

Herald Holiness

Official Paper, Church of the Nazarene

VOL. XIII, NO. 41

KANSAS CITY, MO., JANUARY 7, 1925

WHOLE NO. 665

Holiness the Soul's Paradise

HOLINESS is the normal state for the soul of man, for it is the state in which man was created. Sin is abnormal and unnatural and is the cause of all the confusion and distress to which the human family is heir. The death and decay of the material creation is the result of the friction between each creature and its necessary environment. Nothing can have permanent rest and eternal peace unless it can become perfectly adjusted to its necessary environment. It is the province and work of holiness to restore the soul to perfect harmony with God; and when this is done all spiritual friction disappears, so that the holy man can be devout and righteous with delight. It is the worry, not the wear, that destroys our peace. Holiness is not a state that is to be maintained in the clinching of the fists, the knitting of the brow and the gritting of the teeth, but, having obtained it, it is maintained in trust and rest and peace of mind. The fish was no more truly made to live in the water, or the eye for beholding the light than the soul was made for fellowship with God in holiness and truth. The eagle in the cage is no more out of his sphere than is the soul which is enslaved to sin. Sin rankles in the affections, impedes the mind, weakens the will, distresses the conscience, and "takes off the chariot wheels" of the whole life of man.

Holiness means freedom from sin. It delivers from the disturbing presence of "The old man." The holy man may do good without being forced always to bewail the presence of evil in his own heart.

Holiness is soul soundness. Holiness is to the soul what health is to the body. Holiness does not add new faculties to the soul, but it does refine and restore those which already exist. It does not educate the ignorant, but it does bring soundness to the mind, as well as power and love to the heart (2 Tim. 1:7). It revives and refines the affections (Ezekiel 36:26), subdues and establishes the will (Rom. 12:2) and brings all the faculties of the soul into the place where they can perform all their proper functions normally.

Holiness is soul power. It is wrought by the baptism with the Holy Ghost and is maintained only while the Spirit abides. The life that is filled with the Holy Ghost has power to overcome the world and to do service for God. Holiness is the "Enabling grace," because it provides the soul with grace to meet the demands which are imposed upon it from without. It gives one power to live a holy life in an evil world. It gives power to make one always and everywhere victorious, so that he may witness for Christ any where from Jerusalem to the uttermost parts of the earth. In practical effect, holiness makes us "More than conquerors." Its type is that of David slaying the giant with one stone, while retaining a reserve four times as large. Adjectives must be used to form proper substantives

for describing the grace of holiness; for it is *perfect* love, *full* joy and *perfect* peace. Every thing that is said of this blessed state is suggestive of its completeness and entire sufficiency.

Holiness cannot endure the chilly atmosphere of formalism and is opposed to unnaturalness and every kind of pretense. On the other hand, it has no affinity with the insanity of fanaticism. The strained mental and spiritual state of the extremist is in striking contrast with the rest and peace of the wholly sanctified.

The Golden Mean

THE path of the truly sanctified is very narrow at that place where it must pass between the icebergs of formality and the barren rocks of fanaticism. And there are stages in the approach to any extreme. There is a borderland between a strained fidelity and the well defined limits of a wrecked faith. Good intentioned people sometimes venture into this borderland and linger there for a longer or shorter time before they withdraw into the safe grounds of Bible faith and piety or plunge into the maelstrom of insane human presumption. We have all seen examples of this venture. Having once been healed in answer to prayer, some have felt compelled to assert their determination to never use human remedies any more and have thus been led into gross inconsistencies and tormenting bondage.

Fasting is a religious duty, and practiced in moderation is a benefit physically as well as spiritually, but to fast too frequently or for too great a length of time is to jeopardize one's health and to endanger his mental poise. It is a strange fact in human experience that we are in most danger of committing the sin of self-indulgence when we feel a sense of commendable self-sacrifice. Seek not to find fault with yourself nor yet to impress yourself with a sense of superior piety—live the normal life of a holy man, and keep your faith unbroken.

Life is intense; human life is especially so. The crocodile lives longer than a man because he keeps his blood cool and does not burn his tissues out. The holy man should live longer than others, because he lives more soberly. But the man who lives in a highly wrought nervous state and encourages himself into an overworked and overtense manner of living must needs furnish some other evidence of his holiness, for the proud and ambitious of this world burn out their candle of life in the same way.

It should suffice us all to be clear in the witness of our acceptance with God, and settled in the fact of the abiding Sanctifier. Then we should rest in the confidence of a heart loyalty to God which is limited in the scope and quantity of its service and worship only by its possibilities and

opportunities. The sanctified soul has liberty and should have no wish for license. The pure in heart find love the fulfilling of the law. Full salvation will keep its subject happy, free, sane, restful, natural and satisfied.

Necessity of Church Loyalty

PEOPLE can be too "churchy," so that their denominationalism degenerates into sectarianism, and so that they reach the place where they will not give their consent for anyone to cast out devils if he "follows not us." It is unexcusable bigotry on the part of any church or people to put forth claims which amount to saying, "we are the people, we are IT." Some churches are sounder and more apostolic in doctrine than others and some are more vitally spiritual than others, so that it is not true that "one church is as good as another." Some churches have so little of Christ and so much of the world that they cannot properly be called Christian churches, and we would not advise spiritual people to join or retain their membership in such churches. We are not speaking now of denominations, but rather of local churches in many denominations.

But there are good people in all the churches, and with very few exceptions the program of service undertaken by the churches in the evangelization and Christianization of the people of the world is worthy of everybody's support. Furthermore, there is no efficient and dependable program of evangelization and Christianization outside of the regularly established churches, and the work done by independent and undenominational agencies does not bulk very heavily either in this country or in foreign lands.

It was "fashionable" a few years ago for persons to go out and open independent missions in foreign lands, but the majority of such workers, being absolutely sincere, have looked forward to the necessity of making their work permanent and have placed it under the direction of regularly established denominations. It will be a forward step when the remaining independent missions, including those which operate under interdenominational or undenominational holiness organizations likewise are turned over to regular denominational boards. This will be better for the mission and better for the unity of the Holiness Movement in the home land.

There are some people who greatly feel the appeal of an undertaking which is not connected with any church and which operates by "faith" (although you will observe that such affairs are usually well advertised, sometimes by means which are both subtle and questionable), and drawing upon this credulity, a good many institutions breed disloyalty among the members of all the churches, by calling upon the members to neglect the program of their own denomination to give their attention and their money to independent, and too frequently, inefficiently operated projects of various kinds.

An undertaking can be interdenominational or undenominational only in its beginning;

after a little while it must either take refuge in some particular denomination or else build for its own protection and support a sort of super or sub denomination. This has been done by every interdenominational or undenominational movement that has made any lengthy or worthy history in the Holiness Movement.

Nothing of a worth-while program for the propagation of the doctrine of Wesleyan, Pentecostal sanctification, and for the preservation of the work which such propagation has and shall raise up can be done without organization, and the task is so important and so exacting that it will have to be an earnest organization. It will have to be an organization of people who feel the importance of their collective task so sensibly that they will give their undivided interests and powers to it.

This editor believes that there should be just one strong, orthodox holiness church in this country. He has expressed this belief in these pages frequently, and stands ready now to repeat what has been said previously and to back up those words in every possible practical way. Movements toward such a goal seem slow, in some instances they seem discouraging; but if the Holiness Movement is ever much larger than it is now, it will be when the definite holiness churches have increased their membership. There are a few camp meetings and a few institutions of various kinds in the Holiness Movement which could go right on with unabated interest without the help of the members of distinctive holiness churches, but there are many which could not, and more and more the holiness churches are attempting programs which require and pre-suppose the full support of all their members. There is no call for opposition to independent institutions and movements, but there is a strong demand for the fullest loyalty to the adopted program on the part of the members of all our churches.

To state it fairly and fully, as we see it, if one is in a church whose program, general as well as local, he does not approve, he had better change his membership to a church with a program to his liking. Then when he gets into the church where he fits, he ought to bend all his energies and give his money to make it possible for his own church to succeed. He can do this and wish everybody else well at the same time, though he can't do it and scatter his interests and his money broadcast. Less sectarianism and more denominational loyalty would be good for us all.

Giving Value for Value

The most humiliating thing that can come to a self-respecting man is the consciousness that he is receiving more than he is earning in money, honor or opportunity. Nothing that is really valuable in this world is absolutely free: for labor is required to obtain a proper supply of air or water or food.

With many "getting ahead in the world" simply means making the world pay you more than it owes, whereas, it really should mean giving the world more than it is able or willing to pay for. In his famous lecture on "The price of a soul," William Jennings Bryan suggests that if a man should earn a salary of a hundred thousand dollars a year he would be so busy with the earning that he would not have time to collect the salary, and this same principle holds with reference to pay in general. No one who works primarily for pay will or can earn the pay which he receives.

One may have nothing more honorable than a well developed tendency to "dead beat," and yet he may give that selfish thing the noble name of "faith." But "faith without works is dead," and the proper way for one to prove his faith is by works.

It is always commendable for one to desire to be fully qualified for even the highest place, but it is condemnable for one to seek the place for which he has not made ample provision. But place seeking and covetousness have been the bane of home and state and church always, and moralists and holy men have been unsparing in their condemnation of them. Plutarch said, "Those who are greedy of praise prove that they are poor in merit." John the Beloved found no acceptance with "Diotrephes, who loveth to have the pre-eminence." And Paul with characteristic frankness warned against the hasty promotion of a novice, "lest being lifted up with pride he fall into the condemnation of the devil."

The Christian way and the safe way is to be the best we can and do the best we can and then take such rewards as our labors may bring without complaint or unwanted praise.

Along the beautiful macadamized road in a southern state the motorist is confronted with frequent posters which say, "Please avoid the ruts and help us save our roads." Posters like that might not be amiss along the highway of the Christian life, for how many there are who fall into ruts and become formal and powerless. Sunday schools, prayer meetings and all "regular" services so readily follow the ruts. And even the revivals are professional very soon after they leave the crude station. And one's private religion tends rapidly to formality in which he simply makes gestures and "fights the air." There is, perhaps, no easy way, but just as the motorist must be ever awake and watchful in order not to simply go the way of least resistance to the destruction of the road, so "eternal vigilance is the price of victory" for the traveler on "The King's Highway."

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Official paper, Church of the Nazarene
Published every Wednesday by the Nazarene Publishing
House, 2109 Troost Ave., Kansas City, Mo.
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Subscription price—\$1.50 per year, in advance. In
change of address, name the Postoffice and State to which
the paper has been sent, and the Postoffice and State to
which you wish it sent.

Entered as second-class matter at the postoffice at
Kansas City, Mo. Acceptance for mailing at special rate
of postage provided for in Sec. 1103, Act of Oct. 3, 1917,
authorized July 19, 1918.

CAN GOD GIVE VICTORY OVER SIN?

Text, Job 1:1. Lesson, Job 1.

IF THE Devil has been cast out of heaven and let loose upon the inhabitants of the earth and the sea; what we want to know next is: Is there a religion on the market, which we can have, that will enable us to live a godly, righteous and sober life right here in this present world? That is what business men want to know. Will it work? Has it ever been tested? The day has gone by when an evangelist that happens to be a good story teller, can come into a town and tell a few blood-curdling stories, paint a few death-bed scenes, dig up a few graveyards, and get up a revival. The people now demand a demonstration. "Will it work?" they ask. "If I embrace religion, will it take away this awful desire to sin, with hell seemingly let loose all around me?" I answer, Yes. If you will meet the conditions and get the religion of Jesus Christ, you can live right here on earth now, and have victory over all the power of the enemy, for God hath said it and not only said it but swore to it. Luke 1:74 tells us that He swore to our father Abraham, that we could be delivered from the hands of the enemy, and serve Him without fear, in holiness and righteousness before Him all the days of our life. Some people won't believe God on His oath.

"That is all right to talk about," the sinner says, "but show us a case in the Bible, where it was ever worked out and I will believe it." Very well, turn with me to the Book of Job. We find here a man that God says lived in the land of Uz, and his name was Job. He says he was a perfect and upright man; he feared God and eschewed evil; he had seven sons and three daughters; he was worth 500 yoke of oxen, 7,000 sheep, and 3,000 camels; he had a very great household; and he was the greatest of all the men of the East. The Bible says also that he was very religious and when the sons of God gathered themselves together, Job was there.

When God says a man is perfect and upright, I always like to study the characteristics of that person. For man is everlastingly setting up standards of perfection, and it is refreshing after listening to man's standards and judgments, to turn and study the lives of those who have met God's ideal. So I notice first: This man Job had a family altar, and no man can live a holy life and not maintain an altar of prayer (Job 1:5).

Second: I notice he went to church (Job 1:6). Just so today, we cannot forget the assembling of ourselves together and please God. But let us not think that in going to church, we have got out of the reach of the Devil, for he goes to church, as well as others, as we will see by this account. Look out tonight that he does not visit you and try to divert your mind from the subject, or get you to take issue against it, or put you to sleep. I have seen him even do that.

This man Job was perfect and pleased God. The Devil knew it and he tried to get him to sin and backslide many times, but had failed because God had been around him like a wall of fire. Satan was saying one day, when the sons of God were gathered together and Job among them that God did not have a man on the earth but that he could make him sin.



God heard the Devil's remark and answered, "Have you considered my servant Job?" The Devil answered he had, and he had discovered too that the Lord had built a hedge about him and about all that he had.

The Devil let out right there a secret that he never intended. He tells us that he had been looking around Job's lot and discovered a hedge so high that he could not get a look over, so deep he could not crawl under, and so thorny he could not get through. Thank God, He still knows how to build such a hedge around His true child today. The Devil admits his defeat, but puts up a proposition to God to tear down the hedge and let him in on Job, and he says he can make Job curse Him to His face. I hope the Lord will, for I want to see this religion tried out.

God lifts the ban, and says to Satan, "Go ahead, behold all that he hath is in *thy power*, do anything you want to do to him and see if you can make him sin, but do not touch his body." This teaches me that while the Devil is mighty, God is almighty and the Devil can only do what God permits him to do.

The Devil now goes forth to try to make Job sin, and as we watch him, it gives us another chance to learn his tactics. Job, unconscious that he is to be tried by the Devil, goes about his business as usual. He seems to be the Mayor of the city of Uz. As he sits among his councillors one day, a messenger came to him in great excitement and said, "Job, the oxen were plowing in the field, and the Sabeans fell upon them and took them away and have slain the servants and I alone am escaped to tell thee." Five hundred yoke of oxen is 1,000 head of cattle. Valued at \$50 a head would be \$50,000.

Job no sooner received this news than another messenger came from his sheep pasture and said, "Job, the fire of God has fallen from heaven and has burned up the sheep and the servants and consumed them." Here are 7,000 sheep (valued at \$5 a head, would be worth \$35,000), and they have all gone up in smoke. The shepherd had no sooner delivered his message than another messenger came and said that the Chaldeans had made out three bands, and fallen upon the camels and carried them away. To make a long story short: The Devil never lets up on Job financially, until he had stripped him of every dollar and every hoof he had.

So many have gone down under the financial test. I am worrying a little about Job. Will his religion stand the test? Well, we will ask him for his testimony, and see. Hear him after every dollar is gone: "Naked came I into this world and naked shall I go out. The Lord gave the Lord hath taken away, blessed be the name of the Lord." Thank God, he has not backslidden. *Devil come again.*

Next the Devil tests him on his affections, and that is a greater test than the financial one. Many persons tonight are walking the

corridors of a lunatic asylum pulling their hair and raving because their affections have been trifled with.

We read that Job had seven sons and three daughters, and that they were feasting in their eldest brother's house, and there came a great wind from the wilderness and smote the four corners of the house; and it fell upon them and killed them. Do we begin to see the power the Devil has? The Devil is the author of death and please do not charge it up to God any more. Death is our enemy and the last enemy that shall be destroyed is death. God says it, and I believe it. But I am wondering how Job is standing it, for all the evidence we have goes to show that he loved his family, for he had them placed around him, in homes of their own, and they made feasts in each others' houses. Job worried about them too and for fear they might have sinned at these social functions, his habit was to rise early, and offer prayer and sacrifices for them. A family altar, if you please. Yes, he loved them and now they are all dead, men and women. Oh what a test, think of it. What would we do if it came to us?

Job, give us your testimony. "Though he slay me, yet will I trust in Him." Bless God, the anchor holds. The Devil seems to be surprised and stalled, for in the second chapter, we find him in conversation with God again. He admits that he has not made Job sin, but wants the Lord to lift the ban He put on Job's body. The Devil says now if God will let him at Job's body, he can make him curse Him to His face. I hope the Lord will, for I want to see if this religion I have, and am preaching to others, will hold with all hell let loose and coming down the road to meet us.

The ban is lifted and the Devil starts in again to try to make Job sin. All at once Job begins to break out with little festers, all over his body. The account says that the Devil never let up on him until he had covered him with boils from the crown of his head, to the soles of his feet. It seems to me that the Devil ought to have given Job a fighting chance, and let him off on the soles of his feet, but he did not, and he will not us. He will give us just as hard a time in this world as possible. It is only the loving hand of God, that keeps the Devil from afflicting our bodies constantly.

These boils soon turned Job's body into *one dripping mass of corruption* and soon there is not much left of him but the skin of his teeth. Think of it. To use a man this way, is enough to disgust any sinner from yielding himself a servant to him any longer. Job, give us your testimony. He replies: "I know that my Redeemer liveth and that He shall stand upon the earth at the latter day, and though skin-worms destroy this body, yet in my flesh shall I see God." Thank God, Job, you have no money, no children, and your body is almost consumed, but you have your testimony and the skin of your teeth left.

I am wondering what next the Devil will try, and I do not wonder long, before I see him start domestic trouble in Job's home, and turn his wife against him. Talmage once said, "God pity a man when his wife goes back on him." You would think that a woman who went to the altar and placed her

hand in the hand of a man and promised to forsake all others, and be true to him in poverty or wealth, in prosperity or adversity, would stay with it. But the Devil is mean enough to get men and women, both, to break this solemn, God-made, vow, and he did it in Job's case. We read in the 19th chapter and 17th verse, that his breath was strange unto his wife, though he entreated for his children's sake. We understand by this that when Job wanted her to wait on him, he would call her and she would make no answer. "My breath was strange unto my wife," says he. It might be that when one of these boils would break in his hair, or on his forehead, and the pus would run down in his eyes, he would call her for a clean handkerchief and she would never let on she heard him. He said he would plead with her for the children's sake; as much as to say, I have no children to wait on me, or money with which to hire a nurse. Some test, I should say. Were you ever up against it? Job keeps calling, until in the 2nd chapter and 9th verse, she loses her patience with him and flies at him in a rage and charges him with sin and blames him for maintaining his integrity; and tells him to "*Curse God and die.*"

I am somewhat worried about Job's testimony. Will his religion stand this? Job, give us your testimony. Listen: "You talk like one of the foolish women. What? Shall we receive good at the hand of God and shall we not receive evil?" As much as to say, "You did not kick when I was rich and had 500 yoke of oxen, 7,000 sheep, 3,000 camels and was mayor of the city. But now my property is gone, my children dead and my body afflicted, you want me to curse God, do you? You talk like a fool." Boys, I am for the woman that will take you for better or for worse. And if adverse circumstances should arise, I will vote for the one, that will lock arms with you and march up and look an empty flour barrel in the face and help you sing the Doxology. But if you happen to get stung and get on your hands a wife like Job had, it is encouraging to know that there is a religion on the market, that will stand the test.

Your troubles and mine ought to begin to look like thirty cents. Will we ever mention them again, after this; and will any Christian ever be heard to say again, that we have got to sin every day for God will not keep us? No! No!! Heaven is quarantined against sin. Do not be deceived with this sinning religion that is going. For John says, "He that committeth sin is of the devil, and for this purpose the Son of God was manifested that he might destroy the works of the devil" (1 John 3:8).

The old Serpent will surely leave Job alone now, won't he? But no, he thinks of something else. After a man has lost his money; his children die; and his wife and his home friends forsake him; then his mind naturally turns back to his boyhood days. So Job began to think of his college friends, Eliphaz, Bildad, and Zophar. He gets word to them that he is in trouble, and would appreciate their help and comfort. These men answer his call and start over to comfort him. Unfortunately for Job, they had to go through the city of Uz to find him. For by this time,

Job was so poor, he had no home, and he was camping just outside of the city on an ash-heap, where the garbage of the city was dumped.

When his three friends found him, the conditions were such, that they sat down and wept, and the Devil was mean enough to harden their hearts against Job, so that instead of comforting him they looked at him for seven days and said nothing. "Some test," just to sit and have people watch you with the eye of suspicion. The gossipers of the city had them pumped full of Job's faults and sins. They said he was a hypocrite and God was afflicting him.

It is interesting to go to school with a class and then separate and meet again after twenty-five years and hear them talk and see the different tunes in each other's heads. So after seven days, these friends of Job, began to talk and they do not talk long before we see what they were. The first fellow's name is Eliphaz, and we find as soon as he begins to talk, that he is tainted with spiritualism. And by the time he gets down to the 13th verse of the fourth chapter, we find he is nothing more or less than a spiritualist medium, for he says, that in thoughts from the visions of the night, when deep sleep falleth upon man, a spirit passed before his face and fear came upon him, which made all his bones to shake and the hair of his flesh to stand up. He says that this spirit stood still and when there was a great silence he heard a voice saying, "Shall mortal man be more just than God, shall a man be more pure than his Maker? Behold he put no trust in his servants and his angels he charged with folly. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth (Job 4:18).

Hear him, will you, trying to prove that a man cannot live without sin. Even the angels he charges with folly and the heavens are not pure in His sight. I have heard them quote this passage to prove that a man cannot live a perfect life. I want you to note who it is that is talking right here; it is the Devil talking through a spiritualist medium, Eliphaz. We all know that spiritualism is of the Devil. (See 1 Samuel, 28th chapter). You will find that when Saul was right with God; he commands the mediums to be killed; when God forsook him, he sought them.

Eliphaz says, "Job, who ever perished, being innocent?" His whole argument goes to prove that Job had sinned. "Call now," says he, "if there be any that will answer thee and to which of the saints wilt thou turn? Happy is the man," he continues, "whom God correcteth; therefore despise not thou the chastising of the Almighty."

Here is the trouble today. If the Devil can get us to charge our troubles to God, when the Devil is the author of them, he is satisfied. This lesson shows him up as the source of all troubles. For remember, God had given Job into his power, with only one reservation, and that was not to kill him.

I am wondering how poor Job is taking this new theology and I get his answer in the 6th chapter. Job must have come from Missouri, for he says in the 24th verse, "Show me," or as it reads, "Teach me—and cause me to understand wherein I have erred."

He says in another place, "Show me the widows that I have ever robbed, or the orphans' cause I ever failed to plead." And Eliphaz could not show him a thing.

Then Bildad attacks Job and says, "He is a hypocrite," and tries to prove it by antiquity, a rush, a flag, and a spider's web (Job 8). It is amusing to hear the arguments of some people today to prove that man must sin. They must belong to the same school of thought that Bildad did.

This speech of Bildad's seemed to stir Job, for he answered him and there rolled forth such a volume of knowledge, that it must have startled Bildad, for it has startled the astronomers and highbrows of the world ever since (Job 9). He harnessed up some of the constellations he found in the heavens, called them Arcturus, Orion and Pleiades, and started for a ride. Before he got back, he had been down south and up into heaven. He had shaken the mountains and turned them upside down; had removed the earth out of her place; and caused the sun to stand still. And, finally, Bildad saw him take the stars which had been his team and put them in their place in the heavens, and seal them there; then leap for the ocean, and tread the waves of the sea back home. We do not hear anything more out of Bildad until the 18th chapter.

Zophar was listening to Job, and when he saw that he had silenced Bildad, he thought he would like to take a round at him, and see if he could make him see that he had sinned. He said, "Job, you say your doctrine is pure and you are clean. You lie." He goes on to say, "Shall thy lies make men hold their peace, and when thou mockest, shall no man make thee ashamed?" So Zophar continues all along through the 11th chapter, and when he gets through, Job weighed his arguments and answers, "No doubt, ye are the people, and wisdom shall die with you. But I have understanding as well as you: I am not inferior to you; yea, who knoweth not such things as these?" Job infers that the wisdom they were trying to display, every common school boy ought to know. He starts out again to tell them a few more things about which he knew, and did not stop until he tore them off three chapters. Read them (Job 12-13-14).

Oh, what wisdom this man Job had. We think we are living in an age of the world when knowledge has increased. But when I listen to Job talk, I am convinced that those old fellows away back there had forgotten more about some things than we ever knew. How Job could meet those fellows' arguments (sick as he was), is a mystery. God says, "Ask of me wisdom, and I will give it to you." And the Book of Job is an illustration of what He can do. It is considered by all scholars to be the greatest piece of literature that ever was produced. If you have not read it, you had better start in tonight. It is so interesting, I will venture to say, you will not sleep, some of you, until you have finished the book. If you like debate, it will teach you young people to debate.

When Job finished answering Zophar, Eliphaz starts at him again. He had no argument, so he took to twitting and saucing, like so many do today when they see they are beaten out on their arguments. Job answered,

"God forbid that I should justify, you, till I die; I will not remove my integrity from me."

Job could not see where he had sinned, but Zophar, Eliphaz and Bildad could. How much they are like people that sit in judgment today. We had better leave the judging, business, brethren, to the great Judge, who said, "Man looks at the outward, but God looks at the heart."

Job, in the 29th chapter, tells about his days of prosperity. He says he washed his steps in butter; and the rock poured him out rivers of oil. He says also in the 7th verse, "He prepared his seat in the street of the city," and in the 29th, "he sat as chief." So he must have been the mayor. In the 30th chapter, he describes his present condition and answers some of the things, that they said about him. He tells them too that the fathers of these young fellows in Uz who were talking about him, he would disdain to have them sit with the dogs of his flock. And he remembered the time when they cut up mallows by the bushels and were driven out of town for stealing, and had to hide themselves in the cliffs of the valleys and feed on juniper roots to keep themselves from starving (Job 30:4-7). This is generally the kind of a gang that the Devil stirs up against a man of God today, if he dares to preach against their pet sins. The Devil, what won't he do to wreck our lives?

We have now got Job to the 33rd chapter. His three friends, that came over to comfort him, have finished and I am wondering if they did really convince Job of sin or make him sin. Job, give us your testimony. Hear his testimony in the 9th verse: "I am clean, without transgression, neither is there iniquity in me." Job, stay with him! Surely there can't be much more that the Devil can think of. And if he can think of any more it cannot be any worse than what you have already gone through. It will not do to fail now, for if you fail I have no gospel to preach. If where sin abounds, grace cannot much more abound, we want to know it and we want to know it tonight.

Let us see what comes next. It seems the Devil had sent a young upstart from some school of the prophets to listen to Job and his friends talk. He had listened to the whole controversy. Job had silenced everything. It says, "They stood amazed and answered no more." Just then Job heard something, and he looked around and this young fellow began to talk. The Bible says "His wrath was kindled." And we know that if the Devil can get a man mad, and start him going, he can say things. So he sails in. He first limps down Zophar, Eliphaz, and Bildad, because they had found no sin in Job, and yet they had condemned him. Then he turns to Job and says, "Behold my terror shall not make thee afraid, answer me if thou canst; set thy words in order before me; stand up." How would the Devil like to stand up with boils all over his feet? "Great men," said he, "are not always wise, neither do the aged understand judgment. Hearken to me, I will show you my opinion, I will speak that I may be refreshed for I am ready to burst. I will open my lips and teach you wisdom." As he talks we soon discover he is a scientist. He tells Job, the whirlwind cometh out of the

south, and the cold out of the north, and that the frost that he sees is the breath of God frozen; that the clouds are turned about by God's counsel and they do whatsoever He commandeth. He tells Job again to stand still and consider the wonderful works of God. Just as if Job had not considered all that he was telling him. This young upstart wound up his spiel by telling Job that "Fair weather cometh out of the north, and with God is terrible majesty."

Job does not seem to pay any attention to what this young fellow says for I find no recorded answer. I presume though, that after he finished, Job looked at Bildad and laughed.

If God had not taken a hand in this controversy in the 38th, 39th, 40th and 41st chapters and vindicated Job, we might have been left in doubt, and the Devil would have said he did make Job sin, and curse God to His face. In fact I have had people say to me that he did sin and curse God. But listen to God's testimony of Job! In the 42nd chapter and 7th verse, he says to Eliphaz, that His wrath is kindled against him and his two friends, for they had not spoken to Him the thing that was right in regard to Job. He also tells them to take seven bullocks and seven rams and go to His servant Job, and offer up for themselves a burnt offering and His servant Job would pray for them. If they did not do this, God said He would deal

with them after their folly. So Eliphaz, Zophar and Bildad went and did according to the Lord's command and Job prayed for them. Thus, we see the Devil beaten. Instead of cursing God to His face, the account closes with Job praying for his enemies. When God saw this forgiving spirit, still in His servant Job, He called the Devil off, turned Job's captivity into victory, and begins to prosper him again. The Lord never stopped until He gave him back double for all he had lost. He received 1,000 yoke of oxen, 14,000 sheep and 6,000 camels, and, I read between the lines where he got a new wife; for a new family of ten children springs into existence. You remember his first family were grown up and were feasting in each others' houses when the Lord withdrew His mercy and let the Devil kill them.

Thank God for Job. The question is, can a man live without sin, perfect before God on this earth? If God would let the Devil put a man through all of this to prove it, we ought to tell sinners about it. God will surely deal with us if we don't. He told Zophar, Eliphaz, and Bildad He would deal with them and He is no respecter of persons. Let us pray.

(This sermon is selected from "The Bible in Sermon," by F. W. Foster. The book may be obtained from the author whose address is Fort Fairfield, Maine, and the price is \$2.00.—Editor.)

The First Advent of Christ

By REV. I. C. MATHIS

But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that are under the law, that we might receive the adoption of sons (Gal. 4:4, 5).

GOD'S dispensations, or modes of dealing with men, have been of a progressive nature. The Apostle intimates that there is as great difference in His treatment of men under the law, and His treatment of them under the Gospel, as there is between a father's treatment of his child when under age, and of that when he has reached his majority. There is restriction in the former case and freedom in the other. While we believe in God's progressive method of dealing with men, we do not believe in the teaching of man's progressive advancement along spiritual lines. One age seems to be as sinful as the other. We are as needful of the blood as any other generation. And it was for this purpose that Christ came, and His coming brightened the dim morning of God's previous dispensations into high noon. There are four remarks suggested by the text concerning this first advent.

I. HE CAME AT THE RIGHT SEASON.—"When the fulness of time was come." That is when the course of ages had reached the period of time appointed by the Father. When the chronometer of the divine purpose had struck the meridian hour, then Christ came.

First: It was the set time, in relation to the plan of God. Christ came at the appointed time. He was punctual to the moment, neither too soon nor too late. That moment forms the center of the world's history, the point in which all its advents as radii meet, to which all the past points, from which all the future emanates.

Secondly: It was the set time in relation to the state of the world. Although four thousand years intervened between the fall of man and the advent of this great Restorer, the world did not seem prepared for the event before. But now humanity was everywhere wearied with its own systems; was longing for a moral deliverer; had sunk into the hush of national quiet; had learned a common language; had placed itself under common government, and had opened up thoroughfares through which messengers of the event could be dispatched to every part of the world.

II. HE CAME AS A MESSENGER FROM GOD.—"God sent forth His Son." That Christ was the Son of God in a higher sense than any other being in the universe, is a fact which admits of no debate among those who recognize the divine authority of the Bible. But some say, are not all men who come into the world sent of God? Or come they by chance, or by the appointment of someone else? There are at least two points of difference between the advent of Christ into this world, and that of any other man that has ever appeared.

First: He had a prior existence. It is true that Plato had the idea that all human souls had an existence before they came to this planet and took human flesh. But there is no authority for this. It is the mere dream of speculative philosophy. The Bible, however assures us that Christ existed before all worlds. "He was in the beginning with God."

Secondly: He came by His own choice. No one of all the generations of men that have appeared on this earth had any choice in the question as to whether they should appear on this earth or not. They were sent here,

having no vote in the matter. The question whether they should come at all, or where or how, were points settled independent of them. Not so with Christ. It is true He was sent by infinite love, but the love that sent Him inspired Him, filled His nature, and moved Him freely. He came rejoicing.

III. HE CAME AS THE "OFFSPRING OF HUMAN NATURE."—"Made of a woman." He did not come in some angelic form, nor was He created directly human, as Adam was. "The Word was made flesh and dwelt among us." He was born of a Jewish woman, "born under the law." The woman's seed was to be especially the seed of Abraham, through the line of Isaac and Jacob, of the tribe of Judah and the family of David. Therefore He was a subject of, and submitted to the Jewish law. He was circumcised, He was baptized, He worshiped in the synagogues, He attended the service of the synagogue and the temple, "He was obedient even unto death." There are many reasons for His incarnation, for His appearing in a human body. He brings down God into man's little horizon, brings the infinite within man's small sphere of observation. He gives to God in man's view, First: A Personality. The human soul wants a person on which to center its love. In nature God's personality seems to be lost in the immensities of the universe. Second: An Approachability. Where is God to be found? Nature says everywhere. This is too vague for man's little soul. He wants definiteness. In Christ we have it. He is Emmanuel—God with us. Thirdly: Attractability. Man needs something to draw him to God. Nature is too grand, too reticent, and too cold for this. In Christ God is attractive. "He will draw all men." Fourthly: Immitability. We want to become like God, to become partakers of the divine nature. But where can we see Him as a model? In Christ He comes as the model.

IV. HE COMES TO EFFECT A GRAND MORAL REDEMPTION.—"To redeem them that were under the law."

First: He came to redeem men from the slavery of religious ritualism. The Jew had been under the law. The ritualistic ceremonies rested as a mighty load upon him, and became an intolerable burden. Christ came to free us from ritualism.

Secondly: He came to redeem men from the slavery of all sin. "Thou shalt call His name Jesus for He shall save His people from their sins." Sin is the worst kind of slavery, a slavery of soul which even death cannot destroy. But thank God there is redemption from sin through the blood of Jesus. Jesus did a great many things while He was here in the way of miracles, healings, etc., but He came for one primary purpose; to save from sin. His sermons, teaching and healing all point to the one great objective for which He came—to save from sin.

It was infinite love for sinful humanity that brought Jesus to our world. It was love that nailed Him to the cross where He hung while the rocks rent and the veil tore, and the graves opened. "There love laid hold of sin and sin laid hold of love and they fought it out in the dark until Jesus dropped His head on a pulseless breast and cried out 'it is finished.' And when He said 'it is finished,' He opened the gates of glory and

issued a proclamation to a half damned world that the purpose for which he had come was finished."

EAST SAN DIEGO, CALIF.

DOING ALL THINGS IN CHRIST

By MISS V. MAY DORMAN

NO MAN is ever truly happy until he has learned to do all things in Christ. Furthermore, between the self-directed and the Spirit-directed life there is a wide difference.

"It was on the eve of a by-election in Ontario, Canada, when a meeting was to be held from which the liberal candidate was absent. The government candidate spoke thus: 'Fellow Citizens, you know me—I am a self-made man—that's all I need to say—you know me.' Whereupon the representative of the absent candidate, a little French-Canadian lawyer, made this reply: 'Fellow Citizens, I'm verrie sorry me frien could not come—I'd like mooch you have seen him. He verrie different from dis man dat have joost sat down. He says he made himself. I believe dat. But my man—God made heem! And, my friens, dere is joost as mooch deeference between de men as dere is between de makers!'"

And so it is between the self-made Christian character, and the Christian character that is God-made. And there is just as much difference between the character of their work.

The life that is truly spiritual is the life that is Spirit-directed, or the life that co-operates with God, that ceases from self and received from him—that understands the divine meaning and acts upon it without choice or wisdom of its own. Of this the Rev. T. C. Upham, D. D., says: "Besides that co-operation in particular emergencies . . . we may observe further that God requires a constant co-operation—a co-operation moment by moment—what some writers have described as living to God by the moment. . . . It being admitted that we have nothing of our own that we can communicate or give to God, it would seem to follow that our co-operation, so far as it has an existence at all, must depend upon the fact of our receiving from Him."

What wisdom have we to offer the Infinite and Eternal? What ideas of magnitude and number, what judgment, what discernment, what fore-knowledge or foresight, what secret thoughts of men's hearts?

Again, Dr. Upham says; "He who is receptive is neither idle nor unprofitable. In the intercourse between man and his Maker, it is the receptive, and not the communicative activity which is the source of truth, riches and power."

What a joy is this life. A world of enlargements, of new and useful truths of directions given, difficulties cleared and intimations confirmed, of purity of intention and purity of desire—a world of contentment and security in which are no misgivings, no uncertainties, no fears and no disappointments—a truly wonderful world!

"Let us strip ourselves if we would not be stripped," and make ourselves ready for many things which He would say unto us, for our soul's sake and for our greater usefulness.

PASADENA, CALIF.

Questions Answered

No questions will be answered unless the name and address of the one asking the question appears in the correspondence.

Q. In the explanatory notes on the Sunday school lesson for Nov. 30, the writer states that eternal life is not inherited. How does this harmonize with Matt. 19:29, which says, "Everyone that has forsaken house . . . shall receive an hundred fold and shall inherit everlasting life"?

A. Dr. Ellyson explains that the meaning of the Sunday school comment is that everlasting life does not come as a natural inheritance, as the Rich Young Ruler may seem to have thought, but that it is a gift of God and therefore may very properly be called, "An inheritance in grace."

Q. Recently a preacher told me that it is possible for one who is sanctified to lose the experience of holiness and still remain justified, do you believe the Bible teaches this to be true?

A. I would not know any Scripture to quote in support of this theory. The teaching of the Bible seems to me to be that there is no salvation for anyone "back of light."

Q. Were all the hundred and twenty who were baptized with the Holy Ghost Galileans?

A. No, Martha and Mary and doubtless many others were of Judea and other parts of the country. The record says simply, "Are not all these which speak Galileans." Indicating that the apostles and others who were the main speakers were Galileans.

Q. Can it be proved by the Bible that all spoke with tongues at Pentecost?

A. No, and quite the opposite is the clear intimation of the Scripture. Read Acts two and observe: (1) They were all with one accord in one place; (2) "They were all filled with the Holy Ghost;" (3) But they began to speak with other tongues "as the Spirit gave them utterance." That is, the speaking in tongues was incidental and individual while the other items mentioned were fundamental and universal to the whole assembled Church.

Q. Is there any difference in the Greek between "other tongues" (Acts 2:4), "new tongues" (Mark 16:17), and "unknown tongues" (1 Cor. 14:28)?

A. There is no difference in the word for "tongues" in the cases given, *Glossa* being the word in each case. However, there is, in the Greek, no qualifying word at all in 1 Cor. 14:28, so that the reading would be "other tongues, new tongues and tongues," in the cases given. The Greek for tongue and for language is the same and only the context can determine which is meant, and as there is sufficient to indicate that 1 Cor. 14:28 refers to a language that the hearers do not understand, the interpretation of "unknown" is not especially misleading. Still I think there is nothing to indicate that "other tongues," "new tongues," and "unknown tongues" mean something different. Though the forms of expression vary, like *everlasting* and *eternal* in English, the meaning is identical; and I may add that I believe the idea of a language or tongue that is absolutely unintelligible to everyone on earth is unscriptural and unreasonable. In Acts 1:10: 2:8; 21:40; 22:2 and 26:14 the Greek word is *Dialektos* from which comes our English word dialect, and in 1 Cor. 14:21 the word is *Eteroglossos*; in all other cases in the New Testament it is *Glossa*.

Q. If one is living the very best he knows how and has victory in his soul, yet has a sick body, should he get up before the people and confess his faults in order to fulfill the conditions mentioned in James 5:16?

A. No, this is evidently intended to apply to those who are aware that their faults are the probable cause of their sickness, as would be the case where one has eaten improper food or too much of the proper kind, etc.

Q. Please explain Eccl. 7:20, "For there is not a just man upon earth that doeth good and sinneth not."

A. This declares that every person is exposed to the danger and liability of falling into sin. Some very good authorities declare that the rendering should be, "There is not a just man . . . that may not sin," and this is clearly the meaning of the passage.

"Of all the marvelous works of God, perhaps there is nothing that angels behold with such astonishment as a proud man."—C. C. COLTON.

For All the Family

Conducted by Mrs. J. T. Benson

ARE YOU PROUD OF YOUR TEMPER?

DO YOU need any help?" asked Miss Hale pausing in the doorway of Lydia's bedroom. The girl looked up from the suitcase she had just finished packing. "No thank you," she answered gaily, "there's nothing to do but buckle the straps and I am ready to go."

"You have been pretty prompt about making your preparations. I dismissed my students half an hour earlier today (thinking I might be of service," said Miss Hale, who was conducting some special classes in the summer normal institute.

"O, I had to keep busy. It seems such an age until train time tomorrow morning. But you could help by sitting with me a little while," said Lydia, pushing aside the suitcase to make room for an easy chair. "Mother won't be home from her missionary society for an hour yet, and I need someone to talk to me most dreadfully." Miss Hale smiled as she laid aside her hat and took the proffered chair.

"What you want is someone to listen while you talk camp," she said. Lydia laughed. "I suppose that is the truth," she said. "O, well, I confess that I am terribly excited about this camping trip. You see I have been to Silver Lake twice already, once last summer, and once the summer before, so that I know what is in store for me. I spent only a day and night there each of those times, but Monday when Mrs. Akers called mother over the phone about it, she invited me to stay two whole weeks! Wasn't it lovely of her? She has three cottages there, built right on the shore of the lake. Two of them are for sleeping quarters, and the third contains the kitchen, dining room and a large screened in porch. This porch has plenty of big deep wicker chairs, a couch at either end and several tables piled with books and magazines. It is shady and cool on the hottest summer day; and is the most inviting place you could imagine for a lot of tired boys and girls who have been out several hours boating or swimming: or on a hike through the woods. Then there is a tennis court, and good fishing for those who care for it."

"Fishing is the part Jack is most interested in, isn't it?" asked Miss Hale.

"Yes, Jack is fond of fishing and good at it for a fourteen-year-old boy," answered Lydia. The girl's animated face had clouded a bit and she was silent a few moments. "Of course, I am glad Mrs. Akers invited him to go; her youngest boy is just Jack's age; and yet the fact that he is going is the one drawback to what would otherwise be a perfectly lovely trip."

"I think Jack will get along all right," said Miss Hale.

"He can if he makes up his mind to do it," said Lydia. "He can behave as well as anybody, and is really pleasant to have around as long as that awful temper of his doesn't go off. But I shall live in daily dread of it doing that very thing. It may be on the tennis court when everything is going fine apparently, that he will suddenly flare up, give somebody a piece of his mind, throw his racquet down and quit the game. You can imagine how disgraced I feel when he acts like that. I don't make a practice of talking about my brother," she said apologetically, "but you have boarded with us over two months now, and have learned something of him yourself."

"Yes, Jack has a quick temper, one of the kind which goes off with a splutter and rush like a skyrocket," said the young lady, "but at any rate it is soon over, and he is in a good humor again very quickly. He doesn't treasure up his anger."

"If he did, I think we would all have to leave home: it is hard enough for us to put up with brief seasons of it," said Lydia. "Well, at least, I can thank my stars that we were not born alike in that respect. I wouldn't have a temper like Jack Pennock's for anything in this world. I believe it is the most disagreeable brand that ever made a family unhappy and uncomfortable."

"I am not so sure about that," said Miss Hale

thoughtfully. "I speak from experience. My mother died when I was eight years old. There were three of us younger children, and two grown young lady sisters who took turn about in seeing to us and keeping the house. We were not bad children, but like all youngsters were careless and forgetful at times. When we did something to displease my Sister Sue, she flew out at us like a streak of lightning. Her eyes snapped; her words came sharp and fast. It was terrible while it lasted, making us shake in our shoes. And it was just the same if company were present, or a neighbor had dropped in. Of course, we were very much humiliated, as well as miserable when that was the case. Still it didn't last long. When Sister Sue's flare up was over, it was over. The storm passed, the sun was out once more and she was in as good a humor with us as ever. It was different with my Sister Margaret. Her eyes never flashed, she hurled no hot, hasty words at us. She just froze up. Her lips were set in prim, straight line, and she didn't open them to speak to us unless it was absolutely necessary. This would go on for days. It was dreadful for us to have to sit opposite that silent, foreboding face three times a day, and we children would slip out of the house as often and as quickly as we could. She was about as comfortable a companion to have in the home as an iceberg would have been. All of us breathed a sigh of relief when there were signs that the thaw had set in: that Sister Margaret felt she had stood on her offended dignity long enough and was beginning to come down to a human level once more. Now," said Miss Hale, "I didn't enjoy Sue's quick, stinging words, but I did prefer them to Margaret's icy, disapproving, silence. The strange part about it was, that each of my sisters had a real contempt for the other's type of temper, and took a genuine pride in her own."

"Pride!" echoed Lydia, astounded.

"Yes. Perhaps most of us are proud of our own peculiar style of temper, though we may not be aware of it. Sue had no sort of use for pouting, or a fit of sulks. If there is anything I can't stand, it is one of those spells which turns a person into a sour-faced, dumb somebody, with a countenance a yard long," she would declare emphatically. "She even quoted scripture to uphold her position, 'that is what was the matter with Cain,' she said. 'He got, mad, then went around until it all boiled up in him, his lips stuck tight together, and his eyes on the ground. The Bible says his countenance had fallen. You had better be careful when that happens. I would rather any time that a person would look me straight in the eye even if his own does flash, and bless me out good and strong, than that his face should fall. What I say is, that if you have it in your system, get it out and over with. It's a whole lot pleasanter for everybody and safer too.'

"In her heart, Sue really felt that her sudden tempestuous outbreaks had something fine and free, and high-spirited about them.

"Margaret thought it disgraceful to have so little self-control that you made a spectacle of yourself. And was right about it, so she looked with complacency upon her own frigid silence, completely blinded to the fact that she had as ugly a temper as Sue's, even if it did show itself in a different way."

"But Miss Hale, I had never thought of it as temper if a person has such control over herself that she doesn't say an unkind word," said Lydia. "It depends on how long a spell of self-control she treats her family to, and whether she looks much that she doesn't say," said Miss Hale, her eyes twinkling.

"Well, I have always prided myself," began Lydia, then stopped, a look of astonishment on her face. Miss Hale laughed. "That's right, you *prided* yourself," she repeated.

"Truly I was not conscious of pride," said the girl slowly.

"Of course not."

Lydia looked direct into Miss Hale's eyes. "Please answer me two questions. You think I have a temper very much like your Sister Margaret?"

"Very much," was the quiet answer.

"Do you think I make father and mother and the twins as uncomfortable when I have one of my dignified spells, as Jack does in a flare-up?"

"I think there is no doubt of it," answered Miss Hale. "The truth is, Lydia, that all temper (I use the word in its commonly accepted meaning) whether it is your kind, or Jack's, springs from the same root of evil in the human heart. And it is too ugly a thing and too disagreeable no matter in what form it manifests itself, for any of us to congratulate ourselves that we have one sort rather than another. Once I visited a hospital in a large city which was given over to the treatment of cripples. The sights in that institution were appalling. I wouldn't have believed it possible that the human frame could be twisted in as many different ways: Not one of those hundreds of patients possessed a straight body. They were doubled and bent, and there were limbs which writhed in every conceivable and grotesque shape. Looking at these poor, misshapen creatures, what would I have thought if one, with a limb twisted to the right had gazed with contempt upon another whose limb was doubled around to the left and said, 'At least, I can thank God that I am not crippled like you!'"

"I get the point," said Lydia.

Have you? Are you proud of your temper?
(To be continued)

THE NATION'S CONTRASTS

By REV. L. E. SWANEY

SHALL we as a nation boast or blush? We have grown to be a nation so strong that our own frown carries terror and our flag awakens reverence beneath every sky. Since first the stars and stripes climbed the flag pole, no nation has ever been able to take that flag down.

And we have grown to be the richest nation in the world. The Department of Commerce estimates our wealth at \$320,803,862,000. On Dec. 31, 1912 it was \$189,299,664,000, an increase of 72.2 per cent. In 1912 the per capita wealth was \$1,950, in 1922 it was \$2,918, an increase of 49.6 per cent. The gold stock of the United States is the largest on record. On Jan. 1, 1924 it was \$4,247,200,861, a gain of \$37,566,200 over Dec. 1, and of \$313,725,246 over Jan. 1, 1923. The present gold stock is approximately 48 per cent of the estimated world's total of monetary gold. The holdings show an average monthly increase of \$36,376,934 since May 1, 1920. During the ten years from Jan. 1, 1914 to Jan 1, 1924, the American public invested \$17,000,000,000 in motor vehicles. During that same period bank deposits increased from \$18,517,000,000 to \$40,000,000,000, savings bank deposits from \$4,936,000,000 to \$7,897,000,000, Building and Loan Association assets from \$1,248,000,000 to \$3,342,000,000 and Life Insurance from \$21,565,000,000 to \$56,000,000,000.

These are things over which many Americans would boast. But let us glance at the other side of the picture. Crime and violence have increased in the United States as in no other civilized country in the world. Since 1890 there has been a continual widening and deepening tide of lawlessness. In the year 1915 there were 11,652 burglaries in New York against 1459 in London. In Canada, with a population of 9,000,000, they average about 2,200 burglaries a year. Los Angeles in the first five months of this year had 5,500 burglaries. In 1916 Los Angeles had 64 more robberies than England, Scotland and Wales combined. In Great Britain they average one murder to every 634,000 population, in the United States there is a murder for every 12,000 inhabitants.

So while we are growing rich and great, we are allowing some things to grow in our midst that are more dangerous than all the armies of the combined world. These things make us hang our heads in shame, and send us to our knees in prayer. Let us cry mightily to God to stop this awful wickedness and bring in everlasting righteousness.

FESSENDEN, N. D.

UNKINGLY

When Frederick William IV of Germany was raging one day over a servant's neglect, Queen Elizabeth stood still and looked around the room where they were until he asked what she was looking for. "I'm looking for the King," she answered quietly. The King was silenced, for he realized that he had been acting in an unkingly manner.—Selected.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

HUGO, OKLAHOMA N. Y. P. S.

We are glad to report victory from the young people here. We have some loyal members, six being recent additions. All these six are high school students.

The members of our society believe in working for others. Our programs are real interesting and are well attended. We do not spend all the time on the program but have a devotional service very often where all our young people take part. We believe in old-time religion. Have recently organized a tithing band which is very interesting to many young people. We also assist our pastor in every way possible. During the year we have been in a number of school house meetings in near-by communities on Sunday afternoons. We are blessed in having one of our own members as a preacher for us.

Miss Vivian Marshall, our president, is building up a real society. We are planning to go to Boswell in the near future to render a program.

MAE RUSSELL, Reporter.

DISCUSSION OF N. Y. P. S. TOPIC FOR JANUARY 18

"How to Know Jesus Better."

By JARRETTE E. AYCOCK

LESSON—Philippians 3:7-14.

LESSON TEXT—Philippians 3:10—*That I may know Him.*

These are the words of Paul. He is an old man, he has been a Christian for years, he does not mean that he doesn't know Christ, but he means that he wants to know him better. He knows Him now but there is so much more to know, he wants to know more of Him. That should be the desire of every young person, to know Him more and more. IT IS POSSIBLE FOR EVERYONE TO KNOW HIM BETTER.

(a) We will never get so far advanced in the Christian life that we cannot know Him better.

You may be saved, but you can know Him better. You may be sanctified, but you can know Him better.

You may have known Him for years, but you can know Him better.

You may be walking in every ray of light, but you can know Him better.

There is always room for advancement in the Christian life.

TO KNOW CHRIST AT ALL IS ETERNAL LIFE (John 17:3).

It does not matter how little we know Him, if we know Him at all we have eternal life, and he gives us eternal life that we may know Him better, and as eternity rolls on we will find out more and more about our Christ.

HOW TO KNOW HIM BETTER.

(a) If we would know Him better we should know His Word better.

1 When we study the Bible Christ speaks to us, it tells us what He wants us to do.

(b) If we would know Him better, we must pray more.

1 When we pray we talk to Him.

2 When we pray we come face to face with Christ, and realize our own weakness.

3 Prayer brings fellowship between us and our Savior.

(c) If we would know Him better we must take time to meditate on the things of God.

1 The world is in a rush, the Devil likes to hurry us.

2 God says, "Be still, and know that I am God." Stand still, and see the salvation of the Lord." "Wait upon the Lord."

(d) If we would know Him better we must shun the appearance of evil.

Sin breaks the connection between us and God. I saw a machine in a cotton mill in which 3000 fine threads were coming through, when one thread broke, the 2900 stopped un-

til that one was fixed. When we sin it stops our soul's machinery.

The Devil always puts us into the appearance of evil before he gets us into actual evil.

(e) If we would know Him better, we should be careful of our associates.

We become like those with whom we associate. If we associate with those who love Christ and try to be like Him, we will become more like Him ourselves.

If we go with those who know Him better than we do, they will tell us things about Him we never knew and thus we will come to know Him better.

(f) If we would know Him better, we must work for Him.

When we work for a man we become interested in him and in his interest, and he in turn becomes interested in us. The more we do for Jesus, the more we will know of Him and His ways, and then He will become interested in us.

"We can get in debt to God so deep we can't get out, but He won't get in debt to us." If we work for Him, He will pay us back, if we shovel out, with a bigger shovel He will shovel in. And the more you do for Him the better you will know Him.

"God help us that every day in every way we may know Him better and better."

THOUGHTS FOR THE LESSON

Have some young person give a personal experience on each of these headings. One person to a heading.

Telling wherein they may have been blessed by:

1—Prayer.

2—Reading the Bible.

3—Meditation on the things of God. Love, mercy, heaven, goodness, etc.

4—Shunning the appearance of evil.

5—The hindrance of evil associates, and the blessings of spiritual associates.

6—Some blessings they have received in working for Him, sacrificing, etc.

CHICAGO CENTRAL DISTRICT

We are closing the year of 1924 in victory. Since our last Assembly we have organized nine new Nazarene churches. I believe I can honestly say that the past year has been the best year of my life. Quite recently we had a victorious District Young People's Convention at Decatur West Side. We had a fine representation. I never heard a better lot of papers and addresses in my life. We were royally entertained by Brother Cox and Brother Grose, our pastors in Decatur. Brother Gallup, our President, and Brother Laurence Howe, our Secretary, with others are certainly doing a good line of work for the young people on the District. We had souls every night in the evangelistic services. There was really a revival tide and spirit in the day sessions.

At Olivet we have recently called Rev. S. D. Cox, of Indianapolis, Indiana, as pastor. He is being well received both by the community and the school. God is helping him to preach and get a good start. At Georgetown, Rev. J. Y. Jones is doing a good work and is beloved by his people. At Paris, Illinois, a town of about 10,000, we have opened a mission, with the thought of organizing a new church. Quite recently Rev. R. L. Morgan held a good meeting at Medcalf, Illinois, and organized a new church with twenty-eight charter members. They have built a new tabernacle. Rev. R. L. Wisler, our good pastor at Danville, has lately held a good meeting with J. B. McBride, Evangelist, and Prof. Sutton and wife and Brother Wisler's daughter Naomi doing the singing. We have organized a church and built a tabernacle at Talona, Illinois. This is the result of the faithful efforts of our good people and pastor at Champaign. Rev. Garvin is doing a great work at Champaign. The growth of our new church there has been phenomenal. Here we closed a good meeting with Evangelist Theo. and Minnie Ludwig, last Sunday. Just north of Champaign we have another new church and tabernacle where we are making progress. Our students at Olivet are

doing good work at the student appointments, Ogden, Fithian, Chrisman, Sidney, and Fairmount. At Lyons, Edith Long our faithful pastor is not only serving Lyons, but she has organized a new Sunday school in a near-by community. One of the outstanding things about many of our new places is the fact that we have good Sunday schools.

Down in Southern Illinois we are blazing away in a very needy field. Brother and Sister Hoke at Carterville are doing a most blessed work. They have recently conducted a good meeting, and God is ever smiling upon their faithful services. Sister Hoke with some more of the people at Carterville have organized a new church of much promise at Royalton, Illinois. This new church gives all promise of being another soul saving station in that great Coal Belt. At Mt. Vernon, Rev. Albert Wells is being assisted by Evangelist Freddie Thomas in a revival. This is likewise a new and growing church. At West Frankfort, Illinois, our good people, under the leadership of Brother and Sister T. J. Gleaton, are leasing a lot and arranging to build a tabernacle for our new church there. At Murphysboro, Brother I. G. Young and the good people there are making progress. At Duquoin we are having much struggle. Lately Rev. L. C. Brown has taken the pastorate of our small church at Gorham, Illinois. Rev. Earl Stevens and wife are among our tried and true at the most difficult field of Effingham. Benton, one of our good churches in Southern Illinois, and the good pastor Cora Ryan, are starting off the new Assembly year with progress. At Westville, Rev. Edna Lundgren is faithfully serving our people in a very hard and difficult field. Rev. Maude Hume, formerly of the Iowa District, is doing her best at Chrisman, Illinois.

I think I am safe in saying that we have possibly between 90 and 100 places where we have good churches, missions, and Sunday schools on this District. We are endeavoring to give all these places a Nazarene vision. Our people are in love with all the institutions of our church. They want representatives of our different institutions to come to see them. We are not simply trying to increase in numbers, but we are doing our best to give the people who are coming to us a vision and trying to impress upon them the importance of standing by the general church and all the officers of the general church. God is blessing this sort of procedure and we give Him all the glory.

E. O. CHELFANT, District Superintendent.

EASTERN NAZARENE COLLEGE

The New Year's season with its reminiscent atmosphere reveals many sources of thanksgiving for Eastern Nazarene College and its constituents. This is a year of gracious spiritual blessing for our institution. Beginning with a student body of which nearly ninety per cent professed religious experiences, we have pushed forward to a deepening of spiritual tone scarcely known before.

Our Evangelistic Association has been active in an unprecedented manner. There have been held under its general auspices not less than 200 meetings of various kinds since September 10. God has richly blessed our Christian workers with seeking souls. About 100 have bowed at their altars. We have aided five different denominations directly, have taken part in open air and mission work in addition to revival and general church services.

We are about to open in the center of our city a hall for services which will be conducted by the same Association, and are expecting a grand climax here in Wollaston during the month of March, at which time our District Home Missionary Board and our local church will co-operate in great revival campaign.

Good things are ahead of us for the next semester. The February Preacher's Meeting is to be held here at the College, and the Young People's District Convention will convene with us. Thus God is giving to us "the finest of the wheat" and the "good of the land." Young people who are coming to us are finding not only thorough intellectual and educational training, but such first-hand experience in Christian work as to make theory and practice unite in the best possible preparation for life.

Then again, we rejoice in the progress made in our Jubilee Campaign for \$60,000 to entirely eliminate the indebtedness on our College. Our ever faithful business manager, Rev. J. C. Henson, has received the hearty co-operation of our pastors and people on various districts and we are now approximately at the \$45,000 mark. We solicit the prayers of the friends of Christian Education in every section of every denomination that this campaign so blessedly launched shall be consummated in fullest victory.

Our new semester which opens February third will be a very advantageous time for registration. We are expecting a number of new students and will be glad to communicate with others whose names are not now on our files.

FLOYD W. NEASE, A. M., B. D., Pres.

The Sunday School Lesson, January 18

By M. EMILY ELLYSON

LESSON SUBJECT: The Lord's Supper.

LESSON TEXT: Luke 22:14-23.

GOLDEN TEXT: "This is my body which is given for you: this do in remembrance of me" Luke 22:19.

OF ALL Jewish feasts none were held so sacred as the feast of the Passover for this feast commemorated the beginning of their national life. It was but a horde of Israelitish slaves, held in the most abject bondage under appointed task masters in Egypt, who constituted the great influential Jewish nation which came to be known as the leading religious nation of the world. A nation whose every law was based upon statutes divinely revealed, a nation whose history is a series of miracles and supernatural manifestations, and so thoroughly stamped by God that in spite of all persecutions and indignities of the Gentile nations, and their own heart wanderings; in every land, in every clime, far removed from their home land you can tell a Jew wherever you meet him.

To study Jewish history is to study the progress of true religion. We see there how the way was prepared for the coming of the world's Redeemer. In a word it is the history of God's kingdom upon the earth. Not a feast, not an offering, not a rite or ceremony practiced by the Jew, but was a shadow or type of a real substance to be fulfilled in the working out of God's plan of redemption. In the Passover feast we have the slain lamb, and the shed blood sprinkled, behind which the Hebrew might safely hide from the destroying Angel. To the Jew this meant and still does, a looking back to their deliverance from bondage. But this was but the shadow of the great Passover which was about to be accomplished. The true Lamb was ready to be offered, and He welcomes this Passover feast, knowing it was to be the prologue to His sufferings. He was about to leave them and greatly desired to eat this last Passover with them alone, before He went to His sufferings, which were the fulfillment of this feast. Did it prepare Him for the awful ordeal awaiting Him and did this time of communion prepare them for the separation and its attendant horrors which were so near at hand? One thing we know that communion with Christ by faith, a daily feasting with Him, is an excellent preparation for sufferings and trials, and even death itself loses its sting in the hallowed bliss of fellowship with Him.

It was at this feast that Christ took His leave of all the ordinances of the ceremonial law, all of which were about to be fulfilled, for with the death of Christ and His resurrection the purpose of these legal feasts had been accomplished. He, by dying, has brought deliverance to all from sin and death; and the tyranny of the old task-maker Satan. No longer is there need to say "The Lord liveth that brought us up out of the land of Egypt" for a much greater deliverance dims the luster of that, great indeed as was that deliverance, and important as was the commemorating of the event in this holy Passover feast, the earliest and most eminent of all the

feasts, yet there must needs be a greater sacrifice than that to touch the festering sore of the human race for:

*"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.*

*"But Christ, the heavenly Lamb,
Takes all our sins away,—
A sacrifice of nobler name
And richer blood than they."*

The Old Covenant with its outward obedience has passed away forever, but a New Covenant has been ushered in which demands not an outward and legal obedience, but an inward and spiritual obedience which springs from a re-created nature, made possible by faith in the atoning blood of Calvary's Lamb. But as this new nature can only be implanted within the soul by a spiritual birth; so it can only be maintained and developed as we feed on Christ daily in spiritual communion. God has made communion an essential principle of our spiritual life. His descent into man's suffuses his whole nature with light and feeling and produces an interchange of life;

*"We give Him back the life we owe,
That in His ocean depths its flow,
May richer, fuller be."*

We have long believed that there was a depth of communion experienced only by a few. Communion with God is the source of man's power, and holds a vital relation to all experience. It suggests what the idea of petition does not, that our coming to God is rather to commune with Him than to ask for things. Communion with The Unseen includes more than is usually associated with the idea of prayer, and our contact with God is more intimate, constant, vital, and reciprocal than is commonly supposed. It is not just a matter of words uttered, but an attitude, and movement of the spirit. Many never expect God to commune with them otherwise than through His Word, nor to make His coming upon them a conscious experience. But the movement of the Supreme Spirit upon the finite spirit is a part of our intercourse with God, and in fact this truth so frequently forgotten by worshippers is the key to all true devotion, making communion a mutual act in which we receive from, and listen to God; as well as speak to, and hunger for Him.

The mere act of partaking of "The Lord's Supper" is not a communion service and instead of being a source of strength it may be—without the elements of faith and heart communion—a detriment to the whole body which is the church. William Burnett Wright says, "If every time we break our fast we should do it in remembrance of Christ, if we saw in the viands of each meal a pledge of His promise to be always with us and a witness of its fulfillment, life would be for His people gladder, more glorious, and infinitely safer than most of us find it now."

DOINGS AT OLIVET COLLEGE

We are sure the readers of the HERALD OF HOLINESS will be glad to know just how good the Lord is treating us through His providence: Before Thanksgiving we received several good checks and a number of boxes and barrels with many good things to eat on that day. Several coops of chickens were here on time. Fearing that I might leave some church or donor off the list, I shall not attempt to name them here; but God has His eye upon them and will reward them.

The young people enjoyed these good things for dinner; but those of us who have the burden of the work on us, not only enjoyed the good food, but we appreciate the co-operation that is being given by those who know the Institution best. We are receiving letters and words of commendation from many people all over this Educational Zone. These come unasked. More appreciation is shown by our oldest students and most faithful patrons than from any other source.

Our new pastor, Brother S. D. Cox, formerly of Indianapolis, has been with us now for several weeks; and we are pleased to say that we could not be better satisfied that God sent him to us. Brother

Cox is a strong preacher and is easy to get acquainted with. He visits his people and is perfectly at home with school folk. I feel that I speak the sentiments of the whole church when I say, we believe we have the right man.

Our much beloved District Superintendent, Rev. E. O. Chalfant, has bought one of the prettiest places in our little town and has moved his family here. We are delighted to feel that he has such confidence in the future of our school and that he wants to be with us. Other good people are buying here and still others are planning to come next spring. Four new houses have been built during the fall and there is not an empty house in the town. We have just arranged to let our good Brother Gilley move into our hospital and transform it into a neat little home to give him a place to stay. We do not need a hospital in Olivet anyway. I have been here for four years and we have had only one death among the boarding students since I have been here. This is a healthful climate.

We are soon to have another good meeting with our old friend, Brother B. F. Neely, Bethany, Okla. He is to begin with us Jan. 27, 1925 and run until Feb. 1, 1925. If you have ever heard Brother Neely, you will want to hear him again. If you have not

heard him, we invite you to take this chance. He is a unique, forceful speaker. Our Board of Trustees will meet on the 28th of January. We shall be pleased to have you meet them too. Don't forget the date. Our second semester of school begins on the 27th, also. We are expecting a number of new students.

N. W. SANFORD, President.

PENIEL ORPHANS' HOME BOARD MEETING

The Board of Directors of the Peniel Orphans' Home met in annual session at Peniel, Texas, Dec. 9th, 1924. The following members representing the various Districts were present: Arkansas District, Revs. J. W. Oliver and W. O. Felts; Eastern Oklahoma, Rev. Arthur L. James; Hamlin District, Rev. P. L. Pierce, proxy for Rev. J. P. Roberts; Dallas District, Rev. J. W. Bost and Dr. J. W. Benton; Louisiana District, Mrs. G. M. Akin; and the Western Oklahoma District was represented by Prof. A. K. Bracken and District Superintendent Parks as a special committee.

We were glad, also, to have as visitors, General Superintendent Williams, General Secretary Fleming, District Superintendent Akin of Louisiana, R. S. Card of Dallas, and Rev. E. C. DeJernett and P. F. Dozier of Peniel. These visitors by their wise counsel and helpful suggestions assisted in making plans for some aggressive steps for the coming year.

Dr. J. W. Benton, who has so faithfully and successfully served as Superintendent during the last seven months was re-elected Superintendent and Manager. Under the Management of Dr. and Mrs. Benton the work has grown financially, morally and spiritually, and the Board is deeply thankful to be able to secure such able people to head the institution. For years, Dr. Benton has been a leading physician in Peniel and in Greenville and has the confidence and respect of the public at large and we predict a very hopeful future for the Home under his management.

During the day, a short but interesting program was rendered by the children of the Home. By songs, drills, and recitations, the children proved that great interest had been given them, much to the credit of Mrs. Benton and Miss Pearl Cole, the matron.

Among the advanced steps taken for the new year were: Easter Sunday was made Orphanage Day for the Southern Zone; the executive committee will employ a public accountant who will prescribe a system of bookkeeping for the Home; and the books will be audited annually by a disinterested, certified public accountant; the Treasurer will be bonded; all solicitors for the Home will be required to give an itemized statement to the Manager of all money received and expenditures made; some of the property will be sold as soon as possible to liquidate debt; as opportunity offers, children will be placed in Christian homes and we will endeavor to follow the good counsel of Dr. Williams and Brother Fleming to build wisely and along conservative lines.

We ask the prayers of HERALD OF HOLINESS readers for this needy cause.

MRS. G. M. AKIN, Secretary of the Board.

LONG BEACH, CALIF., RADIO PROGRAM

On Christmas Eve the choir of forty-eight voices of the First Church of the Nazarene, under the direction of Prof. David L. Hutton, gave a program of song over the radio for the Press-Telegram at Long Beach, Calif.. The program rendered was as follows:

- Choir....."O Come, All Ye Faithful"
- Violin Solo—Nellie Mize with Mrs. Bernice Oliver at the Piano
- Choir....."Hark, the Herald Angels Sing"
- Solo Baritone—"Ashamed of Jesus".....Jewett Wilkins Cook
- Address....."The Prince of Peace"
The Rev. A. G. Crockett
- Choir....."Joy to the World"
- Solo (baritone)....."The Birthday of a King"
David L. Hutton
- Choir....."It Came Upon a Midnight Clear"
- Choir....."The First Noel"
- Piano Solo.....Silent Night
Rose Vail.

After this Pastor A. G. Crockett of First Church spoke to the radio audience on "The Prince of Peace" as follows:

"As this gracious and hallowed season of Christmas is here I gladly seize this opportunity to extend to Radioland those friendly greetings and hearty good wishes I would be so happy to express to each of you, face to face and hand in hand Christmas morning.

"The appalling need of this Christmas time is cheer which comes only through generosity and gratitude. We never faced a time when such monumental needs of comfort, courage and cheer existed

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

My last meeting in the East was with the Rev. O. L. W. Brown, pastor of the Utica Avenue Church of the Nazarene in Brooklyn, N. Y. My yoke fellow was the Rev. Frank C. Smith of Portland, Maine. We were there thirteen days, but we had no service on Saturday night, so that gave us but eleven days of regular revival work. During that time I think we had about thirty-three at the altar. We also had one All Day meeting, the last Friday. Our good Brother Jet preached for us in the morning. And on the last Sunday we had Brother Theo. Elsner and wife with us. They brought us a fine message in song and Brother Elsner preached for us, as we felt that it would be rather a hard proposition to preach three times that day. We also had our old friend Brother Jernigan with us one day. He was at that time holding a revival over on the Jersey side of the City. Brother Jernigan is one of our best hustlers. We also had a number of our Nazarene pastors with us during the convention and we went over to the City twice and preached in the Old John Street Methodist Church, said to be the first one built in the United States. Every day at noon the business men have a meeting there. They have not failed to have a meeting every work day, I think, in over twenty-five years.

I found Brother Brown kind and brotherly and a splendid pastor to work with. Brother Smith is a beautiful singer, a great prayer and always ready with a hand shake, a smile or a shout. Our labors together were most delightful and our fellowship sweet. My home while with the Utica Avenue church was with Brother and Sister Marsac. I spent thirteen days in their home with as delightful entertainment as a poor old evangelist ever had in his life. They spared no pains to make me happy and comfortable. Every need was looked after. They have only one child, a beautiful daughter, Gertrude, better known as Old Sugar, Miss Apple Blossom or Miss Peach Blooms. Either name is just like her. She is a bundle of sunshine and full of fun and frolic. The loveliest little thing on earth, almost. When I had to leave, Brothers Brown and Smith called for me in a nice closed taxi, took my trunk and all my baggage across Brooklyn, over the great river and down through New York City to the Pennsylvania Station and stayed with me until my ticket was bought, my baggage checked and I was ready to board the train for Pittsburgh. That was so kind in those old boys. Ten thousand blessings upon their heads and hearts is my prayers. What would we do without good, kind friends?

Well, our dear old Nazarene boys are the limit. But we are pulling for the dear old West again. Our run from the Pennsylvania Station in New York City to Pittsburgh, Pa., is just 440 miles and almost every mile of that great railroad has four tracks and the trains are flying so fast that they are almost in each other's way. If Jesus carries for one more generation what will the traffic in this country be? I had a most delightful day. There were great quantities of snow and ice as we came up over the Old Allegheny Mountains. We must have traveled at least 150 miles on the banks of the beautiful Susquehanna River. I looked out and saw icicles twenty feet long as they hung from the cliffs.

But at seven o'clock we pulled into Pittsburgh and I was met by Brother Charles Brown, the pastor of Mt. Washington Church of the Nazarene, and he drove to the parsonage where Sister Brown had a nice supper waiting for me, and what I did for it was a plenty. By eight o'clock I was facing a house packed to the doors and we had a fine service, with four at the altar. And on Tuesday, the 25th of November we had that All Day meeting that we will not forget soon. The people came from all parts of the country and we had a great day, and I secured a large list of subscriptions for the HERALD of HOLINESS and had a fine offering for the Good Samaritan Fund to send the HERALD of HOLINESS to the mission stations around the globe, and it is now on its way to the mission stations of many denominations through the generosity of that great church. I would stop and say that Brother and Sister Brown are among the finest people on earth, if I had time—I believe I will anyhow.

Well after the hard day's work when I preached three times, we had a good night's rest and were up early on Wednesday morning, Nov. 26, and drove to the hospital and had prayer with a good friend, a fine old boy, and then back to the Pennsylvania Station, and I went back east some thirty-five miles to the beautiful little city of Monongahela, Pa., where our beloved Brother F. G. Strickler is pastor of the First Church of the Nazarene. Brother Strickler was for eighteen years a railroad man. He was an engineer and during the last eight years he was saved and sanctified and pulled the long trains and blew the whistle of his great old locomotive. One trip his fireman got under such conviction that it looked like he would die. Brother Strickler stopped the train and they got down on their knees and the fireman was gloriously saved. They got up off their knees, blew the whistle, pulled out and got to their destination on time. Well he is one of the most interesting men that you will meet in a year's travel, and he is a great success as a pastor. He can start with almost nothing and within a few months have a fine crowd of red hot Nazarenes. We had a most delightful day. We had a great chicken dinner and then he hurried out and sold twenty-seven of the Beautiful Bible Gems calendars. Last year he sold one hundred and this year he ordered five hundred and will sell them all out. But at supper we had something out of the ordinary. One of his members, a railroad conductor, had gone to Canada for a few days' hunt, brought back a fine deer, and of course he remembered his pastor, and his pastor remembered me, so we all had all the fine venison we could eat.

But the house was packed to overflowing and we had a most delightful service. I got twenty-five subscriptions for the HERALD of HOLINESS, we had five hands up for prayer; and at 9:40 I was placed on the interurban for Pittsburgh, arrived there at 11 o'clock and at 11:30 I was all housed in my nice berth. And at 12:15 a. m. we pulled out for Chicago where I arrived at 9:40 on Thanksgiving Day and was met by W. F. McPherson and E. O. Chalfant. More next week.

In love,

UNCLE BUDDIE.

as today. The world is apparently dying for Good Will among men. The Author of the world's joy, peace and cheer is the King of Kings in the very midst of tottering thrones.

"We talk of world statesmen making peace. Alas! peace cannot be made. True peace can never be imposed by the dictates or the agreements of men. A great man once said 'there is a peace more destructive of the manhood of living men than war is destructive of his material body.' Chains are worse than bayonets, cessation of war is not peace, war is a symptom of prevailing lack of peace in the human heart.

"Peace is, first of all, part of the fruit of the Spirit—so long as there are enmities, strife, jealousies and other works of the flesh manifest, man cannot enter into the Kingdom of God, which is the Kingdom of Peace.

"I would that this season be one of great power and blessing. May we all be full of faith in the Prince of Peace and prepare the way of the coming of the One upon whose shoulders shall be the government, His name shall be called Wonderful, Coun-

selor, the Mighty God, the Everlasting Father and the Prince of Peace.

"The Star of Bethlehem is the Star of Destiny and the wise of today will follow it as the wise of old.

"The path of Progress must needs be over an undulating country, but it leads right on to the golden age. Wherefore, let the sons of men raise the tune to 'Joy to the World, the Lord has come.' Laugh on, children, at your happy firesides, dance around the tree of gifts and lead your elders in the service of praise.

"Let hope revive beneath the lurid skies and faith discern the coming truce of Christ, the Son of God.

"I wish for you, and yours, a Christmas tide of peace, plenty, and good health. Made glad by the gifts of love and friendship and sweet memories and may happiness and every other worth-while thing attend your footsteps throughout the New Year with nothing to mar the happiness on the way."

THE HERALD of HOLINESS blesses my soul and we look for it each week.—Mrs. Dan Smith, Colo.

REVIVAL AND CHURCH NEWS

EVANGELIST R. J. KIEFER, 1515 Cleveland Ave., Columbus, Ohio: "Just closed a three weeks' revival at Warren, Ohio. The crowds were splendid all through the meeting. This church has had some reverses in the past but God is helping this congregation in a marvelous way to get on the right basis. There were thirty different people seeking at the altar, mostly new people and thirteen united with the church. Besides the souls that were saved or sanctified, the church itself was quickened and helped spiritually. This church has been without a pastor since September but expects to have a permanent man in a few weeks. We received eight subscriptions for the HERALD of HOLINESS. We see a great future for this church as the congregation is made up of faithful, sacrificing folk. We have a few dates open this winter and spring."

EVANGELIST E. L. STRIEGEL, Norman, Okla.: "Began a meeting at Wheeler, near Wilson, Okla., Nov. 30. But we were called away on account of the sudden death of our grandfather. God gave us a few souls and the church which has been without a pastor was greatly encouraged. I was pastor of this country church for two years and never saw a riper place for the preaching of Bible holiness. We will go back for another meeting later. I have some open dates for January and February. Will go anywhere. Write me."

PASTORS A. J. AND CLARA LAIRD, Cooperdale, Ohio: "God has surely been with us since we took the pastorate here in September. We have a little band of true and tried people. Last March when it looked like they were being scattered and when they were losing ground, they purchased an abandoned church, the only one in the small village, and now they have the building over half paid for, have a nice Sunday school and good services on Sundays, when our building is almost filled. Many outside people attend our services. We are now in the fifth week of our revival. Have had some clear cases of sanctification and conviction is heavy on sinners. Our people here are lovable and stand by us in a splendid manner."

MIAMI, FLORIDA, First Church, T. J. Eby, Reporter: "We are praising the Lord for sending us Rev. Howard E. Eckel as pastor. Rev. M. M. Bussey served as supply during November and the Lord used him in helping a number of souls through to victory and in encouraging the saints on their way. Having a strong man like Brother Eckel as leader and a band of loyal Nazarenes to back him, there are great possibilities ahead of us. The Lord has wonderfully blessed us in securing funds to build a nice brick church building seating 400 people with basement for Sunday school purposes. Evangelist Elsner of Brooklyn will be with us in January for a campaign."

PASTOR JESSE TORONS, Winchester, Ind.: "We have just closed a three weeks' meeting in which James Miller was the evangelist and Miss Edith Dearmin of Greenwood, Ind., had charge of the music. There were about fifty seekers and some definite victories. The church was under the burden before the meeting began and we had one all night of prayer that was a blessing to the meeting. Brother Miller is an effective evangelist and Miss Dearmin did fine work in the special singing and personal work. We received five into the church and others are coming. The church is in fine condition spiritually. Finances have been pretty hard, but are looking better."

MARY E. WILLIAMS, Texola, Okla.: "Thank God that I ever heard holiness preached. I love God and His cause. May God help us to girdle the globe with holiness unto the Lord."

PASTOR HOWARD G. KING, Red Bluff, Calif.: "We had a revival Nov. 23-Dec. 14 with Rev. Noah J. Houk of Sacramento as evangelist. The attendance was good and we had a number of definite cases of salvation, some saved and some sanctified. Received nine into the church and expect others soon. The church was greatly pleased with the preaching and service of Brother Houk. Sister Houk is a good pianist, strong in prayer and was a great blessing in the meeting. Red Bluff is on the highway between

Sacramento and Portland and we shall be glad to have Nazarenes who are passing through to stop with us."

PASTOR L. M. PAYNE, Osage, Okla.: "I accepted the call to the pastorate of this church the first of June and found a loyal band of Nazarenes, ninety per cent of whom are tithers. The business men and outside friends have rallied to our needs and are giving us about \$75 per month to apply on the indebtedness on our church property. Our Sunday school has increased one-third and has an average attendance of 100. We have just closed a revival which was well advertised and well attended. On Sunday night people were turned away for lack of room. Evangelist W. H. Minor did the preaching. He does not compromise with sin, is a true Nazarene and stands by the pastor and church. Prof. and Mrs. Willard Davis had charge of the music. Their messages in song stirred the hearts of the people and lifted us heavenward. They are great workers and will be a blessing to any church. About twenty-one prayed through at the altar, and if we could have run another week we feel sure there would have been many more. Finances came easy. The workers received \$215 and the pastor got a good pounding."

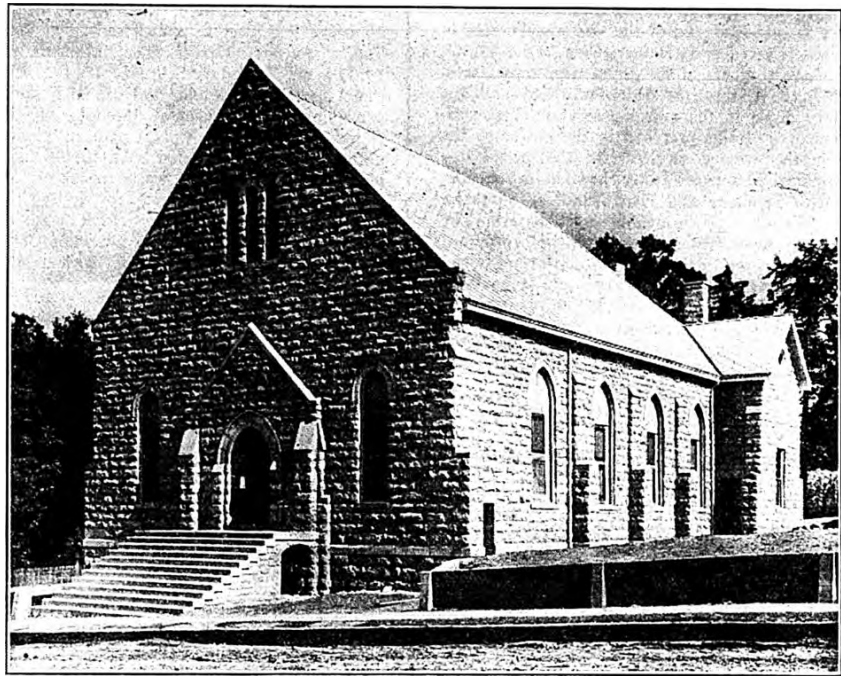
PASTOR L. A. BOLERJACK, Cushing, Okla.: "We are getting a good start on our third year as pastor here. Just closed a two weeks' meeting in which forty prayed through to victory. Did my own preaching, and enjoyed the most loyal support of the church. Miss Dott Morrill of Blackwell, led the singing, and did it well. Our building is entirely too small to hold the crowds at our regular services. Our Sunday school attendance last Sunday reached 215. Since the Assembly only two months and a half, we have had sixty-five conversions, and have received eighteen into the church. We are meeting our District and General budget monthly. On with the revival."

PASTOR E. P. KERST, Vincennes, Ind.: "We have just closed a very remarkable meeting. The church carried a burden for the lost from the start to the finish, and wept and prayed and fasted, some at times tarrying on their knees until almost the break of day. The result was that seventy-five different individuals sought God for either pardon or purity, many of them for both, and out of this number less than six people left the altar without claiming what they sought. The work done at the altar by both workers and seekers was deep and thorough. It was not a time for much singing but much praying. Companions confessed to companions, and sins covered for more than a decade were brought to light, confessed and forgiven, which made some happy homes. Brother Hudson was faithful to his calling, and preached the Word with much unction and power. He will be with us in another meeting next October. The house was taxed to its capacity more than once with heavy crowds and some turned away who could not find seats. The entire church was blessed in a wonderful way. The evangelist was cared for well, and to our surprise a nice love offering was taken for pastor and family at the close for a Christmas present. All finances came easy and the meeting closed Sunday night with souls in the fountain receiving salvation. Our next meeting is the last three Sundays in February. We have already received some new members into the church from this meeting and more will follow soon."

PASTOR A. T. MCANALLY, Caruthersville, Mo.: "Our meeting closed with victory last night. Thirteen were in the altar and five prayed through. The weather was cold, but the crowds were good and the town received a good impression of our work. Evangelist F. R. Morgan of Ada, Okla., is one of the best evangelists that has come to this town. We raised over \$400 during the four Sundays. Raised the pastor's salary from \$15 to \$25 per week, took in thirteen new members, organized a tithing band with twenty-two members, have our apportionments up to date in full and have some money in the treasury. The last night of the meeting the congregation voted unanimously for Brother Morgan to come back and hold our summer's revival. We are expecting the Lord to give us a victorious year."

PASTOR C. C. SELLARDS, Hurdland, Mo.: "We have just closed what people say is the best meeting that has been held here for years. Many were under

Our Church at Monterey, Tenn.



We are presenting herewith a picture of the new stone church which our people at Monterey, Tenn., have just completed. The erection of the building required more than a year's time. The stone for the building was quarried near, the work and the hauling being largely donated by members of the congregation. It is estimated that a duplicate of this building in Nashville, or in any city where everything had to be paid for, would cost around \$75,000.

Rev. A. P. Welch, who was born forty-three years ago, three miles from where Monterey now stands, has been pastor of this congregation for twenty-three years, and this splendid new building is largely due to his unremitting zeal and devotion to the cause of God and to the work of our church there. Twenty-one years ago Brother Welch preached the first sermon in the old frame church which the new building replaces, and he preached the last one in July, 1923, just the day before the work of removing

the old building to make way for the new was commenced. Although nearly all his ministerial life has been spent right in his home neighborhood, Brother Welch is well known and highly honored throughout our denomination. During his long pastorate at Monterey, Brother Welch has witnessed more than 2,000 conversions under his own ministry. Last year he conducted two revivals in his church, had 140 professions and almost 100 additions to the church. He has been pastor of one congregation longer than any other man in our church in Tennessee, and there are few in the whole church with a better record of longevity.

Brother Welch lives in his own attractive farm home one mile from Monterey and has definitely dedicated his life and talents to service among the people among whom he was reared and has always lived.

conviction, several were saved and some received the blessing of sanctification. We have moved here to take charge of this work and ask an interest in your prayers. We have some of the finest people on earth here."

EVANGELIST MABEL R. MANNING: "From Jackson, Maine, I went to Leicester, Vermont, and found Brother Reynolds and his loyal members holding on to God for a revival, and God answered their prayers and gave us a gracious time. Folks came from as far as twenty-five miles to the services, quite a number came forward for salvation and sanctification, and the saints got blessed. We took in six members on probation and others are looking our way. I then went to the Wesleyan Methodist Church at Forestdale, eight miles away and held a two weeks' meeting. God stirred the community and people came from all parts. The Baptist Church from Brandon came in a body, the pastor being one of our old P. C. I. students at North Scituate, R. I. Also the Methodists closed their week night services and attended the revival. Members from all the surrounding churches got saved, reclaimed or sanctified. The last Sunday night the church was filled and God came in power. A goodly number of recent converts and people from the surrounding churches, including the Nazarenes from Leicester gave wonderful testimonies. From Forestdale, I went to Manchester, N. H., for a ten days' meeting with Brother Leslie Mann. He had laid a good foundation for a revival, God was with us from the beginning, there was a breaking up time, a settling of old scores and a time of salvation. Thanksgiving Day was of Pentecostal type. God's people rejoiced and souls came weeping to the altar. These times of victory continued for

four hours, with no preaching. Sunday the closing day exceeded all. We had a fine healing service and a time of thanksgiving and salvation. I am convinced that more than anything else we need to get broken up before God. 'There is power in tears.' We closed at night with a good number of seekers and happy finders. From there I went to Beverly, Mass., and led the singing in the City Hall where we held forth with Brother Tom Brown and his faithful members. John Thomas was the evangelist. God did honor the faith of our Beverly church. Hundreds of people heard the gospel and an invitation to get to God who would never have come to our little church. We closed Sunday night, Dec. 14, with twenty seekers at the altar. The Methodist and Baptist people came in with us for the revival and it was inspiring to see the old City Hall filled with people to hear the old-time gospel. We are looking up and forging ahead in the things going on until Jesus comes."

PASTOR O. DAVIS, Pleasant Hill Church, Sylvania, Kans.: "We have just closed a very successful revival with Evangelist W. O. Nease and Singers Johnnie and Jackie Douglas. Brother Nease is a man of prayer and a strong preacher and the Douglasses are sweet singers and know how to stand by the pastor and the church. Thirty-six were at the altar for pardon or for purity. Since Assembly members and friends of the church have re-decorated the building and given it two coats of paint, making it very attractive. Rev. and Mrs. E. W. Kiemel, leading evangelists on the Kansas District and Mr. F. E. Lang, Business Manager of Bresee Theological College, have their membership here and worship with us when they are at home. Our congregation is made up of different nationalities, but they have

only one religion, namely, 'Holiness unto the Lord.' we are looking up and forging ahead in the things of the Kingdom."

"THE GROUP MEETING of the western churches in Oklahoma, convened at Hefner, Okla., Dec. 11, 12. Most of the churches of the group were represented. Pastor S. B. Damron of Erick preached and got the glory down in the morning service. Pastor E. L. Looman of Hollis preached in the power of the Spirit in the evening service. On the second day Pastor Silas Sibley of Jester brought a message laden with Scripture at eleven o'clock. The topics discussed were very enjoyable and helpful. The singing was wonderful and the Spirit of the Lord was in every service. Brother Damron preached the last night to a crowded house and some souls prayed through. Everyone confessed that it was a fine group meeting. The Hefner church is in fine condition and is expecting victory under the able leadership of Pastor Fred Stockton."—Reporter.

EVANGELIST MRS. DELANCE WALLACE: "We recently closed a very successful meeting at Hoquiam, Washington, an enterprising city of about ten thousand in what is called the Gray's Harbor Country on the Pacific Ocean. This is one of our new churches. Pastor Mac M. Cahill, a young man much loved by the people, has a wonderful hold on outsiders and the work is prospering. Mrs. Herbert Douglas of Seattle was our pianist, and her prayers and testimonies were a great inspiration. God's seal was upon the first service, and His presence was manifest throughout. We came to the close in the good old-fashioned campmeeting style. A goodly number were saved and sanctified and several expressed their desire to unite with the church and help press the battle along full salvation lines. On account of sickness in our own home and that of my mother we were compelled to defer the meeting at Ashland."

EVANGELISTS CHAS. WHITLEY AND CASEY GRIMES: "God gave us a glorious revival at Albany, Okla. Seventy seekers and fifty-seven professions and the whole town stirred. Mrs. Casey Grimes preached her first sermon in the meeting and was anointed by the Spirit and rewarded with seekers. District Superintendent Owens was with us at the closing on Monday night and organized a Church of the Nazarene with thirty-two charter members—others are looking our way. Pray for Albany. They mean 'Nazarene business' over there."

EVANGELIST S. L. FLOWERS: "Have just closed a good meeting at Henderson, Ky. Had some precious victories and some souls prayed through whom we hope to meet in heaven. Some very faithful saints who live there have been praying that a Church of the Nazarene may be organized and we believe it will not be long until their prayers will be answered. We go to Portsmouth, Ohio, for a meeting in the Church of the Nazarene immediately after the holidays. Everyone within visiting distance is invited to attend."

EVANGELIST W. F. CLEGHORN: "We have just closed a good meeting at Cora, Okla., with Rev. Ted McWilliams. Several were saved and some were sanctified. Several pledged to pay their tithes and we secured thirteen subscriptions for the HERALD OF HOLINESS. We go Jan. 1 to Glendale, Okla., for a meeting with Rev. Whitlock."

PASTOR W. M. BROWN, Fessenden, North Dakota: "We have just closed a good meeting here with

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ANNUAL MEETING

The General Board of the Church of the Nazarene will meet in annual session at 2905 Troost Avenue, Kansas City, Missouri, at 10:00 a. m., Thursday, February 12, 1925, for the transaction of regular and special business pertaining to the general interests of the church. The Board will remain in session until business is completed. All parties having business which they desire to submit for consideration are requested to notify the Secretary in order that provision may be made in arranging the session programs. This is necessary in the interest of efficient dispatch of business.

E. J. FLEMING, Secretary,
of the General Board.

Evangelist W. H. Winters of Minneapolis. Brother W. E. Hoffman was with us the latter part of the meeting and had charge of the singing. Several were saved, among them an old man nearly eighty and another man over fifty years of age. The attendance was good all the way through. We are steadily moving on and up. We met all our payments on the church building this fall and lately installed a new hot air furnace."

PASTOR D. E. MILLER, Mt. Vernon, Ohio: "We have just closed a three weeks' meeting in which the pastor did the preaching. There were about twenty seekers and some good, clear cases of salvation. Received six members into the church and raised \$500 to finish paying for our church lot and to purchase a tabernacle for our summer's meeting. Have fifty members and seventy-five in the Sunday school. Prayermeeting attendance runs from forty to sixty each week. Have paid our budget in full and about fifty dollars besides. Pastor is paid in full every two weeks and all our bills have been kept paid. We have a fine band of united holiness people, are making steady growth and are enjoying the blessings of God."

EVANGELIST JOHN FLEMING: "As my year's work is finished and I am home for Christmas, I feel like praising God for the wonderful year—the best of my life. Have had about five thousand seekers and have travelled thousands of miles without an accident and have never missed a train. Have had the privilege of laboring with some of the best pastors and evangelists on earth, have been in some of the best camps in the land and have never held up better in my soul and body. Have been home but a few days, and am ready to go into the battle again. I want to make it hot for the devil while I live. I received enough calls this year to run me until 1928, though of course I did not accept all of them. The Lord willing, I will start out Jan. 1 for another year."

"HAMBURG, ILL., has recently had a good revival in the M. E. Church, conducted by Rev. J. H. Davis of Harrisburg, Ill., assisted by the writer as song leader and soloist. A number were at the altar for pardon or purity and the whole church was strengthened and benefited. The pastor, Rev. J. P. Tucker, and the majority of the membership of this church are sanctified folk, and our fellowship with them was delightful. The blessing of the Lord was on sermon and song in a marked degree. I am open for calls for evangelistic meetings as song leader, soloist or pianist, anywhere the Lord may lead. Address me at Kampsvill, Ill.—Mrs. Etta Foiles.

PASTOR CHAS. BAUERLE, Canton, Ill.: "Our revival with Evangelist J. E. Gaar of Des Moines, Iowa, Nov. 23-Dec. 7, was well attended and there were thirty different people at the altar, most of them praying through. Brother Gaar did excellent preaching, and his Bible readings in the day services were the best I ever heard. He is a man of prayer and preaches in the power and demonstration of the Spirit. He hews to the line, does not compromise, yet he does not 'lambast' the people. For twenty-seven years he has devoted his attention simply to the preaching of the Word of God. He does his best to draw people and pastor together. We rec-

ommend him to any who need the services of an evangelist. During the last week of the meeting he called for a liberal 'pounding' and a \$25 love offering for the pastor and both of these were appreciated. Pastor L. C. Brown of St. David and Dunfermline assisted with the music the first week and Rev. C. E. Fritsch and wife of Havana helped us out the second week."

EVANGELIST LEE L. HAMRICK: "We had a good little meeting at Stanton, Texas, but were hindered by the blizzard. Organized a good little Church of the Nazarene at the close and they will start soon to build a \$2,000 church. We were treated royally by the good Nazarenes there. We are to have a revival at Wichita Falls, Texas, Dec. 31-Jan. 18."

PASTOR CRAIG WEATHERS, Chariton, Iowa: "We have been having some testing times here, but the Lord is blessing and we are getting ahead. There is the best spirit in the church that we have seen in almost a year. We have been holding a revival at Lucas, a town ten miles from Chariton; had twenty-three saved and three sanctified. Among the number were six middle aged women. The meeting was well attended and it may be that we can organize a church there later. Our finances are in good shape, most of our members are tithers, and we believe that the tithing plan is the solution of our financial problem."

EVANGELISTS J. E. AND ADA REDMON: "Have just closed a good meeting with Pastor H. W. Cornelius and our new church at Bedford, Ind. During the two weeks there were eighty-seven at the altar, most of them getting through. The church there is about four months old and this was their first meeting in their new concrete block building. Although there were three revivals in progress at Bedford at the same time, the attendance was good. About twenty united with the church and the outlook for the progress of the church is fine. Brother Cornelius is a fine pastor and his crowd is with him. Pastor Himler of Bluffton was with us the last week. He and the pastor canvassed the city and raised about eight hundred dollars to apply on the debt on the building. District Superintendent Short was present the last two days and raised about \$1,400 on the church debt Sunday afternoon. Neighboring pastors and their people came in and added fuel at various times and we thank God for giving us the victory."

PASTOR LOREN R. PENDRY, Dunkirk, Ind.: "When we see our country being sown down with false doctrines, how do we appreciate orthodox literature like the HERALD OF HOLINESS. We have been very busy since Assembly taking care of our churches at Dunkirk and Redkey, but God is blessing us at both places. Had a good revival at Dunkirk in October and souls are still praying through. Had a remarkable conversion at a cottage prayermeeting a few nights ago. The church here recently purchased the pastor a good suit of clothes. I have never seen a more sacrificing band of people than these, and how they do stand by their pastor! At Christmas time, the Indiana Glass Factory, located here, through the influence of its president, Mr. F. M. Merry, remembered the pastor with a gift of \$50 'in appreciation for his services in this city'. The work at Redkey is taking on new courage. We are to begin a revival there Watch Night and we believe God will give us souls."

PASTOR F. HOUGHTALING, Nashville, Mich.: "We recently closed a good meeting with Pastor A. T. Nelson of Reed City, Mich., as evangelist. Our brother's ministry was a real blessing to the church, and I would like to recommend him to our pastors as he contemplates holding a few meetings this

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EVANGELIST E. ARTHUR LEWIS, 341 West Marquette Road, Chicago, Illinois

winter. He unravels and makes plain the grand truths of the gospel and he is a man of prayer. We are encouraged here. Our district and general budget is paid in full to date and our services are characterized by a blessed spirit of fellowship and unity."

PASTOR GEORGE VOGT, Goodrich, Colorado: "Evangelist G. F. Owen and wife have just closed a twelve days' meeting with us. Interest was good from the beginning and although the weather was cold, down as low as 30 degrees below zero, the attendance was good. The break came about the middle of the meeting when several came to the altar, among them one whole family, including father, mother, two daughters and one son, and all claimed salvation. The last night the long altar was full and all except two got the victory, and one of these has since prayed through. All the expenses of the meeting were easily raised. This is the second meeting for the Owens here this year. Their work brings results."

PASTOR J. G. DEMORET, Clearwater, Kans.: "We have just closed a revival with Evangelist Mack Anderson and wife. We had a good meeting. Some professed to be saved and sanctified, and the church was greatly benefited. Brother Anderson is a fine young man and a good preacher. God is with him and he gets results. Sister Anderson's special singing is a great help in the meetings. No church will make a mistake in calling them for a revival."

PASTOR O. L. MOSSMAN, Marshalltown, Iowa: "We had a meeting beginning Nov. 9. Evangelist C. A. Jacobs of Charlotte, Mich., was in charge. He is a member of the Methodist Church, but preaches Bible holiness effectively and we heartily recommend him to our pastors and people. Rev. and Mrs. Devoll of Diagonal, Iowa, led the singing and were used of the Lord. We also wish to recommend them. They will be a blessing in your church, and we hope to have them again. Our church was blessed and helped by the meeting."

PASTOR A. T. NELSON of Reed City, Mich., sends a brief report of his meeting with our church at Nashville, Mich., but as we have given pastor Houghtaling's report in these columns, we omit that of Brother Nelson. But Brother Nelson adds, "At this time we are moving our church building in Reed City and will not be able to have services for quite a while, so if any of our pastors would like my services in revival work, please write me at the above address."

"DOWNEY, CALIF., Church of the Nazarene had a four weeks' meeting beginning Nov. 16 in which a number of people obtained religious experiences and some entered into church fellowship. W. H. Tullis of Pasadena was the evangelist and did splendid service. We recommend him to any church needing help in a revival. Dr. and Mrs. Widmeyer and students from Pasadena College were with us on various occasions and contributed much in prayer and special music. The Sunday school attendance has been greatly increased as a result of the revival. Through the generosity of Brother Nichols the church piano is paid for and the missionary apportionment has been more than met. Miss Nichols was blessed in conducting the congregational singing throughout the meeting."—Lowell R. Coate, Pastor.

"MILO, MAINE, is still receiving the blessings of the Lord. Nov. 11-23 we had special meetings with Rev. D. S. DeWare of South Portland church as

evangelist. He preached in the power of the Spirit. We worship here in a lodge hall, but the Baptist people were kind in giving us the use of their building for part time in the meeting. God has blessed our pastor, Sister Pace, and perfect harmony prevails between pastor and people. We had a fine Christmas program on Dec. 22, which was enjoyed by both old and young."—Gladys C. Mitchell, Reporter.

"EVANGELIST R. L. MORGAN recently closed a successful meeting at Metcalf, Ill., a little town of 600. Before the close of the meeting people were coming for miles to attend and it was evident that we would need a place of worship. So Brother Morgan and a few others went to work and bought a nice lot and erected a tabernacle that will seat about three hundred. We had our first service in the new tabernacle Dec. 14. Had several workers from Olivet College, among them Brother White who preached an old-time sermon in the morning. The dedication in the afternoon was preceded by special singing by the Hasselbring Sisters. The dedication sermon was delivered by Brother Morgan and enough money was raised to pay for the church and lot. A class of thirty was received into the church and Brother White was called as pastor. Also a good Sunday school was organized. The evening service was a great climax with many seekers and finders. With Brother White as leader, we expect to see things brought to pass for God and holiness in this place."—Reporter.

EVANGELISTS E. H. AND R. H. FARRIS: "Since our last report we have had a revival in Franklin, Ky., in which one hundred claimed the victory. After that we pitched our tent in Portland, Tenn., but in a few nights the tent would not hold the crowds, so we moved to the loose leaf tobacco factory where we were able to seat thousands of people, and still all were not able to get in. This was the greatest holiness meeting Portland ever had. We have just closed at Green Briar, Tenn., in the Opera House, where the Lord gave us great victory. After this we went to Evansville, Ind., to visit our friends, Brother and Sister George Robinson, through the holidays. We preached there on Sunday night and the Lord gave us seven souls at the altar and there was old-time shouting in the service. We expect to be out with a new tent in the spring and we already have more calls than we can fill. Pray that God may give us many souls in these new places."

EVANGELIST F. R. MORGAN, Ada, Okla.: "Since Assembly, the Lord has given us some precious times. Our first meeting was with Pastor C. C. Johnson at Holdenville, Okla., and resulted in fifty professions and fifteen additions to the church. Next we were with Pastor E. H. Matlock, who had been on the ground but a short time, at Marlow, Okla., for a week and the Lord gave us a few fine professions. Then we went to Bridgeport, Okla., where the Lord gave us 21 souls in six nights. Rev. Wooten who is holding his services in the Baptist Church there is doing a splendid work for God and holiness. Then we went to Southeast Missouri for a meeting with Pastor McNally, who is in his first pastorate. They were paying him fifteen dollars per week and we got them to raise it to twenty-five. We had 60 into the fountain and thirteen additions to the church, with four or five more to come in soon. Here we organized a tithing band of 21 members. Also we organized a band of 32 at Marlow, Okla. Jan. 2-18 we go to Yale, Okla., for a meeting with Pastor R. E. Gray."

THE CIRCULATION MANAGER reports subscription lists as follows: From District Superintendent Montgomery of Kentucky 28, District Superintendent Hooker of Alabama 5, District Superintendent Davis of Eastern Colorado 7; From Evangelist Mack Anderson 13, Evangelist Mrs. DeLance Wallace 4, Evangelist Casey Grimes 5, The Ludwigs 19, Evangelist R. J. Kiefer 8, Evangelist Oscar Hudson 20, Evangelist F. R. Morgan 20, Evangelist J. Warren Lowman 16; From Pastor W. E. Melton, Pavo, Ga., 11; Pastor F. K. Smith, Grand Island, Nebr., 5; Besides these W. N. Nuckols of Richmond, Va., sent 6; L. A. Windsor, Ft. Scott, Kans., 6; H. T. Nutter of Jonesboro, Ark., 10.

PASTOR C. F. HEALD, Oil City, Pa.: "We have recently closed an evangelistic campaign with Brother and Sister Stretch. The meetings were well attend-

ed from the first and Sister Stretch proved herself to be a mighty preacher. Conviction rested heavily upon the people, there were some seekers, we took two families into the church, there were substantial increases in our Sunday school and Sunday services and people from all parts of the city came and were interested. We are putting up a strong fight to plant holiness in this rich, proud, prosperous oil and railroad center."

"THE FIRST DISTRICT SUNDAY SCHOOL CONVENTION of the New York District was held at Spring Valley, N. Y., Dec. 11, 12. Dr. and Mrs. E. P. Ellyson of Kansas City, Mo., were the principal speakers. They were bubbling over with Sunday school enthusiasm and every message was packed full of practical and spiritual truths and methods for successful Sunday school work. These inspiring messages were supplemented with papers, and by lectures by District Superintendent Jernigan and Rev. J. C. Henson, Business Manager of Eastern Nazarene College. It was the consensus of opinion that we simply must put into practice the information received at the convention. I believe that a new day has dawned for Sunday school efficiency and progress on the New York District. Those who did not attend missed a wonderful opportunity. Steps were taken to assure a permanent Sunday school convention committee that future conventions may be arranged and increased representation secured."—Rev. David H. Keeler, Secretary.

"AUGUSTA, KANSAS, Church of the Nazarene is pressing on to victory. Our revival was held Nov. 2-30 by Evangelist N. J. Hepburn of Kansas City, Mo. He preached the gospel in a very forceful manner and conviction came upon the hearts of many. About thirty-five were at the altar for pardon or for purity and many received both before the meeting closed. We have taken in four members and more are to come later. We feel that the church was greatly helped and encouraged to go on and do greater things for God."—Mrs. J. H. Vance, Reporter.

EVANGELIST J. E. HUGHES, Kingswood, Ky.: "Just closed a fine meeting with the First Church of the Nazarene, Louisville, Ky. Brother Floyd Honchell is a good pastor and a fine man to work with. My next meeting is at Kewanee, Ill., Jan. 1-19."

EVANGELIST JAMES MILLER: "Just closed a meeting at Montpelier, Ind., with eight at the altar. This was a hard fought battle from the beginning, but the Lord gave us several souls in spite of the Devil. Montpelier is a small town and one of that kind where people know more about the other person's

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W. W. Loveless, London, Ohio.

business than they do about their own. The last Saturday night of the meeting there was a man at the altar (one of that kind we would call a hanger-on) which proved to be a great blessing. By our staying late with this man we discovered about 10:45 p. m. that the church was on fire in the basement and had a fair start. We turned in the alarm and saved the church and the man got saved the next morning. We feel like from this time on we will be more able to say 'In everything give thanks: for this is the will of God in Christ Jesus concerning you.' Pray for us as we start out this new year. that God will give us greater victory in every respect."

"RAY STREET CHURCH, Indianapolis, Ind., has entered upon what we hope, and expect, to be one of the best years it has known. At our last District Assembly Brother Grover B. Wright came to us as pastor, and from the time of his coming there has been a gradual improvement in every department of the church. Brother Wright possesses the qualities of leadership so much needed in these days. He is a fearless, straight-forward preacher of the gospel, and is also tactful and systematic, and has won many friends in the community, even outside the immediate circle of the membership of the church. We have just closed a revival meeting, Brother Wright doing the preaching, and Brother Burl Sparks in charge of the music. Brother Wright's clear, convincing sermons were a great uplift to the church and produced much conviction among the unsaved, while the singing of Brother Sparks was, as always, a source of spiritual blessing to our people, who have come to know and love him much during the several battles against sin, in which he has fought with and for us. We feel that the meeting was very successful in that the church received a great spiritual uplift. This is shown in the very much increased attendance at both the regular and prayermeeting services and in the new determination that seems to have come to our people to go on and to push the battle to the gates. Our Sunday school is doing wonderfully well just now. The attendance has increased about fifty per cent, our attendance last Sunday being the best of the year. Our Young People's Society is also getting under way and we are expecting to be able to report some good things from that department soon. Sister Pansy Snyder Morgan, lately came to us from Evansville, and who is well known in our Indiana District, is in charge."—Joseph Meadows, Secretary.

"WICHITA, KANS., Church of the Nazarene, under the leadership of the new pastor, Rev. B. F. Griffith is moving on. Crowds at the Sunday services fill the house to capacity, and there have been conversions from time to time in the regular services. The prayermeetings are also well attended. The budget system was put into effect here about six weeks after the Assembly and has been a great blessing. Budgets are paid up to date and money is in treasury for another month's obligations. We have decorated the church inside and have remodeled the pulpit platform at a cost of \$400. Have also purchased a new six room, strictly modern parsonage at a cost of \$6,000. The first payment of \$1,000 was due Dec. 15, so we asked the people to bring their offerings on Dec. 14, and by the close of the day, they had laid \$1,100 upon the altar for this purpose. The revival Nov. 2-Dec. 7 in which the pastor did the preaching and Mrs. Barbour and Mr. Ora Bottenburg led in singing, was blessed with salvation in old campmeeting style. Some prayed through in their cars at the side of the church, some in their seats while the preaching was going on, some in their homes at various hours of the night until about 100 had found pardon or entire sanctification. We received 18 into the church and the church gave the pastor a fine love offering. Nov. 16 we had a beautiful baptismal service when six babies were presented by their fathers and mothers to be dedicated to the Lord. During the service, the glory of God fell upon the audience and many wept for joy."—Reporter.

Enclosed please find check to cover my subscription to the HERALD OF HOLINESS. A friend sent me a few copies and we think it is the finest paper published. Will all the readers pray that I may be healed of bad hearing?—Mrs. S. Oliver, Texas.

The HERALD OF HOLINESS is the best soul food, outside of the Book that I find in my travels.—Mrs. Jennie Field, Iowa.

TELEGRAMS

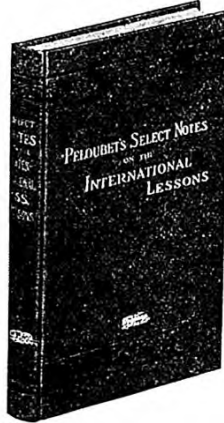
SPokane, Wash.

First Church closing calendar year with all local, district and general obligations met. Additional \$216 in offering today for missions and unified budget in spite of greatest snowstorm of the season and comparatively small crowds. We are full of hope for 1925.—Henry B. Wallin, Pastor.

PASADENA, CALIF.

Five hundred dollars given at Christmas program to support native missionaries, thus preaching the gospel for one year in various lands. Five hundred dollars raised a few days prior to this, making a total of one thousand dollars. Bud Robinson was with us at the Christmas exercises.—U. E. Harding, Pastor.

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ANNOUNCEMENTS

NOTICE OF BOARD MEETING—The General Board of Education of the Church of the Nazarene is hereby called to meet at the headquarters of the church, 2905 Troost Ave., Kansas City, Mo., on Thursday, February 12, at ten-thirty a.m. All members of the Board please take notice, and all persons having business which you desire to have this Board consider, please be on hand.—J. B. Chapman, President.

NOTICE—The evangelistic work is my calling and I am now ready to devote my entire time to it in any place the Lord may call me. Write me at Pasadena, Calif., Route 1, Box 651.—W. H. Tullis.

NOTICE—Will my friends please take notice that my address is changed from Davenport, Okla., to 517 Inez St., Fresno, Calif.—W. T. Brewer.

NOTICE—The General Sunday School Committee will meet at headquarters building 2905 Troost Ave., Kansas City, Mo., Thursday, February 12, 1925 at ten-thirty a.m., for the transaction of business. We will be glad for suggestions from any who may wish to write us.—E. P. Ellyson, Chairman, 2109 Troost Ave.

A CORRECTION—A comma accidentally crept into the telegram from our Long Beach, Calif., church in the issue of last week and that changed the meaning. The telegram should have read, "Long Beach Church unified budget paid up in full."—Editor.

NOTICE—The minutes of the Eastern Oklahoma District have been in the hands of the printer for eight weeks, and all copy has been set since the first of December. Delay caused by corrections. Will distribute as soon as I get them.—Wade Nelson, Secretary, Wapanucka, Okla.

NOTICE—Rev. Geo. J. Kunz has instructed me to send you for publication the slate for the National Convention for January, which is as follows: Cadillac, Mich., Dec. 30-Jan. 4th; Kalamazoo, Jan. 6-11; Cleveland, Ohio, Jan. 13-18; Detroit, Mich., Jan. 20-25.—J. F. Knapp.

RECOMMENDATION—Evangelist J. L. Glascock is easily one of the strongest evangelists in the Holiness Movement. He is always true and straight, and holds good meetings. I am sure that Brother Glascock will be glad to give meetings to some of our Nazarene Churches. Anyone desiring his services may address him, Rev. J. L. Glascock, 1350 Grace Avenue, Cincinnati, Ohio.—E. O. Chalfant, District Superintendent.

NOTICE—Rev. Bud Robinson will be at Dallas, Texas, First Church of the Nazarene January 23-February 1. We are fortunate in securing Brother Robinson for this choice date and it will be a long looked for opportunity for many people in this part of the country to hear "Uncle Buddie." Free entertainment (at least for bed and breakfast) will be provided for all active pastors and evangelists. Special rates will be arranged for all others who come for several days of this great spiritual feast. For further information, address P. L. Pierce, Pastor, 430 W. Brooklyn Ave., Dallas, Texas.

DEATHS

PICKENS—John P. Pickens was born Dec. 1, 1857 and departed this life Dec. 10, 1924. In August, 1877 he was united in holy matrimony to Miss Cussie Wharton, and to this union three boys and four girls were born. He leaves his wife, five children, twenty-six grandchildren and a host of other relatives and friends. He was converted early in life and was sanctified 29 years ago, united with the "Pickens Chapel" Church of the Nazarene twelve years ago and lived a beautiful, consecrated life. Even in his dying hours he quoted God's Word and sang, "There'll be no sorrow there." He was always careful in his business dealings and his word was as good as his bond. He will be missed in his home, church and community. Funeral services were conducted by his pastor.—E. O. Tapley, Pastor.

HORN—Sherwood Horn was born March 14, 1841, died at his home in Monterey, Tenn., Nov. 19, 1924. October, 1862 he married Miss Elizabeth Nether-ton and to them three children were born. He was married the second time to Miss Mary Ann Green with whom he lived for fifty-four years and six months. To this union nine children were born. In 1887 he was converted and joined the Free Will Baptist Church, and in September, 1911 he and his wife joined the Church of the Nazarene to which he belonged until his death. He was called "Grandpa Horn" by many and was loved by all who knew him. He was a captain in the Civil War. He leaves seven children, 19 grandchildren and 14 great grandchildren. The funeral service was conducted by his pastor, A. P. Welch and W. M. Griffith.—A. Friend.

LEVAN—C. C. Levan was born in Montour County, Penn., October 15, 1853, and died at his home in Coffeyville, Kans., Dec. 12, 1924. He leaves a

wife, eleven children and five grandchildren. He had lived in Coffeyville for forty years. Brother Levan was converted when young and grew in grace until God took him. He was a faithful member of the Church of the Nazarene and loved the Lord, his family, his church and his pastor. The funeral was held in the Church of the Nazarene on Sunday afternoon, Dec. 14, a large company of relatives and friends attending. Six young men of the church were pall bearers. The text was Ps. 1:1, the chapter Brother Levan read just a few hours before his death. He will be missed by his family, church and city, but our loss is heaven's gain.—W. A. Menneke, Pastor.

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Comments on the Improved Uniform Lessons for home study. If your school has no Home Department, organize one at once, even though you start with two or three members.
- ADVANCED BIBLE SCHOOL QUARTERLY (Formerly Bible School Quarterly).**
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24c a year, 6c a quarter.
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- JUNIOR BIBLE SCHOOL QUARTERLY (Formerly Golden Hour Quarterly).**
24c a year, 6c a quarter.
- THE LESSON LEAFLET.** A two page leaflet, containing text of the lesson and brief comments; for general distribution to visitors and scholars. 12c a year, 3c a quarter.
- THE PICTURE ROLL.** Uniform Series. An illustrated wall chart for children's departments. Printed in attractive colors and bearing the Golden Text, and map. 8 1/2 x 21 by 30 inches. \$1.00 a year; \$1.00 a quarter.
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Evangelists' Slates

E. T. Adams, Wilmore, Ky.
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.
Wichita, Kans. Jan. 3 to 18
Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.
H. W. Anderson and wife, singers, 804 E. 4th St., Pittsburg, Kansas.
Mrs. Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.
Jarrlette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo
Billings, Mont. Jan. 4 to 18
Yakima, Wash. Jan. 21 to Feb. 8
G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.
A. F. and Leonora T. Balsmeier, 519 Taylor St., Topeka, Kans.
Whittier, Calif. Dec. 26 to Jan. 18
East San Diego, Calif. Jan. 21 to Feb. 8
Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
M. L. Baltezare, Box 0107, Milton, Ore.
H. J. Beaver, 440 E. 3rd St., Garnett, Kansas.
Henry Bell, Denison, Ia.
James M. Belt, 3316 New Hampshire Ave., Washington, D. C.
F. H. Benjamin, Song Evangelist, 228 S. 8th St. Vincennes, Ind.
Fred Bouse, Alexandria, Ind.
Mohawk, Ind. Dec. 28 to Jan. 18
J. E. Brasher, Crestview, Fla.
Bresee Male Quartet, Bresee College, Hutchinson, Kansas.
Zula and Myrtle Brewer, Singers, Box 54, Davenport, Okla.
J. A. Broomfield, Bokhoma, Okla.
Mrs. Lois Wise Brenninger, 833 E. Center St., Marion Ohio.
F. C. Brown, 211 Front St., Portsmouth, Ohio (Text 35x60).
Lyman Brough, Pottersville, Mich.
Ft. Dodge, Iowa, 2110 1st Ave. No. Jan. 4 to 25
C. C. Burton, Delmer, Ky.
Harry B. Burks, Barboursville, W. Va.
Lawson and Irene Brown, Bethany, Okla.
W. Evans Burnett and wife, Lake Charles, La.
M. M. Bussey, Grand Crossing, Florida.
W. R. Cain, 515 South Vine St., Wichita, Kansas.
Emporia, Kans. Jan. 1 to 18
H. C. Cagle, Buffalo Gap, Texas.
Edmund T. Campbell, The Dalles, Oregon.
James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.
Nescoe C. Carrell, Pianist, Cedar Hill, Texas.
M. B. Case, 1708 Grore St., San Diego, Calif.
F. P. Cassidy, 433 E. 4th St., Lexington, Ky.
C. C. and Flora Chatfield, 1218 Grand Blvd., Hamilton, Ohio.
Portland, Pa. Dec. 30 to Jan. 18
Middleton, Ohio Jan. 25 to Feb. 15
D. L. Chatfield, 601 Jefferson St., Frankfort, Ind.
C. C. Childers, 622 W. Central Ave., Ashland, Ky.
Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.
J. A. Collier and wife and Collier Band, Pilot Point, Texas.
Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio.
West Point, Ind. Dec. 28 to Jan. 11
E. M. Cornelius, 1713 W. 13th St., Bedford, Ind.
J. H. Crawford, Hooker, Okla.
W. H. Crawford, 318 Elberta Ave., Nashville, Tenn.
W. F. Clephorn, Bethany, Okla.
Ernest Coryell, Box 105, Ogilvie, Minn.
F. W. Cox, Box 441, Lisbon, Ohio.
Earl E. Curtis, 141 Dayan St., Lowville, N. Y.
Frank Daniel, 807 W. 41st St., Los Angeles, Calif.
Willard and Edith Davis, Singers, Box 263, Enid, Okla.
No. Little Rock, Ark. Jan. 18 to Feb. 1
P. A. Dean, St. Croix Falls, Wisconsin
T. B. Dean, London, Tenn.
Marion DeVoll, Diagonal, Iowa.
Mrs. Agnes White Diffe, Box 446, Durant, Okla.
Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Tex.
Jack Donovan, Thornton, Ind.
G. R. Dosier, Box 41, Meridian, Texas.
Charles Dye, 427 Count St., Troy, Ohio.
* Toledo (East Side) Ohio Dec. 28 to Jan. 11
B. H. Edwards, 1608 E. Central, Wichita, Kansas.
Edwards Evangelistic Party, 3117 Magnolia Ave., St. Louis, Mo.
C. P. Ellis, Box 34, Montrose, Colo.
I. M. Ellis, Box 1067, Bethany, Okla.
Carthage, Mo. Jan. 1 to 18
Tadsonville, Texas Jan. 20 to Feb. 1
F. L. Wayne, Ind. Feb. 6 to 22
W. E. Ellis, Box 185, Dodsonville, Texas.
Houston, Texas Jan. 2 to 18
Theo. Etsner and wife, 1451 Pacific St., Brooklyn, N. Y.
Miami, Fla. Jan. 3 to 20
C. E. Ellsworth and wife, R. 9, Greenfield, Ind.
Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.
Geo. W. Erskine, Millfield, Ohio.
L. C. and Laura Hosley Ferree, Alberton, P. E. I., Canada.
Kirby Fields and wife, Song Evangelists, 2310 Monroe St., Anderson, Ind.
R. P. Fitch, 2506 Ida Ave., Norwood Branch, Cincinnati, Ohio.
B. T. Flanery, Star Route, Cumberland, Wis.
Logansport, Ind. Jan. 1 to 18

Bona Fleming, Ashland, Ky.
Oklahoma City, Okla. Dec. 28 to Jan. 11
Blackwell, Okla. Jan. 12 to 25
John Fleming, 317 Holt St., Ashland, Ky.
S. L. Flowers, Wilmore, Ky.
F. G. Fortress, Vicksburg, Mich.
J. E. Gaar, 1502 46th St., Des Moines, Iowa.
J. A. Garrett, 208 North Agate St., Paola, Kansas.
J. P. Gardner, 724 36th St., Cairo, Ill.
Mrs. Stella Gasaway, 1112 Serenth Ave., Terre Haute, Ind.
W. R. Gilley, Olivet, Ill.
Rev. Dr. W. T. Givens, 128 Mason Ave., Bowie, Texas
Arthur W. Gould, 91 Larch St., Providence, R. I.
Kalamazoo, Mich. Jan. 6 to 12
Cleveland, Ohio Jan. 13 to 19
Detroit, Mich. Jan. 20 to 28
Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.
Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.
Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.
Lee L. Hamric, Hamlin, Texas.
Wichita Falls, Texas Dec. 31 to Jan. 18
G. M. Hammond, Wilmore, Ky.
W. W. Hanks and wife, P. O. Box 306, Ashland, Ky.
R. A. and Bessie Harris, Song Evangelists, Box 153, Dastrop, Tex.
J. C. Hefley and wife, Collinsville, Okla.
Paul Hegstad, 209 Serenth St., West, Jamestown, N. D.
A. O. Henricks, D. D., 1438 Washington St., Pasadena, Calif.
Artesia, N. Mex. Jan. 12 to 25
N. J. Heppburn, 3834 Euclid Ave., Kansas City, Mo.
W. F. Herbig, Alexander, N. D.
F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
R. R. Hodges, 628 W. Broadway, Louisville, Ky.
A. R. T. Hodges, Bethany, Okla.
Edna Wells Hoke, 617 Barr St., Carterville, Ill.
J. D. Hoffman, Box 47, Beech Grove, Ark.
Roy Hollenback, Mansfield, Ill.
Marion, Ind. (3103 S. Bronson) Jan. 4 to 18
Tallula, Ill. Dec. 22 to Feb. 8
A. Columbia, Hudon, Groverille Park, Beacon, N. Y.
Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.
San Jose, Calif. Jan. 2 to 18
J. E. Hughes, Kingswood, Ky.
J. W. Hunt, No. 4, Nampa, Idaho.
J. R. Hunter, 1700 Forty-first Ave., Oakland, Calif.
J. E. Hutcheson, 3008 Rockefeller Street, Everett, Wash.
Arthur F. Ingler, 248 Sayles St., Providence, R. I.
Albie and Emma Irick, Pilot Point, Texas.
Rev. G. F. Jacobs, University Park, Iowa.
W. P. and Myrtle Jay, 1950 N. Sierra Bonita Ave., Pasadena, California.
A. H. Johnston and wife, Song Evangelists, 800 Princeton St., Akron, Ohio.
Canton, Ohio (1008 Third St., N. E.) Jan. 11 to Feb. 1
Lum Jones, Ada, Okla.
North Little Rock, Ark. Jan. 2 to 18
A. B. Jones, 1107 W. Sycamore, Duncan, Okla.
Bessie L. Kessler, 230 Pershing, Liberal, Kansas.
R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio.
New Gallie, Pa. Jan. 18 to Feb. 1
E. W. Kiemel, Sylvia, Kansas.
W. D. Killingsworth, Tuscaloosa, Ala.
J. A. Kirkman, 691 East 46th St., Los Angeles, Calif.
R. J. Kirkland, Ellis, La.
Millicent Klee, pianist and singer, 2008 S. 6th St., Ironton, O.
J. A. Kring and wife, 304 No. 33rd St., Billings, Mont.
Portland, Ore. (Sollwood Church) Jan. 1 to 18
Bums, Ore. Feb. 1 to 22
Mrs. Annabel Latimer Lane, 609 Main St., Temple, Texas.
H. R. Lee, 518 E. Sears St., Denison, Texas.
E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.
M. F. Lienard, 1308 New Hampshire, Lawrence, Kansas.
Jack Linn and wife, Oregon, Wis.
J. T. Little, 105 Ivy St., Nampa, Idaho.
V. W. and Marquerite Littrell, 425 N. Summer St., Beatrice, Neb.
J. Warren and Maybelle Lowman, Singers and Preachers, 7122 Indiana Ave., Chicago, Ill.
W. W. Loveless, London, Ohio.
Lancaster, Ohio Jan. 4 to 25
Theo. and Minnie E. Ludwig, 722 N. Euclid Ave., St. Louis, Mo.
Edwardsville, Ill. Jan. 4 to 18
Mexico, Mo. Jan. 25 to Feb. 9
Will H. Lynn, Chillicothe, Texas.
W. E. Lytle, Troy, Ohio.
Mrs. Mabel R. Manning, Song Evangelist, Nahant, Mass.
Elsie Martin, Worthington, Ind.
T. S. Mashburn, Van Nuys, Los Angeles, Calif.
W. T. Mason and wife, 800 E Central, Ashland, Ky.
John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.
C. R. Mattison, 730 Silver Ave., Greensboro, N. C.
Chas. Maxson, 814 Newell St., Walla Walla, Wash.
J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
Pasadena, Calif. (East Washington Church) Jan. 4 to 18
J. R. McLendon, Richland, Fla.
R. A. McCann, The Ardmore, Indianapolis, Ind.
A. McNaughton, Box 598, Pottlatch, Idaho.
W. T. Means, 1802 Park St., Keokuk, Iowa.
I. B. Medler, Brewton, Ala.
L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.
Edward W. and Selma W. Miller, Troy, Idaho.
C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.
James Miller, 1249 N. Holmes, Indianapolis, Ind.
W. H. Minor, 323 Elmira St., Muskogee, Okla.
Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.
Portsmouth, Ohio Dec. 28 to Jan. 11
Lansdale, Pa. Jan. 18 to Feb. 1
J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.
John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.
J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, Calif.

A. M. and Minnie Morris Moorehead, Paulding, Ohio.
R. L. Morgan, 2908 Central Ave., Anderson, Ind.
F. R. Morgan, 712 West 9th St., Ada, Okla.
Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
Harry Morrow, 421 So. Scoville Ave., Oak Park, Ill.
Flint, Mich., 208 E. 15th St. Jan. 1925
Herschel Murphy, Jewett, Texas.
Isabele Myler, child evangelist and singer, 13517 Millan Ave., Cleveland, Ohio.
Wm. O. Nease, Olivet, Ill.
Indianapolis, Ind. Jan. 4 to 18
Omaha, Neb. Jan. 25 to Feb. 8
B. F. Neely, Bethany, Okla.
Will H. and Lillie B. Nerry, 400 So. Jackson Kansas City, Mo.
G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.
C. R. Pearson, Box 23, Greensboro, Ind.
Bloomington, Ind. Jan. 1925
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
Joe and Helen Peters, Olivet, Ill.
Louise Pinnell, 1247 Williams Ave., Portland, Oregon.
A. A. Price, Denton, Md.
F. E. Putney, 207 S. Millwood, Wichita, Kansas.
P. C. Ramsey and wife, 606 So. Louisa St., Shawnee, Okla.
Lawrence Reed, Newell, W. Va.
J. E. Redmon and wife, Brookville, Ind.
Dayton, Ohio Jan. 4 to 18
Rantoul, Ill. Jan. 25 to Feb. 8
S. B. Rhoads, Pasadena University, Pasadena, Calif.
Oliva A. Rife and Nina Dean, Thomson, Ga.
C. C. Rinebarger, Song Evangelist, New Albany, Ind.
Oscar F. Ring, 517 Ringgold St., Cincinnati, Ohio.
Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
East Palestine, Ohio Jan. 3 to 18
Youngstown, Ohio Jan. 19 to Feb. 15
C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
Akron, Ohio (77 York St.) Jan. 2 to 11
Chicago, Ill. (1764 Wash. Blvd.) Jan. 14 to 18
Hinesburg, Vt. Jan. 22 to Feb. 1
W. O. Self, Brewton, Ala.
Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.
R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
William Seal, Des Arc, Missouri.
E. E. Shellhamer, 5419 Isleta Drive, Los Angeles, Calif.
E. M. Shelton and J. P. Howe, song evangelists, 210 N. 4th St., Ironton, Ohio.
F. A. Smith, Sharon, Okla.
Guy V. Smith, Box 261, Logan, W. Va.
Burl Sparks, Song Evangelist, 426 E. 3d St., Seymour, Ind.
Gary, Ind. Jan. 3 to 11
Evansville, Ind. Jan. 23 to Feb. 9
C. K. Spell, Bethany, Okla.
Fairview, Okla. Jan. 1 to 15
Kingson, Okla. Jan. 10 to 31
D. M. Spell, 218 S. Seminole, Bartlesville, Okla.
Otis M. Spinks, Song Evangelist, Box 506, Shreveport, La.
A. M. Sprague, Manchester, Okla.
E. L. Striegel, Norman, Okla.
Fred St. Clair.
H. G. Stebbins, Waterville, Vermont.
Roy F. Stevens, Singer, 004 E. 4th St., Pittsburg, Kans.
Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
M. E. and Della B. Stretch, El Paso, Ill.
B. D. and Marparite Sutton, 2109 Troost Ave., Kansas City, Mo
Houston, Texas Jan. 2 to 18
Howard W. Sweeten, Ashley, Ill.
E. C. Tarvin, California, Ky.
John Thomas, Wilmore, Ky.
Toledo, Ohio Dec. 31 to Jan. 15
South Manchester, Conn. Feb. 1 to 22
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio.
Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
N. E. Tyler, Route 1, Bogers, Texas.
W. H. Tullis, Route 1, Box 651, Pasadena, Calif.
D. C. W. Tetric and Mrs. Annie Tetric, Shawnee, Okla.
Rev. Jesse Uhler, Clearwater, Kansas.
Wm. C. Urschel, Artesia, Calif.
N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Okla.
Independence, Kans. Dec. 31 to Jan. 15
Hutchinson, Kans. Jan. 21 to Feb. 9
D. I. Vanderpool, Joes, Colo.
Rev. H. M. Vriedenburg, 1136 Hays Ave., Racine, Wis.
D. J. Waggoner, Hamilo, Texas.
J. A. Ward, 2657 Bedford Ave., Brooklyn, N. Y.
J. C. Walker, 1330 W. 3rd St., Hastings, Neb.
Fitchburg, Mass. Jan. 1 to 18
Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.
Mrs. Lena Montgomery Wallace, 702 N. Union, Shawnee, Okla.
Kenneth and Eunice Walls, 2115 Barth Ave., Indianapolis, Ind.
Wilmington, Del. Dec. 31 to Jan. 11
Marion, Ohio Jan. 14 to Feb. 1
Ft. Wayne, Ind. Feb. 8 to 22
Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena, Calif.
Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
C. C. White, 4454 Conn. St., Fary, Ind.
Kendall S. White, 418 S. 4th, Bonham, Texas.
Charles Whitley and wife, Electra, Texas.
J. E. Wigfield, Burr Oak, Kansas.
Earle F. Wilde, Highlands, Calif.
J. E. Williams, Olivet, Ill.
Mrs. Esther Williamson, Singer, University Park, Iowa.
E. E. Wood, 1113 Michigan Ave., E. Jackson, Michigan.
Muskegon, Mich. Jan. 1 to 18
L. E. Wright, 1005 Mentor Ave., Wichita, Kans.
S. B. Watts, 723 North P St., Bedford, Ind.
E. M. Weeude and Chas. Regal, singer and pianist, Clarendale, Mo.
A. M. Youngblood, Chillicothe, Texas.
Dale G. Zeits, 510 Linden St., Lima, Ohio.