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THE SPECTRUM OF LIFE

WHEN a ray of sunlight is passed through a prism of glass the result as seen upon a screen on the side opposite the light is called "the spectrum," and in it appear "the colors of the rainbow," which some have listed as red, orange, yellow, green, blue, indigo and violet. And these seven have been called "the primary colors," because all the thousands of colors, tints and hues which are visible to the human eye are formed by combinations of them, and also because they constitute in their own proper union the white ray with which the sun drives away the night of our natural world.

And all the visible objects of life take their color, not from what they receive, but from what they give. Every object receives of the unstinting gift of light which the sun sends forth, but if anything should consume all such light upon itself, such an object would be altogether invisible. Nothing may, perhaps, be said to be altogether capable of consuming all the primary colors, but those which come the nearest to doing so are called "black." Then there are objects which consume part of the light which is given them and give the rest away. Yellow, violet and red objects use approximately two-thirds of what is given them and give the one-third away. Green uses approximately one-third of what is given it and in splendid liberality gives two-thirds away. But white is the most generous of all. It receives the same as the others, but it reserves nothing and gives all away.

Men, like inanimate objects, take their color from their giving, rather than from their receiving. The miser, the pirate and the selfish in general are black, the true saint is pure white, while those of mixed motives fill in the intermediate. The labors and even the prayers of some men have but one purposeful terminal and that is themselves. Their appetites are their gods, their glory is their shame and their end is destruction. Some men are for themselves and for others. But thank God that there are still a few representatives of that well-nigh extinct race who look not upon their own, but upon the things of others.

General Booth was nearing the end of his eventful earthly voyage. He was approaching that time of year when it was appropriate that he should send a greeting to the representatives of The Salvation Army in all the quarters of the globe. There was space only for an epigram, no lengthy exhortation could be dispatched. And that old battle scarred hero took his pen and wrote but one word in addition to his signature, and that word was "OTHERS."

Paul, pressed by the pleading Ephesian elders at Miletus to refrain from labor and sacrifice, gave permanence to the eleventh Beatitude by quoting the very words of the Lord Jesus, "It is more blessed to give than to receive."

The world is full of the black of selfishness. Here and there are those whose red and yellow and violet remind us that others are but second in their thoughts. But how truly may the Master say, regarding us, "Thou hast a few names, even in Sardis, which have not defiled their garments. They shall walk with me in white, for they are worthy."

Suppose an angel should come and analyze our motives by passing them through the prism of God's truth. How much of human pride, selfish desire, ecclesiastical vanity and other such qualities would be found? How many of us could stand the test of such an analysis and come out dressed in the linen pure and white which is truly the "righteousness of the saints"?

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HERALD OF HOLINESS

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HOLINESS THE SUPREME REQUISITE

Follow peace with all men and holiness without which no man shall see the Lord (Heb. 12:14).

WE HAVE two distinct subjects in this text—peace with men and holiness with God. And these two subjects seem always to go together and to imply each other. We are told that there were two tables of stone upon which the ancient law of Sinai was written, and, traditionally, we are told that upon the first of these were written four commandments comprehending man's duty to his God, and upon the other six commandments comprehending man's duty to his fellow man. And when Jesus would give "the Great Commandment of the law," that is, the one great underlying commandment upon which all other commandments rest, He said it is "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength." But He did not pass without adding that the "second," that is the corollary or complement of the first, is "Thou shalt love thy neighbor as thyself." Then He concluded that upon these two commandments hang "all the law and the prophets."

But duty to God and to our fellow-man is unitary to such an extent that one can never be entirely right in either sense without being right in both senses. That is one cannot be right with God, without being also, as much as in him is, right with his fellow-man, nor wholly right with his neighbor without being also right with God. But since being right with one's neighbor is a much more primary thing than being right with God, being right with God is always understood to include being right with one's neighbor. Therefore Jesus said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." In other words, whenever a man sets out to meet God, he will meet his neighbor on the road, and if he will not make amends to his neighbor and get right with him, he will not be able to get right with God. For if one will not love his brother whom he hath seen, how can he love God whom he hath not seen?

Shall we not hear then, the words of our text to the effect that we are to follow peace with men and holiness with God—that "without holiness no man shall see the Lord"? But someone may ask, why not say also, that "without peace with men no man shall see the Lord"? Simply because the justice and mercy of man cannot be assumed. Therefore the limit of the requirement must be "*As much as in you is*, live peaceably with all men." That is, in so far as your responsibility goes, be at peace with men. But even at that, "They that will live in Christ Jesus shall suffer persecution," and so, the best man that lives may still have irreconcilable and even quarrelsome neighbors. But since holiness concerns only the individual seeker and his God, and since God can never be at fault because of any man's want of holiness, holiness can be definitely required of the man without any injustice to him.

The basis of the requirement of holiness is the moral character of God Himself. "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Peter 1:15, 16). If we are to associate with a holy God forever more, then we must be holy as a preparation for such association.

But we should not be too exact in applying a physical interpretation to the word "see," for the Hebrew (and these words were written by a Hebrew) the ideas of "pleasure" and "enjoyment" always were included in such a thought. There is therefore no inconsistency between the idea that all Christ rejecters will some day "look upon Him whom they have pierced," and that every sinner will stand before the judgment bar of God and answer for the deeds done in the body and this statement here that only the holy shall "see" Him. For what the Christ rejecters and sinners will do in such cases is by no means the "seeing" of Hebrews 12:14.

Perhaps we may distinguish here by saying that the "seeing" of Hebrews 12:14 requires a moral, rather than a physical ability, and that when we say only the holy can see God we mean about the same thing as when we say, "Only the musically educated can hear the artist;" or "Without an artistic eye no man can see a painting." Anyone possessing physical ears can hear the "noise" which an artist makes as his fingers dance over the key board of the piano, but only those whose ears and souls have been trained can actually hear the music. Anyone who has physical eyes can see the cheap canvas and the inexpensive paint, but only those whose eyes have learned to interpret the painter's mind and soul and vision can actually "see" a painting.

And when Christ rejecters "look upon Him whom they have pierced," they will join in with the tribes of the earth in deep and doleful mourning. And when sinners look upon Christ upon His great white throne, they will cry for rocks and mountains to fall upon

them and hide from their eyes the unwelcome sight. Only the "pure in heart shall see God." Only the holy shall welcome the coming of the King in glory and power. Sin, either as guilt or as depravity, will make it morally impossible for its possessor to behold the beatific vision of infinite holiness which angels and archangels have enjoyed ever since the morning stars sang their first chorus. "Without holiness no man shall see the Lord."

Although heaven is walled in with durable jasper, and although each gate is a solid pearl, still there is no thought of *physically* shutting anyone either in or out of heaven; for the record says, "The gates shall not be shut at all by day: for there shall be no night there." And now if they do not close the gates in the day time and have no night, they simply do not close the gates at all. And why should they close the gates? There is no one in heaven who wants out, for there is no place and no thing without which he at all desires. And there is no one out who would come in, for his unholiness and want of conformity to God and the holy beings of the City of God would make of him a stranger and a miserable and unwelcome wretch, even though his feet should stand upon pavements of gold. State, not place, makes heaven below or above.

The man who went to the wedding feast without putting on the wedding garment is a good example of the inability of anyone who is not pure and holy to enjoy heaven. For that man, although he was in the banqueting hall, perhaps actually at the table, was not happy, and did not remain in the festal place.

Holiness is the supreme requisite of the law of God, the climacteric provision of the grace of God and the superlative prerequisite for heaven and immortal glory.

A WORD TO THE PREACHERS

We find it possible to collect considerable material which we believe would be of practical value to the preacher in his work. But if we were to publish this material in the *HERALD OF HOLINESS* it would lose much of its value because it would have "too wide a circulation." And besides this, it would not be of value to our lay readers, who constitute, of course, the large majority of our readers. And so we have founded *The Preacher's Magazine*, to fill the place that we could not well fill with the *HERALD OF HOLINESS*.

The Preacher's Magazine has just completed its first year, and has not only been a success from the Publisher's standpoint, but we have letters from hundreds of preachers saying that it has been of service to them in their work. George Harmon of Henryetta, Okla., says, "*The Preacher's Magazine* has been of great value to me, and I could easily afford to pay five dollars per year rather than do without it." R. S. Rushing of Fairfax, Ala., says, "I have received every

copy of *The Preacher's Magazine*, and have filed them away for future reference, and I would not take \$12 for the twelve copies."

The price of the Magazine is only one dollar per year, and by subscribing now you can get the January number and get the file of the 1927 volume complete. At this price, you see it would scarcely pay the publishers to send out samples, etc., so I am going to ask you preachers who read this to take some of the risk yourselves and send one dollar to the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., saying, "Send me *The Preacher's Magazine* for the year 1927." Then if you don't like it, at the end of the year, you can refuse to renew. But try it this year, any way.

A CITY INVESTS IN CHURCHES

Roger Babson says that money invested in Christian education is saved to the community in insurance premiums and losses caused by thefts and robberies and in apprehending criminals. Perhaps a good many people believe this, but so far as we know, McAlester, Oklahoma, is the only city that has been practical enough in its faith to invest \$147,000 of the municipal sinking funds in church buildings.

The mayor of the Oklahoma city says, "I believe the religious and educational institutions of any community are the best barometers of the city's progress, and indicate very accurately the value of investments generally. Churches are the very foundations of society, and should be given every reasonable financial encouragement."

Although the prevailing rate of interest at McAlester is eight per cent, the city furnishes money to the churches at six, and provides very liberal terms of repayment.

This matter is of enough importance to merit detailed mention in *The Literary Digest*, and we think it an instance of practical faith in Christian ideals, and believe that such faith will be fully justified by the results.

You might as reasonably expect light to enter the darkened room while all the shades are down as to expect God to enter a personality that does not pray. There is no spiritual life without prayer. Prayer is the very heart of religion. No soul ever came into contact with God without prayer. God cannot come into a human life in any higher sense than He is in the life of animals until we pray. As Tennyson says:

"What are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer?"

THE CRUCIFIED LIFE

By C. W. Ruth, Evangelist

IN Galatians 2:20 the Apostle Paul testified, saying, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

It would seem that everyone should see that this is an experience separate and apart from the experience of regeneration; for the sins we have committed are not "crucified" but pardoned, and our spiritual nature is quickened into newness of life. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). There is no method of interpretation—no way of explaining the words "quickened" and "crucified" so as to make them mean the same thing, or relate to the same experience; these terms are antipodal; "quickened" is to make alive; "crucified" is to put to death.

But what was it that was "crucified" in Paul? His sins were not crucified; nor his physical life; nor his human nature; nor his personality. No, he tells us, it was the "I" that was crucified. This "I" represented the self-life,—the *ego*—the carnal "I." In Gal. 5:24 he says, "They that are Christ's have crucified *the flesh*, [italics, ours] with the affections and lusts." In Rom. 6:6, he says, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin. For he that is dead is freed from sin."

We would insist that the "I" which is crucified, and "*the flesh*" which is crucified, and the "*old man*" which is crucified, are identical, and the selfsame thing.

Recently we heard a good preacher say that the crucifixion to which Paul testified in Galatians 2:20, when he said, "I am crucified," was an experience which took place after the "old man" had been crucified; that it had particular reference to his unholy ambitions, etc.; and to substantiate his position, he referred to Paul's statement in 1 Cor. 15:31, when he said, "I die daily." We regard both these statements as incorrect—with all due respect to our good brother.

When Paul said, "I die daily," he had no reference to the sin question whatever. Throughout the entire chapter he was proclaiming, and contending for the resurrection of the body: and because of this hope of the resurrection, he dared to brave all dangers, even death itself, saying, "Why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily." He simply meant to say, he was exposed to physical death daily; he was taking his life in his hands, (as we would say) in preaching the gospel, expecting his enemies might kill him at any time,—as they had frequently tried to do.

He was facing death, and consenting to death daily; and was willing to do so in hope of a glorious resurrection. The entire context shows that he was speaking of a physical death, and a bodily resurrection.

In speaking of the crucifixion and death of the "old man," he said, "Reckon ye also yourselves to be dead indeed unto sin." "He that is dead is freed from sin." Now if he is "dead," and "dead indeed," when the "old man" is crucified, in the experience of sanctification, we fail to see how he could be any more "crucified," or become any more "dead." There can be no such experience as being "dead-er," or more dead than dead. And it would seem to us that another crucifixion after the crucifixion of "our old man" which takes place in sanctification, would be two crucifixions, which would be equivalent to the teaching of a third blessing.

Not only so, but if the "old man" is "crucified" and the "body of sin" is "destroyed" and thus the heart is made "free from sin,"—cleansed "from all sin,"—and every unholy element in our nature has been eradicated, and eliminated, we fail to see what there could be left that needed to be "crucified." While the physical body, with its God-given, natural and legitimate appetites and passions, must be kept "in subjection," (1 Cor. 9:27) it certainly is not to be crucified, nor is there any sin in the body to be kept under. Now it is no longer "I" but "Christ" who "liveth in me."

Some have spoken of a "deeper death;" but this likewise is ambiguous, and unscriptural. Either the self-life,—our old man,—is "crucified," and "dead," or he is not "dead." If he is "dead" his "deeds" will no longer be manifest (Col. 3:8), such as anger, wrath, unholy ambition, pride, self-seeking, "and such like." We fear the reason some have talked about a "deeper death" was because the "old man" had not really died, but simply "played possum" when they professed sanctification; or they had lapsed and the virus and poison of carnality had again been injected into their nature.

The question has frequently been asked, "If the old man was crucified and dead how could he re-enter?" We answer by asking, "If a person is cured of a certain disease, and entirely well, how could he become diseased and sick again?" Or, "How did this sin-principle enter Adam and Eve, who were created holy?" Even so, by the same exposure, or by yielding to temptation, the disease may return. The term, "our old man" is simply a figure of speech, personifying the sin principle or the carnal self-life, as expressed by the "I" in Paul's testimony. Exactly what disease and fever is to our physical life, inbred sin, the "carnal mind," "our old man," the "flesh," the

"body of sin," is to our spiritual nature, Holiness, means spiritual whole-ness: freedom from the disease and malady of sin.

The crucified life is a yielding and consecrated life: the will must be surrendered. The person who is to be crucified cannot be self-assertive, and self-seeking; he must surrender and yield to the dictates of others; hence Paul said, "Not I, but Christ liveth in me." There is the giving up of all and the renunciation of all merit, in the person who is crucified. It is one thing to make this consecration at the altar of prayer, and another thing to carry it out in daily life, and live out the terms of said consecration; we fear this is where many fail. It will cost just as much to keep the blessing as it did to obtain it. And when any part of the consecration is withdrawn there will be a loss, and a lapse in the heart experience.

And at such a time it is not a "deeper death" that is needed, but an honest acknowledgment and confession, and a renewing of the consecration vows, until there is a complete cleansing of the heart, and a full restoration of the gracious experience of heart holiness.

It is well to remember that the crucified life can be retained and sustained and lived only "by the faith of the Son of God." "For by faith ye stand" (2 Cor. 1:24). Every soul that is truly sanctified can say, in the language of Paul, "I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." For this was Paul's testimony to entire sanctification.

INDIANAPOLIS, IND.

"WHAT IS THAT TO THEE?"

By J. Glenn Gould

THE closing chapter of John's Gospel presents one of the most beautiful scenes in all the sacred record—the restoration of Peter to the company of the apostles. Away there on the Sea of Galilee had the risen Savior finally located His erstwhile follower, laboring again at the nets from which he had so lately been called. In the dim light of the early morning Jesus stood on the shore, and Peter saw Him. Impetuous as old, but severely chastened by the knowledge of his own weakness—a humbler and a wiser man, he plunged into the sea and hurried to the feet of the Lord.

There occurred that gracious interview which proved forever the enduring mercy of the Lord, and His willingness to restore the truly penitent soul who has stumbled and fallen. "Simon, lovest thou me?" Again, and yet again, did Jesus put the question. It was met each time by Peter's humble reply—"Thou knowest that I love thee!" There was no bombastic declaration of devotion to the death such as on previous occasions had passed his lips; but that which meant infinitely more—the simple confession of a heart aflame with the passion of love for its Lord.

The dying would come in its own time, as Jesus plainly intimates. There was something to be done before that. There were lambs to be fed; but what was more fundamental still, it was henceforth to be Simon's task, as with every other Christian then and now, to follow Christ. No question now as to where the Savior might lead. The supreme task for the disciple was to follow.

Just then, however, there occurred to Peter—as there comes to us all in similar periods of crisis—the question of the other fellow, his duty, his light, his example. "Lord, and what shall this man do?"

The query was met with a reply almost severe. "What is that to thee?" God's will for him does not matter for you. You must not compare your duty, nor measure your stature by that of John or any other person. What a splendid thing for Peter that he learned this lesson when he did! For only bondage or compromise could result from the attitude which Jesus warns against. But a great many Christians older in years and experience than Peter have not yet learned the lesson.

There is the attempt to trim and cut one's convictions after the unholy and latitudinarian standards of the world. We are so apt to shun the reproach of the cross, and to conform our lives and conduct to the spirit of the age in which we live. It is so easy to be governed by the compromising principle of "In Rome do as the Romans do." We may even attempt to justify such conduct by the comforting reflection that to do otherwise would be to cast our pearls before swine. There are not many people who dare to be different—who have the moral courage to stand out against the fashions and styles, the godless standards and the false ideals of this age. But no man can follow Jesus who yields to this Laodicean spirit of the world. "Be not conformed to this world; but be ye transformed by the renewing of your mind."

Then, there are in the church men who are extremists both in life and manners, and who would seek to impose their own standards upon the whole Church of God. These dear souls, though sincere enough, would usurp the place of conscience in the lives of their fellow Christians, and insist that every other man must walk in the light which these earnest hearts believe God has given them. Nothing but disaster can result from the attempt to exercise authority

over the consciences of others; and the man who tries it, be he preacher or layman, is guilty of a serious injustice toward every soul that is thus led captive.

But on the other hand, there are men who live not in the light but in the twilight of God's will. These needy souls seem to find that a great many indulgences are not necessarily inconsistent with a profession of full salvation. Tolerance is their watchword, and they can see no necessity for being "so radical." A great many of the indulgences of such men would be a snare to me, and I would find it impossible on such a plane to maintain a conscience void of offense. But some man will say, How can So-and-so do such things and keep the blessing? That is a question for God to answer. So-and-so must render his own account to God, and I must render mine.

Some men may profess the blessing and show an attitude of indifference toward the work of the church and the salvation of souls; but you cannot. Others may withhold their tithe from the Lord's work, but you cannot. Others may follow to some extent the ways of the world, but you cannot. We cannot walk with safety either in the light of the extremists, or the twilight of the compromising indifferentist; and of all such men Jesus would say, "What is that to thee? Follow thou me."

Where is the seat of authority in religion, and where can the eternal standard of life and character be found? Two brothers in Oxford University early in the nineteenth century came to face this question. One of these men was John Henry Newman and the other was his younger brother, Francis W. Newman. Those were the days when the first tides of German rationalism were sweeping over England. The elder Newman went over to the Roman church and found in the Pope the answer to this question of authority. The younger man refused to subscribe to the doctrines of the Established Church, and found a doubtful answer to the question in the authority of the unfettered reason. Of these two brothers it has been said that fate "seized their bleeding hearts and flung them different ways"; yet neither of them found the assurance which his soul sought. What is the Christian seat of authority?

On the one hand is the Word of God as our rule of faith and practice. I heard a liberal preacher once assert that Protestants have denied the authority of an infallible church, and have put in its place the equally enslaving authority of an infallible book. But we gladly accept the charge; for the man has yet to be born who can impeach the integrity of the precious old Book. It is a safe guide for life and conduct.

But on the other hand is the immediate dealing of God with the Christian's enlightened conscience. It is a first principle that what we call light is the basis and measure of our responsibility. Every man must be fully persuaded in his own mind. Now are these

two at variance,—the Word on the one side and the thing we call "light" on the other? I believe the safe pathway for the feet of the saints lies in a synthesis of the two. The Christian, earnest of soul and eagerly desirous of knowing and doing God's will, with understanding illuminated and conscience instructed, approaches the Word of God for light, *and gets it*. There is no peradventure about it. The Holy Spirit never fails such a soul. The Scriptures are not to be privately interpreted; but they must be interpreted to be appropriated. And the enlightening Spirit will guide in this delicate task.

In personal terms, the sum of the whole matter is to be found in Jesus' word to Peter: "What is that to thee? Follow thou me." This means living as Jesus would live. Listen: is there anything about us that makes men think of Him? We have to admit that this is a singularly devastating test when applied to the rank and file of professing Christians. But this is the standard of the New Testament. The norm we must follow is not that set by the worldly church; nor is it the eccentric standard of the fanatic. Our task is to follow Christ. "He that saith he abideth in him ought himself also so to walk, even as he walked." It is the privilege of us all both to know the will of God and to do it.

CLIFTONDALE, MASS.

FAITHFULNESS

By REV. R. H. M. WATSON

"Be ye faithful unto death and I will give thee a crown of life" (Rev. 2:10).

TO BE faithful to God is to be faithful to our fellowman, and to be faithful to our fellowman, is to tell his faults to him, and not to another. Most of us are afraid of being criticized by others. We are afraid of offending, and we certainly should be, where there is no principle involved; but where there is principle involved, we must stand for right. We must be faithful.

Many of us are unfaithful to our children. The child desires to do something that is questionable. At first he refuses to give consent, but the child seeing no question mark over the act, and greatly desiring to do the thing, presses the parent for his consent, until finally the parent gives in. It was a victory for Satan. The home guard fled, and the enemy came in. The truth is, the parent was unfaithful to the child.

Many a good, noble girl has gone on the rocks of despair and ruin, because her parents were not faithful to her. They yielded to her appeals for worldly pleasure against their own higher judgment, and sacrificed their child upon the altar of faithlessness.

The cry of the world today is against discipline. No

man can be a popular educator today in most of our schools if he is a good, strict disciplinarian. The spirit of lawlessness in our country is growing with mad rapidity, and it manifests itself in church and school as it does in state.

I am very serious when I say that I firmly believe that God has raised up the Church of the Nazarene to march into the breach and stand for the people, that we perish not. God grant that she may always be faithful to that trust. Teachers in our great schools and colleges, cowed by public sentiment, compromise discipline, and join in with the devil in damning their students. Ministers are unfaithful to their congregations. Many of them are holding the truth of God in unrighteousness, desiring the praise of men more than the praise of God. Their very conscience teaches them that holiness is the great need of the Church; yet they will not preach it because it is not popular. They are bound to know something of the evil of the theatre, the movie, the dance, and yet they are as silent upon these things as a stone. Why? Well they are afraid that some popular man or woman will think less of them, or it will cost them something in dollars and cents if they come out in the open and faithfully warn the youth against such things.

The writer listened to a prominent minister, recently, feebly trying to attack dancing, and warn against the theatre, and in a trembling voice he said, "I tell you young people, if you continue to indulge in the dance, and attend the theatre you will certainly backslide if you are not careful." Now who ever heard of anyone backsliding at a theatre or a dance? No one will ever get their consent to attend such places until they have already backslidden.

You take the curse of tobacco: it is not only costing this nation over two billion dollars per year, but it is actually murdering the youth of our land, and yet the great majority of ministers are either using it themselves, or they are afraid to condemn it for fear of being criticized or losing their job. They don't even keep pace with the worldly publications. The secular press is frequently pointing out the curse of the tobacco habit, while a large part of the ministry is still silent.

Paul commands not only to exhort, but to reprove and rebuke. To be faithful to each other, we must sometimes reprove. In a meeting I was holding, a young man and a young woman, brother and sister, came to the altar—and were brightly converted. Their parents were Roman Catholics. I was informed the next morning that the mother was in a rage about her children's being converted, and had told her daughter that she should give up her Protestant religion or get out of the home, and that the child was weeping and begging her mother not to drive her out. I went to the home at once, and was received, I thought, very coolly. I told the father and mother what I had

heard, but that I hoped that it was not true. I explained that the children had been beautifully saved, and that it would be a great mistake on her part to persecute them. The man had nothing to say, but the woman said, "Sir, if that is your business here you can go." I suggested that before I go, I would reason with her about the matter, and continued to reason with her. She jumped up and screamed out, "I don't want to hear any thing you have to say." But, I said to her kindly, "You need to hear it. It is for your good that I speak, and for the good of your children. You don't want to be a curse to your children, do you? You don't want to be the cause of their downfall and damnation. Surely you do not." She shook her finger in my face, and said, "You get out of my house, sir." I said, "I will get out of your house; but before I go, I want to warn you in the name of God, that when you drive your child out of your home, simply because she has found the Savior, the curse of that God is upon you." And turning to the weeping girl, I said, "When you are kicked out, do not be discouraged, come to my home and we will receive you as our own child." I said to the man, "I am ashamed of you sir, to allow this," and walked out. It was God's message. The woman quailed. The man cried out, "I am not going to drive her off." The woman followed me outside and said, weeping, "I will not drive her off. I will not bother her any more." She had been reprov'd in the name of God, and the message had gone home. The child remained in the home a few weeks, and died in a triumphant faith. A sister present when she died, said it was the most wonderful triumph in death she had ever witnessed.

The man who will magnify my faults to others may hurt me, but he that will tell me my faults to my face will surely help me, and even if I should differ with him after he has reprov'd me, I will still appreciate his good intentions and his faithfulness to me. Brethren, let's be faithful to one another and faithful to God. We will be misunderstood sometimes by men, but God will understand us and bless us for our faithfulness.

MERIDIAN, MISS.

SENTENCE SERMONS

By REV. HENRY BELL

One of the tests of a good experience is whether you want the other fellow to get what you have had enough to at least tell him the good news of your discovery.

The Bible was made to correct people, but higher critics are trying to correct the Bible.

Some folks stay on their knees just long enough to get pains in their knees and not long enough to get the pains out of their heart.

If we spent as much time telling tobacco users what a wonderful Savior Jesus is that we do in talking about the awfulness of the weed, maybe we could have better success in winning them to Christ.

THE KINGDOM OF HEAVEN

By Rev. F. M. Messenger

(In four articles. Article one)

A PROPER understanding of the Kingdom of Heaven, its scope and its power, would clear up some of the difficulties and open to us a better understanding of the revealed purposes and will of God concerning both the present and the future.

The Century Dictionary defines Kingdom as "Regal Dominion, the territory subject to a king, dominion of a monarch," and adds that in the New Testament, "The spiritual reign of God as supreme." The Greek and Hebrew definitions do not alter this materially. Heaven is defined as "The expanse of space surrounding the earth, the arch or vault in which the sun, moon and stars seem to be set. The celestial abode of immortal beings, the immediate presence of God." This coincides with what we have been taught, that there are three heavens,—the cloud heavens or atmosphere surrounding the earth; the outer space occupied by all the celestial bodies—the sun, moon and stars—and the third heaven where God sits and reigns, the abode of the heavenly hosts.

Some writers have taught that the "Kingdom of Heaven" and the "Kingdom of God" are different, but the distinction is only technical, one referring to the realm of the king, the other to the location of the realm.

The seed of the Kingdom of Heaven, so far as it pertains to earth and its inhabitants, was planted when God called Abraham out of his own country into a land which he promised to show him (Gen. 12:1). God promised to make of him a great nation (Gen. 12:2). In confirmation of his promise, God made other covenants,—He led him forth and showed him the heavens, promising him a seed as numerous as the stars, and at another time, showed him the sands on the seashore, promising him a seed as numerous as the grains of sand. We wish the reader to note these different promises as we believe they have a notable distinction to which we will refer farther on.

When Moses led God's people out of Egyptian bondage, God promised, if they would obey His voice, to make of them a kingdom of priests and an holy nation (Exodus 19:6). During all these years of wandering, under the direct rule of Moses and Aaron, God's subjects were separated from all the other nations of earth. Through Moses they received commands from God, forming a theocratic reign, although an imperfect one owing to the disobedient spirit of the people. This form of government continued through the reign of the judges up to the time of Samuel, when the people, tired of a theocracy, clamored for a king, which at God's command, was granted them and Saul, the Son of Kish, was anointed to be their king. Saul's reign was not a success and at his death, David

—who had formerly been anointed—was made king.

The Kingdom of Heaven, or the Kingdom of God's selected people, grew under David, and after him, under his son, Solomon, until it became the wealthiest and the most powerful nation on earth. King Solomon lived in great luxury, married into heathen families, and at his death the kingdom was severed into two parts, two tribes which served under Rehoboam and the other ten tribes under Jeroboam.

From this time both nations wandered away from God, worshiped idols and mixed, to a greater or less degree, with the heathen. God sent prophet after prophet to warn them and finally allowed a heathen nation to conquer and lead them away into bondage.

At the conquest of Jerusalem, Nebuchadnezzar took all the best of the Jews to Babylon and among them was Daniel and the three Hebrew children. This marked the beginning of the period of time known as "the times of the Gentiles," the times when God's people were to be ruled in all temporal matters by men instead of by God.

The Old Testament seers prophesied much concerning the restoration of God's rule—a theocratic reign—on earth. Daniel was a specialist along these lines. He interpreted the king's dream of the great image to represent the rise and fall of great and powerful Gentile nations and that in the time of the end "the God of heaven would set up a kingdom which would never be destroyed."

The Old Testament Jews understood these prophecies but they did not grasp—except in isolated cases—the idea that the restored kingdom must be based on spiritual values rather than on a name, that it could be God's kingdom only as its nature conformed to the principles and character of God. This should have been obvious for their failure had always been caused by sin, and it would have seemed plain enough that a kingdom of God, one to endure and last forever, must be different, must be sinless.

There is an old saying that "large oaks from little acorns grow," but it takes a few hundred years to grow and mature a large oak which after maturity can last only a few hundred years. What then must be the process of building and founding a kingdom which is to last forever? Someone may object, saying that God has only to speak to form a world. Worlds are material things but the soul of a human being is a spiritual entity which must endure forever and the Kingdom of Heaven is made up of human beings, those who gravitate to this kingdom by their own volition and not by fiat or decree of God. When we properly understand our Bibles we will be overwhelmed by the patience and long suffering of God in the forming and perfecting of this heavenly kingdom.

"FIERY TRIALS"—WHAT TO DO WITH THEM

By Evangelist Roy L. Hollenback

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as we are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy (1 Peter 4:12, 13).

PETER wrote these words from Babylon, and was no doubt thinking of the experience of the Hebrew children who were made to pass through Nebuchadnezzar's "fiery furnace," and he was made to think how much like that ordeal was the trial through which the Christians were then passing. The persecution of the Christians was so severe that it was almost impossible for them to live where the Jews were in authority; and they had been compelled to scatter throughout all of the known world. It was to these suffering, scattered ones that the apostle wrote; and his words were designed both to comfort and direct them in their sufferings. He assures them that as the Hebrew children were upheld in their furnace of affliction, so would God be with them, and that their trial of faith was "more precious than of gold that perisheth, though it be tried with fire."

Things have greatly changed since then, as to physical tortures, but still the saints of God are not free from "fiery trials;" only they are now of a different sort. The words of the text, and the three verses following, serve to direct us as to what we should do with these trials:

I. "THINK IT NOT STRANGE." How often in adversity and suffering have we asked, "Why has this come upon us?" And we are led to wonder, "What evil have we done that this should befall us?" Peter told them not to think it strange nor be surprised; that all of their suffering was by divine permission, and not a mere happening of chance. When we consider that even Jesus, as the Scripture says, "learned obedience by the things He suffered," it is nothing strange that we should have to undergo much discipline in order to be fitted for heaven and its joys. Abraham's faith; Job's fidelity; Daniel's purpose; and the Hebrew's courage were all put to the test. In each case they were much better for the trial. The test strengthens and refines. It is not strange that we should suffer at the hands of the world for having crossed its maxims and ways. The world loves its own, and would love us if we were like it; but it is not to be wondered at that it should hate us for the standards that we hold so high above it. It is not strange, either, that Satan should retaliate our efforts to tear down his kingdom and snatch souls from his clutches. In resisting the devil, and standing against worldliness, we can expect nothing else but to be criticized, opposed, and persecuted.

II. "REJOICE! IN THAT YE ARE PARTAKERS OF CHRIST'S SUFFERINGS." There is consolation in the knowledge that He is suffering with us. Paul speaks of the "fellowship of His sufferings." Mutual suffering with Christ strengthens the bond of union between us and Him. We should be glad that in the great work of redemption He has left us a place to suffer some too, in order that we might share His glory and throne. "If we suffer with Him we shall also reign with Him." What a privilege is given us, as Paul expresses it, "to fill up that which is behind of the sufferings of Christ." If we really love Him, we esteem affliction and pain with Him better than ease and pleasure without Him. What is love worth that will not suffer with its object? For love's sake, nothing is really hard to bear. Paul says of his tribulations: "These *light afflictions!*" They do not appear to us to be light, but they were lightened by love. He rejoiced in them, and took pleasure in them, because they worked out for him "a far more exceeding and eternal weight of glory."

III. PETER DIRECTS THEM TO SEE TO IT THAT THEIR SUFFERINGS ARE NOT PROCURED BY THEIR OWN FAULTS. "Let no man suffer as a murderer, or as a thief, or as a busybody in other men's matters." He tells them that there is no glory in being buffeted for their faults, but that if they suffer for well-doing they should rejoice therein. How often do we needlessly call forth suffering by our own inconsistency, and then talk as though we were persecuted "for righteousness' sake." If we put our hand into another man's affairs and get into trouble, we may be pitied but not commended. If a preacher rants on the Catholic Church, or any other, and calls forth persecution, he has nothing in which to glory. But if he preaches a plain, sensible gospel and it discriminates and offends, let it offend. If your testimony is criticized because it is full of boasting and braggadocio this should be no comfort to you, but if you meet with ostracism and slander for bearing humble testimony to God's saving and sanctifying power, rejoice. If you talk much of being "the despised few," you are inviting people to despise you—then if they do it this is no honor. No sufferings that we invite by our own foolishness will add any to our reward.

III. THE TRIED ONES ARE FURTHER ENJOINED TO NOT BE ASHAMED. We should never betake ourselves into hiding or feeling ashamed when we undergo any trials for Jesus. Was Peter ashamed of his imprisonment? Never! He was out the next day publicly doing the works of the Lord. Was Paul ashamed of his stripes and imprisonments? He could come right from the cell into a king's court with the bonds upon him and make his defense unabashed. Why? For he was suffering "as a Christian." "If any man suffer as

a Christian let him not be ashamed." Both Achan and Stephen were stoned, but how different they were. One died in and for his own sins, while the other suffered "as a Christian." Stephen had done nothing of which to be ashamed. Brethren, let's not be intimidated by our sufferings and trials. We are comparatively small in numbers—let's not be ashamed of that. At the first, our churches in some places are opposed and despised as intruders—let us not be ashamed of this. We know what we are about; we know that our cause is commendable and important; let's do our work with glad hearts.

IV. FINALLY THE APOSTLE URGES THEM TO BE CONSOLED IN THAT THEIR OWN SUFFERINGS ARE FAR LIGHTER THAN THOSE WHICH AWAIT THEIR OPPOSERS. He says, "The time is come that judgment [chastisement] must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" He seemed to foresee the great calamity which was about to befall their chief persecutors, the Jews. Though God's own Church was first tried and chastised, much more terrible judgment was to fall upon its enemies. "If the righteous scarcely be saved [as by 'fiery trials'] where shall the ungodly and the sinner appear?" Our trials are all here in this world, and are soon over; but those of the ungodly shall never end. We suffer the chastisements of God's love: they shall suffer the fierceness of His wrath. "Wherefore let them that suffer *according to the will of God* commit the keeping of their souls to Him in well-doing, as unto a faithful Creator."

CAMBRIDGE CITY, INDIANA.

BEHOLD! HE PRAYETH

By REV. C. H. STRONG

BEHOLD! he prayeth. Who? Saul. Where? In the public highway. When? At high noon. For what? Mercy, God's mercy. How irregular and unbecoming for a high church-man to thus act. What did his companions say about such behavior? They said nothing, absolutely nothing. A flash of God's light, a voice from eternity and every man stood speechless. Saul did not concern himself about his friends; he was busy running up the white flag. How commendable, and what a relief.

Behold! he prayeth, and the program of his life is reversed; old things pass, new things begin. Down from the saddle into the sand, out of the sand onto the Rock, a mighty revelation, a glorious realization, Saul the sinner now Paul the saint. He did not come into camp secretly, God floored him in the open; he kissed the canvas before three worlds. Secret seeking does not count with God. He does not bootleg grace on the side, neither does He do things in a corner, but

out in the clear sunlight with the gazing world looking on He says, "Whosoever will" may come and follow Me.

Behold! he prayeth, and the very man that he had planned to kill is now seeking to save him. What a puzzle to the town folk to hear Ananias inquiring the whereabouts of Saul. God had reversed the order. Be it remembered that Ananias did not run from the city when Saul was nearing it; neither now does he hurry to meet him. He took time to be sure his leadings were of God; this question being settled he reported, "Lord, I am here." Notice that, "I am **HERE**," right in Damascus, not fleeing, not hiding, or shrinking, but here ready for action. It is not so difficult to declare one's courage in a dead calm but to stay put, stand pat, hold one's ground, and punch in for duty on time when the blue breakers are washing the deck of one's craft is a different proposition.

Behold! he prayeth, and identifies himself with the very ones that he would have killed a few hours before. To pray a prayer that changes things is great but to pray a prayer that changes men is marvelous, wonderful. The Christian people had not looked good to Saul; I suppose their garments were a bit off fashion. It took a blessing of God on his soul to enable him to see that they were dressed like royalty and feeding at the King's table. When the scales fell from his eyes he saw people in their true light.

Behold! he prayeth, and the very crowd that one time doted in him as their champion now seek his life. But that held little terror for him for he had learned that killing saints was a big job and that execution schedules sometimes miscarry. Man's life is immortal until his work is done, provided he keeps in the will of God.

Behold! he prayeth, and the world is taken out of him and put upon him. Hear him; he is in the secret chamber, first the Galatians are upon him, then the Thessalonians, now the church at Corinth, then the Christians at Ephesus. Paul fought some great battles on his knees and there he pushed himself into the presence of God until it seems that hardly anything for which he prayed was denied him.

Do not overlook the tenderness with which the Lord and Ananias addressed Saul when he was in distress: "Saul, it is hard for thee to kick against the pricks." Jesus was only severe with false professors. He penetrated their smoke screen of hypocrisy with mighty denunciations, but to the sinner he expressed mercy. Ananias said: "Brother Saul, the Lord that appeared to thee sent me." There is too much at stake at the altar service for workers to make a display of their smartness. Seekers should be dealt with firmly, but gently and scripturally.

Behold! he prayeth. Saul the Persecutor becomes Paul the Saint.

CHICAGO, ILL.

Department of Bible Studies

Visions of Our Lord from the Word

By Prof. J. B. Galloway

Lesson Four

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

I. Read Your Bible Through Section

1. For the Morning Watch, Matt. 22-28.
2. For Personal Meditation, Psa. 27-37.
3. For the Evening Devotion, Gen. 25-37.

The Early Morning Watch should be an every day occurrence. Make it a life habit. Dr. J. Wilbur Chapman said, "I find that I have power just in proportion as my soul is saturated through and through with the Word of God." A short season with the Lord in prayer and meditation upon the Word will do more to increase your faith than hours of strenuous effort on your own part to believe. Near the close of the life of that great man of faith, George Muller, he was telling one of his friends of the remarkable manner in which his faith had increased during the past quarter of a century. When his friend asked him how it was and why, that his faith had grown so much stronger, he went over to a table and raising aloft his worn Bible, declared, "My friend, I have read this book through more than a hundred times in the last twenty-five years. I know the Book and I know the God of the Bible."

II. A Choice Verse to Hide in Your Heart for Each Day

Proof verses supporting the doctrines as given in our church Manual.

The Doctrine of Christ, continued

Sunday, He became incarnated by the Holy Ghost, Luke 1:35.

Monday, He was born of the virgin, Matt. 13:55.

Tuesday, For the same, Gal. 4:4.

Wednesday, For the same, Isa. 7:14.

Thursday, Called Jesus, Matt. 1:21.

Friday, In Him is a union of the human and divine, Rom. 9:35.

Saturday, Very God (see No. 2) and very man, Heb. 2:16.

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

Joseph a Shadow of Jesus Our Lord.

Thy thoughts are here, my Lord,

Expressed in words divine,

The utterance of sacred lips

In every sacred line.

—HORATIUS BONAR.

The thirteen chapters of Genesis which give us the

beautiful story of Joseph are very rich in the types of Jesus. As you read verse after verse from the Old Testament we see how the New Testament picture is anticipated in these shadows. Stephen with a face shining as an angel and a heart filled with the Holy Ghost compares the history of Joseph with that of our Lord, showing that his rejection by his brethren and later reception foreshadows the humiliation and exaltation of Jesus. He was not allowed to finish his comparison but died with a wonderful vision of the Son of Man. Joseph is one of the most beautiful characters in the Bible and many comparisons with Jesus may be made.

We offer a few analogies to study together.

Of Joseph we read:

He was loved by his father (Gen. 37:3).

Hated by his brothers (37:4, 5).

He was not believed by brothers (v. 5).

Shalt thou indeed reign over us? (v. 8).

They envied him (v. 11).

His father observed these things (v. 11).

He was sent to brethren (v. 13).

They conspired against him (v. 18).

They stripped him (v. 23).

He was sold for twenty pieces of silver (probably later for thirty (v. 28).

Sold into Egypt (v. 36).

A servant of Potiphar (39:1).

The Lord was with Joseph (29:2, 21).

All things in his hands (v. 4, 8).

His feet were hurt by fetters (Psa. 105:18).

With two of Pharaoh's officers (Gen. 50:2).

To one a message of life (50:13).

Wherefore look ye so sad? (50:7).

Think on me (50:14).

Make mention of me (50:14).

Had the spirit of God (51:38).

Over house of Pharaoh (51:40).

He ruled (51:40).

No power without him (51:44).

Bow the knee (51:43).

Given a Gentile bride (51:45).

Of Jesus we read:

My beloved Son (Matt. 3:17).

Hated without a cause (John 15:25).

His brothers believed not (John 7:5).

We will not have this Man (Luke 19:14).

He was delivered for envy (Mark 15:10).

His mother kept these things (Luke 2:51).

I will send my beloved Son (Luke 20:13).

Took counsel against Him (Matt. 27:1).

They stripped Him (Matt. 27:28).

He was sold for thirty pieces of silver (Matt. 24:15; 27:9).

Out of Egypt have I called my Son (Matt. 2:14).

In form of servant (Phil. 2:7).

The Father is with me (John 16:32).

Hath given all things in His hands (3:35).

They pierced my hands and feet (Psa. 22:16).

With two malefactors on cross (Luke 23:43).

Today with me in Paradise (Luke 23:43).

Why sad? (Luke 24:17).

This do in remembrance of Me (1 Cor. 11:24).

Confess Me (Matt. 10:32).

Anointed by the Holy Ghost (Acts 10:38).

A Son over His own house (Heb. 3:6).

Had government on shoulders (Isa. 9:6).

Without me ye can do nothing (John 15:5).

At name of Jesus every knee shall bow (Phil. 2:10).

The Church the bride of Christ (Eph. 5:31, 32).

At thirty years of age (51:46). About thirty years of age (Luke 3:23).
 His blood is required (53:22). His blood be upon us (Matt. 27:25).
 He turned and wept (53:24). He beheld the city and wept (Luke 19:41).
 Restored every man's money (53:25). Come without money (Isa. 55:1).
 Joseph made known (54:1). Eyes opened, they knew Him (Luke 24:31).
 I am Joseph (55:4). I am Jesus whom thou persecutest (Acts 9:5).
 A great deliverance (55:7). Who delivered us from so great a death (2 Cor. 1:10).
 Tarry not (55:9). Behold, now is the accepted time (2 Cor. 6:2).
 Come unto me (55:18). Come unto Me (Matt. 11:28).
 Regard not your stuff (55:20). Forgetting those things (Phil. 3:13, 14).
 Joseph is yet alive (55:26, 28). Jesus, Paul affirmed alive (Acts 25:19).
 Now let me die since I have seen thy face (46:30). Now lettest Thy servant depart in peace, Mine eyes have seen Thy salvation (Luke 2:29).
 Now therefore fear not (50:21). Let not your heart be troubled (John 14:1).

Many others might be pointed out.

THE LESSON ILLUSTRATION

Her name was Betty, and she was very poor and confined to her bed. Yet Betty had a heavier burden still, a burden of doubt and fear about her soul. She had been told again and again of the merits of the Savior, but could not understand it. One day a friend who frequently visited her found her sobbing. When asked what was the matter, she said, "They have come for the rent, and to take my bed from me, I shall die." Her anguish was so great that her friend could not comfort her. Hearing a rough knock at the door she went and found two men come to take her goods for the rent. The friend paid the bill, and put the receipt in her Bible. Returning she opened her Bible and said, "Betty here is the receipt, read it, the debt is paid." Betty spelled it out, then her face brightened and she threw up her hands and said, "I see it now, Jesus paid the debt for my sin. I am delivered. I die happy." She sank back on her pillow and breathed forth her happy spirit into the hands of Him who had paid her debt in full.—*Abridged from story.*

WORLD WIDE NEWS, NOTES AND TIMELY COMMENT TERSELY TOLD FOR EVERYBODY TO READ

By REV. C. E. CORNELL

Basing his theory on the observation of meteors, an English scientist believes that the temperature of the earth's atmosphere at a height of fifty miles is tropical.

The oldest rolling mill in the United States, built at Bridgewater, Mass., in 1784, and the only one of its kind in the world today, is about to be dismantled.

Minneapolis, Minn., has the largest flour mills in the world. They have a combined capacity of 100,000 barrels a day. This flour is shipped to all parts of the known world. Every day

enough flour is shipped by these great mills to make 27,000,000 loaves of bread—one loaf for every family in the United States. Ceaselessly, day and night, the mills grind that the nation may have bread.

A recent press dispatch dated at Oslo, Norway, September 8, says: The mighty glacier Jostedalstraen is breaking up. An ice pile fifty yards high, covering an area of 500 acres, detached itself from the main glacier and skidded into a lake, flooding the valley for nearly a mile and tearing off 500,000 cubic feet of earth. The damage is estimated at \$400,000. No lives were lost, but this year's harvest in the Lister Valley has been ruined.

The Bible is the best selling book in the world; the most read book in the world; the most widely circulated book in the world; it has the best poetry, the best prose, the best grammar, and reveals the greatest salvation. To be ignorant of the contents of the Bible is a serious loss indeed. To know the Bible is to know the greatest book extant.

Ireland is drinking less whisky than in the past, largely because the people cannot afford to buy it. Dublin distillery profits decreased one-twelfth in the last two years. High taxation is one reason, and the churches are exerting efforts to have the high duty maintained.

Mr. and Mrs. George B. Matthews of Buffalo have established a trust fund of \$100,000 for the colored Y. M. C. A. in Buffalo. This is said to be the largest trust fund ever established in a negro "Y."

Per capita giving in the Presbyterian church in the United States last year was \$32.57. Thirty-three Presbyterian churches reported a membership in excess of 2000, the First Church of Seattle leading with 7,061, and Buena Memorial ending the banner list with 2,016 members. The church reported 1,580,780 Sunday school members, 9,990 ministers and 9,565 churches.

Canada will aid the dry drive. Following the lead of Great Britain, Canadian government officials have informed President Coolidge that the same policy will be adopted there and that new laws designed to check the flow of liquor from the provinces will be enacted. The screws are gradually tightening on the wets. The laws can be enforced by the right kind of officials.

Germany is credited with having invented a "humane" gas that has no poisonous effects, but which when released causes a dense fog over a wide area. The density of it is such that it is impossible to see through it more than a couple of yards and therefore is efficient from a military standpoint, without being deadly and inhuman. We sincerely hope that Germany or the world for that matter, may never be called upon to use such gas.

Out of every hundred apples eaten in England, thirty come from the United States and again out of every thirty eaten, twenty-three come from Central American orchards operated and owned by Americans from the United States. Oranges from the United States are not so popular however, as out of every seventy oranges consumed fifty-seven come from Spain.

England's liquor and tobacco bills are simply enormous. Here is an item about tobacco. In London a group of warehouses contained 35,000 tons of tobacco, enough, it is said, to give every male in Great Britain an ounce a week for the entire year. The value of the tobacco thus stored is said to be close to 40 million pounds sterling or roughly \$200,000,000. About 80 per cent of it is from the United States.

In the oceans of the world there are about 302,000,000 cubic miles of water or thirteen times the volume of all land above sea level. The average height of the land above sea level is one forty-four hundredths mile and the average depth of the sea is two miles. Scientists who have computed these figures also say that 157,000,000 tons of sodium is carried to the sea from the soil each year. Sodium is the essential of common salt. Nearly 100,000,000 tons of sodium are carried to the ocean from the Mississippi annually.

Here is a short, worthwhile editorial from the *Pasadena Star-News*: The Bible is a model for literary values in all elements that weigh. It is the most pungent of all great literature. Its verbiage is classic for pithiness. The greatest truths are told in the fewest words. The story of creation is a model for brevity. There are many others. The book of Job, the Psalms, Isaiah, Ezekiel, and other portions of the Old Testament, are replete with beauty, majesty and fervency of expression. Read the great Book for culture in literary style, as well as for its spiritual values.

The greatest enemy of the forest is fire and a careless man or boy is the cause of the fire unless it has been started by lightning. There are, on an average, 47,000 forest and brush fires each year burning over an area of about 14,600,000 acres. The annual damage is estimated to be at least \$20,000,000, and fully 90 per cent of these fires are the result of some one careless with a match, cigaret, cigar or camp fire. It is not difficult for any one to be careful with fire; all one has to do is to obey the rules of the United States Forest Service and there will be little danger of any forest fires.

Paris, Sept. 8.—French and British engineers have completed a project which it is hoped will be put into execution very soon for the electrification of Palestine by causing the waters of the eastern Mediterranean to flow over a 250-foot ridge bordering the coast, thence through a canal cut out of solid rock, whence the waters would hurl themselves down in an almost sheer drop into Lake Tiberius and the Dead Sea, more than one thousand feet under the level of the Mediterranean. It is estimated that the electric energy capable of being thus developed would be sufficient for Palestine, Syria, Asiatic Turkey and Egypt. The total cost is placed at about \$75,000,000. Able scientists have calculated the net energy at 426,000 horse power. "Palestine is the classic land of miracles," said Edouard Imbeaux, the French expert, chief author of the plan. "I firmly believe modern science will accomplish miracles there in its turn."

Professor J. B. Edwards, head of the department of physics at Georgia School of Technology, has won the title of radium detective by recovering over \$20,000 worth of lost radium from ashes, dump heaps and trash piles where tiny needles of the precious stuff had been thrown by mistake, after being used in the treatment of patients suffering from cancer. In each of his successful hunts for radium at hospitals in various parts of the South, Prof. Edwards has been guided by the gold leaf of an instrument called the electroscope.

The small broadcasting station with a power output of from 10 to 50 watts that three years ago began to spring up almost over night in nearly every small city and large town in the country has been a complete failure, according to a recent survey made of the history of broadcasting plants of the country. In the past six years, the life of broadcasting, the Department of Commerce has licensed 1424 stations of which only 566 are in operation at the present. Of the stations that have closed up their shops—after a brief existence in most cases—90 per cent, it is estimated, were attempting to operate with power under 100 watts. The cost of operation was too high for the small stations to continue.

QUESTIONS ANSWERED

Q—Has a pastor a right to refuse membership to a man who is forced to work on Sunday at times, but who does not do it from choice? And if he should lose his job because he refuses to work on Sunday, will the church support him?

A—It is practically impossible to judge a case like this just from this bare rehearsal. Perhaps the pastor has other reasons for refusing this man membership in the church—reasons which he probably cannot state. But if he has not, he is at least making a strong protest against the Sabbath desecration which is becoming entirely too prevalent in this country and even among professors of religion. We are in actual danger of losing our Christian Sabbath in this country and when we do, our chief opportunity for propagating the Gospel is lost. Personally, I am inclined to have more charity for a man who has to work on Sunday occasionally in order to hold his job than I have for idle church members who make the Sabbath a day for visiting kin folk and for pleasure driving, etc. The law of the Sabbath, as we gather it from the various utterances of Jesus is that "Works of mercy and works of necessity, as well as the devout worship of God, may be done on it." This is a liberal and Christian interpretation, but the irreligious and ungrateful are naturally inclined to extend the scope of "works of necessity" until they permit practically any thing anyone wants to do. Only religious people can properly keep the Sabbath—others will stretch its elasticity to the breaking point. There is many a man who has refused to work on Sunday and God has rewarded him by enabling him to keep his place in spite of this, or in case he lost his place, by giving him a better one. However, there are certainly "works of necessity" in a country like our own, and it is frequently a difficult matter to exactly draw the line. But if we will all keep filled with the Holy Ghost, perhaps He will give us personal and individual direction.

Q—There is a woman who does not belong to our church, but who teaches a class in the Sunday school. She defends dancing, card playing and shows in the open discussions in the class and some of her pupils agree with her. What should be done about this?

A—If your pastor has good religion, good sense, and good ability as a leader, he will see that this woman is dug out, converted to Christ and to a spiritual program or that she is removed from her position as a teacher. Everything must be done in a Christian way at all times, but there can be small excuse for much delay in this matter. As a member of the church, you should see your pastor and make the situation clear to him and then give him a little time to adjust it with the smallest risk and the least loss possible.

Q—When Jesus comes, will the dispensation of the Holy Ghost cease?

A—According to the logic of the post and also the millennial theories, it will. According to the logic of the pre-millennial theory, it will not, but the ministrations of the Spirit will continue on until the time of The Great White Throne Judgment at the close of "The Thousand Years." I think there are many pre-millennarians who would sentimentally prefer to believe that the appearance of Christ at the time of the rapture, the first epoch in the period of "His appearing," the work of regeneration, sanctification, etc., will cease, but this will not work into the theory. There are difficulties connected with any theory of the Second Coming of Christ, and an eclectic theory would be easier, but the trouble is an eclectic theory is impossible. You have to take your theory along with its difficulties.

Q—If money is given for missions, or for some other specified cause, has the church treasurer a right to use it for some other cause?

A—When money is given for a specified cause there is nothing for any one who handles it to do but to use it as directed by the donor, get the consent of the donor to use it for another purpose, or return it to the donor. Any other action constitutes "misappropriation of funds."

FOR ALL THE FAMILY

By Mrs. J. T. Benson

Dear Young People:

The following incident took place at the Lebanon Campmeeting years ago. Since that time I have passed it on more than once to young Christians who had been converted in childhood, or early youth. It has been a help to many of them, just as it has to me, for I too was converted when very young.

It was a hot bright, midsummer morning, and the open air tabernacle was well filled. We had listened to a powerful sermon on sin and salvation. The preacher told of his own terrible conviction of sin when he was a wicked young man twenty-seven or eight years old. Then he told of his shouts of joy, and how he "took the place" when the Lord set him free and made him a new creature in Christ. "A man does not go through an experience like this without knowing it better than he knows anything else in life," he said. "For a genuine case of conviction fills a person with such dreadful fear and despair that he will never forget it. And when the Lord rolls the terrible burden of sin away the relief is so great that he cannot contain himself, and he is in no danger of forgetting that either. If I didn't have an experience of conviction and salvation like this, I would be afraid that I was mistaken about the whole matter," he said.

When the service was over I found myself walking away from the campshed with a young girl and Dr. B. F. Haynes, late editor of the *HERALD OF HOLINESS*.

"I didn't have such an experience as the preacher told about this morning. When I hear a sermon like that it troubles me, puts me to wondering if my conversion was all right," said the girl.

"How old were you when you were converted, daughter?" asked Dr. Haynes.

"Just five years old," was the answer.

"Tell me about it," said Dr. Haynes.

"Well I was brought up in a Christian home. My parents had always read the Bible to me, and prayed with me. One rainy Sunday afternoon my mother took me on her lap and read from the first chapter of John. She explained as she read, and my heart grew very sad as I thought of Jesus coming into the world which He had made, and yet the world didn't know Him. And that He had come all the way from heaven to save men, but so few received Him. 'But as many as did receive him to them gave he power to become the sons of God,' my mother read. Then a neighbor called to see her and I was left alone in the room. I was deeply touched, and there came a great longing into my heart to be one of those who received Jesus. So I knelt down behind a large rocking chair in the corner and opened my heart to Him the best I knew how. I was a very little girl and there was no one to guide me in

what I did. A sermon such as we have just heard sometimes makes me wonder if I left something undone."

"Was there any thought of sin in your mind that afternoon?" asked Dr. Haynes.

"O yes, I remembered many naughty things I had done, disobeying my parents, and telling them stories at times. They looked very dreadful to me," she answered.

"But you believed that God for Jesus' sake forgave you?" asked the doctor.

"Yes, the golden text that morning had been, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' so when I confessed I believed that He forgave; that is what He said He would do," answered the girl.

"And how did you feel then?" asked Dr. Haynes.

"I felt very happy about it and I could hardly wait for the neighbor to leave so that I could ask my parents to forgive me also, and tell them that I belonged to Jesus," she replied.

Dr. Haynes was greatly interested and he stopped under the shade of a big tree to say what was in his mind. "I believe I can help you by a simple illustration, daughter," he said earnestly. Once there was a little stream which began its life under the edge of a bluff where a spring flowed out. The little stream trickled down the rocks, made its way through a forest and there wandered on across a field. It was very small as yet, not more than a foot or two wide. A child playing in the field was following the stream. Some bright flowers attracted her on the other side so she stepped across the little rill and gathered the flowers. She did not cross back but went her way on that side of the stream. Ere long another spring fed the little stream, and farther along another small rill poured its waters into it, so that the tiny stream broadened out into a brook. Then there were other springs, and other brooks, and so the stream had become a small river. It was hurrying along more rapidly now, and as the miles went by, it was joined by a large brook here, and a small river there until its banks were wide apart, its bosom broad and deep. The child couldn't have stepped across now. Another large river flowed into it, and heavy rains fell, so that the stream was dark and swollen. It rushed swiftly on its way, its strong current sweeping great pieces of drift wood as if they were straws.

A man appeared on the far bank. He wanted to cross the stream. He *must*, it was a matter of life and death. But could he swim that dark angry current? He threw off his clothing and plunged in. A terrible battle followed. The water laid hold of him with savage strength, seeking to draw him under. A huge log

bore down upon him, and gave him a stunning blow. Exhausted, bleeding, he was finally thrown upon the other shore, nearer dead than alive. A man wouldn't forget such a dreadful experience. It would remain with him as long as life itself."

The doctor paused a moment, then said, "Daughter, I haven't tried to give you a theological discourse, please remember that. But I have given a simple illustration in which I have likened sin to a stream which separates us from Christ. It is a very small stream at first, though even back there in our childhood we must cross it, get on the other bank if we would be saved. And because it is so narrow then, a little child, by faith in Jesus, can step over it very easily, as you did when you knelt behind the old rocking chair that rainy Sunday afternoon. It is because of these favorable conditions that our heavenly Father urges us to seek Him early, and to remember Him in the days of our youth. You must learn to praise God for the fact that you heeded His call while your heart was yet young and tender, before sin had cut a great devastating channel in your life.

It was not so with our brother, the preacher of today. He did not cross the stream in childhood when there was but a step between him and the other bank. This morning he painted a black picture of his life as a sinner. He didn't exaggerate, for I knew him in those days. Unrestrained by the grace of God as a child, he grew into a wild reckless youth and a wicked young man. It was his delight to seek openly the lowest dens of vice in the city, and the most degraded men and women were his chosen companions. By the time he was thirty years old he was scarred by the ravages of sin in mind, soul and body. The spirit of God took hold of him in convicting power. A dreadful struggle followed. His sins rose mountain high before him, or so carry out my figure of speech, they rolled in a black and mighty tide between him and Christ. He wept, he confessed, he promised to make what restitution he could. But the devil was there to buffet him and to tell him that there was no hope for a man so blackened and corrupted by sin as he. The poor fellow was in despair. Billows met over his head and he felt himself sinking to rise no more. Then somehow, he didn't know how, he found a strong, kind hand and clasped it. It drew him out onto the other shore, and he knew that it was the hand of Jesus. He was weak and spent but his sins were behind him, and he had been forgiven and cleansed from their foul stains. A man doesn't forget a fearful struggle, and because it does make such a terrible impression upon his mind and heart, he is apt to think that there is some virtue in

(Continued on page 19)

Uncle Buddie's Good Samaritan Chats



Beloved Samaritans:

I left you in my letter of Jan. 26th just as I had arrived at home, which was Wednesday of December 22. I have now had three Sundays in Pasadena, and each Sunday morning at my own church and Sabbath school. As the readers know, the Rev. H. B. Macrory is our pastor, and of course it is perfectly natural for every church to think their pastor is the best one in the entire connection. I pity the church that is not in love with their own pastor, and I am ashamed of a church that doesn't love and stand by the pastor. After saying that much it is easy to say the rest. Well, we have one of the great pastors of our connection. I would be perfectly willing and would even sign the contract to keep Brother Macrory for the next twenty-five years. With Brother Macrory at the head of the church and Prof. J. E. Hoover at the head of the Sunday school and Sister H. M. Kirk as the assistant and a great corps of teachers there are great things in store for us. We have a most beautiful church in the heart of the most beautiful city in the nation, and with Prof. Hugh C. Benner at the head of the Young People and at the pipe organ and Prof. Rollie Benner at the head of the great church band and Prof. Harry Wenger at the head of the great church choir and all the rest of us to shout on the battle, there is no telling what we can do in a year. At the present I am in Brother Macrory's class, but there are many great classes. I hear them every morning over in Father Benner's class, where he has a large class of men, and a number of them preachers. They surely make the welkin ring. Sometimes they get up a shout and you can't tell who is the leader or the teacher. We have a great band of stewards and trustees, and beside the regular church prayermeetings Brother Macrory has organized prayermeetings about all over the city, and then three days out of the week the preachers of the local church have put on a noon day meeting from 12:10 to 12:40 each day. They have a new leader and a short talk and then a fine season of prayer, and then back to their work. That is a good idea. Every church where it is possible should be open every day for the members to run in and spend a few minutes in prayer and meditation.

Well, at this writing Dr. G. Campbell Morgan is holding a great mid-winter Bible conference at the First Baptist Church, of which Dr. Dean is their fine pastor. Dr. Dean is a most excellent Christian gentleman, and as the *HERALD OF HOLINESS* readers know, Dr. Morgan is one of the great Bible scholars of the world. Although the past few years he has been to the city of Pasadena four different times,

yet he is drawing the largest crowds of any conference he has held, and also at this writing Paul S. Rees is holding a fine revival at the Pilgrim Church, of which Brother Arnold Hodgins is the pastor. Brother Hodgins is also at the head of the Pilgrim school, and both school and church are doing well. Also, at this writing the old second blessing war horse, Rev. C. W. Ruth, is at the Friends Church at Huntington Park, of which Rev. Will Kirby is the noble pastor. They are to close up next week and then Brother Ruth is to come to the Bresee Ave. Church of the Nazarene, of which that untiring worker, Rev. James W. Short, is the pastor. The meeting opens at the Bresee Church on January 22 and runs over three Sundays. At this writing the Rev. C. B. Fugett is at Glendale in the First Church of the Nazarene, and they are having a fine revival. At this writing also Dr. John T. Little, the District Superintendent of the Southern California District, is in a fine revival at the First Church of Whittier, Calif., of which that good beloved Brother Frank Stevens is the splendid pastor. We have had the Rev. Frank B. Smith and family from the Northern California District with us for several days in and around Pasadena, and also Brother and Sister Young from the San Francisco First Church have been visiting relatives in Southern California. The Rev. Johnnie Douglas and his good wife, and her sister, Miss Ruth Lanier, are spending the winter in Southern California. As many of the readers know, Johnnie and Jackie Douglas are most excellent gospel singers, and also Johnnie is a splendid preacher. They are from Dallas, Texas.

I have had the privilege of attending one all-day meeting at the Pilgrim Church, and Brother Ruth brought a great message on the two works of divine grace wrought in the human heart by the Holy Ghost. I am of the opinion that Brother Ruth is today the strongest and clearest teacher on the doctrine and experience of entire sanctification as a second work of grace that can be found in the United States of any church or creed. And then, that leads me to say that if he is the clearest teacher in the United States, then that puts him at the head of the list in the world of great religious teachers, for I believe that the United States has the clearest teachers on the second work of grace of any country of the world, so that just about puts old C. W. Ruth on the top round of the religious globe.

Also, I attended one all day meeting at the First Church of Los Angeles and meet with a number of the good pastors. I was so glad to see them. Prof. John E. Moore brought us two great songs and Brother Johnnie Moore is not one of the coming singers; he has already come. My, my, my, but that old boy can sing the very heavens open. The first song

that he brought us was "Take It to the Lord in Prayer" and the second one was "Amazing Grace," and man alive, he sang us right up under the very throne, and how the people did shout.

I have had the privilege of attending one great school meeting. Brother Henson and Dr. Wiley are planning some great things for the school. I have more faith for the school today than I have had for the past years. I am sure that Brother Henson is going to pay this school out and put the Pasadena College back on the map, and then out and beyond anything that it has ever been. Our good people for a while almost lost faith, but today their faith is rising and the Spirit is at work and the saints are beginning to see victory ahead. Well, glory to God, I am a believer and I am sure that by the next General Assembly our school here will be in a fine shape.

Well, this is the beginning of a new year and let no Nazarene preacher or member look down his nose, for we have the greatest field and the greatest opportunity of anybody on the face of the earth. We have a clear vision and an open field, so look up and expect to go up.

In love,
UNCLE BUDDIE.

NOTICE TO LOUISIANA

Louisiana Nazarenes and all others who love God and holiness, take notice, you are going to have the treat of a life time.

Beginning March 15th and running to the 23th, Rev. Bud Robinson will be on a tour of the state. I am giving you a list of the appointments and am sure you will hear him at one or more of these places.

If you are within a hundred miles of any one of these places make the trip in order to hear this 20th century miracle of redeeming grace, and then you perhaps will understand why so many try quoting Bud Robinson. No one can say the things that he says with the same effect that he says them, it just cannot be done; nevertheless who is there that has not heard from the pulpit, "As Bud Robinson says"? You have heard him quoted and copied. Come on now and hear the only and original, Our Uncle Buddie.

March 15 and 16, Lake Charles.
March 17 and 18, Crowley.
March 19 and 20, Alexandria.
March 21 and 22, Marksboro.
March 23, Jonesboro.
March 24 and 25, Minden.
March 26 and 27, Shreveport.

Rev. Bud Robinson will be at the above places on the dates given and local advertising will tell you where to find him. Come on out.
W. M. NELSON, District Superintendent.

"I want to say that next to the Bible the *HERALD OF HOLINESS* is my greatest help. I certainly do not want to miss a copy. I especially like the new study course for reading the Bible through in a year."—Mrs. Mary B. Chapman, Iowa.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

A NAZARENE YOUNG PEOPLE'S SOCIETY IN ACTION

By LUCILLE BOWEN

It was a lovely Sabbath evening in a mid-western city last summer—perhaps the loveliest evening of the two weeks I had spent there, for I was on my vacation and had enjoyed splendid weather. I had been entertained and entertained until I longed for some varied diversion, so I decided to take a walk out into another section of the city.

I walked for several blocks and suddenly, as I turned a corner, I saw a tabernacle having a sign over the door: "Welcome to the Nazarene Church." Outside I saw a crowd of happy young people going in appearing eagerly expectant and surely happier and in a different mood from what I had ever seen young people before. Immediately I assured myself that they were members of the Young People's Society of the church. Naturally, being young myself and eager for happiness, I decided to go in with them, partly to satisfy my curiosity and partly to enjoy the service which I was confident was soon to begin. On entering I found many others gathered and evidently ready for the service. Looking at my watch I saw that it was exactly 6:30 o'clock and the fact pressed itself upon me that the service was being started on time. As I went in at the door there were several girls who came up to me and gave me what I would call a royal welcome, and saw that I was satisfactorily seated.

By that time the service had begun and I noticed that the leader was on the platform and another girl (slightly older perhaps) was with her. I learned later that she was the president and that one of her duties was to sit on the platform with and help the leader. The chorister was happy and seemed free in leading the singing. He did not simply give out the songs and then lead them, but he allowed the Spirit to lead him, and he commented on some of the songs and repeated choruses and did a number of things which seemed strange, and yet were in order. The songs were spiritual and everyone seemingly did his best in singing them.

When the singing was finished the leader arose and asked for requests for prayer. There were several; then a young man was called to lead in prayer and others were to follow voluntarily. And such a season of prayer! I was reminded of the scene of the shepherds at the birth of Jesus when "the glory of the Lord shone round about." Surely the glory of God was in the midst and showers of blessing fell. I had never heard quite such praying before, but I certainly enjoyed it. Everyone was on his knees and perfect reverence reigned throughout. The prayers were very definite, and yet covered a wide range of subjects as well as the various personal requests. After the

praying ceased everyone was shouting and shining it seemed, and were even happier than before.

The leader announced that the collection would be taken and a young man who I learned was the treasurer, arose and said that flowers had been taken to a sick member during the previous week and that a good offering was needed to fill up the treasury again. While it was taken the pianist played a hymn with variations. She seemed so filled with the Spirit that her very finger-tips played chords which resounded with angel voices and heavenly anthems. Everyone was free, and shouting or crying or laughing were in perfect order.

The program followed. The leader was perfectly prepared and seemed to put her whole trust in Jesus. She read a portion of Scripture and gave a short, interesting talk. She had previously given out topics and Scripture verses pertaining to the main theme, and after she had finished her talk each member who had been given one of these commented on it. It was certainly interesting. Everyone seemed to do his part and not to shirk in the least. This showed me that the members of the society surely worked in perfect unity. It was really remarkable to hear some of the points and lessons brought out by those who talked. There were two or three musical numbers, both vocal and instrumental, mixed in with the talks, which gave a different atmosphere to the service, and showed me that the Music Committee (as I later learned it was called) was doing its duty.

After this the meeting was opened for testimonies and announcements of committees. It was during this part of the meeting I formed the largest part of my opinion concerning the society. There was not a wasted moment. The testimonies were short and to the point, and yet were filled with much spiritual food. At various times during the testimonies the chairmen or various members of the committees gave accounts of activities of the past week or of things to be done in the coming week. The chairman of the Devotional Committee said that leaders had been appointed for the next three months, and that the list of names had been placed on the bulletin board. He also said that anyone who did not have a Nazarene Young People's Society Quarterly and wanted one should see him or the president. These quarterlies were raised so much that I later inquired as to what they were and learned that they contained topics and material for each meeting. After I had seen one I did not wonder that they praised it so highly. I learned that it was not compulsory to use it but I thought that no one should try to lead without one unless he felt led to do otherwise.

Various persons from the Membership Committee spoke of prospective mem-

bers that they had found, and the chairman said that there were three new members to be recognized at the next Sunday night's meeting. The Evangelistic Committee seemed to be the busiest. The chairman said that plans were being made for the next revival, which was to be conducted by the Young People's Society. The evangelist and special singers had been called and nearly everything was in readiness. This met with undivided approval, for it seemed that every member was anxious for a revival meeting. There were a great many amens and hallelujahs and the spirit of the meeting soared higher than ever. After this another member of the committee announced a street meeting to be held on the next Saturday evening; another spoke of the splendid time some of the young folks had had that afternoon at the jail meeting; and still another announced a meeting to be held at the hospital on the next Sunday afternoon. This was to be practically all singing and praying in the halls, as it was impossible to get in to see many of the patients privately.

By that time I had no trouble in seeing that they were surely a busy crowd and I no longer wondered at their happiness. Who wouldn't be happy if he were busy most of the time doing good and helping somebody else? Surely the answer is no one, for doing good as the Master did is the key to happiness.

But I must not sermonize; I must get back to my story. The chairman of the Missionary Committee told how she had been blessed in the past week in caring for some cases which would be classed under Home Missions. She said that the committee had found several new members for the Home Department of the Sunday school, and had transferred their names to the superintendent of that organization. She also said that the committee was planning on organizing a Young People's Missionary Society, and that the particulars of this would be brought before the society at the next business meeting. Several members of the Visiting Committee testified of the blessings received while visiting sick and absent members of the society. One of them had brought in a young man who had been absent for several weeks and had become rather discouraged and disheartened; and as the latter testified he said that he had never been so blessed or felt so much encouraged as he had when the other young man had visited and prayed with him.

Last, but surely not least, a humble young girl arose and said that one of the converts of the previous Sunday night had been placed under conviction first by the friendly greetings and hand-shaking of the young folks. She said that it was the first time this person had been to that church, but she was so convicted by the welcomes of the young folks and later by

the sermon that she decided for Christ that very night. There were tears in the eyes of several of the girls and even some of the boys could scarcely contain themselves. Without a doubt there was a resolution made in every heart, as there was in mine, to be more friendly and more kind to strangers than ever before. This incident took me back to my own experience of a few moments before when the same young folks had been so kind to me, and I had no trouble in realizing the true worth of a welcoming handshake.

Before I could realize it the hour had passed and the time for the next service had come. The president announced that there would be a young people's prayer-meeting on Friday evening of the next week, and also a business meeting on Thursday evening. They sang a short song and then one of the members closed in prayer. I was certainly sorry that the service had come to a close so soon, for it seemed only a few moments since I had entered the church. Every minute had been filled with blessing and happiness, and not a second had been lost.

I should have liked to stay for the other service, but it was impossible because the people with whom I was staying did not know where I was. As I went out several young folks again shook hands with me and very cordially invited me to come again. This was impossible, as it was the last Sunday I expected to be there, so I asked a few questions and found out some of the information that I wanted to know. On my way home I reviewed the service in my mind and came to the decision that it was the best young people's meeting I had ever attended. Each member of the society was doing his or her duty, they were busy in the Master's vineyard all of the time, and they all worked together in perfect unity. Again their strange happiness came to me and the reason for it was perfectly plain and clear. Jesus was working in and through them.

(This paper was read at the Akron Zone Convention, Pittsburgh District.)

A RALLY AT BETHANY, OKLA.

It was my privilege recently to hold an N. Y. P. S. rally with the young people of our church and school at Bethany, Okla. The rally was well attended, although it was held between the first and second semesters when quite a few of the young people were home for a few days' vacation. There was good response to the altar calls for a number of young people came to the altar seeking the Lord. We were well taken care of in a financial way, and the whole church seemed to receive some benefit from the N. Y. P. S. Rally.

Bethany-Peniel College is among our leading schools and has built up such confidence and aroused such an interest in the school that they have the full co-operation of their educational area. Rev. A. K. Bracken, the president, is a man with high ideals for our school work. He has succeeded in building around him a faculty composed of some of the finest and most efficient teachers in our church, teachers capable of filling corresponding positions in almost any school.

The financial department of the school is under the supervision of the college pastor, Rev. A. L. Parrott, who has been serving as business manager for over a year. The increase in the finances has almost been phenomenal. They have a fine program for the future which includes proposed plans for a new college building, and better equipment for the present buildings. With this accomplished they have some encouragement to believe they will receive credit for their entire college course. They have now full accrediting as a Junior college with the state educational department.

The student body of Bethany-Peniel is as large as they have ever had and is composed of some of the finest young people it has been my privilege to meet. There is a splendid spiritual atmosphere prevailing and they are having a constant spirit of revival in their regular services. The discipline in the school is among the best I have seen anywhere, although their printed rules are at a minimum. It is my observation that an ounce of red hot revival spirit is worth a ton of printed rules and regulations for our schools.

To say I enjoyed my visit and work at Bethany is putting it mildly. God is blessing them and a man always enjoys working with a people whom God blesses. —D. S. C.

HENRYETTA, OKLAHOMA

We are progressing rapidly with Brother Frank Blankenship as our president, and Brother W. V. Niel as vice-president. They are both men of God; and we thank God for their leadership. We use the Journals and like them fine. About thirty are put out each month, but we are expecting to use about five or ten more. They give us ideas and instruct us. We are glad to get them for we believe they are God sent to us to help us be better young men and young women.

Our members are loyal and true, because they are serving God, and looking to Him for guidance. There is an interest in our devotional services that cannot be explained. Each person is willing to take the part given him by leaders.

On various occasions, and at almost every meeting someone gets blessed. When one gets blessed, it spreads and we all get blessed. It is equal to a revival all the time. We keep our cups full and sometimes they run over.

Last Sunday night we had thirty-four present. We have twenty-four pledge card members, and about twenty who attend regularly that have not yet signed cards. We have ordered a card of Standard of Excellence and already started our daily Bible reading course. We intend, God being our helper, to make our society an A1 society. We have paid all our debts, our general budget for this year and the district for one-half of this year. We have sold eighteen N. Y. P. S. emblems and ordered six more. At Christmas time we decided that we needed some more money for our society and that the public and our church needed some Bible Gems Calendars. We ordered one hundred of them. The Junior Society sold twenty-one for us and we finished the remainder. Our beloved pastor,

Rev. G. H. Harmon, who labors with us without ceasing, is a constant blessing. He is faithful and surely a man of God. We could not get along without him. During the revival that Rev. Allie Erick held at our church some of our old members who had grown cold and backslid, got reclaimed and blessed us all.

While the revival was in progress we turned our devotional services into a prayer-meeting. Several of our young people held up their hands for prayer. We did not have an altar call, but in the later services they were saved. Our prayers were answered and today they are praying with us and getting blessed.

Our society delivers about three hundred of our *Henryetta Nazarene* papers each week in our town. We put them in cars on the street, take them into office buildings, cafes, restaurants, poolhalls, hotels, barber shops, stores, garages, the city hall, jail, and the hospital. We give them to every one we meet. Also we deliver with them about two hundred copies of the *HERALD OF HOLINESS*. We have had a number of visitors to our society and church, Uncle Buddie, Brother Owens, Brother Messer, Brother and Sister Irick, Brother and Sister Aycock and Brother Lum Jones. They brought us spiritual food, and we welcome them back. Last Sunday night after Rev. Harmon delivered his message and made the altar call four people walked to the altar and three prayed through.

We meet in the basement of our church and as soon as our devotional services are over we slip up the back way to the choir.

We have never had a Zone Rally yet, but are looking forward to one. Our zone leader is with us, our former president who did so much for us in getting our society on its feet, Miss Lois Hurst. She has truly been a woman of God all these years. Her life has been an example and her Christian influence has gone beyond our telling.

We are looking forward to the 1927 N. Y. P. S. Convention at Madill, and praying that it will bless their church like it did ours last year.

We report victory, Christ is still on the scene. His spirit is manifested in every meeting. We are ahead of the devil.

God being our helper, we are going to cross all rivers of doubt, climb the mountains of faith, scale the walls through prayer, step over the barbed wire entanglements of sin, and go over the top for Jesus. Breathe a prayer for us, and ask God to help us to continue to get blessed, keep a revival fire burning in our hearts and souls; help us to do something, to stir our church and town.—Irene Moles, Reporter.

NAUVOO, ALABAMA

The Church of the Nazarene of Nauvoo, Ala., has organized a Nazarene Young People's Society. Miss Hazel Cheatham was elected secretary and Nellie Cheatham president. We have about forty-five members and have a program every Sunday night at 5:30 o'clock. Our subject for last Sunday was "Building up Character and Tearing Down Character." —Nellie Cheatham, President.

FROM OUR CHURCH IN CHINA

BY A. J. SMITH, TAMINGFU, CHIHLI

THIS AND THAT

It was a bit embarrassing for the hospital staff when five blind women came to the hospital the other day to see (?) another blind woman who had been hit by a motor car. Well, perhaps these folks with blind eyes can see more than we think they can.

In a village about eight miles from here, ten women were converted the other day. Miss Sims and the Bible women, Mrs. Han and Mrs. Kuo, went out to take down some idols and during the meeting ten repented. Mr. T'ao, a colporteur, had been to this village several times, sold gospels and told them of Jesus. Last Sunday all of these ten women came marching into the church. They were late, but remember they had walked eight English miles on their stub feet. They were puffing and all out of breath they had walked so fast trying to get here on time. Thank God for the ten.

It is a wonderful story indeed, this about Mrs. Liu. She was converted about a month ago. In the same yard with her lives a rich lady and also one of our Bible women, Mrs. Chang. "I do not dare to talk to that rich lady about Jesus," said the Bible woman. Nevertheless, every evening when those Christian women had their meeting in the home of Mrs. Liu, the rich lady was quietly listening to the singing and praying and testifying and the reading of the Word through the wall. The Holy Ghost convicted her. She got hungry for salvation and last Sunday morning she was in church for the first time in her life, and at the close of the service she found her way to the altar of prayer and repented. Mrs. Liu, who was just recently converted, was kneeling by the side of the rich lady praying, but she was praying for herself. Listen to her prayer, "Help me, Lord, you help me. I have done wrong. I want to be holy. I said things yesterday [she had had trouble with her daughter-in-law]. Why did I do it? [wept]. You will forgive me, Lord—eh? [she meaning, will you?]. You do love me—eh? Pity me, Lord. You do love me—eh? You will not cast me out. You will help me—eh? I shouldn't have talked so much. I kept saying I was in the right. Why did I do it? I am so sorry. Forgive me, Lord—eh? I am so sorry. Forgive me, Lord—eh?" I am sure the Lord heard her prayer as it came from the heart.

WHERE DOES YOUR MONEY GO?

Are you sure that the money with which the Lord entrusts you goes to the right place? You have a right to know. You ought to know. If you desire to have the continual favor of God upon you, you must know. What could be more grieving to the Lord than to have

the money which He intended for the advancement of His kingdom spent for purposes that have nothing to do with the propagating of His program to bring the gospel of His dear Son to the millions still in darkness and misery.

There never has been a more urgent need and a more glorious opportunity of bringing to the Chinese the gospel of Jesus Christ. The churches that once preached the good news have long ago substituted other things for it. They are preaching and teaching the gospel of self-redemption. They do not see the need of blood atonement. They don't want it. In one of the volumes of the One Thousand Character series, intended for the illiterate masses of Chinese and printed by the Commercial Press in Shanghai, there are a few pages of material devoted to the person of Jesus. It tells that He was a wonderful man, a holy man, that He rebuked unrighteousness and that as a result the scribes of His day hated Him and finally nailed Him to the cross. These pages were evidently written by a Modernist as he leaves the blessed Christ on the cross. Nothing is said of His glorious physical resurrection, nothing of His triumphant ascension. Our experience with people from other denominations on the mission field has convinced us that they do not have the preaching of a definite regeneration of the soul in their program. It is a sad fact, but nevertheless true, that only a very few know of the blessed experience of the new birth. In many cases they have only memorized the Catechism or were able to answer the questions satisfactorily, then were examined, baptized and taken into the church. Is it any wonder that in many places the Chinese Church has fallen into the hands of the Modernists and is drifting with them upon the road to—God only knows where. Some of these Modernist missionaries spend most of their time playing tennis so that in one place they say the church is called the "tennis playing church." Are you supporting a tennis playing church with your money? You say, "I don't know." You ought to know and God holds you responsible. If you are a loyal Nazarene, and every Nazarene ought to be loyal, you are paying your money into the treasury of the Church of the Nazarene. If you are paying it elsewhere you are not a loyal Nazarene. You are not worthy of the name Nazarene. When I joined the Church of the Nazarene I said goodbye to every other church and my money is being used to further the program as outlined by the Church of the Nazarene. I do not know of any other organization in whose hands I could feel my money safer than in the hands of the church that I serve with all my heart.

Modernism, wherever it is found, like a cancer is eating out of the heart of the Chinese Church all the spirituality. It has found its way into practically every

religious organization of this country. Colleges, seminaries and all other church schools are permeated with the deadly influence of it. Do not think that just because your money is given to the cause of foreign missions that it is safe. Many missionary organizations are today a tool in the hands of the devil and they are helping to tear down the very foundations of Christianity.

HOW ABOUT YOUR TITHE?

It was a wonderful sight to behold when during our recent Chinese Auxiliary Council meeting all of our native workers, numbering about one hundred forty, arose en masse pledging themselves to pay their tithes into the Lord's treasury, and as far as I know they are abiding by their promise. I made it very clear to our native missionaries, stating that the man or woman who refused to pay the tithe was robbing God and that God cannot use a robber nor could the Church of the Nazarene Mission. Since the people have been bringing in the tithes the Lord has certainly opened the windows of heaven and poured out not only spiritual blessings but also material blessings. We give God all the praise.

Mrs. Su had lost a dollar. She only gets \$2.00 a month. That is less than \$1.00 U. S. money. She looked everywhere but could not find it. She began to pray and said, "Lord, if you will help me find the dollar I will give it to the church." You friends at home hardly realize what such a promise means to a poor Chinese woman. Promising this one dollar to the church is equal to one of us missionaries promising \$50.00. It is Sunday morning. We are having a testimony meeting just before the preaching service. I don't suppose many churches at home have this custom but it works all right. I see a woman standing to her feet with a shining face, praising God with a loud voice. She is telling us that God heard her prayer and helped her find the dollar and she promised it to the church if the Lord would help her find it. She walks to the front and hands the dollar to the missionary. This will mean that she will have to get along with two meals a day and will have to deny herself the black, coarse meal biscuits that she has had heretofore. Thank God for such a spirit of sacrifice. This same woman testified to another wonderful answer to prayer the same morning. She said, "My son left home five years ago and during all those five long years I never had a line from him. I didn't know whether he was alive or not. He had gone to join the army. I had often prayed for him, but when the revival meetings began the burden grew stronger and I often wept before the Lord that He might return my son to me. Last week my boy came home. Praise the Lord, Praise the Lord!"

Sunday School Lesson

February 20, 1927

By M. EMILY ELLYSON

LESSON SUBJECT: Serving in and Through the Church.

LESSON TEXT: Matt. 5:13-16; Acts 2:42-47.

GOLDEN TEXT: *We are laborers together with God* (1 Cor. 3:9).

WE are studying in this quarter a series of lessons on the Christian life, and seeking, through study of the teachings of Jesus and His Apostles, to find out the Christian way of living in this perplexing age. Last week we endeavored to find out how to make our homes Christian, this week we are studying the question of service to the world in and through the Church.

The Church is God's great institution for training and for service. It is the only institution in the world today that stands for soul culture. It is the only institution that deals with the sin question, pointing men to "the lamb of God that taketh away the sin of the world." It stands for eternal verities and the regeneration of society. As we consider the first statement of this lesson, "Ye are the salt of the earth," we are reminded of the many things for which salt is used, it occupies so large a place that we cannot enumerate them all so we will not attempt to speak of but one thing, salt as a preservative. Jesus was teaching His followers in this statement that their influence in the world would keep others from moral decay.

What would become of society in this lax age if there were no voices raised to speak out boldly and in His name for the principles of righteousness, truth and purity? The world has gone far wrong, men are money mad so that they will sell their face, their name or their influence for a few thousand paltry dollars, and women are so busy chasing after a career that they have not time for the great work and place God designed for them. While much is to be deplored, yet we believe conditions would be far worse were it not for the few who have salt in themselves, and diffuse the savor far and wide, thus saving the world from utter putrefaction. Treated with contempt by the world as they are, yet the salting work goes on, penetrating to the uttermost part of the earth, for Jesus said, "Ye are the salt of the earth," so the whole wide world is sprinkled with the small white grains that constitute the Church militant.

But our work as church members is not altogether outside of the Church, for there is much need of a deepening and enriching of spiritual life within the pale of the Church; and the thought of making the Church a place of power and helpfulness, a place where God's honor dwelleth, should ever be in the minds of its members. How sweet should be the fellowship there, how united and loyal to each other, and how kindly affectionate one toward another. In the early Church

they lived together without friction in a brotherhood. The rich shared with the poor, they sold their possessions for this purpose as there was need. There was a fine spirit of Christian stewardship. They believed that their wealth was given to them for distribution as the need required.

We are, according to this lesson, not only salt but light unto the world, and we are to let our light shine, just let it shine. We do not have to shine it, just keep the sides of our lantern clean and the light will shine. God has given us that light, but not to keep it just for ourselves. Yes, it is ours, but it will mean more to us and to others if we will use it as God intended for us to use it, *giving light unto all that are in the house*. You have had some splendid opportunities and there are those who have had but little, their education is quite meagre. How are you using your light? Are you doing such *good works* as may be seen by men to their edification, not to your aggrandizement? For your good works are to glorify the Father, not you. The glory of God is the great thing we must aim at in every thing we do, endeavoring to bring others to glorify Him.

We are to be examples, and examples teach. Take for instance our conversation, a holy, regular, exemplary conversation may do much towards the conversion of sinners. Those who are unacquainted with real saving heart felt religion, may be brought to know what it is, and those who are prejudiced against it may be brought to love it. There is a winsome virtue in a godly conversation, often reaching farther than an eloquent sermon. The knowledge we have must be communicated for the good of others. We are Christ's illuminators, reflecting Him and revealing Him among men.

It seems to us as we study this lesson that church life meant so much more in those early days than it does today. They do not seem to have had much equipment, but they must have been powerful (verse 43). Then there was simplicity of living, and daily religious services, there was also a beautiful spirit of liberality. Then their homes were open to any and all, splendid hospitality prevailed. We believe there was always a glad hand of welcome and cheer. They were a joyful people, full of praise to God. Their great aim and purpose was to spread the gospel and there were added to the church *daily* such as should be saved.

We note in the last verse of the lesson that they had the favor of all the people. Their type of piety must have been very attractive to the people for it appealed to them so strongly. However it is not likely that the Pharisees and priests are included among the people mentioned here, they doubtless despised them as they ever did, but the common people—as in the time of Jesus on earth—*heard them gladly* and it was from this crowd that daily accessions to the church were made.

Undissembled piety will always command the respect of the people, and bright cheerful services of worship will recommend our holy faith to those outside. When gladness and happiness characterize our daily lives and mutual helpfulness exists among us, when the church

puts love and devotion to our Lord as the great qualification for membership in her communion, then we may hope for such results as we read of in this lesson.

FOR ALL THE FAMILY

(Continued from page 14)

the dreadfulness of the struggle itself. But that isn't true, daughter."

The girl's eyes were shining. "O, no I see that, Dr. Haynes," she cried. "The thing that matters isn't how hard one struggles, but whether you get across to the safe side. And I did. I crossed over just as truly as the preacher did. It was the same stream too. The point is that God in His mercy led me across when the stream was but a tiny rivulet, while this poor fellow waited until it had become a mighty swollen torrent. You have made it so clear that a sermon like that won't trouble me again."

And the doctor had made it clear, with the finest illustration I have ever heard on the subject. It forever settled in my mind one thing, and that is, that if we come to God in childhood, while the heart is still tender, and sin has not yet been able to make great and devastating inroads upon the life, we don't need to have just the same sort of struggle that a hardened sinner will have. So, dear young Christian, don't let the devil unsettle you at this point again. Just thank God that you got over, and that you got over when you did.

NORTHERN CALIFORNIA DISTRICT CONVENTION

The Annual Preachers Convention and W. M. S. Rally for the Northern California District was held at Lindsay, Calif., Jan. 3 to 6. The session was opened Monday evening with prayer and after several inspiring hymns, Rev. W. L. Fear, pastor of the Lindsay Church of the Nazarene, gave an address of welcome, in which he cordially welcomed all to their flourishing little city, so beautifully situated among the snowcapped mountains and orange groves. Rev. Frank B. Smith, District Superintendent, responded in behalf of the District. A Spirit filled solo, "God Answered Prayer," was poured forth by Mrs. I. W. Young, San Francisco, and filled all the auditorium with the glory of God, after which a wonderful exposition on Isa. 66 was masterfully given by Dr. H. Orton Wiley, D. D., president of Pasadena College, summing up that the new corn and wine Isaiah saw makes fat, flourishing, joyful, exuberant Christians.

Tuesday morning the convention opened with District Superintendent F. B. Smith in charge, the devotional service was led by John A. Dolson, Sacramento. The papers, "Is the Campmeeting an Asset to the Church?" by Rev. D. S. Reed, Oakdale; and "Some Characteristics of a Successful Missionary Character" by Mrs. J. S. Sturgis, Milton, were read and openly discussed. Dr. H. Orton Wiley then gave a very interesting and instructive address from 2nd Cor. 6, unfolding Junior, Senior and Post Graduate Course for preachers as given by St. Paul.

Rev. Lyman Briggs, Red Bluff, had charge of the afternoon devotional service. Mrs. Paul Bresee, Los Angeles, gave an address on "Relations of the W. M. S. to the church, spiritually and financially." Rev. M. R. Dutton, Bakersfield, read a paper on Prayer Life of Pastor and People. The subject, "Is a Long Pastorate Compatible with the Church of the Nazarene?" by Rev. C. P. Clayton, Fresno, and "What Should a Pastor Expect of His Church?" by Rev. Chester Smith, Roseville, and "What Should the Church Expect of Its Pastor?" by Rev. E. M. Graves, San Jose, were discussed fully by all present. Mrs. Esther Carson Winans, missionary to Peru, was a great blessing to all. She gave her experiences among the headhunters, the Indians of Peru. It is wonderful how God uses those who will trust and have faith in Him.

Wednesday morning Rev. Thomas Murish, Modesto, had charge of the devotional service. The papers, "The Pastor and the Finances of the Church," by Rev. C. D. Norris, Berkeley; and "What is Fundamental and Fundamentalism?" by Rev. J. H. Sturgis, Milton; and "Best Methods of Keeping the Missionary Spirit up to Par," by Mrs. E. E. Mieras, Sacramento, proved not only interesting, but the people were blessed as they listened and took part in the discussions.

In the afternoon after devotions in charge of Rev. G. M. Compton, Waukena, Rev. A. M. Hampton gave a very interesting paper on his Mexican work at Merced. The paper, "Earmarks of a Successful Minister," by Rev. E. E. Mieras, Sacramento, also "The Pastor's Family and What Should be Expected of His Children," by Rev. E. J. Ewell, Santa Rosa, were both very good and both were greatly appreciated by the convention. In the evening Dr. H. Orton Wiley brought a wonderful sermon on "Be ye reconciled," and at the close several prayed through to victory.

Thursday morning the subject, "Relation of the Pastor to the Sunday School," was discussed. Mrs. I. W. Young, San Francisco, read a paper, "What is Conformity to the World According to Bible Standards?" The paper, "How Should the Pastor Deal with the Problems of the Young People," by Rev. I. W. Young, San Francisco, also "Some Causes of Present Moral Conditions and Their Cures," by Rev. W. C. Graves, Oakland, and "Junior Work" by Miss Ivah Connor, Oakland, were fully discussed by all present. The pastors and the ladies of the W. M. S. said discussions were very interesting, helpful and instructive.

This closed the best Preachers and W. M. S. Convention ever held on the Northern California District, and I believe each pastor went home with new courage and with an increase of faith and a determination to work harder the balance of the year for Christ and holiness.

JOHN A. DOLSON, Reporter.

MICHIGAN DISTRICT

Since our last report we have been going constantly on business for the King. The pastors of the district are doing splendid work this year. While they are looking after the spiritual they are not neglecting the finances but caring for the

budgets, on the monthly system which I think is the business way to do the job.

Since the assembly we have been having some splendid revivals with good results. I feel one of the things the Church of the Nazarene must do is to promote genuine revivals of Holy Ghost religion. One of the reasons why we are not having more genuine awakenings is that we are trying to have them at less price than we used to pay. We are planning a strong tent campaign in the spring. Anyone reading these lines in Michigan where we do not have a Nazarene church who would assist in establishing one, we would be glad to hear from you. Our preachers meeting will be held at Indian Lake (our new camp ground) June 27-30. Dr. E. P. Ellyson and wife will be with us. We insist that our preachers, pastors, evangelists and all Christian workers in Michigan begin now to plan to be on hand without fail. We are expecting District Superintendents Gibson from Ohio and Quinn from Indianapolis, Montgomery from Northern Indiana, Chalfant from Chicago-Central to be with us. Of course we expect a number of pastors from these districts to come.

Among the churches I have visited lately is the one at Midland, where we have a splendid new building. I was with them their opening Sunday and we had three rousing services. Brother Hare, our good pastor, has labored hard, the people of the town have nobly supported the church in the erection of this building, and they plan to dedicate soon. I assisted Brother R. V. Starr a few days in his revival at Lansing as he was conducting his own meeting. He believes in a campaign of some length instead of a few days convention which does not take the place of a revival.

I was called to Adrian to finish the revival with our pastor, Brother Stevens, as his evangelist was called home. We had splendid results. Brother Stevens is doing splendid work in Adrian.

We are planning a great district campaigning in connection with our assembly. You will get our announcement later.

S. D. Cox, District Superintendent.

ALABAMA DISTRICT

Our 1926 District Assembly was unreported, but was one of the best that God has given us. There are several things which made the Assembly a success. First, God was there and Pentecostal power was manifest in every service and session and a large number prayed through to definite victory. Second, Dr. Goodwin is a master preacher and a presiding officer beloved of the Lord and the people. Third, the presence of Miss Essie Morris and the famous Vaughn Quartet who blessed the Assembly daily with their beautiful and spiritual singing. Fourth, the unity of the Spirit which characterized every service. The results of the Assembly yet live and the vision of the Assembly is being put into practice throughout the District. Never before has the first quarter of the year been so victorious. We give God the praise and gird ourselves for the glorious task that is before us.

Pastor Manasco is having success at Florence with souls praying through. The increased crowds have overflowed his auditorium and the Sunday school has outgrown present quarters so that they must enlarge. They have thericks engaged for a revival in May. Nauvoo under the leadership of Brother Chambers was never in better shape and pastor and people are encouraged.

Pastor Forester is God's man for Jasper and he is putting over the greatest program that we have known for that church. Birmingham is growing and Pastor Mathews is putting on a great program for that city.

Pastor Barber reports increased crowds and membership for Alabama City.

Sylacauga and Alexander City are thriving under the ministry of their new pastor, J. E. Smith. They have recently had a successful revival with Evangelist Lancaster. Smith has the Nazarene vision and the faith to put it across.

Pastor Rushing reports every thing ahead at Fairfax and great plans for his church and adjacent territory for the year. Rushing is a rusher and has a great people.

The Medlers had a Christmas revival with Brother Pegram as evangelist and they report victory. They are pushing their new parsonage question, also a plan to evangelize territory adjacent to the church. They will succeed.

God gave us a good revival with our little church at Piney Grove. No better people than the Piney Grove flock. They make up in quality what they lack in number. Our Christmas revival at New Providence resulted in about thirty people praying through and thirteen additions to the church. We have a willing and sacrificing people at New Providence.

We have visited more than one-half of the churches since the Assembly and find our people pushing the battle in a very courageous way. The goal set by the District Assembly is one thousand new Nazarenes and fifteen new churches by the General Assembly, June, 1928, and to this we have added fifteen hundred subscriptions to the HERALD OF HOLINESS and we have apportioned these to the churches to be raised this year. Let no church or pastor feel satisfied until they come to their goal. Remember we can do anything that God wants us to do.

H. H. HOOKER, District Superintendent.

GROUP MEETING, KANSAS CITY DISTRICT

The Ozark Group of the Kansas City District met in the second meeting of the year with the church of Carl Junction, Mo., Jan. 12-14. The meeting was introduced by a rousing W. M. S. program, beginning at 10 a. m., the 12th. We as a group have made definite plans to have this special day of missionary work to precede our group each time, and it is no wonder that we have such wonderful times. Not only do the W. M. S. ladies attend this part but all the pastors feel that they cannot afford to miss it. We feel that God's special blessings are brought on the very beginning of our meetings by having these missionary programs.

TREVECCA COLLEGE NEEDS 110 MEN



TREVECCA COLLEGE was founded by Rev. J. O. McClurkan nearly twenty-eight years ago. The school was first located in the heart of the business section of Nashville, and was moved to its present beautiful campus just shortly before its founder's death.

Trevecca began as a distinct Bible school, but found it necessary to add certain literary courses and continued to broaden its literary scope until it is now a fully accredited Junior College, although Bible has always been a prominent subject in the curriculum, and the present School of Religion is one of the features of the institution.

From the very first the training of young people for distinctive Christian service has been the outstanding desire and plan and fifty-six Trevecca students have actually seen service in the foreign mission field, while many have done nobly in the ministry of the home land and in the duties of laymen in many sections of the country. In fact it would be impossible to compute the value of Trevecca College unless one could name the price of a soul.

The present enrollment at Trevecca is over two hundred, and a number of these young people are now or expect to be preachers or missionaries. The demand for such a school in the great Southeast is imperative indeed.

The fifteen acre campus and the four buildings which it contains, together with the equipment and furniture have a total value of over \$150,000. But there is an indebted-

ness of \$50,000, and the offer of a member of the Board of Trustees who has been prominently connected with the school from its beginning to pay half of this, provided the friends of the institution will pay the other half, is to be withdrawn unless accepted and its conditions fulfilled very soon. Here is an opportunity for friends of Christian education to make each dollar of their gifts do double service. This opportunity is rare indeed and will be short lived.

Right now we need ten men who will give \$1000 each to make up the first \$10,000. We are looking diligently for these men, will you not please pray that God may help us? Then we are looking for 100 who will give \$100 each, and if we can find these 110 persons we will gather the balance needed in smaller amounts. But our time is short in which to take advantage of the wonderful opportunity to make one dollar do the work of two in this great cause, so please pray and respond on this matter at once. This call is especially directed to the friends of the cause of holiness in that section of the United States which is south of the Ohio River and east of the Mississippi—this is the Trevecca Zone. Rev. H. H. Wise, 3500 Murphy Road, Nashville, Tenn., is the treasurer and he will be glad to furnish information and to receive pledges and to receipt for money. Write him right away.—A. O. Henricks, President.

There were many helpful things in the papers and discussions in this meeting. Then there were the special lectures each day by our District Superintendent, Rev. N. B. Herrell, and the night preaching by some of our pastors. Rev. C. J. Howard of Ft. Scott, Kas., brought us a splendid message on Wednesday night in which he urged very strongly the hearty co-operation of layman and pastor. He said that he was still using the word "boost" because of the want of a word that would take its place. He urged the layman to "boost" for the pastor. It was suggested however, that Brother Howard might use the word "root" if anyone objected to his "boost."

On Thursday night Rev. Babb of Monett brought a very great message in which he captured the heart of all present. He made splendid use of the Word by clinching every point with a verse of Scripture.

Through the co-operation of the four churches of the town it was arranged that Brother Herrell would give his marvelous chart lecture on the timely subject of tithing on Friday night. This lecture was well received by all present. Many

were very enthusiastic in their expressions of appreciation. Also on Saturday night he lectured again at the request of the Ministerial Alliance on the subject, "The Bible, Flag, and Dollar," or "Americanism." This lecture also had a hearty reception.

RICHARD A. KISSEE, Reporter.

CHURCH NEWS

SALINA, KANSAS—"The Church of the Nazarene was organized here November 14, 1926, with thirteen members, and God has been with us from the beginning. We have had one revival since the organization of the church and the Lord gave us about eleven to get saved and sanctified. At the close of the revival the pastor took eight into the church. We have come to the conclusion that the only way to propagate the Church of the Nazarene is to keep the evangelistic spirit on the people, and God is helping us to do it to some extent. People are getting to the Lord in the regular services and the prayermeetings. The N. Y. P. S. Society is not only a credit to our church, but an

organization that is surprising the other churches here. We are made to believe that the Lord is able to satisfy the heart of the young as well as the old. God has taken them "out of the world," and the world out of them. The membership has increased and we are looking up. Pray for us here.—G. S. Rogers.

EVANGELIST L. E. SWANEY—"Just closed a great meeting near Clever, Mo. In spite of the weather and bad roads great crowds came from first to last. A great number prayed through to real victory. Several heads of families were among the number, some of the clearest cut conversions I have seen in years. It rained and sleeted almost all through the meeting, but the house was filled to the overflow, sometimes hardly standing room. These are among the finest people in Missouri. There are quite a number of churches open to holiness in these parts which we aim to enter soon. The people are hungry for the gospel in its fulness and are willing to support it. They contribute of their means freely to support the real truth. This is in a great poultry section, some of the greatest thoroughbred poul-

try farms I ever saw. It is a rural district, about one hundred miles from Kansas City, and about the same from St. Louis, sixteen miles from Springfield. We ask the prayers of the holiness people who read this article for the work in these parts. We have a fine opportunity here and believe a great work is possible."

TRINIDAD, COLO.—"We are still battling away victoriously, being very much opposed by the devil and his imps. We thank and praise the most high God, our captain, for the ground we have taken in His name the past year. We have completed paying for piano, laid floor in church and paid for it. We have a splendid pastor, whom we are proud to have as a leader, and the church board giving him two raises at two successive board meetings. Through his efforts he has been able to create more of a tithing spirit, which has brought more into the storehouse. Recently Evangelist J. N. Smith of Bethany, Okla., and Rev. O. C. Gossett of Canon City, Colo., song leader and musician, conducted a nineteen day revival and God was on hand giving us showers of blessings. A number plowed through to victory. Brothers Smith and Gossett are splendid men of God."—Guy E. McCubbin, Reporter.

EVANGELIST H. T. ISHITT—"While I've only been in the Church of the Nazarene a little more than a year I'm delighted with it. I recently conducted a meeting at our church at Minden, La., a city of some 7500 inhabitants, where there are some real Nazarenes. There were quite a number who prayed through to definite victory, and the saints were greatly encouraged. They have a nice little church

building, a splendid young pastor, Rev. D. C. Palmore, and a very bright future if they keep step with the lowly Nazarene. During last Assembly year I held seventeen meetings, preached three sermons, a month to our church at Jonesboro, La., and had lots of professions of faith in our gracious Lord, both for pardon and cleansing. I preached 304 times trying continually to accomplish Paul's purpose in Col. 1:27-28. Will all the readers of the HERALD OF HOLINESS please pray for this poor old sin-soaked state of ours that such a revival of grace may come to pass that will add many more holiness organizations to our twelve precious little crowds already laboring in His love? My next meeting is with our church at Marksville, La., beginning February 13. Pray."

PASTOR LUTHER EADES, FRANKLIN, IND.—"We are in the midst of a great revival here. Souls are praying through and getting to God. Brother Roark of Indianapolis is preaching good. We are heart to heart in the move for the 40,000 mark for the HERALD OF HOLINESS. We expect to get more than our number of subscriptions."

BRADLEY, MICH.—"We are praising God for victories won in the past, also for what we believe God is going to do for us. It seems God has so graciously blessed us since we organized our little church three years ago with only ten members. He has answered prayer in such marvelous ways. Until Nov. 15 of last year we held our services in a hall, when the Lord made it possible for us to secure the Christian Reformed church at a very reasonable price, they having disbanded. On Nov. 21 we had our dedica-

tion service with Brother Cox, our District Superintendent, with us, who brought the messages for the day. At the afternoon service \$359.00 was raised in pledges to help pay on the debt. We feel God did 'exceeding abundantly above all we could ask or think.' Since the dedication it seems God has been blessing in an unusual way. Folks are praying through in the good old fashioned way. Four in one family in one week were saved and sanctified, and surely they are on fire for God. Early in the fall we were praying about a revival meeting and an evangelist, trying to make plans for a meeting in the early fall, but it seems it was not God's way. Praise the Lord, the revival is started without the evangelist. With the help of our faithful pastors, Brother and Sister Sharp, we believe God is going to give us a mighty outpouring in Bradley. God's blessing is upon every service, folks are getting under conviction, and we are believing God for great things. Pray for us."—Mrs. Grace L. Stromberg, Reporter.

SPENCER, IND.—"Our church here was organized July 3, 1921, with thirteen charter members. While the work has not grown by leaps and bounds as at some places, truly God has blessed and we have pushed and prayed together until we have at present a membership of over sixty, with a nice brick church just off the square worth over \$12,000.00, with an indebtedness of only \$1600.00. We are praying and working to raise at least half of this before our next Assembly. Since our church has been organized we have raised over \$17,500.00 for all purposes. God is marvelously blessing in our cottage prayermeetings and regular church services. The church is crowded on Sunday nights. We have from 100 to 125 at cottage prayermeetings and regular church prayermeetings. There have been 130 who bowed at the altar in the last five weeks, most of whom found the experience they were seeking. Our Sunday school has grown from about forty to 125 in the last year, our largest attendance being 155. We are working and believing for 200 in the near future. While we are not having any special revival effort God is giving us souls, for which we praise Him. We believe God's promise, Mal. 3:10, is being verified. Brother Small organized a storehouse tithing band of forty-four members. Our finances are coming much better. To God be all the glory. Remember us when you pray."—Ethel Johnson, Reporter.

EVANGELIST W. A. TERRY, LORENZO, TEXAS—"These are precious days with me. Have just closed a revival at Sherman, Texas, with Pastor Hicks, who we believe is a man called of God to do the work that needs to be done at Sherman. The Lord gave us a very good meeting, although we had the Tongues and Come-outers to contend with from start to finish. But in spite of it all God gave us a few. Sherman is on the north plains of Texas, in the great wheat belt, where there is lots of prosperity, but very few that know God in His sanctifying grace. I find this a great country to evangelize

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May 19th - 29th



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For particulars write Rev. T. W. Willingham, Olivet, Ill.

WORKERS

Rev. J. B. Chapman, D.D.

Rev. Bud Robinson

Rev. Bona Fleming

Rev. Haldor Lillenas

in, provided one is willing to go, drive his own stakes, preach, pray, sing, shout, and stay on the job until the fire falls."

PASTOR J. A. McNATT, IBERIA, MO.—"This work was organized only seventeen months ago with twenty charter members, and only a small dwelling to worship in. But we now have a nice church which will seat about 250. At the time the church was organized the writer was called as pastor and we have served the church the best we knew how, and received a unanimous call for the second year. Truly, the good Lord has blessed us in the beginning of this new year. We began a revival Christmas which lasted until January 13, the writer doing the preaching, assisted by Evangelist C. W. Sooter of Iberia. Brother Sooter was not able to do very much of the preaching because of illness. This was a revival that will be long remembered in Iberia, the power of God was manifested in a wonderful way. We did not keep account of the number of seekers but there was somewhere near thirty, either saved or sanctified; seventeen in one night. We ascribe unto Him who is worthy all the glory. A nice class was received into the church, with a number more to come at our next appointment. We have already received into the church eleven since the Assembly, making a total membership of fifty-eight. We have a good Sunday school, which has reached a total of 107, with five other schools in a town of about seven hundred, so we feel we have a good school. Our N. Y. P. S. is doing nicely under the leadership of our president, Miss Nellie Hicks; also W. M. S. is doing good work, with Mrs. Jennie Tallman as president. All departments of the church, both financially and spiritually, are doing nicely. We are planning a drive to help secure our part of the 40,000 HERALD OF HOLINESS subscriptions. It can be done if all of our pastors will do their part."

PASTOR JOE BISHOP, SHAWNEE, OKLA.—"Just closed a series of meetings with Evangelists Allie and Emma Irick. The meeting was one of the old type. People came for miles through the cold winter blast to hear the Word as Brother and Sister Irick preached. We are glad to say that there is none better. They make a wonderful team. They are sweet spirited, forceful preachers. They have success. Any church needing a revival will make no mistake in calling them. We feel sure they are God's messengers. Several souls found the Lord. We received five into the church. Finances came easily. Love offering of \$50.00 for pastor. People and church encouraged. We expect greater things ahead. On with the battle till Jesus comes. We have secured 126 subscriptions to the HERALD OF HOLINESS since our Assembly. We have set our mark at 200. Brethren, pray for us."

PASTOR A. T. NELSON, CARO, MICH.—"On January third we closed a very successful meeting with Rev. Isaac N. Toole of Alliance, Ohio, as the evangelist. For three weeks he presented the message of a full-orbed gospel with a combined fearlessness and discretion which commands

at once the respect and confidence of his audience. His messages are logical, pungent, spiritual and convincing, and the blessing of God attends them. As a pastor I have engaged several evangelists of repute, but by none have I seen such thoroughness in work, nor heard so clear, logical and forcible presentations of the truth as from Brother Toole. He is free from sensationalism and full of sweetness of spirit—he has few equals. To those wishing to employ an evangelist I can most heartily commend him and that especial blessings await all who will hear him."

EVANGELIST F. W. COX—"I have just closed a most blessed revival at Jackson, Ohio, with Rev. H. E. Ubrig, pastor of the Pilgrim Holiness Church. He is one of the most blessed ministers I have ever assisted in the work of the Lord. From almost nothing, in several years, and in a most neglected section of Jackson, he has built up a fine holiness church. He has some of the very best holy men and women of God to stand by him, that you will ever find on earth. The crowds who constantly attended were about all we could handle. They came some nights one or two hours before opening time, and filled the church, the vestibule and some extra chairs. They stayed sometimes until midnight. The meeting was under the supervision of the Holy Ghost. He worked upon hearts at home and in the church. The conviction was deep, and the work clear. People were saved, sanctified, reclaimed and healed without any doubt. Glory! People went around confessing, asking forgiveness, giving up tobacco, and cigarettes. Some backsliders came home, and I trust, 'Never more to roam.' God did surely, 'Open wide His arms of love' to receive them. Praise His name! Old Jackson has surely had a shake up. One young fellow said he hardly thought he could give up cigarettes, but when he got saved, he shouted and jumped all around the room, and said, 'Praise God, I don't want any cigarettes now. This is my second night in the Church of Christ in Christian Union in London, Ohio, with Rev. Frank Sollars

the pastor. The meeting has opened up good, but much rain is keeping some away, etc. God is with us, and we expect victory."

EVANGELIST A. S. JOHNS—"1926 was the greatest year of my life. The Lord permitted me to labor with some faithful pastors and people who stood by God's truth. I closed the old year in a great watch night service at Hastings in the independent mission with Rev. Boone in charge. Rev. Boone is doing a great work in Hastings. Other holiness pastors came in to help make this service a success with good music, singing, praying and testimonies. The saints praised God until 11:15, at this hour the Lord helped me bring a message to the people, mighty conviction fell upon those who knew not God. At 12 o'clock people were coming to the altar of prayer and we started the new year praying them through. Jan. 2 we started at New Haven, Mich., with the Wesleyan Methodist people. This meeting was not a pentecost by any means but God did His best with what he had to work on and a number found God in the old fashioned way. At present I am in a three-day convention for souls in the Pilgrim Holiness Church of Owosso, Mich. This is our second battle with Brother Elliot at this place. The Lord is helping him to lead the church on to great victory. It is growing in numbers and above all spiritually. The first night the church was full. A marvelous spirit of liberty was on the meeting and the altar was full of hungry souls seeking God."

MEXICO, MO.—"Although we have not made a report for some time, we have not been idle. We are marching on with Christ as our leader. Our pastor has kept us busy for the Lord. In December Rev. Elwood Taylor of Wilmore, Ky., was with us. God gave us a gracious time. Many found God and the church was revived in an unusual way. We highly recommend this servant of God to any church desiring a real heart-searching revival. Several have found God in our regular services. Our crowds have out-

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GENESIS, 2, 3.

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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 Pi'son: that is it which compasseth the whole land of Hāvi-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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grown our building. Many times people are unable to get in. We are praying for a new building in the very near future and believe God will give it to us. On Jan. 23 a man was in our Sunday school who had not been to Sunday school for fifty years. Our school has more than doubled since September. We have a newly organized W. M. S. which is really doing things. They are working faithfully for the cause of missions and helping the local church on the budget. God is truly blessing us financially, and we are paying off our church debt and working on the budget with no 'pull.' Our pastor is furnishing the faith and encouragement that makes us feel like traveling on to make this year the best the Mexico church has ever known. Pray for us."—Mrs. Ralph Hutcherson, Reporter.

EVANGELIST F. P. CASSIDY—"Since reporting I have held the following meetings: First at Bedford, Ind., with our good pastor, Rev. Loren Pendry. God gave us a good revival. Something like fifty or sixty at the altar praying through in the old fashioned way and confessing out. One man fasting two days and nights for God to reclaim him. About twelve o'clock at night he struck fire, came back to service the next night shouting the victory. Amen. We were well paid and also a fine love offering was given the pastor. Brother Pendry is a fine man to work with. When we left they were making plans for the completion of their church building. From there we went to Auburn, Ind., with our good pastor, H. W. Cornelius. The enemy fought us hard but God came on the scene and gave us some good victories. Old time restitutions and confessions were made. Brother Cornelius is one of our good pastors and a splendid man to work with. God is blessing this good man's efforts. We received five members into the church. From here we went to Stringtown, Ind. This was our second meeting with this church and the people said the meeting went much deeper than when we were here the first time. About forty at the altar. Closed with an all day meeting. Raised twelve hundred dollars on parsonage. Brother Rahr is one good pastor at this church. He is a fine

man and doing a good work. Next we went home for the holidays. At present we are in a revival at Mohawk, Ind. God is here and some are plowing through. From March 1st we will be open for calls anywhere. By God's help we mean to keep hot, humble, and holy. Please pray for us."

PASTOR W. A. FELKER, CHICO, CALIF.—"We have just closed what is said to be the best revival in the history of the church. The soul-stirring messages by Evangelists Theo. and Minnie Ludwig gripped hearts and over forty knelt at the altar, most of them praying through to victory. At the close of the meeting we took five into the church. We took quite a number of subscriptions for the HERALD OF HOLINESS. Souls are finding God in our Sunday services. The church is encouraged and expecting even greater victories in the future."

EVANGELIST M. M. BUSSEY—"Three years ago, Jan. 1, we left beautiful Pasadena, Calif., for the work of the Master in the eastern part of the United States. God has given us health, open doors, many friends, and many souls. It has been nothing short of a miracle how God has kept me well in the extreme cold, of which I knew nothing before. However for several weeks I have been suffering some inconvenience with my throat, nothing serious, and yet troublesome enough to prevent me from pressing the battle in revivals as I would like. After some rest, much prayer and meditation, and after consulting a specialist who advised a change from my present program of work, we have decided to return to California. I have been home with Mrs. Bussey and the children for ten days. We have everything packed, and expect within the next few days, to take a fast train at Philadelphia, Pa., for Chicago, and from there to Pasadena, Calif. We plan to place our children in our school there. My first meeting on the coast will be at Redlands, Calif., where I was pastor about eight years ago. Dr. Goodwin is with them and will close Jan. 30. I continue the meeting beginning Jan. 31. My address will be Pasadena, Calif. May

God bless all of His saints. Please pray for me."

EVANGELISTS ALLIE AND EMMA IRICK—"After six years of superintendency in the Hamlin District where and when the Lord gave us over forty new churches and splendid gain and advancement on all lines of church work and development, we moved to Bethany, Okla., to re-enter the glorious work of holy evangelism. Our first campaign was with our Bethany church and college at Bethany, Okla. This was a great revival with a big pastor, noble assistant pastor and a growing church, in a wide awake holiness town and community. A very large class came into the church. The labors and fellowship with pastor and people were delightful and refreshing. It is a joy and honor to live in a town and college-church community like Bethany. Our next engagement was with Pastor Harmon and people of Henryetta. This was a gracious, far-reaching and fruitful campaign for God and the church. Our labors with this church and enterprising pastor were surely pleasant, profitable and encouraging. Scores found God in the works of grace. The church was blest, built up and many additions were made to this aggressive congregation. The evangelists were well taken care of, and were sent away happy and rejoicing in heart. Prof. Messer of Durant, led the host in holy song. Many pastors, evangelists and saints came into this meeting. Yukon was the next place of bombardment. Dear Brother and Sister Lewis are the efficient pastors and they have built wisely, grown steadily and held their own. They are among our most promising young pastors and workers. A bright future awaits them. We enjoyed this engagement with pastor and Yukon church. Shawnee was our next place of siege. Pastor Bishop and his faithful and loyal church stood by us and we had one of the best meetings there in years. The weather was bad, the roads and streets were at times almost beyond travel, yet the crowds came and the fire of heaven fell. The attendance was large, the interest grew from the beginning and swept out into a very large radius. Many found God and a substantial class came into the church. It gladdened the hearts of the evangelists to witness one of our own brothers and wife (Mr. W. B. Irick and wife) with others to come into the Church of the Nazarene. Pastor Bishop is a hustler, on the move, a builder and is determined to see the church and work prosper under his ministry. The work in Shawnee is making remarkable strides and is bound to succeed with such men as Rev. Joe Bishop as pastor and a church made up of such men and women as they have there. We were well remunerated for our humble labors and highly pleased with everything and the pastor and church co-operated with us to put the campaign over. At this writing we are waging a glorious campaign for the church and for souls with Pastor Pierce and his deeply spiritual church at El Reno. Crowds are coming and salvation scenes rejoice the saints. We love God and appreciate our own beloved Zion more than ever, and are in loving,

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loyal harmony with the whole program for forty thousand subscribers to the **HERALD OF HOLINESS**, more Nazarene churches, greater revivals, string our fish, support our Nazarene colleges, push missions, educate our holy youth, conserve our labors, maintain our doctrinal and experimental standards and build for future permanency. Praise God. Holiness of heart and store-house tithing in matters of business will make our church a tremendous success on earth. Our address is Box 918, Bethany, Okla."

PASTOR C. J. REIFF, CORYDON, PA.—"Our winter's revival held Dec. 27 to Jan. 9 was a time of real Holy Ghost heart searching and a deepening of the experiences of the children of God. Rev. Lawrence Reed, evangelist, of Damascus, Ohio, and Rev. Isabel Myler and Miss Elsie Harry, of Oil City, Pa., were the workers. Brother Reed is truly a man of God and is a great teacher as well as preacher of the Word. His messages were instructive, deep and convincing and freighted with Holy Ghost power. He surely ought to be kept busy all the time on our district. Sister Myler, who is a Bible illustrator and children's worker, did excellent work in the children's meetings. She is indeed adapted to this special work and it would seem that her entire time ought to be spent in this great needful field. Sister Harry is a sweet spirited song leader and the two sisters sang together to the delight of their hearers. We did not have a large number of seekers, about thirty in all, but a much needed work was done which only eternity can reveal. Our membership is increasing, the Sunday school is growing and we have no note of discouragement to put in our report. Finances came in nicely during the revival and by April 1 we hope to be able to eradicate our church debt. To God be all the glory."

PASTOR ERNEST B. HACKLEY, GARDEN CITY, KAS.—"The Edwards Evangelistic Ladies' Quartet closed a successful three weeks' revival campaign in this city on January 16. The meetings were held in the Congregational church building which seats about four hundred people. The attendance was good from the start, the house being filled to capacity several times. The quartet rendered faithful and efficient service in vocal and instrumental music. Miss Alice B. Lewis is a very fine children's worker and an inspiring song leader. Rev. Grace Edwards is a forceful preacher of the old rugged gospel of full salvation whose stirring messages reached the hearts of the people. A goodly number of people prayed through to victory. District Superintendent A. F. Balsmeier rendered valuable assistance, preaching three times, securing thirty-one subscriptions to the **HERALD OF HOLINESS** and raising \$1800 in subscriptions for a Nazarene church building. Five members were received by transfer while others are expected to be received soon. The outlook for the Nazarene church in Garden City is good and 'we feel like traveling on.'"

PASTOR L. O. GREEN, PRINCETON, IND.—"We rejoice to report that God is still in

our midst and the work of this church is progressing very nicely. Every department is doing good work in its respective sphere. The Sunday school is starting into the new year with splendid interest and a maximum attendance. The W. F. M. S. is doing excellent work in getting the missionary work of the Nazarene movement before our people. They have sent in as much money in the first five months of this assembly year as was sent in during the whole of last year. They sold 100 calendars and could have sold more. Besides all this the spiritual work of the society has been very commendable. We recently closed a good meeting with J. E. and Ada Redmon as our evangelists. The meeting was not a sweeping revival, however many souls were brought in, the church edified and much good

done in every way. On the last Sunday morning of this meeting we gained a good victory that will cause the devil trouble down the road when we raised in short time pledges enough to practically cover the entire indebtedness of \$2150 on the church property. We have one of the finest building sites in the city, within four blocks of the courthouse in a fine residential district. We are expecting to have a nice commodious church on this ground before a great while. We are not only building for ourselves but each month our District and General budget goes in full. Our people are back of the Nazarene program heart and soul. Pray for us."

PASTOR J. WESLEY CROFT, PORTLAND, ORE., Sellwood Church.—"We have just

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closed a very helpful three weeks' meeting in the Sellwood church with H. O. Jacobson as evangelist. The attendance was very good until the severe weather came and a beautiful spirit prevailed in the services. From the first night of the meeting there was scarcely a service without seekers and the meeting has been a great blessing to the whole church. Rev. Jacobson is on fire for God and souls and very clearly sets forth the truths of Bible salvation. His beautiful, brotherly spirit was an inspiration to all and we will long remember the delightful fellowship. We expect shortly to receive some splendid new members into the church. Praise God, the days of old time revivals have not passed!"

PASTOR W. MAYWOOD BAKER, TARENTUM, PA.—"We have just closed a very successful revival with Evangelist Lawrence Reed of Damascus, Ohio. It looked at first that the meeting might be hindered for several reasons. The first week some of the other churches had meetings in progress, and the second week it rained every day. In the face of all that seemed against us God came on the scene and did some real work in saving and sanctifying souls. Brother Reed's preaching will never be forgotten by the church nor by the good number of strangers and visitors that came to hear him. His messages are some of the most convincing and inspiring we ever heard. He preaches holiness as straight as a die. God is surely using this man of God to enlighten and win souls. The church has been greatly helped and blessed. There is an increased inter-

est in all departments. We are marching on with victory."

CENTRAL CHURCH, CINCINNATI, OHIO.—"This church is still located at Twelfth and Sycamore, but there is not room enough to accommodate the people and the Sunday school is threatening to burst out the walls. They will either have to get a new church building or get a new pastor. Rev. Washington Sherman, the present pastor, is never satisfied with ordinary results. He first urges a spirit of prayer on the church, then the Spirit of Jesus fills the church, and the people flock in to get a taste of the overflowing sweetness. Not content with this, he secured the services of Mr. J. Meighen, an accomplished musician and orchestra leader, to organize and train a new orchestra. This added a new attraction and the crowds increased accordingly. Some come to hear the music and stay to get converted. Early in December the pastor said something about a week-end meeting, saying he could get a good man for a few days. It seems that for some good reason he had promised the district superintendent that he would not hold any protracted meetings during the month of January, so this little week-end meeting would be the last chance till February or later. All agreed. Rev. J. B. Kiefel, converted saloon keeper, prize-fighter and bootlegger, formerly of Cincinnati, came on the scene Dec. 16 all saturated with the love of Jesus and a passion for souls. The people flocked to hear him and when the time came they did not want the meetings to stop, hence they continued

until last Sunday night, January 23. This was one of the strongest week-ends this church has ever seen. The altar was crowded with seekers night after night. Over thirty joined the church and others expect to join next Sunday."—S. E. Cooper.

TRENTON, N. J.

We are keeping in the battle at Trenton. The devil is stubbornly resisting, but God is giving us the victory. We had thirteen seekers in our last revival, some of them were happy finders. The treasurer reports that money for our debts has come in easier thus far since Assembly than at any previous time, but still our debt is a great burden. Rev. A. Joppie will begin a revival here Jan. 23 to continue over February 5. Prayers of the brethren desired.—G. W. Andrews, Pastor.

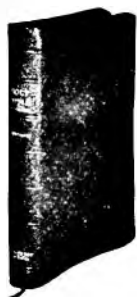
There is but one class of men to be trembled at, and that is the stupid class, the class that can not see; who, alas! are mainly they that will not see.—CARLYLE.

Where the heart goes before, like a lamp, and illumines the pathway, many things are made clear that else lie hidden in darkness.—LONGFELLOW.

To have ascertained what is ascertainable and calmly to reverence what is not, is the fairest portion that can fall to thinking man.—GOETHE.

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I. CHRONICLES 6 *The singers appointed by David. Aaron's office*

24 Ta'hath his son, U'ri-
his son, Uz-z'ah his son, and
Sha'ul his son.

25 And the sons of El-ka-nah;
A-ma-sai, and A-hi-moth.

26 As for El-i'-nah: the sons
of El-ka-nah; 'Zu-phai his son,
and Nahath his son.

of Ba-a-sai-ah, the son of Ma-
chi-ah,

41 The son of Eth-ni, the son
of Ze'-rah, the son of A-dai-ah.

42 The son of E'-than, the son
of Zimmah, the son of Shim'-i,

43 The son of Ja'-hath, the son
of Ger-shon, the son of Levi.

Or, Zuph.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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.

COUNCIL BLUFFS, IOWA.

Council Bluffs church broadcasts over Station KFNF, Shenandoah, Iowa, Sunday, February 13, at three o'clock.—E. R. Borton, Pastor.

COFFEYVILLE, KANSAS.

Record breaking crowd attends tabernacle second Sunday night of revival, being sponsored by the Nazarene Young People's Society, with Rev. Lum Jones and Prof. L. C. Messer evangelists. More than fifty first week and not a night so far without seekers. One week more. Campaign for HERALD OF HOLINESS.—John Breece, President.

MONTICELLO, KY.

Great revival on here. Crowds pack the church to limit. Altar is filled about

every service. Scores are praying through. Evangelist W. W. Loveless is at his best, will continue another week.—Georgia Burnett.

SAN DIEGO, CALIF.

Closed fine revival campaign with Dr. C. H. Babcock and Prof. J. J. Douglas and wife. About two hundred seekers. We leave at once for the evangelistic field. Dr. J. E. Bates comes as pastor.—I. C. Mathis, Pastor.

ARLINGTON, TEXAS.

Berachah Society, Arlington, Texas, broadcasts over KFQB, Ft. Worth, Sunday afternoon, Feb. 13, six to seven, Central Standard time. Monday, Tuesday, Friday evening following, 8:30 to 9:30, Berachah Prize Band, Berachah singers and speakers on program in behalf of unprotected and unfortunate American girlhood.—J. T. Upchurch.

TOLEDO, OHIO.

Just closed a week end convention

with Rev. Chas. A. Gibson, District Superintendent. He brought some great messages on vital themes. Quite a number of souls prayed through. Thirty-six subscriptions for the HERALD OF HOLINESS, the greatest holiness paper printed. —J. C. Walker, Pastor.

DEATHS

KIEMEL.—John J. Kiemel was born in Schuyler County, Missouri, Oct. 1, 1873; departed this life Oct. 19, 1926, age 53 years, 18 days. He grew to manhood on his father's farm four miles south of Lancaster, Mo., and was united in marriage to Sarah Welsh, August 18, 1897, to which union two children were born, Kenneth L. and Edna M. Kiemel. He moved with his family to Sylvia, Kas., in March, 1906. On October 5 he was taken to Hutchinson Grace Hospital where he underwent a serious operation and was apparently recovering nicely and planning on coming home on Wednesday, but at 7 o'clock Tuesday evening a sudden change came and in ten minutes he passed away to be with Jesus. He was beautifully saved in Feb-

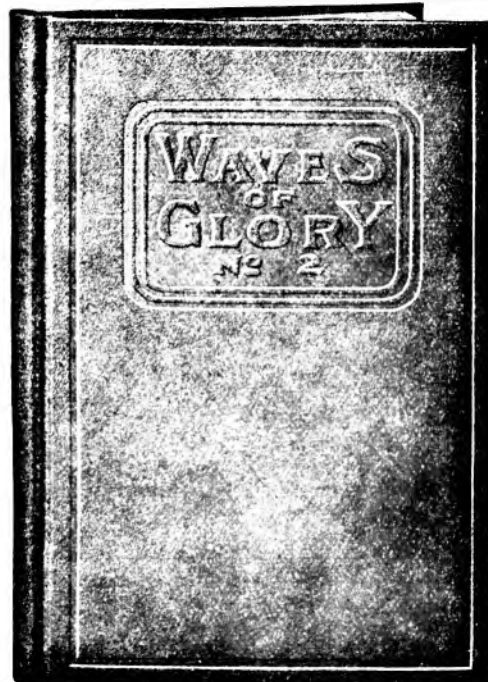
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ruary, 1908, in the United Brethren Church northeast of Sylvia and was happily and gloriously sanctified in August of same year in a tent meeting held in Fred Yust's grove. He was always faithful in attending the means of grace, was Sunday school superintendent fifteen years at Pleasant Hill Nazarene church. The church will miss their faithful superintendent who was a real example. He was always on time. He was a good man, a kind father, and a devoted husband. He was a good neighbor and held in high esteem by all who knew him. Those who preceded him in death were his father and mother, one sister and one brother. He leaves to mourn his departure his wife, one son, Kenneth L., of Sylvia, a daughter, Edna May Shull of Brighton, Colorado; four brothers, Edward W. and Albert R., of Sylvia, William F. of Lyons, Joseph E.

of Salt Lake City, Utah; three sisters, Lucy Womack and Rosa Shull of Sylvia and Bessie Owen of Artesia, New Mexico, also three grandchildren. The funeral services were held from Pleasant Hill Church of the Nazarene Sunday afternoon at 2 p. m., conducted by Pastor H. O. Davis, assisted by Rev. A. L. Hipple and the body was laid at rest in the I. O. O. F. cemetery at Sylvia, Kas.

McKAY—Mrs. Sarah McKay was born March 3, 1859, in the state of Illinois, and died at Portland, Oregon, November 24, 1926, at the age of sixty-seven years, eight months and twenty-one days. She had been a loyal Christian woman for many years and died happy in Jesus. The writer was called to visit and pray with her in the Multnomah Hospital two days before her death and she gave a clear testimony to full salvation and also

made her own funeral arrangements, which we carried out according to her own wish. In her home had been held the first prayermeetings which resulted in the organization of the Brentwood Church of the Nazarene of Portland. She leaves to mourn, her husband, Lorenzo McKay, and several children and sisters besides a host of friends. Precious in the sight of the Lord is the death of His saints.—D. P. Floyd Johnston, Reporter.

WANTS

Having sold my business I am now ready to take on a few meetings through January, February and March, as singing evangelist. Plenty of experience and good references. Play piano and guitar. E. M. Bishop, Auburn, Indiana.

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Achieving Faith

BY REV. J. G. MORRISON, D. D.



THE AUTHOR

PERHAPS no subject has been discussed more, written on oftener, preached upon as much as "faith." Small wonder for "without it we cannot please God" or properly approach Him. With faith "all things are possible." How much then, we need to study faith, its angles and aspects. How necessary to sit at the feet of those who have made this subject a special study, praying as we search and dig, "Lord, increase our faith."

Dr. Morrison has made a special and intensive study of faith. For years he has searched the Scripture, meditated, prayed, preached and read other writers along this particular line. Thousands have heard his lectures and have been edified thereby. Hundreds have requested that these lectures be published in book form. Here they are!

The author needs little or no introduction to our readers. For more than twenty-five years he has been preaching and writing, heralding forth the truths of full salvation and Wesleyan holiness. A few years ago he organized the "Layman's Movement" in the central west, later uniting with the Church of the Nazarene and bringing a number of holiness ministers, hundreds of laymen and several churches and missions into the denomination. At present Dr. Morrison is president of Northwest Nazarene College at Nampa, Idaho.

These messages are both inspirational and doctrinal, and extremely practical. In spite of the comprehensiveness of this treatment of the subject of faith, Dr. Morrison never loses sight of the fact that a theoretical faith never saved a soul or won a lost sinner to Christ. He emphasizes the objective side, the practical end of faith—works. **Achieving Faith** is his title and slogan. Faith that accomplishes, that dares, that overcomes.

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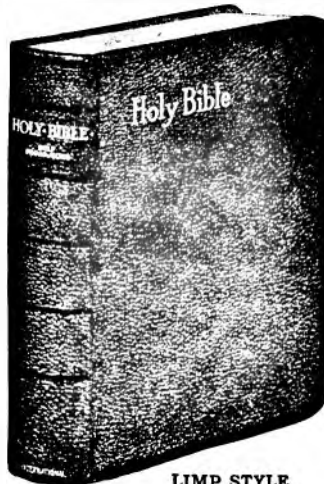
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THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of Ā'brā-hām.

2 Ā'brā-hām begat Ī'saac; and Ī'saac begat Jā'cob; and Jā'cob begat Jū'das and his breth-

11 And Jō-sī'as begat Jēch-o-nī'as and his brethren, about the time they were carried away to Bāb'ŷ-lon:

12 And after they were brought to Bāb'ŷ-lon, Jēch-o-nī'as be-

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ANNOUNCEMENTS

ATTENTION—Chicago-Central District: Annual combined District Convention of Preachers, W. M. S., Sunday School, N. Y. P. S., at Decatur, Ill., First Church, March 29 to April 3. For particulars, write Rev. M. F. Grose, pastor at 540 E. Division, Decatur, Ill., or E. O. Chalfant, Danville, Ill.

NOTICE—I have the date of Feb. 27 to March 13 open for a meeting in the Central states and can be addressed as per slate or at my home, Plainfield, Ind. I close a convention Feb. 25 at Rising Sun, Ind.—Ural T. Hollenback.

NOTICE—On account of the sickness and death of my precious brother, J. A. Bates, I have some open dates for winter and spring meetings, and would be glad to receive calls from any of our pastors or District Superintendents in need of an evangelist. I am an ordained elder and commissioned evangelist. Wife expects to travel with me this year. This will add a great deal to my work as evangelist, as she is a commissioned evangelist, and we can do our own singing. For reference, Rev. Allie and Emma Erick, Bethany, Okla.—J. L. Eates and wife.

RECOMMENDATION—Rev. C. H. Lancaster is a commissioned evangelist of the Alabama District. He has served several years as District Superintendent, pastor and evangelist and has made full proof of his ministry. He loves our church, is a pastor's friend, a sane preacher of merit, and a soul winner of tact. I notice he is now at Bartlesville, Okla. Any pastor in the Southwest that wants an evangelist of the old type, address him there, or 512 N. 18th St., Birmingham, Ala.—H. H. Hooker, District Superintendent.

NOTICE—Rev. A. McNaughton feeling, as he states, a pressing call to evangelism, is open for calls to evangelistic work and may be addressed 2923 Troost Ave., Kansas City, Mo. His work in the pastorate has been good and his church released him only because of the above reason. May the blessing of God attend our brother in evangelism.—D. W. Dobson, Superintendent Iowa District.

SPECIAL NOTICE—Northern Indiana District—By the time this reaches you our HERALD OF HOLINESS campaign period will be past, but the general church will not likely have the forty thousand subscriptions turned in by then, so let no one stop until the task is finished. Some of you may not get all in that the Board asked you to get by then, but defeat is not dwelling around your quarters, and you would rather die than have him move in and become your neighbor. You just keep up the fight and finish your task up in February. In the event someone might not be able to make it, let others do their best to go over and make up for him. Don't fail to report the number you have sent in since Sept. 1 to Rev. B. F. Wininger, Modoc, Ind.—J. W. Montgomery, District Superintendent.

NOTICE—We are living in a town where a Church of the Nazarene is needed. There are only two Nazarene families, but we have the burden on our hearts. If some evangelist could come and stay until the work is started we can promise room and board. Anyone interested, write me at 313 West South Ave., Olney, Ill.—Clarence Bullard.

I have been reading your paper ever since it became the HERALD OF HOLINESS, and do not see how I could get along in my spiritual life without it.—J. A. H., Pastor M. E. Church South.

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British Isles, probably Glasgow, Scotland
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Northern Pacific District May 18 to 23
Northwest District May 25 to 29
Idaho-Oregon District June 1 to 5
Northern California District June 8 to 12
Southern California District June 14 to 19

EVANGELISTS' SLATES

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J. E. BATES
Lansdale, Penn. March 6 to 20

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Gaston, Ind. Feb. 6 to 20

Boonville, Ind. March 9 to 20

QEO. BEIRNES
Kendallville, Ind. Jan. 27 to Feb. 13

P. P. BELEW
Cleveland, Ohio (3608 Denison St.)
..... Feb. 10 to 27

FRED BOUSE
Morristown, Ind. Jan. 23 to Feb. 13

M. M. BUSSEY
Redlands, Calif. Jan. 31 to Feb. 6

Pasadena, Calif. Feb. 8 to 27

W. R. CAIN
Harrisburg, Pa. (1304 State St.)
..... Feb. 13 to 27

Litchfield, Neb. March 6 to 20

Jamestown, N. D. March 27 to April 10

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Detroit, Mich. Feb. 27 to March 20

Flint, Mich. March 27 to April 17

Columbus, Ohio April 24 to May 15

Marion, Ohio June 5 to 26

Vermillion, Ohio (Camp) July 19 to 24

Johannston, Pa. (Camp) July 26 to Aug. 7

Alexandria, Ind. (Camp) Aug. 12 to 21

F. P. CASSIDY
Mitchell, Ind. Jan. 26 to Feb. 20

C. C. AND FLORA CHATFIELD
McDermott, Ohio Feb. 13 to 27

Portsmouth, Ohio Feb. 27 to March 13

Ellet, Ohio March 20 to April 3

Lowell, Mich. April 10 to 24

W. F. CLEGHORN
Yale, Okla. Feb. 4 to 20

Roy, Mo. (Care Mrs. C. A. Harvens)
..... Feb. 24 to March 13

J. V. COOK
Troy, Ohio Feb. 5 to 26

Plains, Ohio March 1 to 13

MARVIN S. COOPER
Flint, Mich. Jan. 25 to Feb. 13

York, Neb. Feb. 18 to March 13

Muncie, Ind. March 15 to April 3

F. W. COX
London, Ohio (Box 123) Jan. 26 to Feb. 14

Harrisburg, Pa. (1019 S. 10th St.)
..... Feb. 18 to March 6

Gordland, Kans. (care Rev. C. C. McNall,
Box 485) March 23 to April 17

PROF. C. C. CRAMMOND, MARGARET CRAMMOND
Concord, Mich. Feb. 6 to 20

J. H. CRAWFORD
Yuma, Colo. (Bethel Church) Feb. 6 to 20

Yuma, Colo. Feb. 21 to March 6

EARL E. CURTIS
Ottawa, Ont. Feb. 6 to 27

C. L. DAVIS
Pontiac, Mich. (107 Wall St.)
..... Jan. 30 to Feb. 13

WILLARD B. DAVIS, SINGER
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..... Jan. 20 to Feb. 13

H. N. DICKERSON
Windsor, Ont. Feb. 6 to 20

CHARLES DYE
Selma, Ind. (Harris Chapel) Feb. 10 to 27

Columbus, O. (Sunshine Mission)
..... March 6 to 20

Lockland, O. March 27 to April 10

THEO. ELSNER AND WIFE

Miami, Fla. Feb. 6 to 28
Baltimore, Md. March 10 to 27
Hammond, Ind. April 1 to 17
Newport, Ky. April 24 to May 8
Pittsburgh, Pa. May 15 to 28

R. P. FITCH
New England District Fall and Winter

B. T. FLANERY
Allerton, Iowa Feb. 2 to 20

BONA FLEMING
New Castle, Pa. Feb. 4 to 13

Alliance, Ohio Feb. 18 to 27

East Liverpool, Ohio March 6 to 20

JOHN FLEMING
Newcastle, Pa. Feb. 4 to 13

Bloomington, Ind. March 3 to 13

Decatur, Ill. (First Church)
..... March 22 to April 10

Alliance, Ohio April 20 to May 1

Ohio Assembly May 4 to 9

Cincinnati, Ohio (Camp) May 27 to June 6

Barberton, Ohio June 8 to 19

Salem, Ohio June 21 to July 3

No. Little Rock, Ark. July 29 to Aug. 8

National Park Camp, New Jersey, Aug. 12 to 21

C. B. FUGETT
Pomona Beach, Calif. Feb. 22 to March 6

Stockton, Calif. March 13 to 27

Portland, Ore. (First Church) April 3 to 17

C. J. GARRETT
Cambria, Ill. (Camp) July

PAUL AND DORA GEIL
Troy, Ohio Feb. 6 to 27

Elkhart, Ind. March 6 to April 10

North Manchester, Ind. July 1 to 30

Kokomo, Ind. Aug. 7 to 28

PHILIP GEITER
Warren, Ohio Jan. 24 to Feb. 13

Liston, Ohio Feb. 20 to March 13

Washington, Pa. March 16 to April 3

Hamorton, Pa. April 10 to May 1

Tarentum, Pa. May 15 to June 5

Cleveland, Ohio June 7 to 26

ARTHUR WM. GOULD
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RALPH S. GRISWOLD
Peck, Mich. Feb. 10 to 27

Roseburg, Mich. March 1 to 20

Melvin, Mich. (Speaker Church)
..... March 23 to April 3

LEWIS E. HALL
Union Gap, Wash. Feb. 1 to 20

Mokillee, Wash. Feb. 23 to March 13

LEE L. HAMRIC
Palo, Kans. Jan. 28 to Feb. 13

Mirando City, Texas Feb. 20 to March 6

ROY L. HOLLENBACK
Moriarty, N. Mexico Feb. 1 to 20

URAL T. HOLLENBACK
Reading, Pa. (Box 221, Laureldale, Pa.) ...
..... Feb. 4 to 20

Rising Sun, Ind. Feb. 22 to 24

OSCAR HUDSON
Springfield, Ohio (329 Glen Ave.)
..... March 14 to 27

Ottawa, Kans. June 10 to 26

J. E. HUGHES
Clinton, Ill. Feb. 3 to 20

Kingswood, Ky. March 8 to April 1

Christiansburg, Ohio Feb. 24 to March 14

AARON HULSE
Nashville, Kans. Feb. 1 to 15

ALLIE AND EMMA IRICK
Pittsburg, Kans. Feb. 13 to 27

Sapulpa, Okla. March 6 to 20

Okeana, Okla. March 26 to April 10

Indianapolis, Ind. (West Side)
..... April 10 to 24

Pilot Point, Texas April 25 to 30

Guthrie, Okla. May 1 to 15

Florence, Ala. May 22 to June 3

North Little Rock, Ark. June 5 to 19

Jasper, Ala. June 23 to July 3

Olive Hill, Ky. (Camp) July 8 to 18

Goddard, Ky. (Mt. Hope Camp)
..... July 21 to 31

Cambria, Ill. (Camp) August 4 to 14

Bonnie, Ill. (Camp) August 19 to 29

LUM JONES
Enid, Okla. Feb. 7 to 20

JACK LINN AND WIFE
Florida (Box 666, Coconut Grove, Fla.)
..... Dec., Jan., Feb., March

V. W. AND MARGUERITE LITRELL
St. Maries, Idaho Feb. 10 to 27

Burns, Oregon March 3 to 20

E. J. LORD
Canby, Ore. Feb. 6 to 29

W. W. LOVELESS
Arcanum, Ohio (Gen. Del.) Feb. 9 to March 6

Columbus, Ohio (1482 Sullivant Ave.)
..... March 11 to 27

Lake Charles, La. (322 Oakland St.)
..... March 31 to April 24

Pittsburgh, Pa. (Everybody's Mission)
..... May 14 to 29

THEODORE AND MINNIE LUDWIG

Phoenix, Ariz. (Rev. A. Essley) Feb. 10 to 15
 Canon City, Colo. Feb. 14 to March 6
 Colorado Springs, Colo. March 9 to 27

ERNEST B. MARSH AND GEO. H. WARD

Barberton, Ohio Feb. 14 to 27
 Canton, Ohio March 2 to 13

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 Escandido, Calif. Feb. 27 to March 13

J. B. McBRIDE
 Nampa, Idaho Feb. 2 to 20
 Ontario, Ore. Feb. 21 to March 6

J. A. MAC CLINTOCK
 Indianapolis, Ind. Feb. 13 to 27
 Hunkirk, Ind. March 6 to 20

L. C. MESSER
 Enid, Okla. Feb. 7 to 20

B. W. MILLER
 Hagerman, New Mexico Jan. 30 to Feb. 13
 Capitan, N. Mexico Feb. 14 to 27

JULIUS MILLER
 Ashley, N. Dak. Jan. 26 to Feb. 13
 LaMoure, N. Dak. Feb. 16 to March 6
 Eldendale, N. Dak. March 8 to 27

L. G. MILBY
 Sidney, Ohio Jan. 30 to Feb. 20
 Churubusco, Ind. (Gen. Del.) Feb. 27 to March 13

W. H. MINOR
 Chester, W. Va. March 20 to April 3

WADE L. NELSON
 Okemah, Okla. Feb. 18 to March 6

WILL H. AND LILLIE B. NERRY
 Tyro, Kans. Feb. 13 to 27
 Iola, Kans. March 6 to 20

B. F. NEELY
 Grandview, Wash. Feb. 9 to 20
 Moscow, Idaho Feb. 22 to March 13
 Dayton, Wash. March 20 to April 3

EDWARD C. ONEY

Newell, W. Va. Jan. 30 to Feb. 13
 Monongahela, Pa. Feb. 20 to March 6
 Kokomo, Ind. March 13 to 27
 Ashtabula, Ohio April 3 to 17

G. F. AND BYRDIE OWEN
 Los Angeles, Calif. Feb. 9 to 20
 Holtville, Calif. Feb. 25 to March 6
 Somerton, Ariz. March 8 to 9
 Council Bluffs, Iowa April 3 to 17

DWIGHT M. PEFFLEY
 The Plains, Ohio Feb. 26 to March 13
 Cushton, Ohio March 13 to 28

J. E. AND ADA REDMON
 Crawfordsville, Ind. Feb. 11 to 27
 Gary, Ind. March 4 to 20
 Auburn, Ind. March 23 to April 10
 Bloomington, Ill. April 15 to May 1

LAWRENCE REEF
 Canton, Ohio Jan. 30 to Feb. 13
 Marietta, Ohio Feb. 14 to 27

LEWIS J. AND EUDYTHE RICE
 Pittsburgh, Pa. (Everybody's Mission) Feb. 13 to 27
 Osage, Okla. March 2 to 20

J. A. RODGERS
 Mannington, W. Va. Jan. 23 to Feb. 13
 Oil City, Pa. Feb. 15 to 28
 Andover, Ohio March 1 to 18
 Uhrichsville, Ohio March 20 to April 3
 Bradford, Pa. April 10 to 24

PERRY KOOD
 Chesapeake, Ohio Feb. 13 to 27

C. W. RUTH
 Eustis, Fla. Feb. 20 to March 6
 Orlando, Fla. March 10 to 20

MR. AND MRS. R. A. SHANK
 Allentown, Pa. Feb. 13 to 27

BURL SPARKS
 Marlon, Ind. Feb.

South Bend, Ind. March 12 to 28
 Springfield, Ill. April 17 to May 1

FRED ST. CLAIR
 La Center, Wash. Feb. 13 to March 13

E. H. STILLION
 Wellsville, Ohio Jan. 26 to Feb. 13
 Kenmore, Ohio Feb. 14 to 27

B. D. AND MARGUERITE SUTTON
 Ft. Wayne, Ind. Jan. 30 to Feb. 13
 Dallas, Texas Feb. 25 to March 13
 Dayton, Ohio March 20 to April 3

II. W. SWEETEN
 Hastings, Neb. Jan. 23 to Feb. 15
 St. Bernice, Ind. Feb. 19 to March 7
 South Bend, Ind. March 12 to 28
 Toledo, Ohio April 2 to 18
 Gary, Ind. (First Church) April 23 to May 9

E. C. TAVIN
 Raceland, Ky. Feb. 12 to 27
 Ft. Wayne, Ind. (First Church) May 5 to 22
 Carrollton, Ohio May 27 to June 5

ELWOOD TAYLOR
 Shelbyville, Ind. Feb. 2 to 23

T. L. TERRY
 Brazil, Ind. Feb. 2 to 27
 Indianapolis, Ind. March 3 to 27
 Vincennes, Ind. March 28 to 30

JOHN THOMAS
 Lima, Ohio Feb. 1 to 28
 Pittsburgh, Pa. March 6 to 20
 Barberton, Ohio March 23 to April 4
 Cleveland, Ohio April 7 to 24

B. VANDALL
 Toronto, Ohio Feb. 13 to 27
 Sebring, Ohio March 6 to 20
 Oil City, Pa. March 27 to April 17
 Alliance, Ohio April 20 to May 2

WEAR EVANGELISTIC PARTY
 Phippsburg, Colo. Jan. 28 to Feb. 13
 Yampa, Colo. Feb. 16 to March 6

Ohio District and the 40,000 Campaign

OHIO is not only the land of presidents, but it is a center of Nazareneism, and a banner state for subscribers to the HERALD OF HOLINESS. Some of the eastern part of the state is in the Pittsburgh District of our church, the balance of the state constitutes The Ohio District, and of this Rev. Chas. A. Gibson of Columbus, is District Superintendent. In the recent annual Preacher's Convention, Gibson and his pastors agreed to raise 500 new subscriptions for the HERALD OF HOLINESS and they went out from the convention to secure them. And in connection with their campaign, it was proposed to ask every pastor on the District to at least double the number of subscribers in his church and community. We are glad the Ohio men are in the campaign and determined to keep the old Buckeye state in the front rank. And Gibson and his pastors are genuine Nazarenes, so they will do what they have set out to do—watch and see.

And then the pastors and evangelists of other Districts are backing up the 40,000 campaign with all their might. Pastor K. Hawley Jackson of Malden, Mass., writes: "We are putting on a drive here for 100 subscriptions to the HERALD OF HOLINESS." Jackson, you know, is a returned missionary from India, and he is truly a "member of the whole church." He said that when he and his family were landing in New York, after several years out of the home land, he just wondered if there would be anyone at the wharf who would be looking for him, and if someone should be there, he wondered how he would identify him, there having been no understanding of any kind. But Sister Fitkin of New York, President of our general W. M. S., stood holding up a copy of the HERALD OF HOLINESS, and Jackson said the paper never did look quite so good to him before. He was a booster before, but, if anything, he is a greater booster since that time.

Evangelist Marvin S. Cooper of Washington, D. C., says, "I am doing my best to double my usual number of subscriptions in every meeting I hold. Every District Superintendent, pastor and church with whom I labor may fully count on me to help them reach their goal. I want to share the joy of making the 40,000 Campaign a success, and to share the reward of the good the people will do going to so many new people."

Now let everyone join in and help us up over the hill by getting someone to subscribe for the paper. We are "coming up," but we must come up faster and keep on coming up for some time. This is a general campaign, but the general includes the particular, so it is everybody's campaign.