therefore shall a man leave his father and mother, and shall cleave unto his wife and they shall be one flesh." We see God's plan for wedded life from the beginning never has changed. We do not think that this means an utter disregard and indifference to one's parents, but that this being a nearer union between these two than between any others, all claims of others must give way to this, and a marked preference on the part of the husband and wife, each for

(Continued on page 19)

FROM OUR CHURCHES IN CHINA

CROSS QUESTIONED

By MRS. EMMA D. SMITH

I BELIEVE you would be interested in attending an examination of candidates for baptism with me, for perhaps you have no more idea of what it is like than I had when I came to China. Last Friday we had such a meeting, and Saturday we had baptismal services, baptizing thirty men and women. These had all been saved a year or over. One was called into the room at a time and questioned as to when he was saved, his present experience, a few questions on doctrine, and so on. I couldn't begin to give you each case, interesting though they all were, but I shall give you a few as I remember them.

The first one was Miss Wang, who is teaching in our girls' school. She attended school here several years and graduated last spring. She said she was converted in one of our revival meetings two years ago. She told how God had changed her heart and how happy she was in Him. Next was Mrs. Hu, the matron in our girls' school. She told of how her crippled boy was the first one of the family to be saved. This boy has St. Vitus dance and had such an impediment of speech that it was very hard for him to make himself understood. His mother was poor and his relatives didn't want him, so he went out to beg. It was on one of his begging rounds that he heard the gospel at Cheng An and was saved. Later he went to Brother Sutherland and said that his family treated him so badly he didn't know what to do. Brother Sutherland told him the only thing he knew was for him to pray until God saved his family. This he began to do and in about a year's time his mother, brother, uncle and aunt were saved. As Mrs. Hu told the story her face wonderfully lighted up and she said this had been the best year of her life, that she just couldn't express her gratitude to God for so wonderfully delivering her from sin, that He had given her a new heart, changed her old disposition and it had been a year of peace and joy. One could feel the very power of God in her testimony.

Now listen to this woman from Hsiao Taner. She said up to a little over a year ago she had never heard the gospel. Her grown son had been sick for six months. They tried everything available, but he grew worse. I asked her what the sickness was and she called it "devil sickness." She said he was confined to his bed, couldn't stand up, but had to be carried. He had no control over himself and had to be taken care

of and fed like a baby. Someone came and told them about the Christians and how they prayed and their God raised the sick. So as all else had failed, this mother sent for Evangelist Wei to come, and he took Mr. Tao, the colporteur, and gatekeeper Sun along with him. When they arrived the mother was just trying to feed the sick man some noodles, but he was so weak he couldn't eat. Our men prayed earnestly and as they finished, to the great astonishment of the family, the sick man arose, walked around, and ate several bowls of food. He has never been sick a day since. The mother said when they beheld this miracle they were done with their idols forever, tore them from the walls and shelves and the whole family repented. She seemed so in earnest as she spoke. She said, "Oh, who wouldn't believe such a God? I'll never leave Him. He is the only true God. I'll follow Him until I die." When questioned about her bound feet, she said, "Of course I'll 'unbind them.' And about keeping the rules of the church she said, 'I'll do anything you say, just so I can keep this peace in my heart.'" She was quite a well dressed woman, and when someone mentioned her ear rings she said, "What do I care about them—nothing matters but salvation. Oh, how can I ever repay God's grace and goodness to me?" She would have gone on but we just had to go on to the next one. But somehow as I looked into her earnest face and listened to her I couldn't help praising God for this precious soul.

Another woman was a Mrs. Miao. She is the one we wrote about in the September *China Nazarene*, whose husband chased her with a chopping knife, wanting her to give up Christianity, and she said, "I'll not give up if you kill me." She had a glowing face as she answered the questions and seemed so happy. Then there was Mrs. Cheng, the mother of one of the famine girls. The questions were a bit deep for her. She didn't know just how to answer them and at first she seemed puzzled and bewildered. The evangelist who examined her smiled, and then I said, "Well, Mrs. Cheng, do you know that you are saved?" Then her face beamed and she said, "I haven't much knowledge, I'm stupid, I know, and folks used to call me simple, but one thing I do know—I know Jesus' blood has washed away my sins and I have had peace ever since. I have no words to tell you what God has done for me. He has changed my heart. I am the only Christian in my village and they all know it for I talk to them and exhort

them to repent. I used to have such a bad temper, but God changed it. I don't know much. I can't answer these questions, but I know I'm God's child." She, too, would have kept on but I told her it was enough. We were all convinced she was saved and that was the thing we were chiefly concerned about.

I must not forget about the woman from Loh'er Chuang. She is sixty-nine years old and quite deaf. It was very hard to make her understand, but she wasn't dumb by any means. She said she had been a vegetarian for twenty-eight years. This is a sect who do not eat meat of any kind, nor anything with animal fat in it; also no eggs, onions or garlic. They worship three times a day and teach their adherents not to curse, steal, drink liquors, or smoke, but to be kind and do deeds of merit. She was a very earnest follower of this religion, in fact was a worker. She went around to fairs and markets preaching her beliefs and urging people to join her sect. If people were sick she told them it was because of their sins and when they asked how to atone for their sins, she told them to buy a bird in a cage and set it free and in doing that they would be freed from their sins, or to buy a live fish and put it back in the river. That, too, would atone for their sins. But in all these years she found no peace for her soul. No matter how hard she worked nor how many kind deeds she did, it did not bring the desired joy. About ten years ago she met a Christian woman who told her of a great peace that she had and our friend was interested and told her to pray for her that she wanted it too. They prayed and our friend professed salvation, but she said she soon went back to her former worship. She saw no difference between it and Christianity. She said the Jesus doctrine said not to curse, steal, smoke or drink and her sect taught that too. Not until a little over a year ago did she realize that she was a sinner and when she heard that Jesus' blood only could atone for sin, she knew that that was what she needed to get the longed for peace, so she confessed her sins and accepted Jesus and she now has the peace she so longed for these thirty-eight years. Praise the Lord! She said although she was sixty-nine years old she had walked to town seventeen miles to be baptized and would walk back again, that God had helped her so she didn't feel at all tired.

Another woman who has proved to be a very earnest Christian rose with tattered garments, but face aglow, telling of

God's goodness to her. She said she used to steal for a living, but Jesus had come into her heart and made a new creature of her, that the people all knew she was different. She said the Lord provided work for her and took care of her and she was so happy. One young woman, about nineteen, was examined. The Bible woman reminded me that she had been examined last year but the committee felt she was so young and her husband and all her relatives were heathen and it would be very hard for her to stand. She cried when we told her she had better wait a while. This time we asked her if any of her folks had been saved and she said, "No." Her husband had gone away to work and her mother-in-law was very mean to her and cursed her for being a Christian, and her own people persecuted her. We did not like to refuse her longer but still felt that in a heathen home it would be well nigh impossible to keep the rules of the church. So we exhorted her to keep true to God and pray more and try to win some of her people, and we told her if by the next baptismal service she had won either her mother or mother-in-law to Christ, we would admit her into the church. She was quite willing to try this out. Let us pray for her. She needs our prayers. Yes, they all do, for they have many trials and temptations that we know little about.

THE MISSIONARY AND HIS HOME

By A. J. SMITH

Imagine yourself to have been out all day in the city or in the village, with dust, dirt and filth on very hand; having eaten and drunk nothing, and having come home weary and tired in the evening. This will give you an idea of how much proper living quarters mean to the missionary.

Many useful missionaries in various churches have lost their health and had their lives cut short simply by the lack of proper houses to live in. On the other hand, the missionary's health is protected and his life lengthened by his having proper housing more than by almost any other one thing.

Our homes here are not luxurious, but we thank God for them. And I am sure that if our people realized how important this matter is they would consider it a splendid investment when giving toward a home for the missionary on the foreign field.

FROM EVANGELISTS G. F. AND BYRDIE OWEN

Letter No. 9

On April 6th we took passage on the S. S. "Lapland" at Alexandria, Egypt. Just after we put out to sea we discovered that there were eight missionaries on board. We soon were acquainted and enjoyed fellowship, and worship together

during the voyage. Our first stop was at Syracuse, Sicily, where Paul stopped for three days while on his way to Rome. We then sailed away for Naples, Italy, where for two days we saw many interesting sights. The Bay of Naples was very beautiful, and there were steamships there from almost every port in the world. Mt. Vesuvius presented a very imposing view, and looked rather threatening as the great clouds of smoke rolled from its crater. We were privileged to spend a half day in the old city of Pompeii, here we saw Roman civilization as it was nineteen centuries ago. This old city has been uncovered and everything possible has been preserved for the eyes of the millions of tourists who come from far and near to see, study, and stand in awe. The People's Forum, the streets, the shops, the stepping stones, private residences, the Tragedy Theater, the Amphitheater, and the plaster-paris casts of the victims of Vesuvius, all furnish food for one's thoughts, and make plain many pages from the histories of those people who lived during Rome's more prosperous days.

Leaving Italy we again passed by Corsica, then came to Monte Carlo, where gambling is carried on by the government, as our banks are sponsored in this country. People were gathered there from most parts of the globe, the scenery was impressive, the climate very fine, but a good man would not care to stay there more than a few hours at the longest.

Taking our course southwest we passed along the southern shores of France, the Balearic Islands, and the sunny shores of Spain. Arriving at the "Rock Gibraltar" we saw what was said to be the largest "destroyer" afloat, but the rock itself was an object of great interest. The people there live on the west side of the rock and they cannot see the sun until about 10 a. m. And within this huge rock are concealed 1926 heavy guns, and each year one of the guns is destroyed and two new ones are placed within the rock. However, since the day of air-craft this "Rock Gibraltar" is no longer considered impregnable.

When we reached the "high sea" of the Atlantic we encountered rough seas, and near the middle of the ocean we were overtaken by a terrific storm. The clouds lowered, the angry billows leaped high, the sailors roped off the decks and locked the passengers in. The night was very wild indeed, many of the passengers grew uneasy, some refused to undress throughout the entire night, some walked the floors, while one woman begged not to be buried at sea. The storm broke the following day, and after being nine days out from Gibraltar we neared New York. A peculiar feeling tugged at our hearts as we climbed to the highest deck, viewed America, and wept for joy when we remembered that it was our native land. One may have reason to complain at defects in the civic, social, and domestic affairs of his country, but when absent for a few months he is prone to forget the objectionable, and thank God for "My own, my native land."

Arriving in New York on Friday we began our first campaign on the following Sunday. This was with the John Wesley Church of Brooklyn, where Rev.

Crockett is the good pastor. Since that time we have had very few nights off, but have been kept very busy in camps, campaigns, and rallies. After fifteen days at Brooklyn, we were one night with Pastor N. H. Washburn at Hartford, Conn., then three weeks with Pastors Ingles at Fitchburg, Mass., then one night with Pastor Martin at Lowell, Mass., then one morning with President Case and the student body at Eastern Nazarene College, then that night at Portland, Maine with Pastor Lanpher, after which we spent two weeks with Pastor Park at Derry, N. H., then to Old Orchard camp where we had the pleasant association and hearty co-operation of the pastors of the state of Maine.

After spending a day at Niagara Falls and two days in Chicago, we hurried on to the Monroe County Association camp at Lovilia, Iowa, after which we were again permitted to be with the people of the Mason church and camp (near Lacona, Iowa). After the Iowa Assembly, at Des Moines, we labored with the Marion County Association in their annual campmeeting, then to Curtis, Neb., with Pastor C. B. Johnson, and Kene-saw, Neb., with Pastors M. E. and Nina DeVoll, after which we were permitted to go home for ten days, during which time we rested, rejoiced, heard our pastor preach, and had one very fruitful service with our home church. Beginning October 31st we had fifteen days with pastors A. W. and Lillian Wilson of Delta, Colo., one night with Pastor Kiemel at Salt Lake City, and one night with Pastor Anderson at Pocatello, Idaho, then on for fifteen days at Marsing, Idaho, with Pastor H. J. Hart, then gave one service at Northwest Nazarene College, one at Boise with Pastor Tunnel, then one night with Brother Plumb at Nampa, Idaho, after which we preached and sang two evenings in the church at Baker, Oregon, where District Superintendent Sanner built the church before even a meeting was conducted in the city, and where Rev. Miss Fairy Chism is now the efficient pastor.

At this time we are with Pastor L. D. Meggers at LaGrand, Oregon.

During the past year we have traveled many thousands of miles by land and sea, have traveled and labored in many countries, crossed the Mediterranean twice, the Atlantic once, and the U. S. once. Have seen hundreds weep their way through to real victory, have had the hearty co-operation of the pastors and people and have not found it necessary to "tone down," "compromise," or "wink" at the modern tide of worldliness and immodesty. The Holy Spirit has been faithful, and we have often prayed the Lord to help us encourage the seekers to remain at the altar until a real transformation took place in their hearts. We feel, as never before, that the Lord is depending on us as a holiness people. Our prayers are that we will continue to have old fashioned seekers, maintain old fashioned standards, and look to the Lord for old fashioned results. We will greatly appreciate the prayers of friends and the brethren as we continue in the field of evangelism during the year nineteen hundred and twenty-seven.

SUNDAY SCHOOL LESSON

(Continued from page 16)

the other's society, should not wane with years of association, but should increase. Common interest in the home, the best cultural things for the home, and a mutual understanding regarding the training and education of those little lives that come to bless the home—for no home is complete without them—will be a natural outcome of a love such as is described in this lesson.

F. W. Farrar writes, "The ideal of the Christian family, an ideal lovelier and happier than any which the world has ever known, is the direct creation of Christianity. . . . While it sanctioned the authority of parents, it checked their despotism; it encircled the position of womanhood with all that was pure and divine and tender, in the names of mother and wife. For families in which, like sheltered flowers, spring up all that is purest and sweetest in human lives; for marriage exalted to an almost sacramental dignity; for all that circle of heavenly blessings which result from a common self-sacrifice; in one word, for all that there is of divinity and sweetness in one word, Home; for this—to an extent which we can hardly realize—we are indebted to Christianity alone."

Sad indeed is the condition of a multitude of homes today. They are but fractional bits strewn along the way of life, silently witnessing that there once was a wedding and a home sometime, somewhere. Like driftwood borne to shore on the billow's crest after a storm, says to us I was once a part of a gallant ship but the ballast was not sufficient to give stability, and she went to pieces in the midst of the gale; so speak these fragments of homes. Tragic failures they are of the beautiful plan of God for man's earthly happiness and highest good. But why the failure? Because the marriage was not founded on true love. The ease with which husbands and wives leave each other these days, does not agree at all with the scriptural idea of marriage, and until men and women stop their trifling, and court for marriage, and marry for life, we cannot hope to see fewer divorces.

The latter part of the lesson deals with child life in the home. We cannot do better than to cite our readers to the child Jesus, and a careful study of His early life reveals the ideal home training. Until He became a grown man He was subject to his parents. We believe the highest honor that can be given to parents by their children is their love and obedience. A bad harvest awaits that boy and girl who set their parents' counsel aside for the frolic and fun of the age, those who slip around and deceive cannot hope to be trusted. The child who honors and loves his parents will obey.

But parents should study to avoid injustice, nagging, and things that irritate and exasperate. Such attitudes often drive children to disobedience and keep honor from the parents. We are as a people greatly in need of a revival of old fashioned filial piety, and we may have this by a careful study of God's Word, relative to home life. How shall we make our homes Christian? By an application of biblical methods.

NEW ENGLAND DISTRICT

Because of the holiday season our activities this past month have been limited, yet we feel there are some things of interest to tell you.

Our first visit of the New Year was with our New Haven, Conn., Church. We found Brother Jett still on the job determined to push the battle in that great city. From there we hastened to Providence to tarry over the New Year with our Wesleyan Church of that city. This dear people have just purchased a splendid property in a good location and every indication argues for a great future. After short visits at Bristol, R. I., and No. Attleboro, Mass., we continued Bostonward.

Our heart was made glad at the privilege of once again visiting Eastern Nazarene College, this being the first opportunity of the year. The first, last, and strongest impression of this visit was the revival urge upon the student body. God surely blessed E. N. C. We need not hesitate in backing this splendid institution, there is not another like it in this whole country. Every Nazarene of the eastern educational zone has a right to be proud of its persistent progress and consistent standards. The scholastic standing is of the best and worthy to be complimented, but in addition to this there are visible spiritual qualities which gladden one's heart and give the assurance that while such an environment continues true Nazarene vision and fire will be perpetuated. Don't forget to boost for E. N. C. It will not be any mistake. Plan now to send those young folks next year.

H. V. MILLER, *District Superintendent.*

NEW YORK DISTRICT

At the close of my last report we were leaving Patchogue for Lowville. Here we held a week's meeting, beginning Dec. 5th. Rev. C. L. Cleaves and his faithful wife are taking care of our work in this beautiful town. They have bought a good building from the Town School Board, and after some alterations have a fine auditorium, and also rooms in the same building for the pastor's living quarters. This meeting reached the citizens of the place, and during the week we had a number at the altar seeking salvation. The pastor and members said that this campaign was made a great blessing to the church and the town. Our next meeting was in New Berlin, where Rev. T. B. Greene is our aggressive pastor. He and his accomplished wife have won the hearts of the people, and thus the church has taken on new life, which means future development for our church in that growing town. We left for Bellmore, L. I., where we met a good congregation and after preaching, we held a business meeting, appointed a committee to purchase a lot of ground for a church building. Brother Binger, the stirring pastor, is doing things, and soon we will have a strong soul saving body of people in this nice Long Island town. Before the summer is over this church will have a fine place of worship, in which to carry on the work.

Saturday, Dec. 18th, we met our Dis-

trict Advisory Board, and together we studied the problems of the district. The District Advisory Board is made up with some of the best and strongest preachers and laymen on the district. They are men of vision, and are interested in the development of this district. It is a pleasure to the District Superintendent to have men with such ability and insight to go to with the problems of a great district. They are a great help in solving the difficulties, and aiding the District Superintendent in carrying on the work to complete victory. Sunday, Dec. 18th, we preached in Bridgeport at the morning service, and in the afternoon and evening in the First Church of the Nazarene, Norwalk, Conn. This church has been recently organized, and Rev. Alfred Anderson appointed pastor. This is a fine large town and good missionary ground for our church work. We preached in our Spring Valley Church, Sunday, Dec. 26th, and left Tuesday for Syracuse, where we held a four days' convention, closing with a grand Watch Night Service. Rev. H. C. Stebbins, the faithful pastor, is going to continue the campaign for two weeks with Evangelist Earl E. Curtis.

We opened the campaign in our Bridgeport Church, the first Sunday in the year, to continue through the month. Miss Ruth Cooper is in charge of the song service. Evangelist Earl E. Curtis is coming to assist during the last two weeks. Thus far the meetings have been good with some seekers at the altar. The needs of the district are many; but the possibilities are grand and encouraging. The whole district is taking on new life and vigor. The pastors are loyal and are working for the upbuilding of the cause of Christ, and for our beloved church. As a district we are favored indeed, to have Rev. Mrs. S. N. Fitkin, a member of our New York District. She has been made a great blessing to our whole district. She has the cause of His kingdom on her heart, and is very loyal to our General Interests. May God bless her richly in all things.

J. A. WARD, *District Superintendent.*

GROUP SUNDAY SCHOOL CONVENTION, PITTSBURGH DISTRICT

There were nine Sunday schools of the Pittsburgh District represented at the Group Sunday School Convention of the Pittsburgh District. The convention was held on Jan. 19 in Pittsburgh Church, Rev. R. J. Kiefer, pastor.

The morning service started off with a note of victory as Brother Graham of Butler, Pa., led the devotional service. This was followed by a message in song by Sister Parkins, wife of Rev. Parkins, pastor at Terrace, Pa.

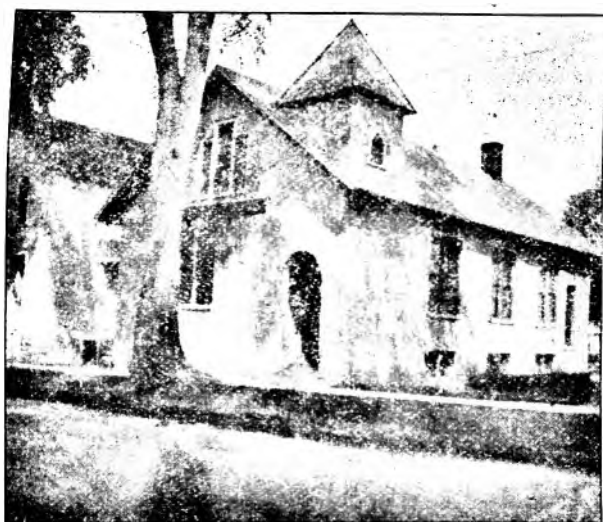
Rev. R. D. Schurman, of California, Pa., read a most excellent paper on "The Qualifications of the Teacher." In the absence of Rev. Martha Skuse of Bradford, Pa., Rev. James F. Ward, our efficient Superintendent of Sunday school work of the Pittsburgh District, gave an extemporaneous address on the theme, "The Teacher's Study of the Bible," which was inspiring to say the least.

A song service followed in which all

PLATTSBURGH, N. Y., CHURCH OF THE NAZARENE

The Plattsburgh Church has made some remarkable progress under the leadership of Rev. Mrs. Augusta Visscher. In the year 1919, at the request of the holiness people of the city of Plattsburgh, N. Y., Rev. E. E. Angell, at that time District Superintendent, went to the city and organized a Mission. The people soon felt the need of an organized church—consequently on January 5, 1921, a Church of the Nazarene was organized, and during that and the following year a very neat church was built, in a fine location for our work.

In the early fall of 1922, Rev. Mrs. Augusta Visscher accepted the pastorate of this church, and at once began a very progressive work. There had been no effort up to that time to eliminate the indebtedness which was a little more than \$4,000. The first year Mrs. Visscher was successful in raising \$2,000 for this purpose, and has been able to raise some each year. On the night of January 2, 1927, the remaining bonds were burned by Rev. E. E. Angell, who was holding a convention in the church at that time.



This was a great victory for our church in that city. The church is wide awake to its needs, and they are now talking about buying, or building a parsonage. The pastor has not only been successful in lifting the indebtedness, but has built up the church in every branch. The church has grown both spiritually and numerically under her leadership. Our Plattsburgh Church has a wonderful field for activities in the northern part of this big district. Our members are loyal Nazarenes, and are fully awake to the possibilities, and are making war on the enemies of Christ's kingdom.—J. A. Ward, District Superintendent.

were blessed as the Lord sent one of those copious showers that proved to be refreshing to all.

Following this Rev. Paul Andre of Monongahela City, gave a splendid address on "The Teacher in Preparation," and he emphasized the power of God to save the soul through the Word.

Rev. Washburn, our new pastor at Warren, Pa., then gave us a very helpful and inspiring address on Sunday school work in general which was enjoyed by all.

The afternoon devotional service was led by Rev. J. W. Parkins, followed by a message in song by Mrs. R. J. Kiefer.

A paper was read on "Sunday School Evangelism" by Rev. R. J. Kiefer in which he emphasized the fact that special attention must be given to the harvest as well as seed sowing.

Again Rev. James F. Ward acted as minute man and in the absence of Rev. Isabelle Myler, he gave a helpful address on the "Organization of the Sunday School."

Then came a stirring address by our beloved Dr. J. H. Sloan, District Superintendent, which was a treat to all.

A handsome prize had been offered to the Sunday school having the highest percentage of its officers and teachers present. When the vote was taken Terrace, Pa., carried off the prize which was a beautiful map of Palestine, five feet long. Rev. J. W. Parkins, who is the

pastor, together with his people were delighted, having had fourteen out of nineteen teachers and officers present. When the Superintendent of his Sunday school was asked "How they did it," replied, "We worked and were determined to get it," a good slogan for any Sunday school, don't you think?

The afternoon session closed with a duct by Rev. and Mrs. R. J. Kiefer accompanied by their Hawaiian guitar.

A prayer and praise service was held at 6:30 p. m., by Rev. J. A. Rickey, pastor of our Stockdale church. He is a live wire and the service was alive all over before he got through.

The evening devotional service was led by Rev. Miss Lena McKee of Butler, Pa. This young woman is certainly forging ahead and moving things for God at Butler.

The local mixed Quartet of the Plattsburgh Church, sang, after which Rev. James F. Ward gave the closing address which was a clincher for the convention. His main points were COME (to the Lord) TARRY (for power) and GO (and do the work).

Considering the weather the attendance was splendid and the Spirit was fragrant with the dew of heaven and everybody seemed pleased and blessed.

We say "On with the battle and keep the Sunday school red hot for God."

REV. R. J. KIEFER, Pastor,
Plattsburgh, Pa.

REST COTTAGE, PILOT POINT, TEXAS

The past year, I believe, has been the best in many ways in all the history of Rest Cottage. We have sheltered and cared for more girls and children. The unfortunate girls as they came to Rest Cottage prayed through in the good old fashioned way and found the Lord. Our workers have been faithful and loyal, kept under the burden, had a vision. Great grace has been ours. All our needs have been supplied according to His riches in glory by Christ Jesus.

We have a very large family at this time, of between seventy and eighty people. Please remember us in prayer. We purpose to make 1927 count for the Master and fallen humanity. If possible, we desire to pray more, give more, sacrifice more, carry more burdens and try to get more people ready for the coming of our Lord and Master.

Our Annual Board Meeting will be held April 27th. We have been very busy the past two months making improvements at Rest Cottage. We have three girls in public school and two more to start mid-term.

Our regular fast and prayer morning is on Friday, 8:00 o'clock each week. At this time requests for prayer are brought before us. We remember our General Superintendents at a throne of grace, our entire HERALD OF HOLINESS family throughout the entire connection, also our constituencies, the ones that have remembered Rest Cottage in prayer or in anyway been mindful of Rest Cottage needs. May the good Lord bless and reward each one a hundred fold is our prayer.

My condition is greatly improved. At this time I would like to thank all the dear ones that remembered me in prayer or otherwise during the past year, as it was a year of suffering, although the Lord has been very precious to my heart all the way. He has made my bed in sickness. I thank Him, I love Him more than ever. My hand is left somewhat stiff. Please continue to pray for me and mine.

J. P. ROBERTS AND WIFE.

CHURCH NEWS

PASTOR ORVAL J. NEASE, COLUMBUS, OHIO—"Last night (January 9th) closed our Evangelistic Bible Conference under the excellent ministry of Rev. Wm. Heslop, the pastor at Allentown, Pa. What a gracious five days we have had! Brother Heslop's Bible interpretations are splendid. His Old Testament pictures of the Christ enriched the Book to every believer and brought conviction upon the unsaved. After the close of the missionary address on Sunday morning we passed the envelopes and gathered the mite boxes and received all told \$216.00 as our monthly offering for missions. We closed the convention at night with twenty-five seekers at the altar. We wish to heartily recommend Rev. Heslop to our people everywhere as a deep but sane exponent of the Bible, a thoughtful preacher, and a man of fervent piety. His missionary appeal is second to none, his information being first handed, having spent many years on the mission

fields of Korea. We are pushing on in the Columbus Church with gracious prospects before us."

KOKOMO, IND.—"God has brought about a wonderful change in the Church of the Nazarene at Kokomo, Ind., in the past few months under the pastorate of the Rev. J. H. Baughman and wife. Brother Baughman knows how to bring light and encourage the saints at the same time. Sister Baughman carries a tremendous burden for souls. They also have two daughters who have the blessing, and are a great help in working with the young people. When they came to us at the beginning of the Assembly year the church was in a badly run down state. Expenses had not been kept up and the church was badly in debt. Spirituality had given way largely to a spirit of indifference. But God still had a few faithful ones who knew how to pray the prevailing prayer in faith. God is answering prayer and the ark is coming up the road. Bless His dear name. We held a revival about four weeks ago with the pastor and wife as their own evangelists. God surely moved in a marvelous way. They preached the old fashioned way. And souls prayed through in a truly repentant way. Restitutions were made and old differences settled. Some young men drove about a hundred miles one day to make restitutions that amounted to less than a dollar. Thirty-eight individuals knelt at the altar and claimed victory, some for pardon, some for purity, some both at different times. Some came once and some came several times, and over half of these are still standing. The revival spirit is still on. Twelve have claimed to find the Lord since the revival closed. These were not counted before. Three were at the altar in the mid-week prayer service and claimed victory. Several have been healed. The Sunday school has doubled in attendance and offerings, have organized a N. Y. P. S. with fifteen active members, also several associate and honorary members. Also a Missionary Society with about twenty active members. Old debts and local expenses are almost paid up and the pastor's salary is paid in full besides love offerings and donations. Several new members have been taken into the church and more are looking our way. We are planning a meeting in March with Rev. E. C. Oney from Kentucky as evangelist. Pray for us. We are looking forward to a great time in the Lord and expecting to see greater things done in the future than have been accomplished."—Bessie G. Hockersmith, Reporter.

PASTORS J. H. AND JOSEPHINE B. SULSTON, TOLEDO, WASH.—"Since our last report we have not been idle but in labors abundant. We returned to Toledo from our Assembly last May to take up our work here for the second year. We were unsettled about remaining here but God made it clear that it was His will for us to do so. We have labored faithfully and prayerfully, seeing but little returns from the human standpoint, but with the assurance that God was moving in our midst, and would grant us in due time the desire of our heart. The services are

increasing in spiritual and numerical strength. Our Sunday school is beginning a Bible memory contest this Sabbath in which the Lord's Prayer, the 23rd Psalm, the Beatitudes, the Ten Commandments and the books of the Bible are to be memorized. We are praying for an increase in attendance during this contest. The Sunday school held its Christmas concert December 23. A splendid program was rendered before an audience which crowded our place of worship to its capacity. A hundred sacks of candy, as many oranges, apples and pop-corn-balls were given to the scholars and all who assisted on the program. The expense of this treat to the Sunday school was provided for by the business men and a few friends outside the school. Our high school teachers assisted us and rendered valuable help on the program. The superintendent of our grade and high schools with other members of the faculty were also present and encouraged us by their presence and co-operation. At the close of the program a love offering was taken for the foreign interests of our beloved Zion. Mrs. Sulston has organized an aggressive W. M. S., and it is becoming a live factor in the religious life of the community. About all the members are taking *The Other Sheep* and studying the study leaflets of our W. M. S. They have taken up the fields of Japan, Africa, China and are studying India for their next meeting. Papers in connection with the study of the different fields are prepared and given by the women, and these excellent papers show much study and research work on the part of the women. They are making bandages for the Bresec Memorial Hospital in China, and have under consideration taking the support of an orphan child in China. We are encouraged in the Lord, have just closed a week's revival and nine young men and women were blessedly converted. The last night our evangelist was here the house was crowded to its capacity. Had the meeting continued we would have had to move into larger quarters. We are planning a special revival meeting for the month of March. We are hoping to be able to secure the theater here for that meeting, as that is the largest building in town. God has promised us a revival in Toledo, and it is coming. Pray, pray, pray for us, friends, and for this meeting."

EVANGELIST E. C. TARVIN—"Our last meeting was at Wurtland, Ky., with Rev. Elsie Martin, pastor. God came upon the very first service and for twenty-one days we never had a barren service. Between sixty and seventy were at the altar seeking regeneration or sanctification, and thank God, they went deep and prayed through in the old fashioned way. Many threw away their tobacco, others made restitution, while the saints of God shouted the victory. At times the glory came upon the church in such a way that our minds went back to the day of Pentecost. Thank God, the fire will fall when the saints pray. Glory, we say on with the revival till Jesus comes. This is our second meeting with the Wurtland church, and they unanimously joined in giving us a call to return in the summer for an-

other campaign. May God bless these big hearted folks. We are now in a meeting at Arenzville, Ill. God is blessing and we are moving on to victory. We earnestly covet the prayers of the HERALD OF HOLINESS family."

PASTOR F. E. LEWIS, MEDFORD, OKLA.—"We came to this charge after the Western Oklahoma District Assembly, and found a good, sacrificing people and ready to work. We followed Rev. Ted McWilliams here, who did a fine work last year. The Lord has met with us in every service. Sunday night, January 2, we closed a good meeting, conducted by Evangelist Wade L. Nelson. A number of seekers prayed through to victory. Brother Nelson did some wonderful singing and preaching. I know of no man that will get under the burden with the pastor and people any more than he. No church will make a mistake in calling this worthy man for a meeting. We are expecting a great year. Expecting to come to the Assembly with everything paid in full and many souls rescued from the storm. Pray for us."

PASTOR D. P. WHITE, ELK CITY, OKLA.—"We closed out a revival meeting January 2, Rev. J. E. Lege as evangelist. Brother Lege did some wonderful preaching and we were tremendously blessed in the services. Six souls knelt at the altar of prayer; three sanctified, two converted. Received two members into the church and more coming soon. Brother Lege gave his experience of conversion from Catholicism to Christianity on Sunday afternoon and the people responded with a liberal offering of \$140.00. The Lord is with us here at Elk City, but are looking forward to the future for greater things. We received twenty-two subscriptions to the HERALD OF HOLINESS. Pray for us that we might keep in the center of God's will."

HOQUAM, WASH.—"The Lord is wonderfully blessing our church here. We are growing spiritually and in numbers. Every member is climbing right up the shining way to glory. Our good pastor, Brother Mack Cahill, is giving us some wonderful messages. The Lord is surely working through him and blessing his efforts. The doors of our church will be opened tomorrow (Sunday) to a class of new members. New people coming in at all services. Our good Sunday school superintendent, Brother Elmer Chittenden, has been re-elected for another year. We feel he is the one for the place. Our Sunday school is prospering under his leadership. If ever passing through this place don't fail to look us up. You will find a sweet spirit, courtesy and hospitality beautiful. Thank God for His blessings upon us and looking forward to great things this year. We are expecting God to lead us on to victory."—Mrs. J. W. Belfield, Reporter.

EVANGELIST MARVIN S. COOPER—"How it delights our heart to be with our good pastor, Rev. Floyd Alger, and his good people here in Potterville, Michigan. Floyd and his good wife were among the many young people that the Lord gave

us in the first revival meeting our church ever put on in Flint, Michigan, about seven years ago, ten of whom entered school to prepare for Christian service. How well do we remember how Floyd and Emily consecrated and answered the call of God for life's service in His vineyard. May God bless them. It has been so good of the Lord to use us in winning many souls for Him during our short Christian experience, eighteen of whom are now on the field or in preparation for His service. Every preparation has been made for a successful revival here. Although we have had only two services yet the Spirit of the Lord is upon us, and shouts of victory are going up to the God of all grace. To Him be the glory. We are making special efforts in the subscription drive. Pray that God will help us win many souls and place the HERALD OF HOLINESS into every home where the gospel goes."

EVANGELIST CHESTER C. CHRISTIAN—"After entering the evangelistic work a few weeks ago I spent two weeks with Chester Ashford and Oatha Prentice at Ashland, Okla., in the Methodist Church. There the fire fell in nearly every service and a total of 135 prayed through. Among those to get the blessing of holiness was a Methodist minister's wife. I then went to Bohannon school house where there were a few holiness people who were turned out of the church last summer for getting sanctified. Some of them had been backslidden for years and they were kept on the roll until they were reclaimed and then sanctified, then the church turned them out. In spite of the rain and cold and bad roads the people kept coming and the fire kept falling. There we saw the sick instantly raised from the bed in answer to prayer and seekers in the altar almost every service, but getting them to pray through was the job. Several times we would have five or six in the altar and fifteen or twenty give their hand for prayer, but it was all we could do to get two or three to pray through in each service. Brother S. H. Owens, the District Superintendent, was with us one night and preached for us, and after a good altar service, organized a Church of the Nazarene. We are to open fire at Social Hill next Saturday night, and we are praying that the slain of the Lord will be many in that place."

PASTOR MRS. EMMA FRENCH, EAGLE, IDAHO—"Since we had had a meeting in September and being a small church and knowing that all of the families in the church had financially lost their whole year's work, it seemed impossible to think of another special meeting this year, yet secretly I continued to pray that some way would open so we could have one. And soon our District Superintendent made it possible for us to get Rev. Lewis Hall of Nampa for a two weeks meeting, beginning the next day after Christmas, and continuing until January 9. Although we had some cold weather and much sickness to contend with, yet God blessed from the beginning. Some came out who hadn't been to church for thirty years, and generally over the whole community there was deep conviction. Backsliders

were reclaimed and sanctified and some sinners also saved. There were twenty-six different people seeking at the altar during the meeting and some went the second time to be sanctified. We took in seven new members at the close who are substantial men and women and will mean much to our work in Eagle. Brother Hall is very able as a preacher, tactful and a very fine mixer among the people."

PARKER, IND.—"Our revival began December 12 and closed January 9 with Rev. J. W. Norris of Columbia, Ky., as evangelist. He is a Spirit filled man and is not afraid to preach the truth and uncover sin. His deeply spiritual, strong Bible messages encouraged the saints of God and got hold of the sinners and backsliders. Chas. W. Cox of Winchester, Ind., had charge of the music. Brother Cox is a real man of God and was a blessing to the meeting. This was the best meeting that has been held here for some time. God was faithful and conviction was deeply felt. There were twenty-five who received definite blessings, some saved and some sanctified. Four united with the church and we are expecting others to follow. God is still on the throne and is remembering Parker. We feel our revival is just beginning."—Margaret Brooks.

EVANGELIST OSCAR HUDSON—"In our last report we were closing at Elwood, Ind. In a farewell service there on Monday night we spoke to young converts on 'Growth in Grace,' which was a time that will not be forgotten soon. On Tuesday we ran over to Springfield, Ohio, where the Ministerial Convention of the Ohio District was opening. Superintendent Gibson was on hand and had his forces so well organized that the proceedings moved like oiled machinery. There was an unusual spirit of harmony and brotherly love. The papers read were helpful, among them some of the most splendid we have ever listened to. Discussions were lively but brotherly, and the night services characterized by fruitful altar services. The writer had the privilege of filling the pulpit in the opening service. On Sunday morning we opened the battle at Frankfort, Ky. This is a young church three months old, with Rev. Edw. C. Martin in charge. He and his wife are young people, cultured musicians and singers, and intensely religious. The heavens opened on us from the beginning and we had fruitful altar services almost every night. Conviction was deep and pungent, seekers wet the altar with tears of penitence, and came through with much assurance. Some very excellent people were saved and came into the church. We more than doubled the membership, secured a nice list of subscriptions for the HERALD OF HOLINESS, raised a cash love offering for the pastor and left them shouting happy. After spending the holidays with Mrs. Hudson and the children we journeyed to Mount Vernon, Ohio. Rev. D. E. Miller, our excellent pastor here, is a builder. When he took charge of this work three years ago they were a mere handful, worshipping in a hall on second floor. He has maintained a revival spirit and the work has gone forward un-

til recently he purchased a lot and started a church building. A spacious basement is finished, in which this meeting is being held. Our crowds have been excellent although everything is covered with snow and ice. The Holy Spirit has accompanied the Word, conviction has come upon us and we are having a steady stream of salvation. Most of those getting saved have not been at our altars before. The great break came last night (Sunday) at the close of a sermon delivered to a packed house. Weeping penitents filled the altar and two extra benches. Such a volume of prayer is seldom heard, and nearly all got through. We have another week here and are expecting an extensive harvest."

PASTOR EDW. C. MARTIN, FRANKFORT, KY.—"Wife and I were called here as pastors last September. The work had just been organized under J. W. Montgomery, with a class of sixteen. We have not a scrub in the crowd. Praise God! Brother Oscar Hudson, of Kansas City, Mo., came to us for a special meeting Dec. 5 to 19. It was an unusual meeting in many respects. Without question, many found God in the old fashioned way and received genuine experiences of salvation and cleansing. We took twenty into the church. The glory of God is still on their faces and a happy testimony on their lips. No superficial work done. We appreciated Brother Hudson's labors among us in this our first revival. He is a fearless preacher of the old rugged gospel. Every night he stood right by us until the last soul at the altar prayed through. At the parsonage every morning he was there with a message from his heart to the church. Several were saved and sanctified in these services. He received a nice free-will offering. We are happy to report present victory and are anticipating a glorious future for our work here. The prospects are good. With Jesus we shall win."

PASTOR C. C. SELLARDS, WEBSTER CITY, IOWA—"The work here is moving along just fine and God is giving us victory in every service. Since my last report we have had several at our altar and the best of all they have found the Christ either in pardon or purity. All the glory belongs to God. He alone is worthy. We will begin our winter revival next Sunday week, January 16, the pastor and wife in charge. The burden is coming on the church for the lost and we are expecting victory in His name. We have some as fine people as you will find any where. They are standing loyally by us in every way and they surely love the truth. We are delighted with our new field of labor."

PASTOR M. W. BURGESS, CEDAR HILL, TEXAS—"In October we moved here and we have a live church of about fifty members. A good Sunday school of about sixty in regular attendance. We have just elected officers and teachers for this year. T. A. Bray is our superintendent. With the spirit of harmony that prevails here I am expecting a greater Sunday school this year. Amen. We have a N. Y. P. S. of thirty members, near thirty in regular attendance. Mrs.

T. A. Bray is president. The prospect is good with the help she has. One of the young ladies led our church prayermeeting recently. We had a good meeting. Praise the Lord. We have a W. M. S. with Sister M. W. Burgess as president. They have undertaken the work of papering the parsonage, have finished three rooms, have two more. By the grace of God these godly women are doing a great work. Praise the Lord for their great help."

EVANGELIST J. W. DODD—"Last October I entered the evangelistic field. My first meeting was at Cameron, Okla. But on account of the rain we were not able to accomplish much. Our next meeting was with the church of Bartlesville. J. A. Russell is their fine pastor and he is a real pastor, too. The church here is doing fine. We had a good meeting, some few prayed through. From here we went to Ft. Smith, Ark. Brother Davidson is their good pastor, and is one of our hustling pastors. He visits and prays much. We went from there to Picher, Okla., and held ten days in the Free Will Baptist Church. Here God gave us a good revival. Those are fine people. Some of them are in the experience of holiness. Miss Mae Russell of Bartlesville and Cornelia Dodd were my helpers in all the above mentioned places. They did good singing, and are always ready when they are needed. I go from here to Davenport, Okla. We are expecting a great revival. Elbert Dodd is pastor. This is his first pastorate, and he is making good. Pray for me that I may be able to help someone to God."

PASTOR H. T. DAVIS, JAMESTOWN, NO. DAK.—"We left Muncie, Ind., August 15, and after driving over good, bad and worse roads for four days we came to the end of our 1225 mile trip in time to clean up and go to prayermeeting. We don't understand how God has been so good to us or why He would do it, but in Jamestown He has given us a most wonderful pastorate, just as He did in Muncie. Our first revival together began November 12 and ran to November 28 with myself as evangelist. We started in Friday, Nov. 12, with a Young People's Society 'Relay Prayermeeting.' If you have never had one, try it. Lots of times all night prayermeetings fizzle out but if you run one like this you will be more than pleased. We saw in advance that we would have someone there at least all night and all others could come and go as they saw fit. So at six p. m. souls were there praying and the crowd increased till midnight when it turned into a real revival with six at the altar praying through and at six a. m. closed with the glory of God still on the service. Then Saturday evening, beginning at six p. m., the older members of the church had an all night relay prayermeeting and it ran till six a. m. with demonstration and power. God was with us from the very start of our revival. The least we had at any one altar call was five, and from that to 25, 27 and 28 in different services. The Sub District N. Y. P. S. Convention convened with us the last four days of our revival. We had not

restricted the different charges as to the number of delegates they might bring but took care of all, and some charges brought as many as twenty delegates. We had hoped it would be a great spiritual uplift to the whole district and God answered prayer, for of that fine body of delegates at least 94 per cent of them were to the altar either to be saved, sanctified or in answer to a definite call for the ministry or mission field. The last Sunday morning we closed by asking all who felt a definite call to deaconess work, missions or ministry to come to the altar and we would all pray that God would keep them true, and before we could sing thirty-three were at the altar. By so many outside people coming in it proved to be a great home mission revival with all the work done at home. We paid the way of all the delegates while with us and even insisted they need not help us one bit in financing the meeting. But more than this it was a spiritual feast to the church and we received a number of precious souls into church membership. Our Young People's Society is running at high tide, from forty to eighty each Sunday evening, and they are satisfied in prayer and praise instead of worldly parties, and God is blessing. We have the best Sunday school in Jamestown and looking forward to its greatest year with Dr. Nolte as our superintendent. The next Assembly convenes here. Come over and pray for us. We adopted the storehouse plan of tithing and put in force January 2. Pray for us that we may never run up the white flag or lower our standard."

PASTOR MABEL R. MANNING, JACKMAN, MAINE.—"We are again glad to report victory through the blood of Jesus, both for our own soul and for the work here. We began the year 1927 with new courage and zeal to push the battle for God and holiness. God is continually blessing the work in spite of the devil and his cohorts, that are arrayed against us. In the days gone by, and I believe it still is, Jackman was called 'Hell's Acre.' It seems that it is the devil's camping ground, but praise God, we have planted the banner of holiness here, and our good band of folks are standing loyally by, and are growing in grace in spite of opposition brought to bear upon them. Our Thanksgiving day was one long to be remembered in the memories of the people here and their children. We all ate our Thanksgiving dinner together as a church and one big family. Different ones donated chicken, vegetables, cakes, pies, tarts and everything one could mention. We gathered at the home of our good Brother and Sister Holden, where the church was born. Whole families gathered. Sixty-eight sat down to dinner, while dinners were carried to those who were ill and could not get out. We were privileged to have Brother Hurst and Brother Mann with us, also our District Superintendent, Brother Miller. We ate and sang and praised God. Some of our folks said it was the first time they ever heard God's praises sung at a Thanksgiving dinner. It was almost always the devil's music and drunkenness, but that day was different. Praise God. Our chil-

dren, too, seemed to appreciate the significance of it, and got excited and sang 'Yes, Jesus Loves Me.' It was most impressive to see about thirty of them, led by Miss Fairbush, file into the dining room after the parents had gotten through. We had a precious Thanksgiving service at the church in the evening. Christmas was another gracious time. It was just one big family tree, whole families came, and about fifty or sixty children and young folks took part in the exercises. Everybody had a wonderful time. Our watch night service was owned and blessed of God. Our folks just renewed their covenant with God, and already I can see the effects upon their lives. Praise God. I believe God has greater things yet in store for this baby church. Our people are living the lives and bearing the fruit of holiness. They are not great shouters yet, but are diggers, getting on a solid foundation. Pray for us that God will continue to bless and hold us steady while the devil rages. We are in the battle to win."

EVANGELIST E. H. STILLION—"On November 28 I closed a great meeting at Springfield Heights Church, Ellet, Ohio, C. B. Strang pastor. God put His seal on the services, and old fashioned conviction came on the people, and many times the altar was filled and many prayed through to victory. E. B. Marsh was song leader and George Ward of East Liverpool, Ohio, was pianist. They sang and played the glory down. There are no finer young men than these in the country. Brother Strang is a fine pastor, and God has used him in a wonderful way. He has the hearts of the people, and the church is growing. We received thirteen into the church. We opened the battle at Springboro, Pa. Brother Arnott and his good people stood by us through the meeting. We did not see many at the altar, yet God gave us some real victories. Miss Elsie Harry of Oil City, Pa., had charge of the singing. Mrs. Stillion played the piano. The Hutchinson sisters of East Liverpool and Miss Harry sang the glory down on the people. God is using these young people to bless the people. I was with Brother Palmer, the good pastor of our Warren, Ohio, church, for week-end meeting. We saw some old fashioned praying through in those few days. About twenty were at the altar, and received seven into the church. God is using Brother Palmer to do a great work in Warren, Ohio. He went there a little over a year ago, had a membership of thirty-four but now he has 154, and one of the finest Young People's Societies in the country, with membership of seventy-five. Surely God is blessing the Warren church."

EVANGELIST STERLING C. LANSLOWNE—"Since the Assembly in September, I have assisted Rev. Jesse Uhler in three meetings and held one other meeting at Banner Schoolhouse near Sublette, Kans., which closed last Sunday night. A number of souls prayed through to victory and fourteen received the blessing of entire sanctification. I received six new subscriptions to the HERALD OF HOLINESS. Glad to report victory in my own soul."

MASON EVANGELISTIC PARTY—"On the 10th of December we closed a revival with Rev. Thos. Ahern and wife, pastors at Childress, Texas. Rev. Casey Grimes started the meeting and stayed two Sundays, and our Good District Superintendent recommended the writer to finish the meeting. We went and were with them two weeks, had a great time. Several prayed through, took four into the church. The Aherns are among our best pastors. They have things well in hand. We went over the evening of the 10th to Kelley, the other place on their charge, and had a great service. The glory came down, and we all got blessed. We came to Memphis and had two services with the People's Mission folks. Had a small crowd, but God was in our midst. We are now at Dalhart, where Rev. Herbert Hagemier is the good pastor. There is some of the cream of the earth here. Have been here one week, have had an increase in crowds from the start. Four prayed through last night. Miss Stella Roby is our singer. Her messages in song captivate the crowds. People are spellbound while she sings. Miss Pluma Mason, the daughter of the writer, is pianist and does her part well. We would like to keep in touch with pastors and churches wanting meetings. Address Rev. A. M. Mason, Hedley, Texas."

PASTOR W. E. MELLAR, AVON PARK, FLA.—"I came to this place the first of August. Since that time we have built a parsonage, and in November Brother W. O. Self of Miami, came to us and preached three weeks, which was a great meeting, for some were reclaimed and sanctified and others were saved and some sanctified, and then during the Christmas holiday we had twelve saved or sanctified in our regular services. Praise the Lord."

BROADWATER, NEBR.—"Just closed our revival meeting last night with Rev. Mack and Ethel Anderson as evangelists. Brother Anderson is a good revival preacher, and Sister Anderson is a good singer. Her special and congregational songs are well chosen and fit in with revival work. They are congenial workers, considerate of the pastor in every way and use wisdom in dealing with souls. The finances for the evangelists came easily, and they took a love offering for the pastor. Also, fifteen subscriptions were taken for the *HERALD OF HOLINESS*. The Lord gave us lovely weather and good crowds all through the meeting. Splendid interest and help were given by the town and community. A blessed spirit of unity and co-operation prevailed throughout. There were twenty to twenty-two professed definite help from the Lord. Others sought but were not willing to pay the price. Seven young people united with the church and we are expecting others later. We can assure any pastor in getting Brother and Sister Anderson you will have steady, level-headed and whole-hearted workers. Brother Chester Morgan, pastor of our church at Alliance, and cousin of Brother Anderson, was down and helped us some. Some Christian people from the neighboring towns came and helped push the battle. We are thanking the Lord for such a meeting and are looking up for

greater and deeper things. Pray for us."—Anna Nutter, Pastor.

BONITA, LA.—"Rev. J. H. Callaway, evangelist, came to us the 8th of January. He has been here a week visiting the homes and holding services in the homes of people who have not much opportunities for church. He is starting a mission in this part of the country. It is surely needed. Please pray for the people here that God will visit this country with His Spirit and a great revival of old time Holy Ghost religion. As for me and my house, we are going into the Church of the Nazarene. Pray for us that the Lord will open the way for us to work in His vineyard. I am a preacher in the Methodist Protestant Church, but want to be a true Nazarene. God bless the Nazarenes. We read Matt. 2:23, 'He shall be called a Nazarene,' and Paul was called a ring leader of the Nazarenes, Acts 24:5. We are looking up and praying for victory."—Rev. H. H. Edmondson.

PASTOR D. E. MILLER, MT. VERNON, OHIO—"Just closed the greatest revival in the history of the church here. Oscar Hudson was the evangelist in charge. Brother Hudson is truly a live wire and a fire brand for God. There was great victory from the very first service. Almost every night the altar was crowded, and the last night the scene was indescribable. The meeting was far reaching. My own brother came 118 miles to get sanctified and returned home with the fullness of the blessing. Many people from the country and other churches attended, and there was a stirring time all along the line. God is helping us to plant a great church here, right under the shadow of the great Camp Sychar Campmeeting, where thousands of holiness people have attended for fifty years. We have been here three years digging and blasting away, and are now beginning to see some of the fruit of our labors. We have a substantial basement church at present, and hope to finish with a large upstairs auditorium next summer. In all of our labors of twenty-five years we have never labored with a more loyal class than we have here. The finances came easily. The evangelist was well paid and a good love offering was taken for the pastor. Fifteen new members were taken into the church and more are coming. A good list of subscribers were taken for the *HERALD OF HOLINESS*, and Brother Hudson sold all the books and pamphlets that he brought with him. Our prospects are bright and our faith has increased. We give God all the glory. Amen."

ROSWELL, NEW MEXICO—"Pastor F. R. Whitley with Brother F. A. Powell, our state evangelist, and our co-workers just closed a revival, that we regret to close, with a full house, and the Spirit working in power. Brother Powell had to leave for home on January 10. He was sent in answer to prayer to give us a lift. May God bless him and use him in every effort for souls, and send him this way again. There were seven at the altar on January 9. All prayed through but one, and she promised to seek and pray until she had the saving power. In all fifteen were either saved, sancti-

fied or reclaimed, of which six were taken in and seven applicants for next Sunday, two for other churches. On January 2, at the Sunday evening Y. P. S. meeting, the president, Miss Vera Benson, took for her subject, "Prepare to Meet Thy God." At the close she gave an altar call. Two young ladies came to the altar and soon there were five. Then the Spirit came on the scene in mighty working power. Miss Vera preached twice. May God bless her and use her in a mighty way for souls. Dear readers, pray for her, that this young life of seventeen may come to the front."

PASTOR RALPH RICE, RICHLAND CENTER, WISC.—"The Lord is blessing every department of the church in this place. The Sunday school has increased from an average of thirty-five to eighty-five. The N. Y. P. S. is increasing numerically and spiritually. The Juniors take interest in the Saturday afternoon service, conducted by Mrs. Rice and Mrs. Hardy. The W. F. M. S. is doing splendid work. Our congregations are growing. We are having seekers in both morning and evening services. We have received twenty-one into the church and others are looking this way. We had the doctrine of holiness and experimental holiness but what we lacked here was bringing in the tithes. When taking up the pastor's salary it was difficult to get as much as \$6.00 per week pledged. But by preaching tithing line upon line and precept upon precept seasoning every message with a little bit of tithing, the pastor's salary has averaged \$17.00 per week. They also pay the pastor's rent and furnish his fuel. The people bring in many good things to eat. The church has recently presented the pastor a suit, hat and shoes. We have a plan in which our general and district budgets are cared for each week. We went over the top each month in budgets. The money raised by the W. F. M. S. is given above our apportioned budget. They gave a love offering for the General Budget of \$40.60 Dec. 19, which I consider is good for this new and promising work. We thank God for the battles fought and victories won, and our only aim is to be true to God."

PASTOR C. E. PENDRY, BLOOMINGTON, IND.—"The blessings of the Lord continue to rest upon the Bloomington Church in a marvelous way. Every Sunday night we have a regular revival. Ten at the altar last Sunday night (Jan. 16); eleven the week before; eight two weeks ago and nineteen three weeks ago. 182 seekers in regular services since September 12. Sunday night, when we asked those who desired prayer in their behalf to lift their hands, so many hands went up and so quick we did not attempt to count them. All of one accord and a real burden on will bring the victory. Crowds are coming until we are wondering what we are going to do with them much longer. Sunday school averages over four times as many as we started with when we arrived in Bloomington sixteen months ago. Not a financial pull, as finances will always come when the church is alive spiritually. Never labored with a people we appreciated so much, and will say the new converts are simply

wonderful. Well, we are giving God all the praise, lying humbly at His feet, and asking Him to help us move on, as we have not touched things in Bloomington yet according to the need and opportunities."

WANN, OKLA.—"We are glad to report victory in the name of Jesus for our church here. While the devil has been very busy, yet the Lord has been blessing. At the close of last year it looked as though from all outward appearances that the little church at Wann would have to do on half time on account of so many of our people moving away to find work. But those who were left immediately fell on their knees and began to beseech God as did King Hezekiah, who wept and said, 'Remember now, O Lord, how I have walked before thee in truth and with a perfect heart and have done that which is good in thy sight.' Well, praise the Lord, He never forsakes His own. We went to the Assembly with a unanimous call back and trusting God we came back and truly God is blessing us. Our salary is paid up to date. Our district and general budgets are paid three months ahead and we have money in the treasury. At our watchnight service five young people knelt at the altar and acknowledged Jesus as their Savior. We are praying for a mighty revival to break out any time. We are looking forward to a great time in June when we will have with us Rev. Casey Grimes as evangelist and Jack and Ruby Carter as song evangelists. Pray for us, friends, that many will find the Lord."—Chas. and Bessie Smith, Pastors.

PASTOR E. H. STOUT, ERIN, TENN.—"We are moving along nicely in our work. The first Sunday of this year was a great day for the Erin Church. The morning service especially was owned of the Lord. It was easy to preach and saints rejoiced. It seemed everyone was touched by power divine, and such shouts and ringing testimonies. At Grifins Chapel we have some blessed services. Pray for us in our work, that we may preach holiness."

PASTOR RALPH D. SCHURMAN, CALIFORNIA, PA.—"God has graciously given us an outpouring of His Spirit in the opening of this new year. We began a two weeks' soul winning campaign with our watchnight service. The pastor preached the first week and Rev. R. J. Kiefer of our Pittsburgh Church, the second week. Over fifty souls bowed at the altar and prayed through under the searching preaching of our brother. It seemed that he won his way with the message into hearts at every service. As a result we have some fourteen bright prospects for membership and two fine families coming into the church. Our folks say this was the best revival since the church located in the down town district, and they are enthusiastic for the future. We praise God and take courage."

PASTOR I. T. STOVALL, HIGHWAY, KY.—"I will make my first quarterly report since the last Kentucky Assembly held the last of September. We came back from the Assembly with a greater deter-

mination to make this a greater year. And I am glad to say that the interest in all departments of my churches here and at Creelsboro is better. Faith and spirituality is to a higher degree. The visit of District Superintendent Wells to my churches this quarter was a great blessing and encouragement. The budget at both churches was made up for the year in pledges. We plan for a special revival meeting at Highway in February, and one at each church next summer. The Lord is blessing our soul and the work as we walk and ride over the hills to visit and pray in the homes. A good number take *The Other Sheep*, and several have subscribed for the *HERALD OF HOLINESS* since the Assembly."

PASTOR WM. F. MCPHERSON, OTTAWA, ILL.—"Rev. Bona Fleming closed a great two weeks' meeting here last night. We had victory from first day to last service. While the snow storms broke in on us the last week and shut a great many of the people out, there were 108 who sought God in the old fashioned way, counting them as they came. A class of eleven were taken in, most of whom were strangers at the beginning of the meeting, and quite a few more looking our way. Brother Fleming is not only a great preacher and revivalist, but he is a friend to the church, and makes Nazarenes. Offerings came easily, and the church, pastor and evangelist and also public were well pleased with the meeting."

PASTOR J. H. VANDIVER, SLICK, OKLA.—"We are still in the battle for souls here at Slick. Brother Owens, our District Superintendent, sent us here from our Assembly, and we came and found a bunch of fine people, but they were badly scattered. We had a hard time getting them together, but praise the Lord, they are coming fine. We just closed a very good holiday meeting. Brother A. J. Jones and myself did the preaching. Brother Jones is a local preacher in our church. Our crowds were small, but they were getting larger when we closed. Our Sunday school is growing and our regular services are getting better. Our crowds are almost doubled Sunday nights. The people are standing by us in every way, and we are on the job to stay. We are trusting One who knows no defeat."

PASTOR ALERD CHRISTENSEN, WRAY, COLO.—"The Lord is answering prayer for the Wray Church. We have added three more classes to our growing Sunday school. Twice recently we reached

the 101 mark. Brother Maple is our efficient superintendent. Our children's meetings are very profitable, with an average attendance of eighteen. Mrs. Christensen now has charge of these meetings. Our N. Y. P. S. is growing in number and spiritual fervor. Their meetings are very good. Bessie Stevenson is the president. The last four Sundays at our regular evening services seventeen young people and adults have been definite seekers at our altars, and each claimed victory. Another gifted woman has prayed through in her home and is now a great blessing to the church. Sunday evening, while the invitations were being given, an attorney accepted Christ."

EVANGELIST JOHN T. HATFIELD—"We have just closed a four weeks' meeting at Mt. Vernon, Wash., in a Free Methodist Church with Rev. B. C. Dewey, evangelist, and Rev. Frank Dawson, pastor. We were called by the Skagit County Holiness Association. About one-tenth of the Association were Free Methodists, and the other nine-tenths were M. E. Methodists and from other churches. The plan was to hold a four weeks' meeting in four different churches. As the Free Methodists were in the minority they felt that it would be best to hold the meeting in some other church, but were turned down. Finally they did get consent to hold the first week's meeting in a Methodist Church in Burlington. Very few attended, nothing very much done that was visible except a leaving the room when the altar call was made, the pastor taking the lead. The second week was at the Free Methodist Church in the same town. The attendance was still small, and we were made to wonder where were the nine. Quite a few were at the altar and some victories, but on the last Sunday the fire fell, and we had a general break up. The meeting was then removed to another Free Methodist Church in Mt. Vernon, where we remained until the close of the last two weeks. Here we witnessed an old time revival with over 250 seekers at the altar, and some marvelous experiences both in salvation and healing. At our healing service, where a score or more were at the altar, there was the mighty presence of God. The most of them were healed; among them were five old chronic seekers for holiness. As we were anointing them for healing all five of them received the baptism of the Holy Ghost, and they were sanctified wholly. That is the first time we ever saw that done. If we could only get that to work in every case it surely would save us of a lot of hard work and late hours at night. There was much confessions and restitution in this meeting. One mother had such a burden for her children that she fell under the power and four of her boys came to the altar and were saved. There were other just as miraculous things, but we must use brevity. The holiness movement in this country is not moving much. We pray that the revival spirit that is now on will get a move on some of them. Our last day at Mt. Vernon was a great day, over sixty at the altar. Rev. Dewey and Dawson will continue the meeting. Miss Florence Wyse, our granddaughter, rendered valu-

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Rev. L. L. Pickett,
Wilmore, Ky.

able service as a leader in song. We are now at Tacoma, and the fire is falling."

PASTOR A. H. BEINER, CONDON, OREGON—"We are glad that God once more visited Condon and gave great victory. The weather was against us but in spite of it all God came on the scene in a mighty way. The Holy Spirit surely ruled with the people on Sunday and in the afternoon service a holy hush came on the congregation and eleven fell at the altar, and at the night service eleven more forsook their way to find the Master precious to their souls. Four entire families prayed through to victory, and seekers were not all children, but eight men also made their peace with God, and it was a clean sweep. They left the lodges and quit the tobacco. It was not a reviving of the church, for none of the seekers were members of the Church of the Nazarene or any other. Brother E. A. Lewis was the evangelist and he surely is a man sent of God. His songs brought the people out, and then he preached the Word so straight that there was no way of getting around it, and the good Lord brought them to the altar. Praise His name. The people were also well pleased with his sheet music and phonograph record. We have only five members and so God has surely sent in new timber. We are looking up and expecting things of God."

PRESCOTT, ARIZONA—"We are very small out here but however small we want you to know that God is graciously blessing the little church in Prescott. We are gradually gaining ground, people are beginning to realize that we have a Church of the Nazarene located here, where the old time religion is being preached, old time altar calls given, where people believe in praying the glory down, praying through to victory and getting a 'know so' salvation, and shouting the praises of our Lord and Savior. One year ago we didn't have anything, a church building, a parsonage, not as much as a lot. Today we have a nice little church, a parsonage, located on six lots. Our membership is increasing right along, also the attendance each Sunday is increasing, and we see great things ahead for Prescott. Be much in prayer that the Lord will continue to bless us good in our every effort for we want this work to just grow and grow. Following our District Assembly held in Peoria, Arizona, last November, Brother T. J. Rye and Brother J. C. Mathis came up and held a two weeks' revival for us, and their good messages lifted us to the mountain tops, and we have been there ever since. Brother Rye now has charge of the church. He is on fire for the Lord, has the work on his heart, and he has the full co-operation of all the members. We are standing by him with prayers, faith, courage and means, and we are going to see the work put over, by the help of the Lord. We are planning for a large revival here in July with our newly elected District Superintendent, Brother C. J. Toney, and are praying that the Lord will just sweep through Prescott."—Mrs. R. E. Barrow, Reporter.

PASTOR R. S. TENOVE, VANCOUVER, B. C.—"Rev. A. S. Dean of Sioux City, Iowa,

gave us a meeting late in December. He is a successful evangelist. The meeting had serious handicaps but has left good results. Quite a number of people were reached. These have stayed with us since, helping and pushing the work with all their might. New ones are still coming, and we shall soon need a larger hall if God continues to work. Pastor and people are encouraged. We are nearly a year old in the city; a year that has been far from easy, but one we have enjoyed tremendously."

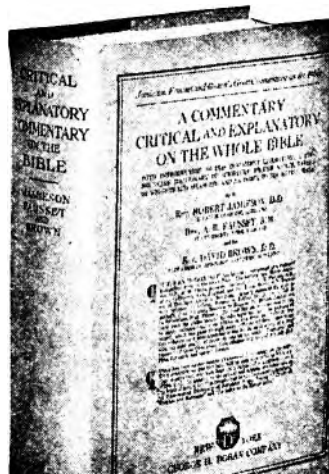
PARIS, TENN., CHURCH OF THE NAZARENE—"The first three and half months of this assembly year finds us on the upgrade. The Spirit is with us and we hope to make this a great year for Jesus. We are trusting in Him for grace and strength to do great things in His name and for His glory and are looking forward to bringing an abundant harvest to His kingdom. We are sincerely thankful for Brother G. W. Pirtle, our pastor, and his family who have come to work with us. He comes overflowing with the Holy Spirit and a burdened heart for lost souls. The good preaching and effective spiritual prayer meetings brought about a great revival which ended a few days before Christmas. Our revival was held by Rev. D. M. Coulson, assisted by Miss Essie Morris, song leader. Despite the unfavorable weather conditions, great things were done. Every service was a very spiritual one and every night and on Sundays there were several at the altar and many praying through, even from the altar to the back of the house. Never before was the gospel preached with

more spiritual enthusiasm. The song service led by Miss Morris was a service of pure love and praise to God. We thank the Lord for this great meeting and what it has done. The night before Christmas we gave a real good program and even though the cold rain was falling, the church was filled and everyone seemed to enjoy the service very much. Our Sunday school and church services are continually growing in spirit and increasing in number. And our Young People's Society, Junior Society, Ladies' Missionary Society and prayermeeting all are showing a good spirit of progress. We are trusting God to be with us in all departments and hope to make our church a great soul saving station and a place where people can pray through and be sanctified in every service."—D. W. Benton, Reporter.

McCOMB, MISS.—"The best revival meeting in many years in these parts came to a close last night in a blaze of glory. At the close of the Assembly in November, Brother Tate, the good pastor had caught a new vision, and with his delegates returned home, and said 'We are going to have a revival that will please God.' All during the month they prayed every night for a revival and kept at it until Evangelist C. O. Miller and his good wife, and daughter Edna, who are all singers, with little Bobby, arrived on the field of action to find that the revival was already on, for several had prayed through in the prayermeetings. From the very start God came down and blessed the labor of the people, and the preached Word which was sharp, quick, and powerful, until souls came to God at nearly all hours of the day and night. When we met at 9:30 a. m., daily for prayer and preaching, as the Lord would lead, nobody knew when we would close, for God was always on hand to bless, and many times it was way past the noon hour before the cries of new born souls had died away, and on one time some never left until midnight had passed. Words cannot express what God has done for those who have surrendered to Him. The church is in far better condition now than ever before, and will continue to forge ahead in spite of the world, the flesh, and the devil. Two fine classes of members were received into the church, totaling eighteen in number. Among those who united with the church, were several of the finest young people in the city, three of whom are already called of God to preach the gospel. Our good pastor says this is the most encouraging meeting of his five years as the pastor here in McComb City. The Miller family won the hearts of the people at the start, and the crowd increased from night to night, until the house was well filled. Pray for us that we may never stop now that we have got started so good. We must double our membership here this Assembly year. It can be done, amen."—Reporter.

"ON THE MOVE"—"On Sunday, January 9, it was my pleasure to preach in the Nazarene Church at East Rockaway, Rev. Paul Hill, pastor. I found them in a good spiritual atmosphere. They have a beautiful company of young people that play instruments and sing in the

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spirit. On Sunday, January 16, it was my privilege to preach in the Methodist Church at Delanco, New Jersey, in the absence of my old friend, Rev. John Norberry, pastor, who is confined in his home with a bad cold, but I left him very much improved. This also proved to be a very blessed visit.—Hen. Elsner.

PASTOR D. A. WEIDA, FLACKVILLE, IND.—“Our church is a small rural church on the edge of Indianapolis. It was organized about ten years ago and we have a nice church building and parsonage of brick construction. This is a small community with two other churches but we are getting our share of the people and others are looking our way. We have just closed a four weeks' revival and saw prayer answered and souls saved and sanctified. The music was in charge of Mrs. Aline Anderson of Frankfort, Ind., who proved herself truly a woman of God and her singing was a blessing to the people at every service. The pastor did his own preaching and God most wonderfully led him out and on and victory was felt on every hand. There were about twenty-five seekers, most of whom got through to glorious victory. Four have already united with the church and there may be more that will follow. We believe God is going to lead the Flackville church out to greater victories. We give God the glory for all accomplished. We have a good Sunday school, under Brother Kissel, a man of years' experience, and in this department of the church are moving ahead for God. We love our District Superintendent, C. J. Quinn and intend by God's everlasting grace to stand back of him and help to make our district one of the best. Pray for us.”

PASTOR D. C. REYNOLDS, HOT SPRINGS NATIONAL PARK, ARK.—“We have just closed five of the most gracious days in the history of the church. We were fortunate in being able to get Prof. A. S. London of Bethany, Okla., who delivered a most helpful and much appreciated course of lectures to our church and young people. We are convinced that the Professor's vital messages should be heard by all the young folks of our church. Our district presidents could not find a man in our connection who can and will help the young people in their home and N. Y. P. S. conventions better than Prof. London. The Professor's experience with youth and young life as a teacher gives him the ability to deal with problems which are vital and are confronting the youth of today. There were something over twenty who received definite help, and at the last night service forty-five came forward manifesting a desire to live differently. Already we are praying and laying plans to have Prof. London with us again for an extensive campaign.”

PASTOR NATHAN D. SWABB, KENNEWICK, WASH.—“On January 12 the Church of the Nazarene at Kennewick, Washington closed the most far-reaching meeting ever held by this young church. Although less than three years old and with a membership of less than thirty, at least two hundred people found their way into the services,—the above number being present on the last Sunday night.

We secured the use of a beautiful stone church owned by the Congregational people who have been without a pastor for some time. We now have a chance to buy the church which is very much needed by our people as thus far we have worshiped in a small rented chapel. Rev. Fred L. Canaday of Portland, was the successful evangelist in charge. We often hear it said of someone that he preached without fear or favor. However much it may be the tendency to courteously speak thus of the evangelist, in the case of Fred L. Canaday it is true! But withal he has a personality which under the blessing of God simply does win. About twenty-five people prayed through during the two weeks. From among those who found the Lord we have reason to expect some new members who will prove very helpful in the work here.”

PASTORS M. S. AND GARNETTE COOK, RICHMOND, IND.—“This is our fourth year of service here and by far the best. Since the Assembly in September very

special manifestations of the Spirit have been upon our services. Nearly five months ago the Y. P. S. began holding prayermeetings in homes on Tuesday and Friday nights and so great was the interest and far-reaching the results that for weeks the Society was divided into groups and as many as four meetings held each night. These are surely yielding abundant fruit in that numbers of souls have prayed through to definite victory. Rev. James Miller was with us for two weeks in October and his clear, forceful preaching won many souls to God. We will surely want Brother Miller again in Richmond. On Sunday, Jan. 23rd we began a meeting with Rev. J. E. and Ada Redmon. The revival fires are already burning and God has been giving us a constant stream of seekers and happy finders. With this man and woman of God as our co-laborers for two weeks, we expect great things to happen in the way of the salvation of sinners, reclamation of backsliders, sanctification of believers and edification of the saints. We

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

of the air, and over every living thing that moveth upon the earth.
29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

it was parted, and became into four heads.
11 The name of the first is Pî'son: that is it which compasseth the whole land of Hāv'i-lah, where there is gold;
12 And the gold of that land is good; there is bdellium and the onyx stone.
13 And the name of the second river

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praise God for His goodness and march on to sure and certain victory."

EVANGELIST URAL T. HOLLENBACK—"Just closed a profitable meeting in the Holiness Christian Church at Conshohocken, Pa. There were several who claimed victory and there was a good bit of shouting in the camp. The pastor is Rev. Benaiah Hevalow, and he certainly made a person feel welcome. He is one pastor who gives the evangelist a chance. The first day he said, 'Now go ahead and do anything you want to and I'll stand by you.' This church has been on the map for a great many years, and has had wonderful revivals in the past. God gave us a good meeting, and it would have been a great meeting if there had been a good degree of unity. But there will be some good members come out of it anyway and many friends were made for the HERALD OF HOLINESS and the Nazarenes. I was not so free to take subscriptions for the HERALD, but gave out and advertised it with the pastor's permission; and while I never preached Church of the Nazarene to them, my silence was such a surprise that they learned to believe in me and also in the church. There is now a good feeling of fellowship between the Nazarenes of Norristown, three miles away, and this church. Rev. Monroe Hand, pastor and his good people stood by the meeting, boosting and praying, and attending. I was fairly well paid and raised a good, though not large, offering for the pastor. I fell on the ice and injured my spine, causing me great pain, and somewhat stopping my zeal during the last two days of the meeting. But God has touched me and I am on the go again. Glory."

HIGHLAND, MICH.—"Since our last report God has been greatly blessing us for which we give Him who is worthy all the praise. During the last of November and first of December God gave us a wonderful revival with Brother L. D. Shelton of Nashville, Tenn., as song evangelist and Rev. W. F. Wiggs, pastor, who did the preaching. The messages in song were greatly blessed of the Lord. Mr. Shelton is a young man of prayer as well as a good singer. The gospel mes-

sages were given with the unction of the Holy Ghost and God moved mightily on the hearts of the people. As a result of God's dealing with people, sinners were saved, backsliders reclaimed, believers sanctified, and God's children greatly strengthened. Finances came easily; and a good liberal offering was given to the song evangelist. In fact all of our expenses are being met with promptness. We certainly have a band of loyal Nazarenes here. The Christmas program given by our young people was well prepared and God made it a blessing to all who heard it. On Dec. 31st a watch night service was held in which God visited His people again and everyone felt that it was good to be there. The prayers, testimonies, songs, and message were very inspiring. New Year's Day was spent very profitably as the men came with hammer and saw to do some carpenter work while the good ladies came with well filled baskets. They were given a hearty reception at the noon hour, and soon the baskets were emptied of their palatable food. An all day holiness meeting of the Oakland County Holiness Association was held at this church Jan. 14th, with Rev. A. Warren of the Pontiac Free Methodist Church, as main speaker. His messages were earnest, deeply spiritual, and very beneficial to those who were present. Thank God, by His help we are steadily making progress, and are setting our stakes a little farther ahead, so pray for us and help us push the battle."—Mrs. W. F. Wiggs, Reporter.

PASTOR THOMAS HAYES, LAJUNTA, COLO.—"Last Sunday was a great day with the LaJunta Church. The Lord surely did bless us in the old time way. We surely have some fine people here, who are the salt of the earth. Our Sunday school is fine, with some good teachers and one of the best Sunday school superintendents you can find anywhere, Mr. C. S. Hudson. He is a man of God and a great Sunday school worker. We have some fine missionary women. Our Missionary Society is doing a great work. Sister Hamell is our faithful president. Our young people are doing a fine work here in the church. Brother Dorman is a great man and the Lord is using him in the young people's work. Last Sun-

day we had eighteen that prayed through. We have wonderful services. Pray for us. Rev. Savage will begin a meeting for us soon. We are looking for a great revival."

EVANGELIST JACK LINN AND WIFE—"We have been in a large tent meeting in Miami, Fla., for the past six weeks and will continue as the Lord leads. Folks are hungry in this part of the country for the pure gospel, and they are getting saved. Conditions are rather bad in Miami, but God is equal to every emergency. We ask to be remembered in prayer."

PASTOR H. A. SCHEIDEMAN, GLENDALE, CALIF.—"The Glendale Church of the Nazarene closed a two weeks' revival meeting January 16th with Evangelist C. B. Fugett, from Ashland, Ky. This meeting proved to be the best in attendance and altar results that this church has ever had in the short five years of its history. The altar was filled the first night with earnest seekers, and repeated every time an altar call was given, and at times it was necessary to place rows of chairs outside the altar rail to accommodate the seekers. The messages were freighted with unction and power from on high until old time conviction gripped the hearts of hardened sinners. Women laid aside their finger rings and beads, agreed to let their bobbed hair grow and lengthen out their skirts. Men gave up their lodges, tobacco and worldly sins of every character. The seeking at the altar was on the old fashioned order of earnest petitions and tears on the part of sinners, a definite confession and forsaking of all sin, and who would not be comforted until God forgave them. Christians who knew God in the pardoning of their sins, consecrated their all to Him in a complete death to self, praying through in good old campmeeting fashion until the last yes was said—the fire fell and God witnessed to their hearts that they were sanctified. This church has had wonderful meetings in times past under the anointed leadership of some of our most noted evangelists, but it seems to us that in this last short meeting, God gave us the greatest climax of all. About 170 knelt at the altar in twelve meetings, and we confidently believe would have reached two hundred if an altar call had been made the night Brother Fugett related his experience, when the house was literally packed. The community in general was stirred, the shouts of praise and vehement praying giving the Catholics and Christian Scientists, who when they had investigated the matter, sanctioned the meeting and troubled us no more. The following special singers assisted in the meeting: Prof. John E. Moore of First Church, Los Angeles; Mrs. Margaret Reed and daughter Ruth, Mrs. Pearl Moore, Rev. Eaker and wife, Mrs. Sandusky, Mrs. Cook, Mrs. Katherine Hollowell, and a quartet of young men and women from Pasadena College. We feel thankful to God for answered prayer, and we are glad to recommend our brother, C. B. Fugett, as one of our best evangelists, a man of deep piety and prayer, whose messages burn with holy fire. Eleven

Great Revival Meeting First Church of the Nazarene Little Rock, Ark.

Feb. 13 - 27 inclusive

Dr. R. T. Williams, General Superintendent of the Church of the Nazarene, one of America's greatest pulpiteers, will hold a meeting at the First Church of the Nazarene, 14th and Johnson Sts., Little Rock, Ark., February 13th to 27th inclusive.

Rev. M. Edward Borders, Pastor

new members united with us at the close of the meeting and others are to follow. Pray for Glendale Church that we will keep red hot for God."

MY HEALING EXPERIENCE

For the benefit of those who are sick or afflicted I am giving my healing experience.

On Nov. 23 I took suddenly ill with a chill and high fever. I grew steadily worse and the next day when husband came home from work at noon my fever was so high that I was delirious part of the time. Husband called the doctor. He didn't seem to know just what would develop. I asked him if I had typhoid fever and he said there were no symptoms of it yet. I feared typhoid fever. I took sick Tuesday and my fever raged high, running as high as 104 degrees, and on Sunday afternoon the doctor came and said I had typhoid fever. I felt discouraged and would have given up had it not been for my baby.

That evening some Christian people came that believed in prayer and they and husband knelt by my bedside and prayed and it seemed that I felt their prayers reach the throne of grace. From that moment on my faith began to take hold of God for my healing.

On Tuesday night we sent for the elders of the church and they came and anointed me according to the Scripture. While they were praying my fever went down one and one-half degrees and the next time husband tested my temperature it was all gone and never returned any more. Praise His holy name.—Mrs. Clarence Hester, Mt. Vernon, Ill.

GOD HEALS IN ANSWER TO PRAYER

In the month of August with my wife and children we attended the camp at Northeast, Md. The Wednesday after we returned home our eldest boy broke out with scarlet fever. Two younger ones subsequently took the disease. Being unable to care for them at home, and after a night of prayer they were taken to the city hospital.

In a week's time we were informed that the eldest boy had developed streptococcus poison, for which there is no known medical remedy. I had prayed for and anointed the boy but the victory had not come, though the Lord had assured me that it was all for His glory. I asked permission to take the elders into the hospital to anoint the boy. The nurse in charge granted us this request. In twenty-four hours after we anointed the boy his condition was entirely changed, to the surprise of the doctors in charge. They all came home well and happy within five weeks of the time they entered the hospital.

I believe that the Lord allowed this to come as a test of our faith, for at the campmeeting I testified how the Lord had healed the boys of whooping cough some time previous.

They did not cough, whoop or vomit a single time after God healed them of the whooping cough. To God be the glory.—G. Andres, Pastor First Church of the Nazarene, Trenton, N. J.

The late Theodore Roosevelt said, "Extravagance rots character; train youth away from it." "If you would be sure that you are beginning right, begin to save." While this applies to money matters, we might apply it to time. We will have to account for the way we have used our time.

It is the smaller things of life that prove the truest index to our character.—H. ORTON WILEY.

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.

ZANESVILLE, OHIO

New church organized at Zanesville. Rev. Floyd Cale and Dwight Peffley, evangelists. Prospects good for a great church. New church at Galion on fire for God. Room inconvenient, being on third floor, but fifty-four in Sunday school. Ten seekers in services Sunday night.—Chas. A. Gibson, District Superintendent.

BLACKWELL, OKLA.

Aycock meeting closed Sunday night. Splendid attendance. Over one hundred

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seekers. Most of them prayed through. Good offering for evangelists, love offering for pastor; 220 subscriptions for **HERALD OF HOLINESS**. Boosting for the forty thousand subscriptions.—E. G. Theus, Pastor.

DECATUR, ILL.

Decatur First Church closed great meeting with Sister Carrie Sloan. Over 300 seekers. Twenty new members last night and twice that many incubating.—M. F. Grose, Pastor.

FLINT, MICH.

Just closed very successful meeting with Evangelist M. S. Cooper. Sunday school attendance doubled. Young People's Rally all day meeting. Fine Missionary Society. Church debt raised. Forty-six subscriptions to **HERALD OF HOLINESS**. Number saved or sanctified. Church built up in every way.—Floyd L. Alger, Pastor.

GEORGETOWN, KY.

In third week of revival with Evangelists Louis J. and Edythe Rice. Full house Sunday night. Gracious altar services. Fearless preachers take well with people. Will close Sunday night. Any one desiring good, safe and sane evangelists write them at 2923 Troost Ave., Kansas City, Mo.—Samuel G. Muse, Pastor.

DEATHS

HOUSER—Miss Flossie Adalaid Morrill was born at Oxford, Kansas, Feb. 12, 1888, and died at Blackwell, Okla., Nov. 25, 1926, age thirty-eight years, nine months and thirteen days. Miss Morrill was converted in the Oxford Methodist Church at the early age of seven, and joined the same church soon thereafter. She was sanctified wholly in the Richland, Okla., Methodist Church in 1908. August 27, 1910, she was united in marriage to Orval J. Houser. To this union were born two daughters, Laura Louise and Helen Lucille. Brother and Sister Houser with their oldest daughter joined the Church of the Nazarene at Blackwell, Okla., several years ago, to which church she with them remained a loyal and much esteemed member until she fell asleep in Jesus. Besides her husband and two children

Sister Houser leaves to mourn her departure, five brothers: M. A. Morrill, Wichita, Kansas; W. C. Morrill, Blackwell, Okla.; E. C. Morrill, Oxford, Kansas; W. L. Morrill, Blackwell, Okla.; A. W. Morrill, Rush, Colo.; three sisters: Mrs. I. W. Blacklock, Little Rock, Ark.; Mrs. R. R. Fooshee, Piedmont, Kansas; Mrs. W. R. Sieg, Roseburg, Ore.; and a host of other relatives and friends. Sister Houser having taught school for several years in her earlier life, and being very devout and of a sunshiny disposition, caused her to be one of our most beloved and efficient members. She was a prominent member of the W. M. S. and also one of our best Sunday school teachers. From a human viewpoint it seemed she was so much needed both in the home and church that her departure was at an exceedingly inopportune time, but we are reminded that "all things work together for good to them that love God," therefore we bow in submission to the all wise and loving heavenly Father and say "Thy will be done." Sister Houser lived a triumphant life and died a triumphant death, and what could be said more of any mortal being? Therefore, while we sympathize one with another, and very especially with our dear Brother Houser and the precious children, yet, besides asking for greater length of days to live on earth (and this would probably be shortsighted and extremely human) what more could we pray for than that her loved ones and friends live such a life and die such death as did our beloved Sister Houser? This is her pastor's prayer, with a forward look to the time when the faithful of earth shall all be gathered home with our great Redeemer to part no more forever.—E. G. Theus, Pastor, Blackwell, Okla.

STANTON—Mary A. Stanton, a well known resident of New Bedford, Mass., widow of Rev. F. S. Stanton, minister in the Advent Christian Church, fell asleep in Jesus at her home, 62 State St., New Bedford on August 7th in her 67th year. Converted during her early school days she became a great lover of the Scriptures and an earnest worker for Christ and souls. After marrying Mr. Stanton they visited Douglas camp-meeting where he obtained the blessing of holiness. Mrs. Stanton had her dying out time over his call to the ministry, but God met her then and set her free to speak for Him to everybody with whom she had any dealings, a liberty which she retained in a remarkable degree to the close of her life, and there is no doubt that many will rise up in that day and call her blessed. She built a dormitory on Smith Mills camp ground in memory of her husband in the hope that it would contribute to the salvation of many; she responded liber-

ally to the last campaign for Eastern Nazarene College, and among other bequests left her fine home to the New Bedford Church of the Nazarene for a parsonage. The funeral was conducted by Rev. R. J. Kirkland and the writer. She was laid to rest beside her husband in Oak Grove Cemetery, New Bedford.—Tom M. Brown.

PRICE—George Hiber Price, oldest child of Elijah and Jane Price was born in Wil County, Illinois, August 14th, 1865, and died at his home in Mingo, Iowa, October 2, 1926, age 61 years, one month and 18 days. He moved with his parents to Iowa in 1872, near Ellston, Ringgold County, Iowa, and in 1894 he was married to Fanny Blackmore. To this union were born four children, two sons and two daughters, namely, Howard L. of Mingo, Iowa; Mrs. Mary Brand of Glidden, Iowa; Marion at home, and one son who died in infancy. Brother Price was converted at the age of 18 years, and a few years later was sanctified, and shortly before his death, almost his last words were "If the Lord takes me now, I am ready to go, I know in whom I believe." He joined the Church of the Nazarene, at Allerton, Iowa, in 1921, and remained a consistent member of that church up to the time of his death. He leaves to mourn his death, his wife, three children, three grandchildren, Howard Jr. Price, Lea Mae and Dorothy Brand, three brothers six sisters, besides many other relatives and friends.—Rev. Will McFarland, Pastor, Allerton, Iowa.

FLETCHER—Edward Ulrich Fletcher was born at Carthage, Ill., May 16, 1865, and departed this life Nov. 18, 1926 at Pasadena Calif. He leaves a wife and two children by a former marriage, Mrs. Wm. A. Way of Silverton, Colo., and Harold E. Fletcher of Portland, Oregon. In early life he was a member of secret societies and a member of a popular church for twenty years, but in 1914 in New Mexico he fell in with a holiness church and was gloriously saved and later blessedly sanctified wholly. August 20, 1916, he was united in marriage to Mrs. Henrietta Richards, returned missionary from Mexico, and they worked together for one year, he being a licensed minister. Their union was peculiarly blessed of the Lord, not only in their public work but in their home church, and cheery home. Inspiration and blessing radiated out to all who came in contact with them. Brother Fletcher was an invalid the past five years and confined to his bed the last three months, but his faith never wavered and his home-going was triumphant. He selected 2 Tim. 4:7, 8 as his funeral text, also the hymns used. Services were conducted by four different preachers with whom he had been associated. The blessing and presence of the Lord were remarkably manifest. He was laid away in beautiful Mountain View Cemetery, Pasadena. We shall meet him just inside the Eastern Gate.—Mrs. Lenna Levi.

JEANS—Elisha Andrew Jeans was born June 12, 1862, in Alabama, and left his earthly home at Ballinger, Texas, October 30, 1926, to go to that home prepared for the Lord's redeemed children. He moved to Texas when a young man, and while living at Crawford was married to Miss Lydia Raby on February 14, 1885. To this union nine children were born. One infant preceded him in death. From Crawford he and his family moved to McLennan county, Lampasas, Temple and Alvin coming to Runnels county in 1896. He was a farmer at that time but later opened a produce business in Ballinger, he being one of the first in West Texas to take notice of this industry. He and Paul, the youngest son, were owners of the biggest poultry farm in Runnels county. At the age of forty years he was converted and a few days later sanctified. He immediately united with the Church of the Nazarene and lived a beautiful Christian life. Although he suffered much in



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body the past several years he was always faithful in attendance and ready to do his part in service for God. His health was so bad the last few months that he usually attended Sunday school and the eleven o'clock preaching service only. His death was not a surprise, though it was a great shock. Friday morning about 9:30 o'clock he was stricken in the yard at home and became unconscious and remained in that state until he fell asleep in Jesus Sunday morning at 5:30. His life was such that it made a deep impression for good upon those with whom he was associated in business. Funeral services were held on Wednesday, November 3, from the Church of the Nazarene, conducted by Rev. O. F. Hatfield, of Waco, Texas, District Superintendent San Antonio District. After the arrival of a son from Arizona, who was delayed in reaching home, the body of this good man was laid to rest Thursday afternoon in the Old Runnels Cemetery.—A Friend.

REID—George W. Reid was born in New York City, July 28, 1843, and went to his reward October 13, 1926, from his late home in Nyack, N. Y., at the age of eighty-three years. He was married in 1874 to Miss Margaret A. Hovell. God gave them two children, a son Charles Frederick, who became a Free Methodist preacher and died in the early part of his ministry, and a daughter, Mrs. Ada Schauss, of Richmond Hill, N. Y. He is survived by his wife, daughter and six grand children. Brother Reid was converted when a young man and joined the Hanson Place Methodist Episcopal Church, of Brooklyn, N. Y. About thirty years ago he became interested in the doctrine of Bible Holiness and received the blessing of entire sanctification under the ministry of Rev. Charles Bevier and Rev. William H. Hoople. About two years later he joined what was then the Association of Pentecostal Churches of America, and has remained with us through the different stages of the organization of our church and at the time of his translation was a much beloved member of Utica Avenue Church of the Nazarene, of Brooklyn, N. Y. He was a man of sturdy Christian character, and of strong religious convictions and will be much missed in the religious world. He was associated in the clothing business for fifty years, and was much respected for his integrity; he lived his religion in his business life. He was among the first of the traveling men to join the Gideons, and was an active member of this association of Christian men at the time of his death. It was the writer's privilege to be the pastor of this good man for nearly five years, and during this time we have always found him a happy consistent Christian, putting his life and influence into the cause of righteousness. He was a man of great faith and consecrated life. We laid him to rest in the family lot awaiting the resurrection of the just.—O. L. W. Brown.

ANNOUNCEMENTS

NOTICE—We wish to call the attention of the readers of the *HERALD OF HOLINESS*, and the pastors throughout the church, who are interested in the selection of tried and faithful ministers of the Word for evangelistic help, to the services of Rev. C. C. Davis, Station B, Evansville, Ind. Brother Davis is an able exponent of the doctrines of full salvation, and a revivalist. Having just recently come into our church, he has hardly become acquainted with our pastors, and we take pleasure in recommending him to any pastor needing evangelistic help.—Howard W. Sweeten.

NOTICE—The date of the Ohio Assembly has been definitely settled on advice of our beloved General Superintendent, to be May 4 to 8, instead of a fall date.—Chas. A. Gibson, District Superintendent.

RADIO SERMON—Rev. A. R. MacDon-

ald, pastor of the Church of the Nazarene at York, Neb., preaches from the broadcasting station, KGBZ, York, Neb., every Thursday from 12:45 to 1:15 p. m. The wave length is 333 1-3. Pray that God will help us to be a blessing to many in this way.

NOTICE—I will be in a meeting with our church at Moriarty, N. Mex., which closes on Feb. 17th. I can take two or three other meetings in New Mexico, Arizona, Texas or Colorado while in that section. Write me at Moriarty, N. Mex., at once.—Roy L. Hollenback.

RECOMMENDATION—This is to introduce and recommend Rev. J. L. Bates and wife of Bethany, Okla., evangelists. They are noble, good, humble, spiritual and wide awake preachers, workers and soul winners. They sing, pray, preach and do effective service for God and our church. They should be kept busy assisting our pastors and churches and promoting the interests of the kingdom. Address them as above.—Allie and Emma Irick, Evangelists.

NOTICE—I have learned that Rev. R. A. Shank has an open date March 13 to 27, due to a cancelled engagement. Address telegrams to R. A. Shank, 190 N. Ogden, Columbus, Ohio.—Chas. A. Gibson, Superintendent Ohio District.

RECOMMENDATION—Rev. Ralph Haines, 643 Wayne St., Piqua, Ohio, is re-entering the evangelistic work after Assembly, May 4 to 8, and is ready to slate work. He has revivals and builds churches. Call him.—Chas. A. Gibson, Superintendent Ohio District.

RECOMMENDATION—Rev. W. E. Lytle, Wilmore, Ky., has come into our church and is prepared to devote his time to evangelistic work. He is a sane, clear holiness preacher, and will do good anywhere he is called.—Chas. A. Gibson, Superintendent Ohio District.

SPECIAL REQUESTS FOR PRAYER—"Please pray hard for a backslider who is about to enter into a union that would very likely cause him to put a mortgage on his soul forever." Sister Nellie Reid who has been in pastoral and evangelistic work for many years is suffering with a nervous breakdown and earnestly desires the prayers of God's people. "Pray for return of husband, also that he may be healed, saved and sanctified."—Mrs. J. M. T., Tennessee. "Please pray for Elk River, Idaho, that God will give us a Holy Ghost revival."—Leah M. Palmer.

NOTICE—I have been in the ministry of the holiness movement for twenty-five years without a break, and have labored several years in the evangelistic field. For the past eight years I have served as pastor and Superintendent of the Iowa District, Church of the Nazarene, and am now in the evangelistic work. Will be glad to serve any of our churches in this capacity. I refer you to our General Superintendents or to my District Superintendent, Rev. N. B. Herrell, Lamar, Mo. Mail will reach me addressed to Topeka, Kansas.—H. L. Kinzie.

NOTICE—Minneapolis District—The mid-winter convention will meet in Ellendale, North Dakota, March 21-27, 1927. Dr. J. B. Chapman will be with us throughout the convention and will lecture daily. Big rally Monday night. Tuesday will be N. Y. P. S. day. Wednesday Sunday School day. Thursday W. M. S. day. Friday and Saturday Ministerial days. Sunday, three great preaching services. Let pastors and delegates make arrangements at once to be there. Lodging and breakfast free. Let all pastors notify Rev. Herman Lintz, pastor of entertaining church, at once, or not later than two weeks before the time of convention, as to the number of the delegation from your charge or charges. Please do this without fail and assist the entertaining pastor. Plan to come and work your plan. A great feast awaits you! Programs will be in your hands in a few days.—E. E. Wordworth, Superintendent Minneapolis District.

24

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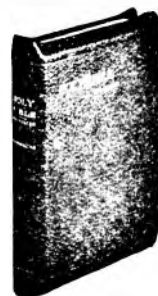
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began Jesus ^ato shew unto his
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many things of the elders and
chief priests and scribes, and be
killed, and ^cbe raised again the
third day.
22 Then Peter took him, and
began to rebuke him, saying,
18o it far from thee, Lord: this
shall not be unto thee.

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