

HERALD of HOLINESS

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If Christ Is Coming Soon

IF Christ is coming soon we should all take the greatest care to have our lamps of personal experience brightly burning at all times, and to have an ample supply of the oil of grace on hand, lest like the foolish virgins, we should fail to get into the marriage.

If Christ is coming soon we should conduct ourselves in such a manner that we would not be embarrassed to have Him come and find us at our customary employment. Any methods of business or any practice of life that would not look well in the white light of the rapture should be discarded today.

If Christ is coming soon we should be kind and charitable toward our fellow Christians, lest the Master should come and find us beating them and should espouse their cause against us.

If Christ is coming soon we should lay ourselves out by every possible means to get sinners converted and believers sanctified, lest the Master should come and assign us our place along with the servant who hid his talent in a napkin.

If Christ is coming soon we should wear this world only as a loose fitting garment which we may lay aside with small regret at any moment that the trumpet call to the Marriage Supper sounds upon our ears. Why should we be unduly solicitous about position, honor, money and fame when we expect shortly to leave all these things behind and go into the King's presence where all these things count not at all?

If Christ is coming soon then to us there is little difference between hardship and pleasure, between sorrow and joy, between riches and poverty, between costly raiment and rags, between tents and palaces; for soon we are to be with our Beloved and His own.

If Christ is coming soon then we should make the fullest possible investment of our time and money in the work of His Church below; for when He comes houses and lands and stocks and bonds will all sink from their place on the exchange, and only what we have saved by giving it to God will be of any consequence.

If Christ is coming soon we should all want to be on the watch tower, for special blessedness is promised to those who love His appearing; and it would be better to exercise some patience in looking for Him than to be found in no expectant attitude when He does rend the heavens and come down.

HERALD OF HOLINESS

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TABULATING SPIRITUAL RESULTS

AT best, it is an exceedingly delicate and difficult task to tabulate spiritual results. In fact, we are just guessing when we say we had a good meeting or one that was not so good. For it has often turned out that the fruit of the "big" meeting did not "remain," while that of the apparent failure not only stood but reached out to further enlargement as time went by. Moffat, the missionary, was probably the only visible fruitage from the whole year's work of a faithful old Scotch preacher, who probably counted the little tow headed boy but a small trophy; but who of us would not be willing to work hard for a year or for five years for one who would do as much for the Kingdom of Christ as that Scotch laddie did?

An experienced pastor said to us a while ago: "I use evangelists of various types; for each can reach a class and kind of people that the others would not move. But when I have had the stirring type with many seekers and much noise and have had time to tabulate the results, I usually find that the lasting good done is about the same in quantity with that which is accomplished by the plodding, Biblical preacher who gets only definite seekers for definite experiences, who have an intelligent conception of what they want before they make a move, and whose number, therefore, is comparatively small."

We used to think it was much easier to get people to join the church than to get them actually saved, and so we discounted the reports which gave high figures on "accessions." But Nazarene meetings do not afford the proper proportion of accessions to the church membership to constitute evidence that the conversions were of the persevering type. No matter who is to blame nor what the excuse is, we are not doing any great work in getting people into our church. We ought to be getting more members, considering the number of professions that are reported from our meetings.

The mourner's bench has degenerated among us, and it looks as though it is destined to slip still farther unless we can find a way to rescue it. The mourner's bench was instituted as a means of drawing out pub-

licly those who were definite seekers after God and who could be expected to be added to the number of professing Christians when they had found relief. In those days "going to the mourner's bench" was an epochal experience. If one did not "get through" on the first trip, he was expected to be back at the next service and to continue to come until he was "satisfied." And once he professed, he was not expected to be back at the mourner's bench with every change of the moon. But now people are urged to come to the mourner's bench to "get a sharp edge on their experience," to get "a touch on their bodies," and for no reason at all, only just that the evangelist wants them to come. So when it is reported that there were "one hundred forward" it may not mean any thing particular at all. And then the seekers are "counted as they came," and there are so many things that are misleading and discomfiting to an old timer that sometimes he scarcely feels at home among the modern ways of doing things and of making reports.

The fact of the matter is that there is little ground for us to criticise "hand shake" professions, "card signing" revivals, and "hitting the saw dust trail" methods when there is so much shallowness and superficiality and "balloon food" in our methods and manners.

It is a serious thing for any of us to become judges of men's motives, but it puzzles one to trump up a good reason why a humble sanctified preacher should seem to report in such a way that the work should seem to be larger and better than it really is, when the prime result of such an impression is to add glory to his fame.

Some of these meeting reports remind us of the habits of some schools of which we have known which divided their curriculum into many departments and when a student enrolled for regular literary work, then for music and then for oratory, he was counted three times and thus the enrollment ran up much faster than the actual number of human beings on the campus would justify. Some may justify this on the ground that it is the school's method, but when anyone purposely adopts a method of their own and then uses language that has another meaning to other people and do not make clear this distinction they are at least handling the word of man deceitfully.

Personally, we do not propose to try to keep up with anyone. We do not believe people should go to the altar unless they want to get converted, reclaimed from open and known backsliding, or to get sanctified wholly. We do not believe that Christians will make any progress in growth in grace, if every evangelist who fancies he has a sort of super-sanctification proposition of some sort is allowed to come into the garden of grace and pull up the plants and go bunglingly at the job of trying to set them out again. We do not believe that saints who are under trial should be taken

advantage of and urged to cast away their confidence. We do not believe that full grown men and women should be always around testing out their spiritual temperature, looking at their tongues and trying out the quick remedies which earnest, but unwise spiritual advisers have to offer. We do not believe it should be possible for a church to have and report a hundred seekers in three different meetings during the year, when these three hundred seekers do not actually represent a full hundred separate individuals. We believe the mourner's bench is a useful institution and we protest against its abuse and degradation. We look upon this repeated going to the mourner's bench much as we would look upon a repetition of baptism. We believe that going to the mourner's bench ought to be an epochal matter, and that it would be much better if Christian people would settle their doubts in their own closets of prayer rather than in a public altar service. And we believe that if numbers are going to be reported at all, it would be but fair and honest and ethical and religious and true to have someone delegated to keep tab so that if twenty-five people come to the altar on an average of four times each during a meeting that the reports will say that there were twenty-five and not one hundred seekers. And we suspect that if this were done there would be less reason to complain about the relation of the number of members obtained to the number of professions; for if fifteen out of the twenty-five join the church, the proportion is pretty good, whereas, fifteen out of a hundred is quite poor. We would like to see a movement started that would make it a semi-disgraceful thing, putting the evangelist or pastor in the class of *surface* workers, for one to report large numbers of professions with no corresponding number of accessions. In fact, we should be inclined to hail any movement that would serve to inject at least a moderate amount of conservatism into our methods of tabulating spiritual results. We want to see more victories and larger victories than we have ever had, but we want the first stress to be laid upon "quality," and the second upon "quantity."

THE SAFETY OF THE SATISFIED SOUL

IN their mythology, the Greeks used to tell of the island upon the shore of which the Sirens stood singing enchanting songs to the mariners on the passing ships, in the hope that, drawn by the sweet music, the sailors would turn their ships toward the shore and be stranded upon the rocky beach and fall prey to the fiendish designs of the wicked Sirens.

When Ulysses passed that island, he filled the ears of his sailors with wax so that they could not hear the music, and compelled his men to lash him to the mast of his ship so that he, though all but forced by the enchanting music, would be unable to rescind his former orders to "sail on."

But when Orpheus passed that way, it was not necessary for him to stop the ears of his sailors or have himself lashed to the mast; for he was the god of music and could make sweeter music on his harp than ever the Sirens could produce, so his sailors of their own accord sailed by the isle of the Sirens, because they had better music than the enchantresses could offer.

On the sea of life the mariners who are on the Good Ship of Zion must often hear the music of the Sirens of the world. But alas! when they turn to listen they are certain to make shipwreck upon an unfriendly shore. Some would bind them with the precepts of law and stop their ears with epigrams of duty and ejaculations of warning. But there is even a better way than this, and that is to charm them with the beauty of grace. Jesus Christ is the Orpheus of heaven and when He comes to sing the melodies of salvation and to pour out upon the ears the harmonies of peace, the Sirens' music loses its charm. In fact it is but jargon and discord as compared with the music that the Master sings to His beloved.

The indifference with which the truly sanctified listen to the call of the Sirens is represented by the testimony, "I am crucified unto the world;" and in its counterpart, "I delight to do thy will, O God." The greatest danger arises from one's own inner emptiness and undefined hunger, and likewise the greatest safety arises from being filled with the fulness of God, and being satisfied with the satisfaction of grace.

WHAT WOULD JESUS DO IF HE WERE HERE NOW?

THOSE who would turn the Church aside from Pentecostal evangelism to reform work of various types attempt to tell us that if Jesus were here now He would no doubt give His attention to the correction of social ills and to the task of national and mass conversion. They imagine that He would concern Himself primarily with the solving of the problems of capital and labor, and that He would set in to promote the cause of world peace among the nations and that He would deal very largely, if not exclusively, with education, legislation and general social betterment. And this is the basis for the boldness of the various associations and organizations in sending out broadcast to the pastors of the land their requests for the setting aside of certain Sundays for various special causes, requests which have become so numerous within recent years that if a pastor were to heed them all he would have practically no time left for the preaching of the Gospel.

And then some who are inflated with a sense of modern superiority imagine that if Jesus were here now He would go into the newspaper, moving picture or radio business as a method of spreading His Gospel.

In fact there are many suggestions of the changes which present day affairs would make in the program of Jesus if He were in the world in the flesh now as He was nineteen hundred years ago.

But it might do us good to stop and think that there were fifty million slaves in the Roman Empire when Jesus was preaching in Palestine, that there were tyranny and oppression in the politics of His times and that crime and poverty and sickness were prevalent upon the earth on all sides. And yet Jesus did not appear as an open abolitionist, or as a politician, or as a reformer, or as a philanthropist soliciting huge gifts from the rich, nor as a founder of hospitals, nor as the director of huge educational enterprises.

Rather, He went about preaching the Gospel of personal salvation. He did indeed initiate the movement that has finally freed millions of earth's slaves, overturned the autocracies of the ages, reduced crime and poverty and built hospitals and alleviated human suffering around the world; but He did these things as results and not as causes. He refused to become a referee in the division of an inheritance, but preached against the danger of covetousness to the innocent party to an unjust settlement. He healed a man of a sickness of thirty-eight years standing, but warned him of the greater sickness that sin brings. He taught His own twelve for three years, but sent them to the "upper room" for their diplomas, emphasizing the spiritual above the intellectual. When He held converse with Pilate, He talked of the kingdom which is founded upon truth, rather than upon the kingdom in which Pilate was an official, and which needed reformation as much as any kingdom of earth today. He worked a miracle to satisfy hunger on the mountain side, but refused to father a free soup line, and proceeded at once to preach about the bread and water of everlasting life. He accepted the proposition of Zaccheus, the tax collector, to restore fourfold all the money he had unjustly taken from his clients, but he turned the subject at once to personal salvation, when He might have discoursed long upon the ethics of Zaccheus' profession. When Nicodemus eulogized Jesus as a teacher, the Master passed on at once to the superior importance of spiritual regeneration, and when His own disciples would call His attention to the question of the restoration of the kingdom to Israel, the Master replied that the day was near at hand when they should be baptized with the Holy Ghost.

Indeed, Jesus Christ had every opportunity to have ministered to the world in supreme social service, had that been His pleasure and the choice of Him that sent Him; but He turned from it all to preach to individuals that they must have a spiritual birth, be baptized individually with the Spirit, and live lives of personal holiness in a world that would still have much the matter with it, as to its political and social regime.

And, in agreement with a recent writer in the *Cen-*

tral Christian Advocate, we believe that if Jesus were here now He would do practically as He did when He was here. He would bring the message of personal salvation to the hungry and the needy; He would pour out rebuke upon hypocritical and formal professors; He would make His social gospel subservient to the gospel of redemption and salvation; and He would seek to draw out humble disciples from among the multitudes who would follow Him faithfully and fully wheresoever He should lead them. He would seek to evangelize the world, rather than to reform it and save it in its present state. He would do as He did before and as He has taught us, His disciples, to do.

THE CURSE OF LIQUOR

A RECENT writer on the liquor situation says, "Prohibition depends more largely for its effectiveness upon law observance than upon law enforcement." And he goes on to say that there is need of much further work of education upon the evil effects of liquor. Even though we have enacted prohibition laws for the states and for the nation, there are many things which indicate that there is not only a vicious element in America which is interested in breaking down prohibition for selfish and wicked reasons, but that there is a large percentage of people who are not well informed as to the physical, moral and economical evils which attend even the moderate use of alcohol. Preachers, teachers, doctors and thinking people generally must say again with emphasis all they have formerly said concerning the evils of intemperance, for in addition to some who heard the arguments before and were not convinced, there has sprung up a new generation who never heard the truth on this subject as did their fathers in the days of the fiery temperance crusaders.

And besides this there has been added more moral and social evils to the long list which blackened the pages of intemperance's past history. These evils are connected with the wave of lawlessness which is sweeping this country and the world and which is closely allied with the illicit traffic in liquor, and with the automobile which becomes a public menace when there is an intoxicated driver at the wheel.

There is still much for legislation, as well as for education to do. The meshes of the net in which breakers of the prohibition laws are caught should be made even yet smaller and stronger. Fines should be increased and prison sentences meted out. Men guilty of driving automobiles while intoxicated should be given penitentiary sentences. Aliens who come here to engage in the liquor traffic should be deported and forever barred from this country. It is no time to weaken on the enforcement of the law. But it is time for every Christian and every other good citizen to give fullest possible assistance to officers and courts in apprehending and convicting the guilty. The war with liquor is not over yet.

The Chastisements of Sin

By EVANGELIST ROY L. HOLLENBACK

Thine old wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore, and see that it is an evil thing and a bitter that thou hast forsaken the Lord thy God (Jer. 2:19).

SIN is its own destroyer. When God said, "the soul that sinneth it shall die," He referred not alone to the judgments which shall be divinely visited upon it in the day of retribution; but He inferred a certain law of retribution which is contained in the very nature of sin itself. He does not say, "The soul that sinneth, I will kill him." Sin will kill him. He shall die in consequence of his own sin, as if He had said, "If a man eat poison, he shall die." The sin itself will destroy him, for the very nature of sin is destruction. While we all believe in a day of visitation of divine judgment upon the wicked, yet no divine judgments are required to destroy the sinner, for he has the very seed and essence of death and damnation within himself. All that is required for God to destroy a man is for Him to remove His restraining Spirit from him, and the man will destroy himself. To destroy Saul God only had to "depart from" him; and His way of destroying Ephraim was to "leave him alone." For God to drive Cain from His presence was for him a punishment greater than he could bear. So we may find that the only judgment God will visit upon the sinner in eternity is banishment from Himself—and once left to himself, man's sinfulness shall be in uncontrolled operation to heap destruction upon him.

But even here and now sin is its own destroyer. No greater chastisements can a man receive, no greater anguish can a soul endure, than to "eat the fruit of his own devices." Sin reacts with full force upon the one who sponsors it. Like the Australian's boomerang, it returns upon his own head with as great a force as when he throws it forth. In no case will sin do as great a violence to the one at which it is aimed as it will to the one who aims it. But let us notice the manner in which sin chastises its own sponsor:

1. It produces a complete weakening of all the moral fibre of the man. Who has not seen those whose moral constitutions have been weakened by dissipation and vice. In some cases the moral tissue of the soul is so weakened that to save the soul requires not only the saving grace of God, but also His creative power; for He must make the man all over new, backbone and all, before he is able to withstand any sort of temptations. There seem to be certain classes of men, who give evidence of being well saved, who are incapacitated for any constancy and stability because of their past dissipations. They may get to heaven (through God's great mercy) in spite of their vacillation, but their usefulness here is forever impaired by the weakness of their moral constitution.

2. Closely related to the above, is the mental weakness which sin never fails to produce. Wherever you know of a dissipated character who still seems to be of good ordinary intelligence, you may know that such an one would have been a mental giant had he not allowed sin to get the best of him. Three or four months of "sowing wild oats" has often meant an entire lifetime of painful harvest to the young man. The mental fruits of one night of revelling can never be tabulated correctly, but a few months of dissipation have often proved the undoing of a man for all the years to come. Did young people know the fruits of physical indulgence, they would break square off the habits that bind them.

3. Sin's chastisements also include many physical tortures. Many a man sacrifices health to the demons drink, lust, and tobacco. Every sin one commits carves a line of deformity upon his physical manhood; and a single night of dissipation may cut off five or ten years of his life. In every case sin tells its tale upon the body, though it may be years before one reaps the full harvest, and the body is the placard which advertises the sins of the soul.

4. Sin chastises its victim with the torments of guilt through the conscience. Conscience is the umpire, announcing and denouncing the motive of our deeds. It does not tell us what is right or wrong, but confines itself to the motive behind the acts, approving what the thought says is right, and disapproving what the thought says is wrong. And none can commit an offence which is known to be evil, without suffering severe qualms of his conscience—unless his conscience is seared.

We can think of no instrument of judgment which could be more torturous than a man's conscience turned loose upon him in full force. Some have suffered almost untold agony at the hand of this avenger of blood, not alone for a day, a month, or a year, but for the rest of a lifetime. We know of one man who made a confession of murder after thirty-eight years of untold anguish. He said he had never had a good night's sleep in those years. Think of being ground by conscience day and night for thirty-eight years! But conscience has a long memory. Many are the times, perhaps, that you have sought to sleep, rolled and tossed upon your bed; but while others were sleeping soundly, conscience sat up and read out loud to you from the book of your memory! Doesn't a guilty conscience make a poor bedfellow?

We have thought of Paul's word "Shipwreck" in application to the destruction of the sinner. Indeed,

being lost in the end is making "shipwreck" in the very strongest sense of the word. Paul had been in many a shipwreck and knew how applicable that word was to the destruction of a soul. He had assisted in trying to pull the ship to the shore, and had been compelled to abandon it to the wrath of the billows. Just so the Lord and His servants try hard to land the sinner into safety, but when the task becomes hopeless there remains nothing else that they can do but abandon him to the madness of the sea of sin and destruction.

The Baptism With the Holy Ghost and Ethical Standards

By REV. W. G. BENNETT

HERE are many who suppose that the Baptism with the Holy Ghost has only to do with subjective emotional experiences. Even some who are quite clear as to initial purification fail to see that this blessed experience has much to do with practical holy living. If you will turn in your Bibles to the thirty-sixth chapter of Ezekiel 25 to 27, you will find a very direct prophecy pointing to Pentecostal experience and life. The twenty-seventh verse says, "And I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." If you will then turn to Hebrews 8:10, you will find that this prophecy has direct reference to the New Covenant and to our relation to the law under the New Covenant.

Perhaps it will be well here to ask and answer the question, What is our relation to the law under the New Covenant? And, first let me state that the law is not a means of our justification. "Therefore by the deeds of the law there shall no flesh be justified in his sight. For by the law is the knowledge of sin." In this sense, we are dead to the law by the body of Christ.

There are three divisions of Old Testament law—Statutory, Ecclesiastical and Moral. The first was the civil law of the Jewish Nation. God was their Ruler and gave them their statutes. These were purely national laws. The Jews could not be directed by this law when they were subordinate to other nations because the requirements were such as would violate other national laws. Murder, blasphemy, Sabbath breaking, adultery and some other crimes were punishable by death; but, under Roman law, these penalties would violate Roman law. They were purely national. Ecclesiastical law pertained to worship. The tabernacle, Aaronic priesthood, sacrifices, etc., were all typical and consequently temporary. Under the New Covenant, not places of worship but true spiritual worship was the divine order; not sacrifices, for Jesus had made the sacrifice that could put away

sin; all others were typical of this one that was so effective that no other was necessary. No intermediary priest was necessary. This was fulfilled and done away with, for "Christ had entered not into the holy place made with hands, but into heaven itself now to appear in the presence of God for us." The moral law expressed in the Ten Commandments related to man's duty to God and to his fellow-man. This law has its perpetuity and unchangeableness in the character of God—it is the same for all time. It existed before it took form in the Commandments. It is applicable to all nations and under all circumstances. It is unchangeable. It is eternally right. It was expounded in the sermon on the mount; it is not a means of justification. In its presence every mouth is stopped. It drives men in despair to the cross as their only hope of redemption. No unsanctified man can ever measure up to the full requirements of the law. It is the expression of the will of a holy God and man must be wholly sanctified to meet its demands. Now what is our relation to the law under the New Covenant? I must be cautious here for people who are unhappily married are anxious for any excuse that will relieve them from that relation. Civil marriage is more than a legal contract. It is a sacred relation, instituted by God, and has the sanction of divine law, and is the best institution possible for a fallen race. However, all civil marriages are not all that the Scriptures mean by holy matrimony. The divine injunction is "Husbands, love your wives, even as Christ loved the church." No man, by a mere act of the will, can love according to this requirement. The affections are not directly at the control of the will. They respond to an object or a motive of action. That is to say, there must be either an object or a fountain within from which affection springs. Paul's statement, "The love of Christ constraineth me," is philosophical. Here is a young man attracted by a certain young woman. She responds to his attentions. Time goes by and the more she responds, the more he is attracted. Oh, you know how it is if you have ever had the experience—heaven pity you if you have not—but he reaches a state of mind where he feels that his life must forever be incomplete without her, and she is willing to give up her maidenly attractions and even her name for his sake. There is a union of hearts and, when this courtship is culminated by the legal transaction, you have holy matrimony in the truest sense of the word. Now, if she is a true woman and he is a true man, she can safely and will gladly yield to him the place of authority given him by the Scriptures and their domestic felicity will be complete and delightful. Now this illustrates exactly our relation to the law under the New Covenant. Paul says, "Wherefore ye are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead that we should bring forth fruit unto God." "For

this is the covenant that I will make with the house of Israel after those days, saith the Lord. I will put my laws in their minds and write them in their hearts and I will be to them a God and they shall be my people." The Baptism with the Holy Ghost cleanses the heart from every disposition opposed to the will of God. The courtship that is begun at conversion is culminated at entire sanctification. "Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The soul thus purified, filled with divine love, entranced with the heavenly bridegroom, becomes a fountain from which there constantly springs that love which is the fulfilling of the law. Nothing could bring greater pain to that soul than disobedience and nothing could furnish greater delight than obedience to the Christ we love. My soul says, GLORY! I want to take the witness stand and declare that I am serving God now because I would rather serve Him than to do anything else I can possibly think of. And I am enraptured and delighted with the thought that this delightful obedience shall go on on an increasing scale throughout the rolling ages of eternity. I somehow feel that this tongue or pen is entirely inadequate to express the delight of my soul with God and this wonderful plan of salvation.

BILLINGS, MONT.

The Safety of the Saints

Psalm 91

By REV. C. I. SCOTT

WE are in the midst of dangers, both bold and subtle, open and secret; the roaring lion, the angel of light, the direct assault, the wiles of the Devil, the noisome pestilence, the snare of the fowler, the arrow that flieth by day, the terror by night, the destruction that wasteth at noon-day and the pestilence that walketh in darkness. However the most subtle and dangerous to saints of advanced degrees of grace and deeper spiritual life are not found in the roaring, noisome, pestilential, destructive terrors lurking in darkness, of these we are wary, we are watchful, we are on our guard, they in some measure advertise their approach, we know that darkness often hides dangers, and that foes may assail us from out the dismal gloom, and we walk carefully, we "feel" our way, but evidently there are "arrows that fly by day," there are "noonday" dangers. Here is the clear sky, the light of day, the glare of noon, the cloudless blue; these are days of triumph, hours of victory, times when we stand as conquerors, when apparently the field is ours, when we carry the banner, when honor comes, when we meet success.

But the glare may blind us, the white light may dim our sight and obscure our vision. We need to beware of the "flying arrow" and the "noon-day" destruction, lest from the high vantage ground of victory and success we be hurled to the greater depths of defeat.

Some have gained material independence by slow, steady plodding, then emboldened by success, have launched out, speculated and now have lost all, and how hard and humiliating to have once been rich and independent and then to sink again into poverty. So in spiritual things; some have advanced slowly, persevering, plodding and praying; and then in the glare of the "noon-day" light with over-confidence have suffered by the destructive arrow that flieth only at that point.

Fatness may bring flabbiness instead of firmness, fullness may beget forgetfulness instead of faithfulness, success may bring stupefaction in gloating over our own sweetness until we are drugged to drowsy dullness, so that out of the triumphs may come the turning of the tide of battle unless we bestir ourselves and are on guard at these points.

The "noon-day" light seems particularly adapted to the rapid growth and development of pride, arrogance, self-sufficiency, haughtiness, the spirit of independence, the overbearing spirit, it may harbor the spirit to censure and judge others, inclined no longer to bear with the brother "overtaken in a fault." This may be the day when we are in danger of the spirit to "boss," to "dictate," to be "popish," to "rule or ruin," to have "our way."

How inspiring it is to meet those whom God has been pleased to honor in material or spiritual things, or in position or place, and yet in the glare of the "noon-day" light have kept lowly and meek and tender and Christ-like; who can still weep o'er the erring ones, can still bear patiently with the faults and weaknesses of others and who, themselves, seem to be entirely submerged and "Christ is all and in all."

*"In sunshine or shadow, dear Savior,
Let me lean harder on thee."*

This our only safety and security.

MILFORD, NEBR.

WHICH ARE YOU?

The following are a few good questions for every one who is a member of the church to consider: Are you—

- A attendant or an absentee?
- A pillar or a sleeper?
- A wing or a weight?
- A power or a problem?
- A promoter or a provoker?
- A giver or a getter?
- A worker or a worry?
- A booster or a boaster?
- A peace-maker or strife creator?
- A supporter or a sponger?

—East Palestine Nazarene.

Paul's World

By REV. W. B. WALKER

MAN is measured by the world he lives in. Even before his contact with Christianity, Saul of Tarsus was an inhabitant of a large world. He was first of all a Hebrew of the Hebrews and as such belonged to the one great distinctively religious race of antiquity. For, however else the Jewish nation was lacking in contribution to ancient civilization, all students of history recognize that it is preferred creditor of the race in the matter of its contribution to the spiritual assets of humanity. "Salvation is of the Jews" is a due comment. While other nations might manifest their usefulness and spend their strength in building world enterprises or in elaborating great intellectual systems, Israel was content to devote her energies to the worship of Jehovah and the cultivation of the conscience. Saul of Tarsus was a member of this race, and hence a great part of his world was dominated by intense religious feeling and illustrative of great religious devotion. He could never forget, as a Christian, his deep indebtedness to Judaism; nor can we, twentieth century students of his life and work, be unmindful of this relationship if we would measure the man or his work correctly.

But Paul was an inhabitant of another world—less intense, perhaps, but more comprehensive than the world of Judaism. He was also "Debtor to the Greeks." He was a citizen of the World of Literature and General Culture, as these were dictated by the city of the sages. By the conquest of Alexander Greek influences had spread over all the vast area of his marvelous military conquests. Occident and Orient were made to shake hands, if not to kiss. Multiplied influences were set in motion which led to new lines of communication, and Greek culture penetrated to the wild regions of interior Asia Minor, and even to the plains of Mesopotamia the magic name and fame of Minerva spread. So to the narrowness of the Jew there was added in the case of Saul of Tarsus the cosmopolitanism of the Greek. A third world of this great man, was that he was Roman born and as such a member of the World of Law and Government.

Such was Paul's world. And he is, in fact, the epitome of his age. "He had Semitic fervor, Greek versatility, and Roman energy." As the first century of our Christian era represents the confluence of three streams of ancient civilization, so Saul of Tarsus, the one transcendent genius of that century, seems to have caught up in his own marvelous personality the predominant traits of Jew, Greek, and Roman, and was providentially fitted to become all things to all men in the mighty task of inaugurating on a wide and enduring basis the revelation that came to the world in the Person and Work of Christ. No less a man than he

could have accomplished the work with such speed and success. The times called for the man, and it was Saul's great fortune to hear the call, "Who will go?" and his great distinction to reply: "Here am I; send me." He himself characterizes his century as "the fullness of time;" and we of today cannot fail to believe that the coming of Christ is the focal point of universal history. From the beginning to the present moment the words of Jesus are strictly true. "If I be lifted up, . . . will draw all men unto me." Christ is the center of the cycle of historic movement; as has been graphically said: "Christ cuts the chronology of this world in two." His coming is the consummation of all antecedent and the fountain source of all subsequent ages.

A brief glance at the history of the world as he knew it will give us the apostle's standpoint. The ages antecedent to the advent of Christ were to him the preparatory stages of divine revelation. The very nature of God's redeeming purpose made a twofold preparation necessary. The great problem had two sides—salvation must be prepared for men, and men must be prepared for salvation. To prepare salvation for mankind God chose Abraham and his descendants. The promises were given to them; they were graciously chosen to be the channel for the communication of God's gift to the race. In them all the nations of the earth were to be blessed. As the chosen people of God and the depositories of the divine oracles, they are the standing historical proof of God's hand in human affairs. Their geographical situation, their national life, and their religious ceremonies were all convergent on one point, and that point was to make them a "peculiar people." The cloud by day and the pillar of fire by night were no isolated experiences of their wilderness wanderings. Their history is shot through with the consciousness of the divine presence. Hence they came to be the great heralds of monotheism; and in their later history, by means of their synagogues in Palestine and elsewhere, they served Christianity a great turn by disseminating this fundamental doctrine. This together with the preservation of the sacred writings, forms the chief positive or helping influence that Judaism had on Christianity. It supplied the divine substance; it prepared (so far as human agencies and conditions could do) SALVATION FOR THE WORLD.

But salvation, whether that of an individual or a world, has a human as well as a divine side. The world must be made ready. This was the great part that heathenism played; and while it was done unconsciously, it was nevertheless done well. This came about in four ways. In the first place, we note the

failure of the religions of nature to satisfy the longings of the human heart. The successive declensions of belief led men to a point where they were favorable to the reception of any new doctrine which held out the promise of better things. From numerous instances in the Gospels and Acts we can see with what eagerness the despairing worshipers at heathen altars turned to Christianity as a last and only hope. In the second place, heathen philosophy in a negative way served the purpose of the new religion. That grand system which had reached such a lofty height under the thinking of Socrates and Plato and Aristotle had at this time sunk to the low level of being well-nigh absorbed in the things of sense. And, as men's lives never reach higher than their longings, the result could have not been otherwise than that they should hold to bald skepticism on the one hand or descend to gross materialism on the other. From this sad decline the world learned that in matters of the soul's inner life philosophy was indeed a poor guide; her pathway led nowhere, save to the altar of an "unknown God."

In the third place, the exertions of heathendom toward the attainment of a world-wide empire were instrumental in preparing human affairs for the introduction of Christianity. In this instance, assuredly, the wrath of man was made to praise God. The conquests of Alexander, though born of an ambition as unholy as it was insatiable, were made to serve the purposes of the wider and far more glorious conquests of the Prince of Peace. The Roman Empire—that vast monument of human greed and cruelty—was to serve a far more honorable end than the highest fancy of the great Julius could conceive. That wonderful network of roads which ran like arteries bearing the lifeblood of the empire, though built for the rapid transport of that perfect engine of death—the Roman legion—was soon to be trod by the feet of those who published glad tidings of peace; while that proud and boastful title of Roman citizenship was, at no distant day, to prove the safeguard of the great apostle to the Gentiles.

The fourth contribution along this line was that of a universal language. As we stand before the cross of Christ we read the superscription in three languages—Hebrew, Greek, and Latin—and these three languages constitute a parable illuminating all history.

In that inscription of Pilate there seems to be an unconscious prophecy of the future destiny of the world. From the cross and through the channel of the Hebrew, Greek, and Latin languages have radiated all the influences that have made modern civilization the precious inheritance it is. That cross was set up at the confluence of those three great elect civilizations of antiquity which have ever since profoundly affected the life, public and private, of Western Europe. The Hebrew monotheistic conception of God, the Greek universal reason, and the Roman power, and especially

the languages, have been the secondary means of the propagation in that portion of the world of Christianity.

And as among God's choicest gifts to man is the power of speech, so one of his choicest gifts to the gospel was the gift of a tongue—the Greek—which by reason of the Macedonian conquest had become co-extensive with civilization. And herein do we read an eloquent chapter in the progress of divine revelation. God's first chosen instrument in the revelation of this truth to one nation is the simple, artless, rugged Hebrew, the language of the early dawn of faith, the childhood of the race, when almost everything came by intuition, when God is in the sun and the moon and stars, before science had shattered our childish fancies or philosophy had hinted her haunting suspicions. A local, simple language could not be a fitting medium for the communication of a universal gospel. It took a racial language to transmit a racial religion—a language that in its geographical sweep stretched from the Libyan Desert to the banks of the Rhine and from the river Euphrates to the Straits of Gibraltar. It took a language that by its flexibility of movement, its accuracy of expression, and its adaptability to every phase of mental operation could become a highway for all human thinking, the great trunk line of intellectual intercourse. The world needed the gospel, but the gospel needed a world language, and it found it in the Greek, which, as Luther declared, is "The scabbard in which there sticks the sword of the Spirit."

But this is not the whole story. While Paul's world was a world to which each of the three great nations contributed its quota, it was not solely made up of religious, cultural, and imperialistic influences. But human nature as a whole made its contribution, and that is seen in the deep-seated wickedness and prevalent sins of the times. We need only to glance at some of Paul's pages to see his horror at the moral condition of such centers as Rome, Corinth, and Jerusalem. Slavery was universal, and in its wake there followed a thousand social ills. Idleness, luxury, the loss of a great number of the tender virtues. Both Greek and Roman civilizations were rotten at the heart.

The moral degeneration and social degradation of some of the centers of population during Paul's day are simply indescribable. Insatiable greed, wanton cruelty, and widespread sensuality were the triple alliance that banded themselves together to destroy society.

From many standpoints the trend of the times seemed to have been against this man of God and the preaching of the gospel of Christ, but his messages were freighted with divine unction, and hence burned through indifference, materialism, traditions, and reached the glorious consummation of organizing churches almost every where he went.

DURANT, OKLA.

At Home in California

By GENERAL SUPERINTENDENT GOODWIN

IT was my gracious privilege to be at home during the holiday season and enjoy the comforts of my family and dear ones at home. These fourteen days at home were like the days of heaven on earth to me, but how quickly they passed away in the pleasure of those happy hours. I first arrived in Southern California twenty-five years ago last fall when I saw Dr. Bresee for the first time. I have made my home in Pasadena, California, most of the time for the last twenty years, and very naturally it is home to me. The first ten years of this twenty I was not out of the state of California but for one short trip to Portland, Ore. The last ten years have been filled with constant travel in nearly every state in the Union, which has taken me largely out of my own state. At one time I did not think it would be possible for me to endure the cold climate of the East and North, but several times I have been called to leave Pasadena with its sunshine and flowers for North Dakota or Calgary, Alberta, in the month of January or March to find it from 20 to 35 degrees below zero. Of course this sudden change seemed quite a shock but under the blessing of the Lord I received no special harm and several times it has seemed a blessing to me physically. However the sunshine, fruits and flowers of this most delightful country is most pleasant to say the least.

These few days at home were not idle days for me. It took me three or four days to clean up my mail and clean out my desk of old letters which had accumulated during the year. I preached for my son, now pastor of our East Pasadena church, helped in raising funds to build their new church which he and his devoted people are making a most heroic effort to accomplish. Conducted the Christmas Love-feast in dear Old First Church, Los Angeles, which was a gracious time of soul refreshing from the presence of the Lord, attended prayermeeting at First Church, Pasadena, spoke at the Watch-night service in Bresee Ave. Church of the Nazarene, Pasadena, also spoke at the Tuesday afternoon Holiness meeting at First Church, Los Angeles, and did many other things too numerous to mention, but left undone many things I had intended doing.

On the urgent invitation of the District Superintendent, Brother Smith, and the pastor of our church at Sacramento I spent the first two Sundays in January in Sacramento. Some years ago when Rev. Mieras was considering going to Sacramento to establish our church there, I told him that the city of Sacramento was the hardest place to establish our work in the known world, but if he would go I would hold a meeting for him. Brother Mieras has accomplished almost the impossible and we now have a fine church

and the work is moving on with great blessing and power. It seemed impossible for me to visit this gracious work until this month of January, at the Preachers meeting which was held in Brother Mieras' church. I was indeed greatly pleased to notice the blessed prosperity which has attended the faithful efforts of Brother Mieras in the establishment of our church in this capital city of our state.

The Preachers meeting was most blessed indeed and the preachers had excellent papers which gave evidence of research and thought. The discussions were lively and filled with interest. The preachers on the District are largely young men of great strength and have a most blessed future. These young men have vision and loyalty and are reaching out with aggressive efforts in carrying forward the work of the church. If I am not mistaken Brother Murrish and Brother Welts are the only pastors of matured ages on the District. Brother Murrish could not be present on account of sickness, but Brother Welts graced the convention with his happy genial attitude, and seemed as proud of these young men on the District as a father over his grandchildren. Brother Smith, the efficient District Superintendent, had charge, much to the pleasure of all. Brother Smith commenced his ministry on this District and has grown up with it and now is the aggressive District Superintendent to the satisfaction of all.

On my return from Sacramento I had only about three days at home in passing through on my way to another convention, but was privileged to attend the afternoon service of the quarterly Preachers Meeting of Southern California at Long Beach church. What a company of strong men and able pastors the church has gathered to fill their pulpits on this great District. What a joy to look into their faces. What a joyful greeting from these dear men of God. The old time glory and enthusiasm abide. Our District Superintendent, J. I. Hill, is filled with aggressive plans in the establishment of the work in new fields and has the loyal support of the District in his fire and enthusiasm to accomplish larger things for holiness on this growing District although one of the largest and oldest Districts in the church. Nearly every city and town is now occupied but he is pushing out into new sections of the cities to make new openings for the work. As this country is so compact with its cities and towns, naturally the opportunities are not as great as in many states, but these men are making opportunities in the growth of the work.

Pasadena now has three churches. With a population of about 75,000 we have nearly 1200 Nazarenes in this one city alone. First Church, Pasadena, with

Rev. U. E. Harding has grown to about 700 members. Bresee Ave. with Rev. Linaweaver as pastor, where they are now just completing a \$50,000.00 new church building, they have a membership of about 400. In East Pasadena where my son is the pastor, although the work is new, they plan on over 100 members before the Assembly. This church also is in the struggles of a new church building costing \$15,000 or more. Here they are talking of planting two more new churches very soon, in the growing sections of the city. The entire District is filled with revival fire and passion for souls. I have not seen such a delightful spirit of holy unity and sweet fellowship in twelve years as now fill the atmosphere of this great District. It is simply wonderful and gracious indeed.

At the Preachers Meeting at Long Beach Brother Little, the present pastor of First Church, Los Angeles, read a paper and gave a most excellent presentation of the General Interests of the church, past, present and future. It was my opportunity to say a few words which were most graciously received. The atmosphere of this service was laden with such unity and blessed fellowship that this heavenly aroma would be hard to describe. The preachers unanimously voted by standing vote to gladly express anew their loyalty to and confidence in the General Superintendents and manifest their appreciation for their wisdom and faithful service; also to express confidence in the judgment of the General Board in their efforts to care for the interests of the church. This was a most precious moment to the writer and it was impossible for him to express in return on behalf of his associates in the work, his unlimited appreciation for all these kind and thoughtful words. May the richest of heaven's blessing ever rest upon these loyal hearted men and give them mighty success in the work of the Lord. The writer had more invitations for conventions and meetings than he could possibly fill in the two remaining years before the next General Assembly. It will be a joy to serve them when possible. The dear men of my home District, as we separated seemed determined to keep the fire burning hotter, with more glory and holy passion for a lost world.

The Statistical God

By EVANGELIST W. R. CAIN

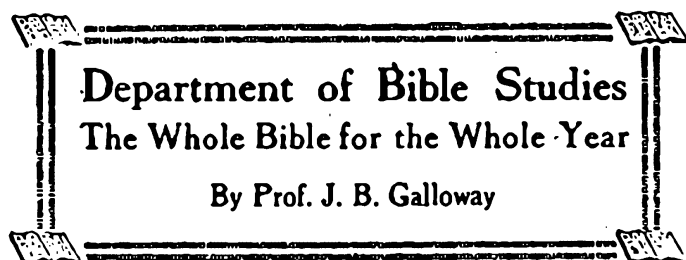
IF numbers serve as the chief evidence of bigness or greatness, then there are not a few these days worshipping the multiplication table and deifying figures. This is fascinating, contagious, and idolatrous. How replete with references is the Word of God concerning the useless and dangerous exhibitions of statistical parades. For example, the three hundred selected from Gideon's 32,000, or David's numbering of Israel. Neither Gideon nor David exaggerated to the extent of one person. Their report was accurate.

There were no "repeaters." Both these men were chagrined because of God's dealings afterwards, and David exclaimed, "I have sinned." David's object was pride. There is no intimation that Gideon was trying to make it appear he was "IT." In the experience of holiness of heart there is no such thing as rivalry. Nor can sharp competition be found within the limits of the Kingdom of God. How far astray we have gone from what is expressed in the words, "In honor, preferring one another." There is much merchandise being made of one word in reporting meetings these days, namely, "seekers." It needs unabridged revision, for in most instances it should read "seeks." "Six hundred seekers" should read, "six hundred seeks," which of course would be minus the high-sounding rattle. How necessary are algebraic plus signs and geometrical progression at the rate of four hundred miles an hour if we are to stay within the range of doing something, or at least, leaving that impression. But what a nauseating propaganda. On the day of Pentecost one hundred twenty were filled with the Holy Ghost and fairly shook the mud-sills of hell and they kept at it until they died martyrs for the cause. Today, though 1000 seekers are reported, it is scarcely felt or heard of outside the place where the meeting is held, so far as permanence is concerned.

A few deductions: God frowns on the "counting process," first, because it casts a reflection on the faithfulness of others and has a tendency to discourage some who are conscientious and cannot make such flashy reports. Secondly, it results in a brazen and blighting aftermath. An arch-angel would be powerless to get through the crust made by it. In many places, two weeks preaching in demonstration of the Spirit and power fails to even get hands up for prayer. Thirdly, it makes us top-heavy. It means shallowness and the utter absence of holy ballast so essential for trials coming down the road. Fourthly, it is just downright lying. Think of reporting "acres of people at the meeting," "four hundred seekers," "great church builders," etc. Fifthly, it closely resembles the policy game. "No fault to find with the church." This discounts or depreciates the words of Christ who said, "I have somewhat against thee." If the church is exactly right, what is the need of the ministry? The Bible itself is written to the Church. Why so, if she is already perfect? Sixthly, it brings in calls for meetings, then follows what might be expected, viz, "I received calls enough during the meeting to keep me busy for a whole year, but as my slate is full for the next two years I couldn't accept." Lastly, compensation. Filthy lucre has ruined multitudes. We personally know workers who if they do not get "union wages," then some, will stir up quite a rumpus. In summing up in general, how unlike what is written in 1 Cor., "Love makes no parade, gives itself no airs" (Moffat's translation). This writer is ready to start

a crusade to put all the pop-guns, blow-guns, hot-air guns, and wood-hay-and-stubble-guns out of commission. Who wants to enlist? We are not agitating conscript, but asking for volunteers, to be used of the Lord in putting down this empty, sensational broadcasting of padded statistics, lest we grieve the Holy Spirit until He leaves us.

WICHITA, KANS.



By Prof. J. B. Galloway

Lesson Two.

*"The New is in the Old concealed,
While the Old is by the New revealed."*

—ST. AUGUSTINE.

PART I. SECOND WEEK'S ASSIGNMENT

Read Genesis 25:12 to end of the book. The first part of this is devoted to the lives of Isaac and Jacob, and chapters 37-50 is the beautiful story of Joseph. We closed our first lesson with the life of Abraham, who is mentioned in the New Testament more than any other Old Testament character, occurring there seventy-four times. Now we begin with Isaac, who is mentioned only a few times. He is a man of peace, a type of Jesus in His peaceful reign. Then follows Jacob, the supplanter, who becomes Israel, the Prince of God. Notice how the law of retribution is fulfilled in his career. Gather together the facts which show how he reaps what he had sown in his every act of deception. Then follows Joseph, one of the most beautiful types of Jesus in the Old Testament. Careful study of the Scriptures will reveal the fact that many of the Bible characters have some striking characteristic in which they are a type of Christ, and that no one is great enough to give us a complete picture.

Joseph a Type of Christ

Almost every fact in the life of Joseph is paralleled by an analogy in the life of Christ. We suggest a few of the most prominent.

1. Joseph fed his father's sheep; Jesus was the Good Shepherd.
2. Both were loved by their Father and hated by their brethren.
3. The superior claims of each were rejected. "Thou shalt not reign over us" (Gen. 37:8 and Luke 19:14).
4. Each was sent to brethren who conspired against them to kill them.
5. Joseph was sold for twenty pieces of silver and

Jesus for thirty. (Joseph was probably re-sold for thirty when they reached Egypt.)

6. Joseph was in intent slain as Jesus was.

7. Each becomes a blessing to Gentiles; Joseph received a Gentile bride and Jesus is to receive His Gentile bride (the Church,—Eph. 5:25-32).

Passages to note: The 49th chapter of Genesis is a wonderful prophecy portraying the future history of the children of Israel. Study carefully. Can you preach Jesus from verses 8-12?

The Book of Genesis as a Whole

1. Name—Genesis. A Greek word signifying origin, or beginning. It first occurs in the Septuagint Version.

2. Writer—Moses. Confirmed by Jewish tradition and direct statement of New Testament, quoted about sixty times in seventeen books.

3. Purpose—The object of the book is to reveal to us the origin of the universe, the human race, institutions of the Sabbath and marriage, origin of moral and physical evil; to give us man's relation to his Creator, the primeval history of the nations and to unfold the plan of salvation.

4. Key—"These are the generations"—We may outline the book where the expressions occur, thus:

The generations of:

- | | |
|----------------------|--------------------|
| 1. Heaven and earth, | 6. Terah (Abraham) |
| 2:4. | 11:27. |
| 2. Adam, 5:1. | 7. Ishmael, 25:12. |
| 3. Noah, 6:9. | 8. Isaac, 25:19. |
| 4. Sons of Noah, | 9. Esau, 36:1. |
| 10:1. | 10. Jacob, 37:2. |

5. Shem, 11:10.

5. Messianic Prophecies:

1. Seed of woman 3:15 cf. John 3:8. Of human race.

2. Seed of Abraham 12:2, 3, 7 cf. Gal. 3:16. The family.

3. Seed of Judah 49:10 cf. Heb. 7:14. Tribe.

Types of Christ—light, coats of skin, Abel's lamb, the ark, Hagar's well, ram, and Jacob's ladder, also many human types of Christ as, Adam, Melchisedec, Isaac, and Joseph.

6. Progressive relation of God: In creation are wisdom and power; at fall are love and mercy; during deluge are justice and holiness; among the nations is sovereignty; with Abraham is faithfulness; with Isaac is grace and with Jacob providential care.

7. Scientific Accuracy—"Not a single statement in Genesis that is in the slightest degree contradictory to any proven fact of science."—LORD KELVIN.

PART II: METHODS OF BIBLE STUDY

There are various methods of Bible Study. The following are most commonly used;

1. Synthetic method, or study of the individual books as a whole.

2. Parallel method, or studying one passage by comparing it with another, largely using the marginal references.

3. Topical method, or a study of the great topics treated in the Bible.

4. Typical method, or studying the Bible types especially those of Christ.

5. Cyclopedic method, or a study of the interesting facts concerning the Bible and its contents from Bible dictionary.

6. Microscopic method, or a study of the words and phrases of the Bible, their meaning, location, etc., from the concordances.

7. Explanatory method, or a study of Bible by exegesis, mostly from commentaries.

8. Chronological method, or Bible study by tracing the history covered. This method may include or take the form of dispensational or of biographical study.

9. Fragmentary method, or study here and there with no system either by reading or memorizing.

10. Catechistical method, or the study of the Bible by asking questions; the Sunday school method.

Several of these methods may be used together.

PART III: GENERAL QUESTIONS

1. What does the word Pentateuch mean? Name the books composing it.

2. What time was covered by it? See date for the first chapter of Genesis and last of Deuteronomy.

3. Was Moses commanded to write a book? (Ex. 17:14). What proof can you give for the Mosaic authorship of the Pentateuch? (See Deut. 31:9-11; Neh. 8:1; Luke 24:27, 44; John 1:45, 5:45-47; 7:19-23.) Does Jesus witness to same?

4. By what names is the Pentateuch designated in the Bible? (See above passages and Matt. 5:17 and Matt. 7:13 also.)

The Church and Its Mission

By REV. H. M. CHAMBERS

A human organization wishing to be recognized as a church must base its call for such recognition on the fact that it conforms to the scriptural definition of the Church.

If the Church of the Nazarene fulfills its mission it will furnish to the world a clear definition of what the church is, and so will outclass many of the existing organizations known as churches. In doing this it will not manifest a contentious or unkindly critical spirit. Neither can it make its object independence, for no being but God is independent. It must help others, and in doing this needs their help. It cannot be selfishly sectarian because the active principle of Christianity is unselfishness.

It is our high privilege and joyful duty to furnish such an interpretation of the term church as shall vindicate and set right before the world this much misunderstood and much abused institution. It must convince people of its character and purpose by the spirit which it manifests. Christ having given Himself for the Church, thus founding it on the princi-

ple of pure unselfishness, it must conform to this principle or forfeit its right to carry this sacred name.

The true Church is a divinely created organism, rather than a human organization. It has been said, "There is not a sinner in it, nor a saint out of it." The life principle of this organism is the Holy Spirit. Therefore, the breath of the Church is holiness; and as when the breath leaves the physical body death ensues, so the Church cannot live without holiness. As marriage is God's institution for the preservation of the race, so the Church is to have within itself the power to bring men into spiritual life through spiritual travail. As a dead body cannot propagate itself, so neither can a church which is devoid of the Holy Spirit.

The effective answer of the old German to the pessimist who said marriage was a failure, was to point to his crowd of rosy cheeked children and inquire, "Are dese some failures?" So the Church is to show what it is by what it accomplishes. The best form of definition is demonstration. The Church is to be so normally healthy, hearty and happy, such a joyful mother of children, such a good and hospitable home keeper, that others will wish to share with us, and to help us to spread the fellowship, the cheer and the joy of our household.

HASTINGS, NEBR.

Late News Notes and Comments

By REV. C. E. CORNELL

Mrs. Aimee Semple McPherson, the pastor of Angelus Temple, Los Angeles, is on her way to Palestine. She will be gone three months for rest, recuperation and sightseeing. The newspapers said that seven thousand saw her take the train. She was loaded down with gifts and money from her followers. Rev. Paul Rader of Chicago, widely known, will preach at the Angelus Temple during her absence.

Pasadena, Calif., has many of the greatest churches and school buildings of any small city in America. The First Methodist costing a million dollars; the Holliston Avenue Methodist costing half a million; the First Baptist church just dedicated, the first unit costing nearly half a million. The Church of the Nazarene is building a beautiful edifice costing \$50,000. The First Church property is worth \$150,000. The city is planning a new civic center of public buildings to cost ten million dollars.

The American Bible Society is a wonderful organization. Organized in 1816 it has issued 164,897,611 volumes of the Scriptures in more than 175 languages and dialects, and in twelve systems for the blind. The sole object of this remarkable organization is to encourage the wider circulation of the Holy Scriptures without note or comment. Its work is threefold:

Translation—into the common languages and dialects of the people.

Publication—in styles convenient for the people at the lowest cost.

Distribution—by gifts and by sales without profit.

It is supported by voluntary contributions. Gifts and legacies are gratefully received. The address is Bible House, Astor Place, New York, N. Y.

*I've noted when a fellow dies, no matter what he's been—
A saintly chap or one whose life was darkly steeped in sin—
His friends forget the bitter words they spoke but yesterday,
And now they find a multitude of pretty things to say.
I fancy when I go to rest someone will bring to light
Some kindly word or goodly act long buried out of sight;
But, if it's all the same to you, just give me instead
The bouquets while I'm living, and the knocking
When I'm dead.*

Oscar A. Konkle, a wealthy realty operator, is planning the erection of a great skyscraper at 122nd Street and Broadway, New York, to cost \$14,000,000, with 5500 hotel rooms, as a monument to missionaries out of gratitude for the recovery of his son from lockjaw. The building will be 65 stories, towering 800 feet above the street, eight feet taller than the Woolworth building. Each hotel guest will sign a statement pledging not to use tobacco, or drink intoxicants. Mr. Konkle hopes that Sunday newspapers can be eliminated. Ten per cent of the profits will go for missionary work. The maximum charge for room, bath and two meals a day will be \$21 a week.

Dr. G. Briegleb, pastor of Westlake Presbyterian Church, Los Angeles, recently said: "The greatest mistake we ever made in religious life in America was when the Y. M. C. A. and the Y. W. C. A. distributed cigarettes to the American boys in the world war."

The Curtis Publishing Co. of Philadelphia, publishers of the Saturday Evening Post, Ladies' Home Journal and other important publications, will not accept cigaret advertising for any of their publications. As a result of their stand, they lose several hundred thousand dollars annually. They are to be highly commended.

The average Californian spent \$21.62 for tobacco during the last twelve months and only \$18.80 for education, so announces Will C. Wood, State Superintendent of Public Instruction. Other states are on a par with California.

The United States Government appropriated \$280,000 in 1920 for the National Children's Bureau, and in 1919 appropriated \$446,000 for the eradication of hog cholera. If cholera or any other disease injured one-tenth as many hogs or other four-footed creatures as cigarettes are injuring boys and men, there would be such an uprising of farmers that the Government would be compelled to spend millions, if necessary, to check the ravages of the disease. It is high time that sane Americans were putting a greater valuation upon our boys and men than upon hogs.

*True worth is in being, and seeming,
In doing each day that goes by.
Some little good—not in dreaming
Of great things to do bye and bye.*

*For whatever men say in their blindness
And spite of the fancies of youth,
There's nothing as kingly as kindness
And nothing so royal as truth.*

Hon. Herbert Hoover is not afraid to say what he thinks. He recently wrote President Coolidge: "We in America are far behind what a national conscience should demand for the public protection of our children. There is no agency in the world today that is so seriously affecting the health, efficiency, education and character of boys and girls as the cigaret habit, yet very little attention is being paid to it. Nearly every delinquent boy is a cigaret smoker, which certainly has much to do with it. Cigaretts are a source of crime. To neglect crime at its source is a short-sighted policy, unworthy a nation of our intelligence."

The Moody Bible Institute of Chicago was founded by Dwight L. Moody in 1886. It has grown from a single building in 1889 until it now occupies thirty-five buildings, owning twenty-nine of them, valued at more than a million and a half dollars. It has sent out 1300 students to foreign mission fields and of these 959 are in active service. Ten thousand other students have gone all over the world as pastors, evangelists, Bible teachers, rescue workers, etc.

Dr. Martin Luther said: "The art of printing is the most precious and last gift through which God promotes the cause of the gospel. It is the last flame before the extinguishing of the world." Many of his followers evidently do not believe this, for they refuse to take advantage of the art of printing in promoting church work.

Mrs. Ella A. Boole has been elected to the presidency of the National W. C. T. U. She has been the president of the New York W. C. T. U. for many years and is a very capable White Ribboner. She is one of the outstanding leaders of the W. C. T. U. A remarkably strong, earnest Christian woman.

On January 16, 1926, our country entered upon the seventh year of national prohibition. As a result of six years of prohibition the nation is enjoying the greatest prosperity in its history. Public drunkenness has become so rare that a drunken person on the streets of any city is a curiosity attracting a large crowd. The transformation of hundreds of thousands is beyond dispute. Homes where squalor and strife once reigned are now homes of comfort and peace. Thousands have been benefited, especially little children. All this and much more in spite of law violations, wet newspapers, congressmen and the like.

Rev. Joseph H. Smith, the superior Bible exegete, in answering the question, Please give reasons for not attending theaters, moving picture shows and circuses, says: (1) They are of the world; (2) They cater to the flesh; (3) They are manipulated by the Devil; (4) Their associations are bad; (5) Their suggestions are impure; (6) Their effort is to frivolity rather than sobriety of mind; (7) They cannot be taken in the name of Christ and to the glory of God.

It is said that there are more automobiles in the country than bathtubs. Over 20,200,000 autos are registered throughout the country, an increase of 2,200,000 in one year. Of this number 17,700,000 are passenger vehicles.

Mrs. John B. Henderson, wealthy Washington resident and widow of a former Missouri senator, brands short skirts as vulgar imitations of underworld fashions and cigarettes as breeders of race degeneracy. "The women of the smaller cities and country villages have higher moral ideals than the average Washington debutante." Mrs. Henderson ought to know for she is a prominent figure in capital society.

Questions Answered

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

Q—Is it Scriptural to use the tithe on one's self for such things as schooling, Bibles, and good books and papers?

A—No, the tithe should go into the regular treasury of the church for the support of the regular program of the body of believers of which the Christian in question is a member.

Q—Please give account of Paul's death.

A—The Bible does not give account of Paul's death, as you know, so that all we have is the tradition that he was released from the two years imprisonment mentioned in the closing chapters of Acts and that he made another missionary journey, perhaps two—one east and the other west—and that he was arrested a second time and taken to Rome, condemned by Nero and slain by being beheaded some time either in the year 67 or 68 A. D.

Q—Explain 1 Cor. 11:10 about the woman having power on her head because of the angels.

A—A good many scholars think that this was a reference to the presence of angels in the services of the Church, and to their love for obedience and order.

Selections From the Current Religious Press

DIVINE HEALING

By ANDREW MURRAY

WHAT glad tidings are being brought to us from different directions, that the Lord is again, as in days of yore, manifesting His name. "I am the Lord that healeth thee." The number of witnesses is increasing who can testify from personal experience that the Word is still true, "The prayer of faith shall save the sick, and the Lord shall raise him up." Hearts will be filled with glad expectation, that this is only a sign that the Lord is present in the midst of His people, to bless them with His presence and the fulness of His Spirit.

The Church is so unaccustomed to this working of the Spirit for healing the body, that it has taught us to ascribe the loss of this gift to the will of God and not to its own unbelief. The Church has overlooked all the blessed portions of Scripture dealing with this matter, or has interpreted them in accordance with its sickly condition, so that this truth has remained hidden to the persons who explain the Word, and even to theologians. The intention of this little work is to find out what the Word says in connection with this matter, and also to see what the mind of God is about it, and what answer can be given to the opinions of men, through which we are being kept from believing the promises of God. In this introduction the most important ground for faith in Christ as the Healer, as we find it in the Bible, will be dealt with in short, and then follow the chief rules by which the sick can obtain their healing from the Lord. All these points will be discussed more fully in the little work.

The reason for believing in Jesus as the Healer of the sick:

(1) Because the Word of God plainly promises us the healing of the sick through faith. "The prayer of faith shall save the sick, and the Lord shall raise him up" (Jas. 5:15). "These signs shall follow them that believe . . . they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18).

(2) Because Jesus, our Surety, has not only borne our sins but also our sicknesses. "He hath borne our griefs, and carried our sorrows." "Himself took our infirmities and bare our sicknesses." (Isa. 53:4, 6, 12; Matt. 8:17.)

(3) Because Jesus has shown us that it was His work and His delight to forgive sins and heal the sick. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of disease among the people" (Matt. 4:23). "And Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee . . . Arise, take up thy bed, and go unto thine house" (Matt. 9:2, 6).

(4) Because He commanded and gave power to His disciples, when preaching the gospel, to heal the sick also. "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases" (Luke 9:1, 6). "And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you" (Luke 10:9). Also read Mark 16:15, 18.

(5) Because this is a part of the work for which the Holy Ghost has been given and descended from heaven. "Now there are diversities of gifts, but the same Spirit" (1 Cor. 12:4, 9). Also read Acts 4:30, 31; 5:15; 14:3; 19:11, 12; 28:8, 9.

(6) Because the apostles preached as part of the salvation through faith in Christ Jesus. "By the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead even by him doth this man stand here before you whole . . .

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10, 12). Also see Acts 3:16.

(7) Because our body has also been delivered from the power of Satan, and the Holy Spirit also manifests His power in the body. "Know ye not that your body is the temple of the Holy Ghost?" (1 Cor. 6:19.)

(8) Because there is such unity between the healing of the body and the sanctification of the soul, and these combined bring us to the place to know Jesus intimately, and to glorify Him.

(9) Because the Church in these days has a right to expect great outpourings of the Spirit, and also to look for this gift. "I will pour out my Spirit unto you" (Prov. 1:23). "I will pour . . . floods upon the dry ground; . . . I will pour my Spirit upon thy seed" (Isa. 44:3). The Day of Pentecost was only the beginning. The promise is "upon all flesh." Since the Lord is beginning to give of His Spirit, we may confidently look for the new revelation of His wonder working power.—*Triumphs of Faith.*

A GREAT CONTRAST

The following words are those of Robert G. Ingersoll, spoken at the grave of his brother:—

"Life is a narrow vale between the cold and barren peaks of two eternities. In vain we strive to look beyond the Heights. We cry aloud and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead, there comes no word. But in that night of death, hope sees a star and listening love can hear the rustle of a wing."

Now read Paul's masterly words:

"For we know that if the earthly house of our tabernacle [poor tent, Weymouth] be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

What a contrast between the great agnostic and the simple hero of the Cross, imprisoned and storm-beaten!—*Messiah's Advocate.*

POINTED PARAGRAPHS

You cannot be sure of your friends, unless they are sure of your friendship.

The darker the deed, the surer it is to come to light.

The point of contact must not become the point of conflict but of co-operation.

Our wealth becomes our weal, when we own the Creator as its real owner.

We need friends from the time we are rocked in the cradle till we are locked in the coffin.

Hatred is healed and friendship is sealed by worship of the common Father and work for the common brother.

The hardest work we ever do is finding something we can do without working.

When one has to rack his brains over simple morals, evidently his head is not much more than a hat rack.

He is the best counselor who can keep his own counsel.

You must always be able to tell the difference between a guaranteed fabric and a fabricated guarantee.

We are paid, not for the work we do but for knowing how to do it. So it pays to know how.

When the energies are aimlessly diffused, the path will be hopelessly confused.

The man who sails through life in a balloon will have to walk back.

Better hitch your wagon to a star than halter it to a stone.
—J. S. KIRTLEY in *The Baptist*.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

THE FOURFOLD DEVELOPMENT OF MAN

By MISS ADELENE KIRK

AS I walked through the shaded aisles of a greenhouse several weeks ago, I saw row after row of regal chrysanthemums, beautiful carnations, and the vivid red of geraniums. I noticed how careful the gardener was with each plant that every bud might come to a perfect unfolding. They all needed air and sunshine, soil and moisture but in varying amounts. It brought a vision of the greater garden of the children of God. Each one has individuality and the divine purpose in the heart of the Heavenly Gardener is that each life may have a complete unfolding. Though the differences in human life are countless, yet there is the same general development required of each one.

I think of the unfolding life of the boy, Jesus. We are told that "He increased in wisdom and stature and in favor with God and man." Surely the fourfold development of human life was completed in the life of Jesus.

Jesus "increased in stature." Since our bodies are the temple of the Holy Ghost every care should be taken to be at our highest maximum of efficiency. No man can be at his best without health. Most schools recognize this fact and make physical training compulsory. "Thy body is the temple of the Holy Ghost and he that defileth the temple, him will God destroy." Many of the Sunday morning headaches which prevent so many people from attending church are the result of an additional Sunday morning nap in an unventilated bedroom.

It is a safe estimate to say that an average man wastes from a third to a half of his daily income of vitality. In other words if all the forces generated in the body were properly conserved and wisely directed into appropriate activities, the average man's working power would be increased from a third to a half. So if you will, you can be a 16 2-3 per cent better workman each day in accomplishing the purpose God planned for you. If you would be Christlike, by hygienic and wholesome thinking do not neglect the temple through which you are to express your mind and character. Much unnecessary discouragement is caused from a lack of fresh air and sunshine which a loving Heavenly Father has provided for our use. No small part of the world's failures can be traced to a low vitality. Billy Sunday could never have preached for thirty years without missing a service, had it not been that he used every means to keep his body strong.

As a Nazarene Young People's Society we should be "workmen who need not be ashamed." In the old days a century or two ago when "men pulled stumps and rolled logs, a man's value to his country was largely measured by his muscle." Now that we have harnessed steam, gas and electricity to do heavy work, a man's value is measured by his brain. An educated Christian will do twice as much harm to the plans of Satan as an ignorant Christian. I would rather cope with an ignorant crook than an educated one. The laws are continually increasing stringent educational requirements for various positions. Now, nearly everyone has a trade or profession. One is reminded of the colored man who was hired to butcher his neighbor's hog. Having completed his work he sent in a bill for \$2.50. The neighbor protested saying 50 cents was the usual price for butchering a hog. The colored man replied, "Yes, sah, and 50 cents is all I am chargin' you for butcherin' dat hog. De extra \$2.00 am fo' knowin' how."

The man who lacks wisdom is always at a disadvantage. He will not observe carefully, hence he is short on required information and neglects attending to what he should do. If he has not learned to think independently he will be a slave to others' opinions and will fail. There are three chances for the educated man to succeed to only one chance for the man who is not educated. During the World War, only one per cent of the boys mobilized were college men, but out of this one per cent came 80 per cent of the leading army officials. If it took brains to win the World War in which we had to cope with mere physical forces, how can we hope to win in this fight for Christianity, without wisdom? For we battle with the powers of darkness and with one who has been strong enough to attempt to overthrow the power of our Omnipotent God.

When God wanted a man who could pass the torch, a man who could blaze the way for Christianity into nearly every part of the known world, He chose Paul, one of the best educated men of his day.

"And Jesus increased in favor with man." As a Nazarene Young People's Society, we have been too clannish, too prone to ostracize ourselves from general society. If we expect to win people we must show ourselves friendly. We can love people without loving their sins. It is a part of man's nature to be social and we have tried to repress the vitality of our youth, crush their social tendencies and make them act like old people.

We have the young people at a time

when their character is being formed and their destiny decided. This is peculiarly an age in which Satan is singing the siren song for the youth. The moving pictures are especially designed to attract the minds of the boys and girls. But it is up to the Y. P. S. to prove to the youth that they can have wholesome good times. For the best times have a religious association.

The late President Harding made the statement, "Unless the youth of today are spiritually trained, I fear for the nation of tomorrow." How beautiful are the words, "Jesus increased in favor with God." Ah, friends, we may have the wisdom of a Solomon, the strength of a Samson and the social nature of a Benjamin Franklin but if we do not have favor with God our lives will terminate in defeat. "For what shall it profit a man, if he gain the whole world and lose his own soul?" The body is of time, the spirit of eternity. If we fail in developing the spiritual nature we have failed in all.

HEART TALKS THAT INSPIRE

Left Luggage

By BASS W. MILLER

THE summer's vacation was extremely delightful. It led through the giant trees of the Sequoia National Forest, where trees five thousand years old towered two and three hundred feet into the air, and many times they were as much as one hundred feet in circumference. In the Yellowstone National Park geysers spouted water periodically, hot springs bubbled next to those of icy coldness, animals were seen in their wild native haunts. The glories of Mount Shasta, snow crowned, standing as a sentinel of the ages, will never be forgotten. But the northern destination brought the greatest sight of all—Mount Ranier and Paradise Valley, where flowers seemed to bloom in grand profusion, and carpeted the valley in gold, red and blue. A speedy return trip to wonderful Southern California, fanned sea breezes laden with the fragrant breath of orange blossoms, and all nature rampant in color, brought the vacation to a close.

When taking stock of the luggage, it was discovered that a blanket was missing, a toothbrush gone, a razor lost, a spare tire, an overcoat and some cooking utensils had been left. *Left luggage!* Strewn somewhere between California and Washington! Just plain left luggage! But deep within me thoughts

arose. What about the mental, social, moral, spiritual—soul—luggage that had been left on the road? A happy good day to a passing stranger, a snarl at the careless speeder, kind words to the sick mother, a prayer with the wayward prodigal, lasting acquaintances formed, an impression left, hearts blessed, possibly—heaven forbid the thought—a soul discouraged, someone unkindly treated, words hastily spoken, all go to form that mass of left luggage.

Life is made up of a trail of left luggage, scattered here and there along the roadside, in village and hamlet, in home and school, in heart of friend and stranger. He that has blessed the world most has left behind the most inspiring, helpful luggage. Fanny Crosby lives ever on through the luggage of soul lifting songs she has taught us to sing. Frances R. Havergal will never die for she has left the luggage of that song,

"Golden harps are sounding,
Angel voices ring,
Pearly gates are opened . . ."

How can we measure the blessings of the luggage left by the writer of "Lead, Kindly Light, Amid the Encircling Gloom"? They are inestimable. Isaac Watts, a man mighty in inspiration to pen stirring songs, will outshine the sun, outbloom all the flowers, for he left the luggage of "Jesus shall reign where'er the sun doth his successive journeys run." "Onward, Christian soldiers" is life luggage of more preciousness than all the gem of the sand gilded shores of the seas. The luggage left by Perronet to future generations is worth more than the possessions of the entire world; for he wrote "All Hail the Power of Jesus' Name."

Every Protestant church spire piercing the azure blue is the left luggage of Luther, the inspirer of the Reformation. John Wesley lives on in the luggage of the Methodist Church. Phineas Bresee will be immortal in the world of living men, for the Church of the Nazarene will shine through the ages. He that leaves the luggage of a good name, a right example, a life of godly conquests, is ever alive in the world. Adam Clarke, though his ashes have smoldered for decades in the grave, is more alive today through his Commentary than when he lived on earth. The silver toned voice of Talmage, the ringing eloquence of Spurgeon, though lifeless and stilled by the silence of death, are left luggage moving in the world of sermons and of the pulpit, vitally and crowningly.

Young men, young women, immortal in hope, garlanded now with great prospects, literally strew your pathway with luggage of usefulness and service, to bless, to raise to heights divine and to thrill souls. Let fellowmen feel the inspiration of your personality, the fire of your mind, the depths of your soul emotions, the dynamite of your prayers, by scattering everywhere left luggage, luggage to shine through your mental brilliance as stars, to light men to hope and salvation.

Leave the diamonds of good will among all friends, the gold of a sweet

disposition, the string of pearls of love, the rubies of a transformed soul, that the burdens of life may be less, the trials less fierce, the cares fewer. Let God shine through the luggage of a Christian mind climbing to immortal glory, of a soul outreaching through prayer to the ends of the earth. Let your left luggage make more than a mark in the world; transform it, renew it, change the stream of time by the power of your purified soul and the glory of your priceless mind. Be one of those men, that when generations have passed, whose lives will be measured by the amount of godly luggage left.

Or if you be one of that number spoken of by the poet,

"Full many a flower is born to blush
unseen;
And waste its sweetness on the desert air."

live daily in the seclusion of your uncrowned, unsung life so that the blessings drop from your soul as leaves fall in the autumn. Create not merely a flitter in the fleeting fashions of your age, but in it form a movement for righteousness, nobility and human service.

RALLY AT COLUMBUS, GEORGIA

On January 3 we had the privilege of visiting the N. Y. P. S. at Columbus, Georgia. When we arrived the church was in the midst of a revival in which souls were getting to God. At the morning service we saw three young people kneel at the altar, two of whom prayed through to victory.

The afternoon service was given entirely to the young people's program. Interesting talks were made about different young people of the Bible by members of the local society, after which the writer talked on "We Are Well Able to Overcome It" (Numbers 13:30). The principal thoughts were (1) our ability, (2) our responsibility and (3) our possibilities.

But this rally was not confined to the Columbus N. Y. P. S. Miss Susie Ward, the local president, invited the Meansville Society to attend. It was a rainy day but an automobile load of these young people drove sixty miles over muddy roads to be in the rally. These are the kind of young people we need in the Church of the Nazarene. If we can get more like them our future is assured.

We enjoyed the day and received a boost which we never expected to get over.—Fred Floyd, District President.

MINOT, N. D.

The revival began December 4, ending December 20, 1925, the first time a revival had ever been carried on by them. Brother Gough, pastor of the Van Hook church, was our evangelist. The special singing was given by the choir and other members.

God was with us and conviction rested upon the people. A number of souls sought our Savior and found Him. Praise His Name forever. Most of the

seekers were young people, though a few older people were saved and sanctified. Thank God, salvation is for everyone, the young as well as the old, and that Jesus can cleanse our hearts, make us free from sin and the tempter, and give us a peace that satisfies our every longing. Praise the Lord.

With the prayers and help of the other members our revival was a fairly good success.

Brother Gough worked with us patiently and the Holy Spirit was manifested in his sermons. The Y. P. S. wish Brother Gough success in God's work, wherever he goes.—Zella Benton.

SOUTH DAKOTA N. Y. P. S. CONVENTION

The second So. Dakota N. Y. P. S. convention was held at Kimball, S. Dakota, December 18, 19 and 20. Regardless of bad weather a good number of delegates were present and the Lord met with us and gave us a blessed meeting.

A number of papers were given and discussed. The papers given were all beneficial and interesting. A paper, "South Dakota and Its Opportunities," was inspiring and in the business meeting it was discussed and voted for each Society to report to the secretary how much they could contribute to help support an evangelist on the field. Another paper of much interest was "Should We Let Unsaved Persons Take Important Part in Our Services, as Special Singing and Leading the Services?"

We were favored with a number of special songs at these services which were an inspiration to all.

The next convention is to be held at Corsica, S. D., March 19, 20, and 21. Let us urge the pastors and young people to attend these conventions. The Lord can do mighty things with a few, how much more He could do with a larger number.

All left Kimball feeling it had been good for us to be there, and that the Lord had met with us.

We take this opportunity to thank the people of Kimball for their hospitality given us while there. May the Lord bless and reward them.

Let's all plan to go to the next convention, prayed up and expecting to meet the Lord.—Mrs. Elmer Taplin, Secretary.

"I am enclosing Postal order for \$1.50 to renew my subscription for the HERALD OF HOLINESS. I cannot see my way clear to discontinue it in my home. It is an element of purity, bearing a message of full salvation wherein is holiness of heart and life. It begins at the beginning when one is awakened from the awfulness of sin and carries him forward to a sinless state before God and man, and his soul breathes the atmosphere of the holy habitation of God. His soul eats of the 'hidden manna' and drinks of the waters of life. This I say candidly and with love for all. Is the fruit of its pages, and I sincerely hope its circulation will increase until it reaches the uttermost parts of the earth with its life giving messages.—A. H., Pastor M. E. Church, South.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

Dear Young People:

In each of our talks we have reviewed some points which have been made in earlier talks. We have done this for the benefit of those who may not have read those earlier articles, and also to refresh the memory of those who have. We have learned that believers in evolution, who hold that life in all its forms, came from a single cell which existed ages ago,—cannot explain why this life should ever have branched off into all the different forms, which have been found on the earth. In other words they cannot account through nature for what is called the *Origin* (or Beginning) of Species. This is one of the knottiest problems which evolutionists have to handle. The fact is, they haven't handled it. It is true that Mr. Darwin had a good deal to say on this part of the subject, for he believed that he had discovered the clue which would explain how these different species of life came into existence. His views were received with a great deal of enthusiasm. They were the law and the gospel, so to speak, for many years in the scientific world. Perhaps most believers in evolution still feel that way. But the leaders, by which we mean that small group of men who are continually studying and experimenting and pushing on after truth,—these men are either very doubtful about Mr. Darwin's theory, as to the origin of the different species,—or they have rejected it altogether. They confess frankly that discoveries have been made since Mr. Darwin's death which prove that he was mistaken. You see—Mr. Darwin had written about things in nature which looked like the beginning of some new species of life. But this discovery of the law of variation (called the law of Mendel),—has proved that what Mr. Darwin thought was the beginning of a new species,—was in fact only variations within the old species. There are scientists then, who are ready to say that if Mendel's discoveries had been made during Mr. Darwin's lifetime, the latter's views would have been very different from what they were.

We also learned that a second knotty problem for believers in evolution is this: If as Mr. Darwin says: "The higher species came out of the lower, and men came out of the brutes,"—then it must be possible for a lower species to change into a higher. This would be what is called a Transition of Species. And although the transition of one species to another is absolutely necessary to evolution,—there is not a fact on record to show that it has ever taken place.

Mr. Darwin himself confessed that "no connecting links" between different spe-

cies of animal life have as yet been discovered. That is strange. In a world fairly teeming with life,—it would seem that we ought to find some evidence if there is any to be found. Yet, "from the insect too small to be seen with the naked eye to the largest mammals,—each is complete in its way;—not one is in transition from one species to another." These are not problems to those who believe in the Word of God, however. We believe that these different forms of life are here because God planned and created them so.

We also believe that the reason we do not see one species in transition to another species,—is because God did not purpose that this should ever take place. Each after his kind,—is the law He made for them. And however, men may reason,—or reject His word,—nature proceeds quietly on its way,—obeying the God of nature,—each species of life bringing forth others of *his kind*, and not of another kind.

Now the Lord seems to be perfectly willing for men to experiment *within* any species, and has even made it possible for them to produce almost endless variations, variations which are often very interesting,—beautiful and valuable. But when they attempt to go farther and break that law,—*after his kind*,—by crossing up two different kinds of species,—they find themselves blocked by another law of nature which they have never been able to get around. Why is this? When the Lord so jealously hedged about these different kinds of life that they cannot mix or mingle one with another,—did He have some wise purpose in mind? The answer is easy to the Bible believer and student, or the Book explains it to him. It says that when God had created all these various forms of life;—birds,—trees,—all forms of plant life; moving creations in the waters,—winged fowl in the heavens,—living creations on the *earth*, cattle,—creeping things,—beasts,—each after his kind,—*God saw that it was good*. When the account is finished we come to this very remarkable statement: "And God saw everything that He had made,—and behold,—it was very good."

We wish to speak very reverently just here; yet the impression made upon our minds by the Bible account is that the great God,—the Creator of all things, is here pictured to us as pausing at every stage of His work to look it over,—and that He was pleased with what He saw. It was good. And when the work of creation was finished, He is represented to us as surveying the whole,—*every thing* which He had made,—and He was satis-

fied with what He had done. *Behold,—it* (everything,—nothing left out) *was very good*. Surely this would mean He had made everything the most excellent of its kind that could be made. And that being true,—it stands to reason (again we speak reverently),—that He would not want any one of the things He had so wisely planned and created,—to become mixed with anyone of some other kind,—even though that other had been planned with the same wisdom and care.

Even you and I can understand that this would destroy two perfect and complete kinds and bring about a third mongrel kind. I think we can see also that it would not take many years of this sort of thing to almost wreck life on our globe. For if the transition of one species to another had been possible,—there would not now be any distinctive sort of plant life left to use,—or a single pure blooded breed of animals. To give you an idea of what this would mean to us,—I am going to tell you about three animals we owned when our children were growing up about us. The first was Pat, the family horse. Pat was a handsome fellow. I used to look at him when the sun shone on his dark glossy coat,—bringing out the spots which dappled his back,—and think he was as beautiful and graceful a creature as could be found in the world. And Pat was as intelligent as he was good to look at. He had lots of sense. It seemed to us that he actually reasoned things out at times. But this wasn't all. Somewhere, deep within that big strong body of his,—had been planted the springs of a warm affectionate nature which made it possible for him to love. He really loved everyone of us, and showed it when we came near him. Once when Pat was grazing in the side yard,—my two-year-old boy started toward this horse, and before any of us could reach him,—he seized Pat's long thick tail and gave it a sharp tug. Of course, the horse was startled, but he didn't jump or kick. No,—he stopped feeding,—and stood perfectly still except to raise his head and look at me as if he would say: "Don't be alarmed. I won't move until you take the baby away from my hind legs." Could a human caretaker have done more? The horse has always been one of man's best and most valuable friends. Working side by side with man,—he has helped to feed the race, to build its homes, and fight its battles. It looks as if he had been specially planned by someone who understood the need, doesn't it?

According to evolution he is gradually changing and will eventually be lost in some other species. That would be rather a pity,—don't you think?

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I have been too busy to write much until now, and I am really too busy now but in my last letter I left you as I was closing up at McAllen, Texas. Well, I left there on Monday morning of January 11 at 5:18 and traveled all day through a most lovely country along the southern border of Texas.

As I went over the Gulf Coast line and we pulled into Houston at 7:20, Brother J. E. Moore met me at the station and ran me across the city and I found his church full of happy Nazarenes and the good songs were simply rolling as we got in hearing. I preached to them for forty minutes, and we jumped into the car and hurried back across the city and at nine I was leaving Houston for New Orleans, reaching there on Tuesday morning at eight o'clock, and at 8:30 I was leaving over the I. C. lines for McComb, Miss., reaching there at 11:15, and was met by our good pastor, Brother Tate. I found sixteen letters awaiting my arrival, so I read letters and rested up for the afternoon, and at 5:40 Brother Watson, our good District Superintendent, arrived and at seven o'clock, January 12, we opened the campaign for Mississippi. We had two most delightful days at McComb and I preached four times in our church and at one time at one of the large schools, and on Thursday morning we had a most beautiful service from 9:30 to 10:30, and at 11:15 we were leaving the city for Jackson, Miss., where we arrived at about 1:30, and we were met by a band of as fine business men as you will meet in a lifetime travel, Brother Ball and Brother Osborn and Brother Burge and I think several others, and we were taken to the Edwards Hotel, one of the largest and finest in the state. Our rooms were strictly up to date and we had two days in Jackson that could not have been more delightful than they were. Our meeting was held in the Capitol St. M. E. Church, South, of which Dr. Brooks is the pastor. Dr. Brooks is one of the finest men in the Mississippi Conference and has probably one of the best churches in the state. I think he has 2500 members and this church is one of the best organized and best equipped churches in the conference and in the finest spiritual condition of any church in the conference. There is a fine band of sanctified men and their wives that belong to this church, and they have what they call their holiness prayer band that meets, I think, every week, and God is using that band to keep that great church on fire for God and full salvation. The first night the great church was well filled and on the next afternoon we must have had at least two hundred and fifty outland at night, the closing service, there was not a vacant seat up

er down stairs, and then I think a lot of folks were turned away. I think that on the first night we must have had fifty hands up for prayers and on the second night I doubt not but there were not less than 150 hands raised for prayers. We had many ministers from different parts of the country. On the last night Dr. Chapel from the First Church in Memphis was with us and wanted us for a convention in Memphis. We were blessed both at McComb and at Jackson in having Brother Wells to lead the singing. Now, this was not Prof. Kenneth Wells, but a southern Methodist preacher, an old student from the Meridian College. He led the singing for us at McComb and then went with us to Jackson and his brother-in-law, Brother Nelson, met him there and they had charge of the music at Jackson. These brethren are both old Meridian boys and are both in the experience of holiness, and they sang beautifully together and were a great blessing to us at each place.

At Jackson we visited the State house and found many members of the Legislature that were old friends of Brother Watson, and they were in the hottest fight above ground over the question of evolution, as to whether we came from the hand of God or from the dismal swamps of the bygone ages. Having Brother B. H. Shattuck's great book with me, "Jacko Homo," I struck it just right and sold 140 in two nights, for we had a fine crowd from the Legislature each night and they seemed to enjoy the services as well as anybody that I preached to. After all, the men that make laws are just simply men like the rest of us and need as much of the grace of God as any other men in the nation, and we did our best to put burrs in their wool that will be there till shearing time.

Well, after thinking it all over, I haven't made a run to any city in the United States and met finer people than I met at Jackson. They are a great people. As our HERALD OF HOLINESS readers know, we have no Church of the Nazarene in Jackson, and I don't know when we will have, although there is room in that beautiful city for a fine church when the right man goes there at the right time, and that may not be very far off. We ought to have a good Church of the Nazarene in every good town and city in this beautiful old state and I am doing my best to help the great cause along for holiness and full salvation, and while I am not getting as large a list as I generally get for the HERALD OF HOLINESS, yet in ten days I have gotten over sixty, and I am planning to put the HERALD OF HOLINESS in more than one hundred homes before we close the campaign on January 31.

Well, on Saturday morning of January

16 Dr. R. H. M. Watson and the old subscription hustler left beautiful Jackson at 9:17 for another beautiful city, the city of Hattiesburg, where we arrived at noon and our good pastor met us at the station and we are now in the best city of its size in the state, beautiful Hattiesburg.

In love,
UNCLE BUDDIE.

A BATTLE CALL TO SERVICE

The time is drawing nigh for the coming together of the Nazarene women of Tennessee in annual convention. The date is April 1 to 4, 1926; the place, First Church, Nashville, Tenn. Do we realize the importance of every church being represented at this convention? Each unit in its proper place, and all counted in the aggregate,—this must be done if we are to pass honorable muster before our great Commander. The call to arms—we hear it echoing down the years, "Go ye into all the world and preach my gospel." But, you say, "We have lost our leader!" Yes, our own dear, resourceful, dependable leader, Miss Claypool, has gone on ahead, and we sorely miss her.

But we are still left among the rope-holders. The realization of our loss brings an added responsibility to us.

On one occasion when defeat seemed inevitable to his footsore and weary army the great Napoleon turned to a drummer boy and shouted, "Beat a retreat." "But," cried the youth, "I have never learned to beat a retreat." Whereupon he began to beat a charge. Inspired by this the soldiers rushed forward into the fray, and soon a great victory was won.

We Nazarenes have never yet learned to beat a "retreat." God helping us, we never shall "till every foe is vanquished and Christ is Lord indeed."

The W. M. S. and the church. As a part of the great body known as the Church of the Nazarene we are privileged to share in the accomplishment of a great missionary program. No earthly power imposed upon us this task, and no power outside of ourselves can hinder or prevent its successful performance. Has not His Word gone out and is not Jesus ready today, as ever, to reveal Himself in saving, sanctifying and healing power? Yea, verily, He moves as we move out to obey the call, and to present His claims. O for a passionate spirit that yearns for the lost of every land!

It is our part to pray for this, dear sisters, it is ours to be intercessors like Him, to be "touched with the feeling of their infirmities," ours with Him to deny self, to become as the poorest, that they may be rich in Him.

It is our privilege to so love as to give and give and give of self, time, and means, until the world looking on shall cry, "Behold, how they love!" Yes, we can pray, and mayhap 'twill be the greatest work we could do. Lord, teach us to pray, and to believe when He says, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost part of the earth for thy possession."

THE W. M. S. AND THE BUDGET

We thank God for the privilege of sharing the burden of the Church budget. Happy the pastor who knows he can depend upon the W. M. S. to help him meet his many obligations. The finances must be met, and often the question must arise, "Where and how shall it come?"

Many are not trained in systematic giving, many do not tithe, and still others only give, if they give at all, to certain pet benevolences.

The W. M. S. sees an opportunity and gladly comes to the aid of the pastor.

God help us to be symmetrical, well-rounded Christians. By His grace we mean to "keep the home fires burning."

Another burden of the pastor is soul travail for the lost and erring of the flock. How it presses upon his heart, and what an inspiration, what a comfort to realize there are a faithful few who make it their business to meet together and pray for him, and for his parish while he labors in the gospel.

The fragments are ours to gather here and there. The broken pieces every where which otherwise would go to waste if there were no organized effort on the part of the W. M. S.

Bountiful baskets there be for the hungry and weary and needy all about us, so, dear women of the Church of the Nazarene, we beg of you all, help us to fill the mite boxes for special needs, gather in the Indian pennies with us to help the Red man back to Jesus, add a little to the Leper fund, give a love offering to Jesus' cause, and learn the joy of self-denial to send the gospel to dark heathendom.

We thank God and take courage for this new year, praying Him to lead us in a plain path, enabling us to grow in numbers, influence for good as in grace and knowledge of our Lord and Savior, Jesus Christ. Amen.

MEDA C. TAYLOR, Dist. Pres., W. M. S., Tennessee District.

NEBRASKA DISTRICT

The helpfulness of our District Convention held at Omaha in November is still a theme of conversation among us.

The heavy blanket of snow in western Nebraska has, of course, been a hindrance, but Pastor Beaver reports plans under consideration to build a tabernacle at Chadron. Pastor G. C. Miller at Hemingford is happy over the completion of a good little building, and the interest and fellowship of the people. He says spiritual interests are coming fine. Persistent Sunday school work is the special feature of Pastor Laeger's work at Broadwater, and should mean a rejuven-

ated, prosperous church finally. Maxwell church with Pastor Rogers, and the Littrells as evangelists, enjoyed a revival which brought new members. Evangelist B. H. Edwards, effectively assisted Pastor Johnson at Lone Star and Farnam, and Pastor H. C. Miller at Curtis in fruitful meetings. Song Evangelists Jay and Virginia Rice, after conducting the music in several campaigns, are now at home happy in the newly found joys of parenthood.

Nearer the center of the state as well as east, weather conditions have been better. Kearney church with Pastor Deck has had a good meeting. Pastor Mayhew at Arnold conducted his own revival with success. Pastor Sprague at Litchfield has carried on his pastorate and found time to conduct two successful revivals elsewhere. The ministry of Evangelist Geo. B. Kulp was much appreciated by Pastor F. K. Smith and his good people at Grand Island. Evangelists Lum Jones and L. C. Messer assisted Pastor E. C. Cain in a very good revival at Hastings, resulting in salvation, spiritual uplift, and accessions to the church. At Guide Rock, Pastor Samuel Rich and his loyal few deserve much credit for their faithfulness under difficult conditions. Atlanta church is prospering. Pastor Ewers hopes to launch a revival campaign soon.

In the eastern part of the state the work is moving on. Evangelist Oscar Hudson assisted Pastor A. R. Bean, at Fairbury, and Pastor R. L. Major at Beatrice. Good work was done in both campaigns. Word just comes that Brother Hudson has closed a meeting with excellent results with Pastor Elizabeth Mead and the Omaha church. Pastor H. N. Haas at Lincoln was assisted in a fine meeting by the Aycocks, evangelists. Just recently Dr. J. B. Chapman has conducted a meeting for the Holiness Association in our church, which has promoted fellowship and co-operation among all the spiritual people of Lincoln. Evangelists G. S. Owen and W. B. Davis have just closed an excellent revival at York with Pastor MacDonald and his nine other members. The meetings were held in the new church building. Fifteen more were added to the church and we are rejoicing. District Colporteur W. G. Prescott is faithfully pushing his work, and is tireless in his efforts to spread holiness literature. After some time spent in evangelistic meetings, Pastor Mable Vaage returned to the charge of our church at Newman Grove. During her absence, the pastoral duties were well cared for by Evangelist Anna Nutter. It was expected that Sister Nutter would be in revival at our Pleasant Valley appointment near Maxwell, but no report has been received thus far from Mrs. Myers, the pastor. We hope soon to help them at this outlying point. Homer church is in meetings with Evangelist M. E. DeVoll, starting well. It is the plan also for Brother DeVoll to assist Pastor Gilbert Anderson at Hubbard. Also to go on several Home Mission campaigns in northeast Nebraska.

H. M. CHAMBERS, District Superintendent.

Sunday School Lesson

For February 14

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus, the Good Shepherd.

LESSON TEXT: John 10:1-5, 11-16.

GOLDEN TEXT: *I am the good shepherd, the good shepherd giveth his life for the sheep* (John 10:11)

THE lesson for this week, if we have a good understanding of it, cannot be separated from that of last week for it is a continuation of Jesus' discourse after the healing of the blind man. As is frequently the case in the chapter divisions of the Bible we discover an unfortunate dividing of the ninth and tenth chapters. The last three verses of the ninth chapter should not have been separated from the first part of the tenth chapter. In those three verses the Master is addressing the Pharisees, who had been questioning the blind man and seeking to overthrow, if possible, the evidence of his healing, but failing to accomplish their design they had cast him out of the synagogue.

The Pharisees had wonderingly asked, "Are we blind also?" to which Jesus replied in substance, "You say that you are not. You have the light of the divine Word but are wilfully blind to it, as your words and actions show, and you are therefore blind leaders of the blind." This naturally led to the discourse of our lesson. The Jewish leaders, blinded by their traditional expectations, had false conceptions of God's fold, and of the way of entrance into it. Thus they were incompetent to lead men into the fold.

In His teaching our blessed Redeemer sought to clear away every kind of obstruction from the true way of entrance into the fold, and close up all the false paths so in this lesson he definitely points to Himself as the door and the good Shepherd of the sheep. How beautifully the Master makes himself to fit and fill all human need. He was a draught of living water to the poor sin-fevered Samaritan woman. He was the bread of life to the famishing multitude on Galilee's hillside. He was the light of the world, to the one who had never beheld one beam of light from the King of day, and here He is the good Shepherd who could and would safely house the poor, lost, bleating sheep, who were unable of themselves to find the door of the sheep-fold, because of the thickets of traditionalism which obstructed their progress. One similitude therefore, could not fully express the many-sidedness of Christ's relations to the people. Jesus said to the disciples on the eve of His crucifixion, "Without me ye can do nothing," and in this beautiful lesson the same great truth appears.

As the incarnate Son of God He can say, "I am the door," the means of access to the Father and to life eternal. It

is only through Him that blessings can flow forth to His spiritual flock. He is the One and only Door to everlasting life. We cannot substitute any other way, and those who try to enter in some other way, really seek to rob God of the honor of redemption. They seek to put the Church—the fold—on a level with the world with no restrictions of which the world would disapprove. Many would put works in the place of faith. How frequently we hear the plea, "I have lived respectably, not fallen into gross sin, I have defrauded no one, I have lived as far as possible in accordance with God's law; therefore, I trust that as God is merciful He will pardon what has been amiss." But there is no open door here into life. Across men's path in this direction is a barrier as huge as Sinai and as stern as its lightning-scathed summit. Romans 3:20 closes that fancied door toward which many press. Christ's words are explicit in verse 9. "By me if any man enter in he shall be saved, and shall go in and out and find pasture." To apostles and ministers of the Word, pastors as well as their flocks, there was, and is, but one door into life—Jesus Christ.

Christ is the good Shepherd in a super-eminent sense. The head and chief of all other true shepherds, His claim to be so designated, is shown, not only by His general care of the flock, but by His willingness to lay down His life for them. In 1 Peter 5:1-4 the elders have instructions relating to the care of the flock, with the promised reward of a crown of glory, for faithful service when the chief shepherd shall appear. The highest title of a minister of Christ is that of pastor—shepherd—in this office serving under the chief shepherd. It is a great honor, an unspeakable privilege to be entrusted by the Chief Shepherd with a section of His flock.

Every true pastor must enter the fold by the same door as the sheep. Only those who are spiritually fitted for this lofty office can enter through the door. No outward ordination to the office of pastor can avail without the inner spiritual calling. Those who aspire to exercise this function merely for ambition, gain, bread, or some other selfish end, never truly enter the fold.

The true pastor leads the flock of God. He leads them to the pasture and living water of God's Word in preaching the gospel. He guides them to earnestness and prayer and fervor in the life of devotion. He points them to spheres of activity in Christian service. And in all of this His own example must ever be conspicuous. He must go in the right way if he wishes them to tread in it. To such a faithful under shepherd when the Chief Shepherd shall appear shall be given a crown of glory that fadeth not away.

In His conflict for His people he does not act as the hireling who flees when the foe comes near. He stands by them and fights for them. There is never a temptation, there is never an incitement and threatening of the unbelieving world

that they are alone in the conflict. "Lo, I am with you alway," is His promise, and He stands for their defense. He is no hireling, the sheep are His own, He knows them and they know Him. Thy best friend may misunderstand thee, but He knows thee and acknowledges thee. All thy necessities, thy inmost troubles are taken note of by the Good Shepherd.

It is quite evident that our Lord included His own people, the Jews, as a part of His flock. The other sheep are the Gentile nations and these are to be brought into union with "the sheep of this fold." Not one fold, one rigid, ecclesiastical system, but unity in diversity, one flock consisting of people of different nations, different church orders following different forms of worship, yet all join in unity of love and service.

We note the words of the Master relative to these "other sheep . . . them also I must bring." A divine necessity is expressed in this statement. The Jewish fold had been made too narrow to receive the whole flock of God. The Jewish shepherds of those later days had become false and hireling for the most part. This condition was not the measure of God's love and pity. Redemption for the race at large flows from the depths of and follows eternal love; the love of God, "who will have all men to be saved." He lays down His life just as truly for these other sheep as He did for the Jewish flock, and we who call ourselves Christ's, must see and feel that we are called to make known God's saving power to all nations for they must be brought.

This good Shepherd will not leave His flock but will lead them on and on over the home-going road, until when the sun sinks to rest, and the shadows lengthen, when the evening bells are sounding, and the winds of evening sigh, then He will lead them home for He said, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand."

KANSAS DISTRICT

These are good days as we are pressing the battle for the Lord and souls. We have been very busy since our Assembly. Most of the time has been occupied in visiting churches. However, I have spent nearly a month helping push the building program for Bresee College at Hutchinson. When the new building is finished it will be a credit to our church, our district, and to the city of Hutchinson.

Most of our churches have had or are planning revivals and are making good progress. At a very few places the battle is stubborn, but at these places we believe victory is for us if our people will pay the price with fasting and prayer, faithful preaching of the Word of God, and pastoral visiting.

We have organized a church at Cimarron and others are in the making. There are other places, where, we believe, churches could be organized if we had the men and the money.

I was at Arkansas City three Sundays in succession, Dec. 20, 27 and Jan. 3. On

Dec. 20, we dedicated the church there free of debt. On the following Thursday, Dec. 24, our pastor, Rev. Lloyd Thomas, was killed when a train hit his car at a railroad crossing. We returned to Arkansas City Christmas day. Funeral services for Brother Thomas were held at Arkansas City Sunday afternoon, Dec. 27. We took him to his old home near Waldo, Kans., for burial, where a second funeral service was held. Mrs. Thomas and another lady who were in the car and were also injured, are slowly getting well.

As far as we have heard our District went over the top in the offering of two dollars per member for the General Budget, Dec. 20.

I believe all of our people are praying and believing for the best year we have ever had in "sunny Kansas."

A. L. HIPPLE, District Superintendent.

DALLAS DISTRICT

We are glad to report the closing of another victorious Assembly year on the Dallas District. 1925 was one of the best years in the history of the District. We had a fine increase on all lines, General budget overpaid, an increase of \$1935.00, pastor's salary increased \$2465.00 and District Superintendent's salary paid in full for the first time in the history of the District; a total increase for all purposes of \$14,454.00. A nice house-cleaning and yet a good increase in membership, and many good revivals.

The two first months of this year found us with reports from eleven of our good pastors, showing one hundred professions, and fifty or more additions to the church in the regular services, which means there is a revival spirit on practically all over the District. We have a fine corps of pastors. We keep in touch with nearly all of them and they are all doing good work. After the Assembly our first trip was to Emmanuel Church, Dallas, to arrange for pastor, and we secured Rev. R. M. Parks of the Western Oklahoma District, and he is doing well there. Next we went to the coast country and arranged for pastor at Orange, securing Rev. I. L. Campbell, and he is leading the host on to victory with good success, then to Beaumont and arranged for our much beloved Dr. McGraw to pastor our little flock there, which had been badly scattered and neglected. He has gathered up the fragments and is beginning to build a good work there, and we are expecting good things for them.

We visited Port Arthur, our old charge, which was a great delight to us. Our good pastor, dear Brother Hampton, is doing a fine work there and they will build a new and commodious church in the near future, having already secured a new location. We next visited Houston church, where Brother J. E. Moore is the good pastor and found them doing things as only men of vision like Brother Moore has, does things. He has a vision of a great church for Houston and we are expecting him to build it. We visited with our daughters at Bethany,

Okl., for one week and had a much needed rest.

We next visited the following churches: McKinney—Pastor Atteberry is doing fine work there, having just closed a good revival with Brother H. A. Gregory as evangelist. On the Cullcoke charge we found Pastor Ingram had built a new parsonage and was living in it. He is doing things at all three of his churches. At Blossom we found our new pastor, Rev. W. M. Carter and wife, just starting but starting well. Pastor Mrs. Mable Smart, at Paris, is doing well and the outlook for Paris is fine. Our church at Rocky Point has built a new church since the Assembly and we expect to hear good things of Brother Cornelison and his church there this year. At Bonham where our fine young brother, Rev. W. A. Carter, is pastor, we had a fine day. Watch night we spent with our church at Denison, where Rev. Mrs. Lettie Moore is the pastor. There we enjoyed, with her and her church, seeing the old mortgage of long standing go up in smoke and to ashes. At Sherman Brother Miller resigned, to take effect the first of January, and we went there to help our new supply pastor, Brother W. F. Farmer, get started and had a fine day with them over the first Sunday in January. We spent four days and over the Sunday with our pastor Brother Nowlin on the Sulphur Springs charge, and had some fine services notwithstanding the inclement weather. He is doing a fine work. We spent next with our pastors at Dallas. Our First Church, where our beloved Brother P. L. Pierce, is pastor, having burned a few days before we went, we found them in a nice large hall on Bekly and Jefferson with much faith and courage, determined to go on, and they will build at once a large commodious church. This is a great church and doing things for the Master in a systematic way. Brother Pierce is a great pastor, we had fine service with them Sunday morning.

We were with Brother Parks at the Emmanuel Church for the Sunday night service where we had a fine service with three praying through to victory at the altar. Pastor Redwine, whom we were to be with this week but the rain has hindered, is doing fine on the Grand Saline charge. Rev. C. W. Johnson on the Johnson Chapel charge is doing a fine work. Brother C. A. Alexander on the Mt. Hope charge, is moving for the Lord; we go there the fifth Sunday to dedicate the first Old Preachers home of our church. Brother Burgess gives a good report of his work on Corsicana charge. We are getting fine reports from Brother Harmon at Lufkin where he is doing things in a systematic way for the Lord. Brother Sharp, our pastor at Valdosta, is doing well with his work. Rev. Mrs. Cellum of Union Grove, Brother Stephens of Whitesboro, Brother Bond of Independence and Brother Lewis of Manchester, Rev. Mrs. Hopson of Kirbyville, have not reported but I am sure they are getting on all O. K. or we would have heard from them. Also, Brother

Hamilton of Paynes Chapel has not reported. Last, but not least, is Texarkana where Brother C. C. Cluck is pastor, and you can always depend on Brother Cluck. He and his people are great people and they are doing great things, and have the greatest opportunity of any. They have a city of some 20,000 in two states with two post offices, two jails, two court houses, two sets of police, a railway gate to the whole country, and a great salvation with two blessings to preach to all who come their way. Stop and see them when you pass through.

Now for my home church, where Brother S. M. King is my pastor. To say he and his people are doing things is but lightly putting it. They have purchased the old Peniel College property for the local church and all have put their best efforts forth and will soon have a nice comfortable place of worship. Brother King can get more folks to work than any fellow you ever saw because he works at the job by the job. Peniel is also the home of the Peniel Orphans' Home, one of our Nazarene institutions, and with Dr. J. W. Benton and his good wife at the head of the Home it is doing the best work of its history. A mighty revival has broken out among the children and many have prayed through to God lately. They have more than fifty children in the home now and have no solicitor on the field but depend on God to send in the needs. We are expecting great things on the Dallas District this year. Pray for us.

J. W. BOST, District Superintendent.

CHURCH NEWS

PALO ALTO, CALIF.—“The Lord has been good to us here in this great country and this wonderful climate. It seems this ought to produce lots of real Nazarenes. But not so just here. It seems everybody is out for the dollar, let come what may. I never saw so much Sabbath desecration in my life, especially by the farming class of people. They plow, they sow, they reap and gather into barns on God's holy day. We are still pushing on in the work of the Lord. There are not many of us but we see a light in the future for us. We have preaching every Sunday by some real holiness preacher. Amen. There is an old M. E. South preacher here by the name of Johnson. He preaches a real Bible doctrine of full salvation. Brother Smith, our District Superintendent, and family were with us a few Sundays ago; Brother Graves, the good pastor of San Jose, last Sunday; Brother Howell next Sunday, Brother J. T. LaRose of San Jose, January 24. Thank the Lord, He always has a man to fill the place. We are expecting Brother Smith and his family to hold us a tentmeeting this summer. We hear of some real true and tried Nazarenes coming this way soon. We welcome you. We believe God would have a Church of the Nazarene here in Palo Alto. But He may have to send

some folks from the north, south and east to help make it possible.”—O. W. Conley, Reporter.

EVANGELIST LEE L. HAMRIC—“We are now in the midst of a good revival at Pilot Point, Texas, souls praying through, old time shouting in the camp. District Superintendent Irick and wife and Brother and Sister Roberts, Superintendents of our good Rest Cottage here, are waging a very faithful and aggressive revival campaign and battle for a revival of old time Bible holiness. We are here in the fight with them to win out. Will continue here until the 24th. Pray for us, will give a full report at the close.”

EVANGELIST J. E. BRASHER—“I have recently conducted a tentmeeting at Perry, Fla., that continued about four weeks, with helpers Rev. C. D. Cooper, Mrs. D. Shade, Rev. Luther Turner and Prof. and Mrs. W. T. Itelgeorge, where about seventy-five knelt at the altar and a good number of them prayed through and were saved, sanctified or healed. We had a unanimous invitation to return for another meeting.”

PASTOR WM. F. MCPHERSON, OTTAWA, ILL.—“District Superintendent S. D. Cox and Prof. B. D. Sutton just closed a revival owned and blessed of God. We had seekers from the very first service and many nights the altar was lined with earnest seekers, and the crowds came and it seemed every service was the best. Brother Cox did some great preaching and Brother Sutton stirred the people with his gospel songs. These men won warm places in the hearts of our people and made many new Nazarene friends for us. We have a class of fourteen to take in Sunday with others looking our way. Our people gave the workers and the pastor splendid offerings. This is a new Church of the Nazarene but our people have the vision and know God and we are marching on to victory.”

BROWNSVILLE, TEXAS — “On Tuesday night, January 12, 1926, Superintendent O. F. Hatfield of the San Antonio District, organized a Church of the Nazarene at Brownsville, Texas. There will be twenty or more charter members. Rev. Jas. H. Dennis was appointed pastor, and A. S. Hornbeck secretary of the church board. B. O. Brown and John Dorsett are stewards. It was named the El Jardin Church of the Nazarene, of Brownsville, Texas.”—A. S. Hornbeck, Reporter.

PASTOR ELIZABETH MEAD, OMAHA, NEB.—“Rev. Oscar Hudson, evangelist of Kansas City, Mo., has just closed a successful revival meeting with our church here. His sermons were deep and heart searching and resulted in seekers at the altar in nearly every service. The church was stimulated and encouraged, some new members were taken in, finances came in beautifully for the evangelist and an amount pledged the last night of the meeting to buy pews for the church. The City Holiness Association held their all

day meeting with us on Friday, Jan. 15, and greatly enjoyed Brother Hudson's messages."

PASTOR G. B. SCHLOSSER, LISBON, OHIO—"The revival conducted by Rev. Lawrence Reed of Damascus, Ohio, as evangelist and Prof. N. B. Vandall of Akron, Ohio, as music director opened Jan. 1, and closed Jan. 17. This was the best revival in the history of the local church. And I have been told it was the largest in Lisbon since Rev. C. E. Cornell's revival in the M. E. Church, eighteen years ago, which resulted in the organization of a Church of the Nazarene later. The audiences as a whole were the largest that our church has ever known; full house straight through including Monday and Saturday nights and on four occasions we were compelled to go to the High School Auditorium to accommodate the crowds. There were ninety-four seekers for either pardon or purity, seven members uniting with the church, and a number of others considering uniting with us. Brother Reed is a good evangelist. He preaches the gospel uncompromisingly without any side lines. He carries a burden for souls and has revivals wherever he goes. His preaching is safe and sane, but powerful and convicting. Brother Vandall is a great song leader. He can lead the people of God to sing until the walls quiver, and as a soloist is one of the best. People will come to hear him sing. Rev. J. D. Tompkins and wife rendered valuable service in the revival. Numerically, financially and spiritually, we are breaking old records and preparing the way to remodel and enlarge our building. Our budget is overpaid, pastor and all other expenses paid, and some money in the Building Fund treasury. On with the battle."

TOPEKA, KANSAS—"The church here is greatly blessed in having Miss Williams, her returned missionary from India. We stood on tiptoe of expectancy for a few weeks waiting her coming. Quite a crowd met her at the train. Oh! what a thrill when the train pulled in, laughing through tears, her many friends greeted her. The Y. P. S., of which she was president before she left, presented her with a beautiful bouquet of American Beauties. We are so thankful that the Lord so marvelously blessed her for the past five years and brought her home safely. The W. M. S. put out about seventy-five mite boxes and voted to have a program Jan. 19, and on this evening have an ingathering of the mite boxes which were used in the Prayer and Fasting League. We want to report a good program which was very touching and greatly appreciated by all. When we opened our boxes we had \$44.62. We plan to make each quarter better down through the year. We feel that the Lord is giving our people a great vision for Foreign Missions here."—Mrs. L. T. Wells, President of W. M. S.

ABILENE, TEXAS—"We have just closed a great mid-winter meeting at our church which lasted eight days. The altar serv-

ice was a success at the very first, and God blessed our efforts each day. Someone prayed through at every service except one, and there was no one invited to the altar then. Revs. H. C. and Mary Lee Cagle did the preaching. They are real evangelists, who know how to preach, and lead the folks to God and help the pastor. I pray that we may keep them busy on the Hamlin District. The meeting was great indeed and we pray the richest blessings of heaven upon Brother and Sister Cagle."—W. B. Pinson and wife, Pastors.

PASTOR P. G. LINAWEAVER, PASADENA, CALIF.—"A gracious revival meeting at the Bresee Avenue Church of the Nazarene closed last night, Jan. 17. Rev. and Mrs. A. F. Balsmeier were the evangelists. Brother Balsmeier preached with power and unction and the results were very good. We do not know the exact number that were at the altar, nor how many prayed through. Possibly about one hundred came and it seemed that the great majority got a touch from the skies. We were never in a meeting where there was more praying in the Holy Ghost. The people and the evangelist carried the burden and prevailed with God. There were three days of fasting and prayer. The results cannot be estimated. God came on the people and the heavens were opened. A number of chronic seekers got through to God and rejoiced in real victory. On the whole it was one of the best short meetings we have had in this church. There was nothing sensational. Brother Balsmeier carries such a burden for lost souls that he has no time for lightness and telling comical stories to keep the folk laughing. He is a preacher of the old type and hews to the line, and yet is of very tender spirit. Our church will be better for his being with us. We most heartily recommend him to all who want evangelistic help. Rev. Joe Ransom led the singing and blessed the people with his solos. Brother Ransom is a splendid singer. God blesses his ministry of song."

PASTOR ARTHUR GREEN, DUNCAN, OKLA.—"Our meeting here was a marked success. A revival spirit was on the people from the beginning to the close of the meeting. As a church and people we feel that our labors have been crowned with victory. There were some forty-five professions of pardon or purity. A nice class of those professing were received into the church. The HERALD OF HOLINESS was represented and a nice list of subscriptions was secured. The services continued with an increase of power and glory. Sometimes the singing produced such effect until the people would rise and shout, and then an altar service would follow, and the altar would be lined with hungry seekers and happy finders. As pastor, I am glad that we had this evangelistic party, in the personage of Rev. C. E. Toney, Bethany, Okla., as evangelist, and Johnnie and Jackie Douglas, with Miss Ruth Lanier, Mrs. Jackie Douglass' sister, as musicians, the Texas Trio, from Dallas, Texas.

Brother Toney is an evangelist in every sense of the word. His messages were clear, forceful, and constructive. He is uncompromising and he hews to the line. Not a single message demonstrated a disposition to scold, but always to persuade, convince, and reason in such a manner as to attract the people to God. As to the singers, to mention Johnnie and Jackie Douglas is usually 'nuff said.' They have been connected with Berachah Home, Arlington, Texas, for the past three months, during which time they refused calls for meetings, thinking they would not be available, but having felt the old-time pull for the evangelistic field they could not remain stationed. We do not have any better, all-the-way-round, choristers, special singers and musicians anywhere. Brother Johnnie can put more sunshine and enthusiasm into a choir and audience in the matter of singing than any man in our movement. Also, when it comes to the altar work he is unfailing in his efforts. Miss Ruth Lanier, who has sung in several states and for different denominations, is unexcelled, both in leading the choir and in solo work. Her influence among the young people is of such a character as to adorn the 'Beauty of holiness and the spirit of the Master.'"

BALMORHEA, TEXAS—"We closed a three weeks' campaign here recently, with the Collier Band as preachers and workers. The big tent which was located one block from the highway was made comfortable with wood stoves to heat, and straw under foot. Many people attended who are rarely if ever seen in a religious service. There were some definite results, and withal we feel it was a great time of broadcasting the truth and will bear fruit in the days to come. We continue our regular appointment, are having open doors for cottage prayer meetings, personal work, both among home-folk and tourists and are determined by God's help to press the gospel of second blessing holiness in this needy field. Already a stream of tourists pour through our little burg, and a resort is being opened in the mountains eighteen miles from Balmorhea. God is demanding that we be at our best. He is richly blessing us soul and body. The way is bright, the glory hokks, bless His Name. Any Nazarene passing through, stop and give us a lift."—Mrs. J. B. Odell.

WOODBINE, KANSAS—"The revival meeting that we have been looking, longing and praying for has been in full sway for a couple of weeks. There has been a hard pull and opposition was strong at the first but the ice is breaking and Sunday morning the Lord poured out His blessings upon us and some found God precious to their souls. The evening services were the largest we have had in this church for ten years, or I believe since R. T. Williams held a revival many years ago. The Methodist minister dismissed his congregation in the evening and all came over and they had to haul seats from the city hall to accommodate the multitude. Sister Sylvia Frazier is certainly a powerful preacher and the

church is well filled every night in spite of the inclement weather. We are sorry that Sunday will bring the meetings to a close. We thank God for what has been accomplished, there have been over a dozen found the Lord. Praise His name." --Reporter.

LA JUNTA, COLO.—"Just a few lines to let you know we are still alive and going for God. The church is moving along nicely under the leadership of our good pastor, Brother Hayes. The Sunday school is progressing nicely with attendance of 124 last Sunday, under the superintendency of Brother C. S. Hudson, who is a fine superintendent. The Young People's Society is an inspiration to any Christian. Attendance is good and interest is fine. Organized a Junior Society last Sunday with eight members. How it did our hearts good to see the little folks lined up for God. All of this we praise the Lord for."—Mary Hammell, Sec.

DES MOINES, IOWA—"We desire to praise the Lord for the gracious revival that literally swept through our entire church the week following the N. Y. P. S. and Preachers' convention adjournment. Brother J. B. Chapman mentions the spirit of revival present during the convention, which we Des Moines Nazarenes had felt he had brought with him when he came from Kansas City to address the convention. We hasten to say that such a spirit of revival remained after the convention that we desire all those attending both the joint conventions to know of that which this pen must fail to fully portray. Brother and Sister Vance being here Monday from Kansas, were requested to say a 'few words.' Before Brother Vance could more than read a verse or two of scripture, we had a glorious seeking at the altar. Enough to say would be that we never got to hear the message that night in preaching form for it seemed the Holy Ghost touched numerous hearts and amid the salvation of souls and singing, the victory was great and that is only mentioning Monday, for this actually continued each night including Saturday, some meetings lasting until half after midnight. Those present, for whom we praise the Lord, were many, not merely a few. We had some wonderful, Christ-like salvations, regenerations, reclamations and sanctifications. Truly God has been good to us in so many ways. The spirit of unity in our church today is noteworthy of the highest praise to our blessed Savior. May we never cease to worship Him with all our hearts, remain doers and not hearers only, and fill His storehouse with our tithes. We wish also to praise God for the spirit of brotherly and sisterly love with which all those coming from over the state of Iowa came, and the inspiration that remained with us after their departure, to be ever faithful, loyal Nazarenes."—Victor Labbey, Reporter.

BACKUS, MINN.—"We are still busy and happy in the service of the Lord at this place. Since our church was organized May 30 we have held two revivals, one with Brother A. McNaughton soon after being organized. In October we had Brother Coryell as our evangelist. Both of these men were used of God while with us and proved to be loyal Nazarenes. Our church membership is not so large as at first, but we know God has done what man could not, so we take courage and press on. We are now in revival in a schoolhouse. One of our local preachers was called there for this meeting, Sister Eincy Sawyer. We are expecting some souls. Our God has never disappointed us yet. He has sent some souls here from as far away as Louisiana, who have been saved and sanctified and gone back home to help start a Church of the Nazarene. We look up and sing heartily, 'The end is not yet, Praise the Lord.' Pray for us."—Mrs. L. A. Van-Kirk, Pastor.

WHITEWATER, KANSAS—"We arrived here October 30 to take charge as pastor, and were received very kindly by the church, for they felt we were here in answer to prayer. We have some very fine people connected with our church here. They know how to stand by the pastor. They are paying our salary regularly as promised, also have given us a nice pounding, which showed their love and appreciation for the pastor and his wife. We are looking for better days for the Whitewater church. Our regular services have been times of refreshings from the presence of the Lord, two in the altar last Sabbath at the close. They gave testimony, one to having been sanctified, the other reclaimed. Our faith is in the God of battles and we know through Him victory will be assured."—J. L. and Christina Bates, Pastors.

PARIS, TENN.—"Since the Assembly we have been moving on with the good work. Our Sunday school is doing fine, the average for the last twelve months has been ninety. We are looking for a great victory this year, planning for a great revival in the spring, beginning the second Sunday in May. We are expecting a great soul saving time. We have had this year fifty-one seekers and twenty-nine professions. While we held a meeting for Lige Weaver, pastor of Third Church of the Nazarene, Nashville, Tenn., the Lord gave us some twenty or twenty-five either saved or sanctified. Brother Weaver and his people are a very fine people to work with. Since the Assembly we have organized a Young People's Society, and I must say that we are moving on and the future looks bright."—E. T. Cox, Pastor.

EVANGELIST W. F. HERBIG, ALEXANDER, N. D.—"Surely God is in our midst. We are out here where the West begins and in the Bad Lands where the people live a great distance apart. If we could get all of our converts together at one time we would have a good sized congregation,

but as it is our congregations are small, we think. We have had nineteen seekers since the new year in our regular services. We had a wonderful work going here last year, as we served the Methodists also, but they have withdrawn from us and we are serving the Nazarenes only. We have our new church all completed, but plastering the walls and God has set His seal upon it, as we have granted two local preacher's licenses and one deaconess, and with all the seekers, I am sure God is in our midst. We have three prayer meetings each week, several miles apart, and our people are all praying for a revival. We have traveled 12,000 miles and visited eight hundred homes the last year. We are laboring with people who never have heard the gospel before and desire your prayers."

PASTORS V. A. AND ANNA SCOFIELD, MONTROSE, IOWA—"We accepted a call to the pastorate at this place last August, arriving on the field September 4 and found some of the salt of the earth who had a desire to see the work of God prosper. On December 26th and 27th our District Superintendent, L. N. Fogg, was with us and gave us three soul stirring messages and one soul was sanctified. They were so good that we long for his return. On Jan. 11th our daughter Alice was operated on for appendicitis. She is doing fine and the doctor thinks she will be able to come home soon. To our God be all the glory. Then the Lord gave us another lift on the way by sending Rev. C. I. Scott of Millford, Nebr., this way Jan. 12th to 14th, and he surely knows how to feed the saints of God. We do thank the Lord for the fellowship of God's children, and a place to preach holiness."

"UTICA AVENUE CHURCH, BROOKLYN, N. Y., is still going on to victory. We have had a good year, some have prayed through to a real experience. Our people are true Nazarenes and stand back of all departments of our work. Our local expenses are all met promptly and the District and General Budgets are both paid monthly. In response to the appeal of our General Superintendents for the deficit we raised about \$3.00 per member. Our church has always remembered us at Christmas in a good substantial way and this year was no exception. We appreciate much the love and generosity of our good people. It has been the custom of this church for more than twenty years to hold an all day meeting on New Year's Day. This year it was one of the best that we have held in several years, the attendance was larger than usual, and a splendid spirit of unity prevailed. The morning service was in charge of Brother George Stickney, a consecrated layman, and Rev. Moses Hayden, pastor of the Free Methodist Church at Newark, N. J., preached two wonderful sermons in the afternoon and evening. Brother and Sister Cooke who are interested in interdenominational work in our city were with us and were a great blessing to the meeting. We have recently pur-

chased a new illuminated church bulletin. Our church at a meeting held for the recall of the pastor gave us a unanimous call to return as their pastor for another year. We have a good working Sunday school of over one hundred members. We are going forward and looking up.—O. L. W. Brown, Pastor.

BIG BOW, KANSAS—"The Pilgrim Holiness Church at this place just closed a two weeks' revival meeting with Evangelists Mack Anderson and wife of the Church of the Nazarene as special workers. This meeting was a real success from the beginning. Their messages in song and sermon broke up our hearts, and united the church to push the battle against sin and Satan. These faithful workers know how to build the church, edify the members and help the pastor. They are untiring in their zeal and effort to win souls. This was evidenced by their presence in the afternoon prayer-meetings which were seasons of grace and refreshing from the presence of the Lord. Amen. Their messages made sinners to feel the reality of being lost and believers hungry for the blessing. A nice love offering was taken for their pastor and a good spiritual atmosphere left in the church and community. We all feel like we have been benefited and blessed, and the people and pastor and church voted unanimously for them to return in June for our District Assembly, which will be held here. If you need a meeting bear them in mind. They can be reached at 510 E. 8th St., Hutchinson, Kansas."—J. H. Mix, Pastor.

PASTOR A. R. MACDONALD, YORK, NEBR.—"We are glad to report victory in the York church. We came here six months ago finding a very small church building and only ten members, four of whom were living out of town and could not attend service at all. There were only ten in Sunday school, but the whole Nebraska District has been interested in York church and has been praying and looking this way. God has helped us in a marvelous way, and we now have a nice new church building seating about 250. It is comfortable and in a good location. Praise God for answering prayer, when it seemed that the Church of the Nazarene was a thing of the past in York, as it had been struggling along for a number of years, but God always has a few faithful ones to hold on until victory comes. Our work is growing nicely now and we are looking to God for great things. We have just closed a two weeks' revival with Rev. Geo. Owen as evangelist and Willard B. Davis as singer. God blessed and gave us a good meeting, the best York has seen for years. Received fifteen members into the church Sunday morning, closing Sunday evening with a crowded house and some turned away. Rev. Owen is a good sound preacher of a constructive type and preaches the old time gospel in all its fullness. Brother Davis is a very capable singer and musician, and can always get a good crowd with his piano-acordion. These are

deeply spiritual men and work together fine as a team. We have tried them in a hard place and know what they can do."

PASTOR J. E. KIEMEL, ONTARIO, OREGON—"The church at this place is still waging a relentless warfare against the Prince of the power of the air and the god of this world. Since our last report we have seen quite a good number pray through in the good old fashioned way. We have not been going forward by leaps and bounds, neither have we been booming but we have been surely making gradual progress. A steady, healthful and permanent growth is far better than a spasmodic effort and mushroom growth. Sometimes when we say all the people are coming our way we hardly realize everything embraced in the statement. We are in this glorious engagement to reach everybody we can in the town and community. Yesterday was a fine day. Some of the brethren were down from Nampa College. They gave us a splendid service in the evening. Prof. Ludwig, a very fine young man, addressed the young people and gave some very encouraging remarks. John Mandtler sang to the delight of all. Prof. Ludwig preached also in the church service. The people enjoyed his message very much. Our Sunday school is one factor of our work with which we are very much

pleased and delighted. Our superintendent is a fine man and concerned a great deal about having a progressive school. This is one phase of our work that we enjoy a great deal. The pastor's wife is Primary Department Superintendent and I do not boast when I say she is one of the very finest I have ever seen. The children love her. She loves them. There have been eighty-three enrolled in her department since she had charge of it. She is sick at the present and we would appreciate your prayers at this time. I do not know how I could get along without her but the Lord knows. I am much concerned that she remain with me a number of years in the Savior's service. A few weeks ago we closed a real good revival with Miss Fairy Chism, a young lady graduate from our college at Nampa, who has been called to the foreign field, namely, Africa. She is pastor of our church at Halfway. She actually went more than halfway when it comes to the preaching of the Word. The truth was handled earnestly, humbly and fearlessly. Several found the Lord. Oregon is a great and needy state. Tobacco and booze are ruining a multitude of the people. Help us to pray that God will send or precipitate a genuine revival upon us. We are planning on having the Ludwigs in April."

WICHITA, KANSAS, WEST SIDE CHURCH—"At our last District Assembly we accepted a call to pastor the West Side Church of the Nazarene (a mission church) in connection with our teaching at Bresee College. We have spent our week ends with this people. God has given us some remarkable services. In fact, we have not had a dry service. From the very first service the interest in all departments of the church has increased. The Sunday school has just about doubled in attendance. The church had only twenty-five members. We have taken in twelve new members and others are ready to be received. (Our budget is paid up to date. On December 20 we went over the top for missions. On December 26 we started a revival which ran one week with over fifty in the altar. Most of the seekers were happy finders. Rev. Holland London, the boy evangelist, doing the preaching and assisted by his twin brother Haskell. God used these two boys. They are wonderful chaps with splendid talents and a promising future. They possess rare gifts as gospel workers. Holland preaches well, Haskell sings beautifully. We are encouraged to be true to Jesus and souls."—S. H. Ervin and wife.

PASTOR GRACE BAILIFF, STINESVILLE, IND.—"I want to report victory for our little church here. We will be two years old on February 3. We are not large in number but are Spirit-filled, love to pray, sing and shout the victory. In our Young People's Society we have a fine lot of young people who keep blessed in spite of the world, the flesh and Devil, as they know our God is able to keep that which they have committed to Him.



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They are doing their best here in this village of about five hundred people, calling on sick, giving the flowers to the living, praying when they can do so, sending tracts, cards, church paper to the shut-in folks, which are appreciated so much. Our Sunday school is growing in interest and numbers in spite of three other churches. Teachers and officers are Spirit-filled and have the hearts of the pupils. Last Sunday was decision day for our children. The altar was filled with earnest seekers. God surely blessed their souls. One little boy about nine years old got so wonderfully blessed and sang with up-lifted hand while heaven's sunshine smiled through his happy tears. Jesus can save the children and use their precious lives. We are expecting great things from God."

JONESBORO, ARK.—"God is indeed giving us copious showers of blessings from heaven at our every service. Bless His holy Name. Souls are being saved, the back-slidden are being reclaimed, believers are being sanctified and many of the saints are made to laugh and weep and shout the victory at almost every service. Our pastor, Rev. R. A. Thornton, is a wonderful man of God. Few Christians, I think, live more on their knees than does our dear, precious Brother Thornton. He comes to the pulpit filled with the love of God and determined to let the Holy Spirit have His way. Often the Holy Spirit will sweep over the saints by the time he gets his scripture lesson read and many will be testifying and rejoicing and it seems like heaven right here in our little church. The church was never in better spiritual condition. Our Sunday school, under the faithful leadership of the superintendent, Lawrence Stallings, is moving forward as never before. Our N. Y. P. S. has taken on new life and vigor under the prayerful leadership of the president, Willie Johnson. The W. M. S. has learned to work and pray without ceasing. The entire board to a man is back of the pastor, boosting every effort for the salvation of souls and for the forward movement of the church. The outlook is for the best year in the history of the church at Jonesboro. We are just simply forging ahead on all lines. Praise the dear Lord for the beautiful spirit of unity and harmony in every department of the church. We are praying and looking for a mighty outpouring of the Holy Spirit. Pray for us that we may keep at the front of the battle and keep the glory upon us."—H. T. Nutter, Church Board Sec. & Treas.

EVANGELIST M. M. LOWREY, SKEDEE, OKLA.—"Great service last night, seven prayed through, three school teachers. One party lay under the power on the floor for an hour or longer. Shouts and praises reminded us of old times. Some very hard cases have prayed through, some of them men with families."

CHICAGO, ILL., FIRST CHURCH—"We have not reported through the columns of the HERALD OF HOLINESS for such a

long time that the people of the local church are asking why. It is not for lack of something to report, for the days were never more busy and prospects never brighter. The Sunday school averages over four hundred every Sunday since the Assembly, and an average regular offering of nearly ten cents per scholar. We meet all our local and district budgets without any special offerings. Special days for local and district needs are a thing of the past. This is rather remarkable we think when we consider that First Church is required to pay \$208.33 every month for district budget alone, or about \$50.00 every Sunday. We were apportioned \$4500.00 for general budget and it is already overpaid and not half of the church year is gone. This is the only offering we have for which there is any special effort put forth. Our district and general budgets have been paid in full every year during the present pastorate. About fifty members have been received into full connection since the new church year began. Some Sunday nights the room is too small to accommodate all the people who desire to attend the N. Y. P. S. meeting, and the service that follows in the auditorium is always blessed with crowds and conviction. The Brass Band is getting better all the time under the able management of Geo. Benson, and an orchestra of ability assists in the praise service. Dr. R. T. Williams was with us recently for a few nights and over Sunday. The church will never get over the blessedness of these meetings and especially of the Sunday morning service. Rev. E. O. Chalfant was present Wednesday evening, January 13, to the delight and profit of those who were present. The pastor is putting on a week's campaign about the middle of February and will preach

every night and three times on Sunday. The date is February 7-14. There is apparently perfect harmony in all of the departments of the church. There does not seem to be a grouch among the entire membership. Everybody is a booster. Paul Hammer has a small Sunday school of his own, forty-five to seventy-five fine young men present every Sunday. Mrs. Schurman, Mrs. Alma Anderson, Mrs. Emma Berry, Rev. F. M. Messenger, and Mother Anderson (mother of F. G. Anderson) all have organized classes ranging from twenty-five to fifty scholars. Everybody seems to be busy in the Lord's work and consequently happy, and best of all, God is with us."—Esther Roberts.

GARDEN CITY, KANSAS, CHURCH of the Nazarene continues to push forward along all lines. The delinquent paving tax amounting to \$616.00 has been settled. The offering for the General Budget closely followed the tax drive but the full amount was raised. A Woman's Missionary Society of ten members has been organized. The regular services are characterized by the divine presence and souls are being converted and sanctified. Evangelist E. C. Allen will conduct a tabernacle meeting during the month of June. We are using twenty-five copies of the HERALD OF HOLINESS with stickers attached each week to advertise the local and general church. We propose to put across a constructive program in this beautiful garden city of Kansas in this year of 1926.—Ernest B. Hackley, Pastor.

EVANGELIST J. L. GLASCOCK—"Some time ago the Rev. W. Sherman bought a property in a very needy and populous district in the city of Cincinnati, and remodeled it so as to be suitable for church and parsonage purposes, leaving considerable room for rental at paying prices. Then he organized the Central Church of the Nazarene with a considerable membership, and a large constituency. Before he had finished the remodeling of the building, he began special revival meetings, having as his evangelist an ex-prize fighter, who continued the work for twenty-four days. The visible results seemed to be considerable, but they did not crystalize into many members of the church. Some time after this meeting closed, the services of a Nazarene pastor, whose name we cannot recall, were secured, and he continued revival meetings for ten days, having fairly good visible results both in people saved, and in accessions to the church. Soon after this series of services was closed, the writer was secured for an evangelistic campaign, which he continued eighteen days, closing Sunday night, January 17. From the beginning the congregations were good, and they increased to the very close, a number of times extra chairs had to be crowded in, so that all available space was packed from the large platform to the doors, and it was said that many were on the outside who could not find entrance to the church. These conditions obtained despite the fact that

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Indianapolis, Ind.

the weather was very cold or quite inclement during a good part of the time that the meeting was continued. The work of salvation began with the meeting and continued up to the very closing service, when the long altar was filled with adult seekers for pardon or purity. How many prayed through, it would be difficult to tabulate in figures, but the number was large. Then the Christian people belonging to the local church, and many that attended from other churches in the city, and from the churches of the cities across the river in Kentucky, were greatly blessed, and testified to having made substantial progress in their Christian experiences. We had a good praying force, and working force throughout the entire meeting, which contributed greatly to the success of the meeting. Brother B. Sparks, of Seymour, Ind., had charge of the service of song for eight days, and did his work well. After he was gone, Brother McGune, of our city, took his place and fit in quite efficiently. The people in speaking of the meeting, declared that it was an old-fashioned revival, and estimating it from the important praying, the deep conviction for sin, the bright conversions, the powerful sanctifications, the happy hearts, the amount of genuine shouting, the large number reached and blessed, and the way the people amended the evangelist's preaching, we can fully agree with the estimate the people placed upon the meeting. The opinion was expressed that the meeting might have been continued much longer with results in soul-saving like those achieved. We ascribe all the praise and all the glory to God alone for all that was accomplished."

PASTOR B. H. HAYNIE, CHICAGO, ILL., Woodlawn Church—"We are having a steady increase in all departments. The Sunday school, under the wise leadership of Brother Stunck, is growing steadily. He is a wise leader and is loved very much by all our people. He is just now opening a teacher training class. Mrs. Stunck is to be teacher and there are none better qualified. She speaks eight languages and has been employed by Chicago University to do special work for them. Besides her qualifications she has a wonderful experience, having been saved from all her transgressions and sanctified by or with the baptism of the Holy Ghost. The Y. P. Society is doing some fine work and rendering fine programs. The W. M. Society also is moving on for God. I think we have such wonderful people as a whole. Yesterday was a good day. District Superintendent E. O. Chalfant was with us in the morning and encouraged our hearts. Last night a wonderful meeting, nine in the altar, all I believe praying through. I feel encouraged to press on. We need your prayers that we may keep in the Master's will and way."

CLINTON, ILL.—"In our revival with Brother Freddie Thomas as the evangelist the Lord poured out His Spirit in

great measure. Brother Freddie preached with unction and power the twelve days he was with us, and there were forty-two who claimed the victory and prayed through in the old fashioned way. The fire is still burning since the revival closed. There have been twenty-one at the altar, some for justification and some for holiness, and we have had nineteen that have come into the church. We are still looking to the Lord for greater things in the future."—Mrs. Winona Ellington.

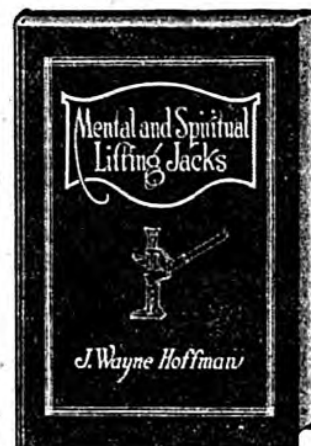
BURR OAK, KANSAS—"I am pleased to report special services at Wesley Center Chapel December 14 to 30, inclusive, with Rev. F. K. Smith, pastor of the Church of the Nazarene, Grand Island, Neb., for our evangelist. Severe weather and sickness cut the attendance at some of the services, but we had some definite seekers and the preaching was simply tremendous. It is our judgment that Brother Smith could accomplish a great work for the Lord and the cause of holiness in the field of evangelism. We shall be delighted to have him labor with us again under more favorable conditions when we can give a better remuneration for his services."—T. Ford, Pastor Wesleyan Church.

FANNIE PAYNE EVANGELISTIC PARTY—"We have held four meetings since our Assembly at Kansas City. The first one was at Houston, Mo. God gave us the hearts of the people. The girls sang in every church in town. We held chapel services in the high school auditorium and two of the grade rooms, held services in the jail, at the poor farm, and on the streets. We took a petition to the business men asking them to close one hour for day services the last week and most of them did so. District Superintendent Dees was with us the last week and hoped to organize a Church of the Nazarene, but was called away and did not get to organize, but hope to in the near future. Our next meeting was with Rev. P. C. Norton, of Blairidge Church. Here we had a remarkable attendance, considering the weather. There were not very many professions in this meeting, but I feel that the church was wonderfully helped, and with a pastor like Brother Norton I bespeak a good year for them. Our next meeting was with Pastor F. B. Moore and his good people of Bernie, Mo. Brother Moore is a fine young preacher and is loved by his people. There were forty seekers during the revival counting them as they came. Most of these prayed through to victory. There were about six to come into the church. Our meeting at Coffeyville, Kansas, in December was good in many respects, and I suppose the church is to have credit for almost all that was accomplished. The party was hindered much by a house of colds and LaGrippe. There were eighty-five seekers, forty-seven professions, several to come into the church, nineteen subscriptions to the HERALD OF

HOLINESS. At present we are in a revival at the Kansas City Nazarene Tabernacle, with Rev. F. K. Cross, pastor. The Lord is giving victory in every service."

A Book for Thinkers

Mental and Spiritual Lifting Jacks



BY J. Wayne Hoffman. The Book consists of selections from various writers on numerous subjects that are of interest to every serious person who enjoys the mental stimulus and spiritual uplift that comes from the study of the reflections of thinkers, poets, philosophers, preachers, etc. Dr. Chapman speaks of the book as follows: "It is one of the most interesting and useful books this generation has produced. To preachers, teachers, parents and Christian workers it is worth its weight in gold. As a gift it is sure to be acceptable." 184 pages, beautifully bound in cloth.

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PASTORS PAUL C. AND GERTRUDE E. THATCHER, St. Maries, Idaho—"We have just closed a good two weeks' revival with Rev. J. N. Speakes as evangelist. God's blessing was upon Brother Speakes as he delivered unctuous messages each night. There was a fine attendance and much conviction throughout the meeting. About thirty sought the Lord and the church was edified. Several are to unite with the church next Sunday. We will continue to press the battle for God and souls and by faith we expect victory."

AUGUSTA, Ky.—"Just closed a very successful revival here with Rev. R. L. Ihrig, evangelist. Truly Brother Ihrig brought some excellent messages, some that blessed the Christian people and others that brought old time conviction to the hearts of many, and about thirty came to the altar and prayed through to victory, either for regeneration or heart purity. About half of this number were children and members of the Sunday school. The services closed after a day of victory on January 17. At the closing service the pastor received five new members into the church, with a definite promise of two more who will come in within the next week or so. When we stand back and see what God hath wrought here in seventeen months our hearts are made to rejoice. In August, 1924, we pitched a tent in the city park and started preaching the gospel that saves, sanctifies and keeps, and have seen all we have here grow from absolutely nothing to what it is now. We have a membership of thirty, an attendance many times greater and a Sunday school of 110, a new church building to worship in and the victory in our souls. Last Sunday was banner day in the Sunday school. We put the pressure on a little heavy, and were agreeably surprised to see 136 people come through a downpour of cold rain to the Nazarene Sunday school. This school was organized Jan-

uary 25, 1925, with seventeen persons present, now the enrollment is 110, the average attendance about ninety in less than a year's time. The only thing we know is that God brought us here and is blessing our every effort, and is rewarding us until our very souls leap for joy."—O. E. and Mrs. Clara H. Shelton, Pastors.

PASTOR J. W. BROWN, JOLIET, ILL.—"We are glad to report that the Lord is giving good victory in Joliet. A better people to serve cannot be found anywhere. They love God and the truth, and take good care of their pastor and his family. Every part of the work here is encouraging. This is a young church and it has a splendid opportunity to grow and reach many of the thousands around it who are without Christ. Recently a lot was purchased and a tabernacle 40x60 is soon to be erected on it. Such evangelists as James Miller, Bud Robinson, Ural Hollenback and wife, Wm. O. Nease, Schurman, De Long of New England, Grace McLeMore, B. H. Haynie, Stella B. Crooks, Helen Peters, Jennie and Adolph Gross, and the Werkhauser Evangelistic Party have been with us during the past two and one-half years in special revival meetings. Visible results have been realized from all these campaigns. Rev. W. G. Schurman and other neighboring pastors have assisted on special occasions and in week-end meetings. With these and the loyal and ever encouraging support of our District Superintendent, Rev. E. O. Chalfant, efforts have been made to teach the unsaved and unsanctified of this city. We hope soon to be able to invite other good evangelists and singers to Joliet in the interests of God and the salvation of men."

PASTOR E. V. POTTER, SKEDEE, OKLA.—"We are in the midst of a hard battle here with Evangelist M. M. Lowery of Bethany, Okla., very ably administering

the Word so that both saint and sinner are getting their portion. We are very glad to have him as a yokefellow as his sound and forceful messages are stirring the town and country around so that what was considered a lost church house, parsonage, and territory to us, is now blossoming as the rose, and several buds starting that look promising, and some fruit getting ripe and juicy and almost ready to pick, that were dangerously withered to say the least, but the refreshing showers of the old time gospel from a warm loving heart changes things. Last night there was much rejoicing and shouting as the glory fell and a prominent man who had gone through, as he said, a wonderful experience the last twenty-four hours, came forward and claimed the victory, and said he would do his best, so the church is encouraged and is learning the lesson to never give up, hold on, and have faith in God. The church has bought a piano since we came on the work, and the interior of the parsonage put in shape so I told them I could stay five years, IF— Well, I praise the precious Savior for the refreshing on my own soul, and glad to be a servant of His, though a son. Pray for us."

KELLEY CHURCH, WELLINGTON, TEXAS—"We are glad to report victory. Our church is in good condition both spiritually and financially. All apportionments are more than over the top. We have a wonderful pastor this year, one filled with the Holy Ghost and knows how to help the people, Brother Thomas Ahern. Don't think we ever saw a more beautiful spirit of unity exist, and the Lord is hearing and answering prayer. Our Sunday school is doing a wonderful work, especially with the orphanage work, have quilted four quilts and sent, and we have one Sunday in each month set aside for orphan collection, and everyone comes prepared for that purpose. We are so glad the Lord is so good to give each a place to fill. We are praying that this will be one of the best years the church has seen."—Church Secretary.

Kansas City District Mid-Year Convention

March 8-12
Topeka, Kans.,
—
A General
Get-to-Gether
Inspirational
Edifying
Convention



DR. J. B. CHAPMAN, Lecturer



REV. N. B. HERRELL, Chairman

"THE BLOOMINGTON, ILL., church, under the pastorate of Rev. J. D. Roach, held a special revival service from December 4 to December 21. The pastor did the preaching except a few nights when visiting pastors gave the messages. The singing and piano work were done by the Misses Dorothy Cooper of Pontiac, Ill., and Helen Peters, of Olivet, Ill. The prominent features of both the preaching and music were the deeply spiritual nature. Miss Peters sings only those songs which stir the soul and permit the feet to remain silent, no jazz nature whatever. We know God blesses her for such music. No great number of conversions were registered, but the church membership was inspired to deeper and more sincere spiritual living. We never listened to any more real, sincere gospel messages than Brother Roach gave us. Surely, brethren, our churches all need just such sincere milk of the Word, and less of the whoop-em up sort. The

Bloomington church asks your prayers that God may bless it with increased membership."—L. L. McCreight, Sunday School Superintendent.

PASTOR C. A. CONDON, GEORGETOWN, ILL.—"We began our first revival in this place January 3 and closed January 17. Dr. E. T. Adams was the evangelist. Dr. Adams is without question one of the greatest preachers in the holiness movement. No pastor need to be afraid to call this man. He is a safe, sane, red hot holiness preacher. Over one hundred folks sought God in this meeting. This means that over one hundred different people sought God, not counting one twice. Received eighteen members into the church with more to come in next Sunday. Secured fourteen subscriptions to the *HERALD OF HOLINESS*. Miss Opal Fretz and Miss Agnes Berry were in charge of the music and rendered splendid service. We have as fine a crowd of folks in Georgetown as is to be found anywhere and they believe in doing things for God. We are expecting this to be the greatest year of the church, to God be all the glory."

PASTOR R. J. PLUMB, NAMPA, IDAHO—"It is with deep gratitude to God that we report His blessings upon us in the opening days of this new year. The seven months since our Assembly were encouraging ones for us. The pastor and wife and daughter spent the month of August in Colorado with relatives and friends. Evangelist Martha E. Curry came to us in October for revival meeting and her very efficient services were much appreciated. The blessing of the Lord was upon the meeting from the first service. The college and church alike were wonderfully strengthened spiritually at this time. We have not failed the general budget but raised \$700.00 for that purpose on and just preceding December 20. Evangelist Harry Joseph Elliott, whose home is now in Nampa, gave us a most profitable eight-day meeting under the blessing of the Lord during the holiday season. His messages were wonderfully practical as well as spiritual and were of the constructive type which served beautifully as preparatory to our campaign soon to begin with Dr. J. G. Morrison of Minneapolis. Brother Elliott now gives his life-story in two lectures from the subjects "From Sinking Sands" and "Why I am a Protestant," both of which are extremely interesting. Our large auditorium was well filled on both these nights. We are now in special meeting with Dr. J. G. Morrison and God is giving gracious victory."

STAMFORD, TEXAS—"Good revival just closed. Some few found Christ as their Savior, a few were wonderfully reclaimed, while some were entirely sanctified. In the watch night service Brother B. M. Kilgore showed his ability as pastor while God opened the windows of heaven upon the church and friends who were gathered there, so we all had a glorious time. The Holy Ghost descended upon us the last few days of the meeting

and what blessings we did receive. God through Brother John R. Patrick, the leading evangelist, gave some great convicting messages to the people. To God we give the praise for all the victory as on we go."—U. C. Robbins.

DEATHS

FERRIER—Emma R. McNurlin was born in Wabash County, Indiana, in 1858. She was married to William Edward Ferrier September 30, 1883. To this union were born four children, three daughters and one son. The son died in infancy. Mrs. Ferrier died January 12, 1926, at 8:00 P. M. She had suffered patiently for many weeks. In the midst of her suffering she always thought of the welfare of others. Especially was she concerned about their spiritual welfare. She is survived by her husband, W. E. Ferrier; three daughters, Mrs. F. H. Fortune, Mrs. F. L. Gage and Mrs. D. O. Coots, also four grandchildren, all of Lincoln, Nebraska; four sisters, Mrs. Jan Johnson, Berkeley, California; Mrs. Alice Rodman of Newman Grove, Nebraska; Mrs. Mattie Parsell of Lincoln, Nebraska, and Mrs. Hattie Hassemiller of Chicago, Illinois; three brothers, C. C. McNurlin of Milan, Missouri; Robert of North Dakota, and Joseph of Arkansas. Mrs. Ferrier was converted at the age of twelve. She was a Christian for many years and charter member of the First Church of the Nazarene of Lincoln, Nebraska. She was always active in the service of the Master. She served the church as a steward, taught the Ladies' Bible Class in the Sunday school, and was the President of the Woman's Missionary Society for a few years. She was a faithful wife, a good mother, a kind sister, and a friend to all. We miss her much, but of this we are assured, that our loss is her eternal gain. Just a little while then the resurrection morning and a glorious reunion. Amen!—H. N. Haas, Pastor.

JORDAN—Clarence Bunyan Jordan of Montrose, Iowa, passed away at 3:15 P. M., December 31, 1925, at his home after an illness of several months. Clarence Bunyan Jordan, son of Richard and Marlan Jordan, was born January 14, 1866, near Chula, Mo. He was united in marriage December 18, 1888, at Sturgis, Mo., to Ollie S. Ward of Sturgis, Mo. They made their home at Sturgis, Mo., until 1897, at which time they moved to Ft. Madison, Iowa, residing there until 1900, when they moved to

Montrose, Iowa, at which place they have made their home. Mr. Jordan is survived by his wife, three sons, Richard, Norvin and Walter; three grandchildren; two brothers, Jasper Jordan of Chula, Mo., and Edward Barnett of Tipton, Mo.; and one sister, Mrs. Addie Frouse, of Deepwater, Mo., and a host of friends. He was a faithful member of the Church of the Nazarene and bore testimony of the saving grace of God to the last. Funeral was held at the Church of the Nazarene in Montrose, Iowa, January 2 at 2:30 P. M. His remains were laid away in the Montrose Cemetery to await the first resurrection. Scripture text, John 6:68, "Lord, to whom shall we go?" Service was conducted by V. A. Scofield, pastor.

TELEGRAMS

LINDSAY, CALIF.

Closed two weeks' greatest revival in history of church with Bona Fleming. Over eighty different seekers. The fire fell in the old time way. Twenty-seven united with the church, nineteen adults. Seventeen baptized Monday night, 264 in Sunday school, church greatly blessed, moving on to greater victories.—W. L. Fear.

SAPULPA, OKLA.

Sapulpa receives marvelous outpouring of God's Spirit, church probably in best shape since its organization. Evangelist Edwards of Wichita, Kansas, who was with us was marvelously used of God. We hope to have him back in a campaign in June. We consider him eminently qualified and safe to deal with conditions in any church however difficult or delicate. On account of cancellation in his state he has an open date from middle of February to first Sunday in March. Wire him in Wichita.—F. R. McConnell.

NEW BEDFORD, MASS.

Greatest revival here anyone can recall. Through storms, buildings packed, many stood nightly, others turned away. All count of seekers lost. Over thirty new members; pastor's salary increased about \$300.00, nearly \$1000.00 pledged

THE SERPENT'S FANG

By Rev. S. L. Flowers

A booklet dealing with the right and wrong use of the tongue.

As far as we know this is the only book dealing in a comprehensive way with the subject of Backbiting and the evil influence of an unsanctified tongue.

Most misunderstandings between individuals as well as many church divisions are caused directly or indirectly by the sin of backbiting or evil speaking. Many a revival has been hindered and frustrated by this almost universal sin.

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for Evangelist Lowman's return engagement with his quartet in great tabernacle. All glory to God.—Pastor R. J. Kirkland.

Kewanee, Ill.

The greatest revival in years closed Sunday night. The altar was lined. Rev. F. P. Cassidy of Lexington, Ky., was at his best. Around sixty at the altar. Almost all prayed through. A class of twenty was received into the church. To God be all the glory, amen.—M. L. Brown, Pastor.

East Liverpool, Ohio.

God is giving a fruitful revival, souls have prayed through at every service, over one hundred seekers the first week, six hundred in attendance on Sunday night, fourteen fine members received, others coming. Another week to run yet. Evangelist Bussey doing splendid preaching under the anointing of the Holy Ghost.—O. L. Benedum.

Auburn, Ind.

January 24 closed three weeks' revival with all day service. Waves of glory in evening service. Seventy professions, church helped in wonderful way, all expenses met, love offering for pastor. Evangelist R. P. Fitch of Cincinnati, Ohio, and the Fields of Anderson, Ind., great workers.—J. L. Bashore, Pastor.

Lansing, Mich.

Wonderful meeting in progress here, over thirty young people at the altar Sunday night. The church is in fine condition. John Fleming a great revivalist. Grace Lampton doing splendid work directing the singing.—R. V. Starr, Pastor.

ANNOUNCEMENTS

NOTICE—God is giving us revivals wherever we go, so we throw ourselves in the evangelistic work, and will honor calls to meetings anywhere. We are making up our slate at this time.—James T. Black, 828 Chapman Ave., Pasadena, Calif.

NOTICE—We are going to New York City. Anyone wishing a meeting en-route we will be glad to be of service. Address us at 2434 E. Wash. Ave., Madison, Wis.—H. F. Stickelman and wife.

MID-YEAR CONVENTION, KANSAS CITY DISTRICT—The first mid-year convention of the Kansas City District will convene in Topeka, Kansas, March 8 and close March 12. This is to be a mid-year get-together meeting of the ministers and Christian workers for a general stirring up of our minds along the lines of spiritual ruggedness and a more efficient co-operation in promoting the work of the Lord on our district. The Topeka Church has kindly invited the convention and will provide for the entertainment, but would like for those coming to drop word to the pastor, Rev. L. T. Wells, 1434 Boswell St., Topeka, Kans. This will greatly help them in arranging for the entertainment. We urge the churches to arrange for their pastors to attend this convention as it is vital to the interest and future progress of the local church and district. All other workers of the local church are invited to attend as they will be edified and helped. Remember the date, March 8 to 12. Begin now to plan to attend. Study

the program and be ready for discussion of the many interesting subjects.—Committee.

NOTICE—I have some open dates in the spring and would be glad to correspond with any church wanting a revival. For reference write Rev. Allie Irick, Pilot Point, Texas.—W. A. Terry, evangelist.

BORN to Rev. and Mrs. V. W. Anglin, Tacoma, Wash., on Jan. 9, 1926, a son, John Alvin. Mother and son doing fine. Also to Rev. and Mrs. J. W. Montgomery, Lexington, Ky., an 8-lb. girl, Erma Ruth, on Jan. 11.

NOTICE—By unanimous call I have been called to the pastorate at Milltown, Ind. Address all communications to 123 Locust St., Jeffersonville, Ind.—A. T. Burnett.

WEDDING BELLS—It was a beautiful wedding at the home of the bride on New Year's Eve when Mr. Russell E. Trees and Miss Dorothy L. Bennett, both of Warrington, Ind., were married. They are returning to Olivet where Mr. Trees finishes his college course this spring.—J. W. Short.

NOTICE—We have the last of February and March open for calls, and would be glad to give this time to some church in need of an old fashioned revival.—Evangelist E. C. Tarvin.

REQUEST FOR PRAYER—"Pray for the revival now on at Geneva, Neb., that God will give sweeping victory and raise up a holier church."—W. G. P.—"Pray that a broken hearted mother may receive tidings of her wandering boy."—A sister in Arkansas requests prayer for the healing of her mother and the sanctification of her husband.—Mrs. Hannah Adams of Whittier, Calif., requests prayer for the healing of her body.

A card from General Superintendent Reynolds mailed from Mexico City, says, "A delightful, victorious, spiritual Assembly."

NOTICE—Kansas District: The Annual Preachers' Convention of the Kansas District will be held at the Church of the Nazarene, 211 East 4th, Hutchinson, Kansas, beginning Tuesday, Feb. 23, at 7:30 P. M. and close Friday, Feb. 26, with the evening service. All pastors and Christian workers please plan to be present as a splendid program is arranged. H. M. Chambers, District Superintendent of the Nebraska District, and Rev. N. B. Herrell, District Superintendent of the Kansas City District, will be present, and we are expecting a great time in the Lord. Visitors are welcome.—A. L. Hipple, District Superintendent.

NOTICE—To those desiring evangelistic help in campmeetings or in church revivals, I take pleasure in commending Brother James T. Black of Pasadena,

GOSPEL DYNAMITE

BY REV. OSCAR HUDSON

This book contains twelve of the author's sermons, titles of which are as follows:

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Calif. He has had much experience as an evangelist and as an evangelistic pastor, and has now resigned the pastorate to give himself wholly to revival work. He is safe, sound, earnest, modest and successful. His wife, too, often accompanies him and is a blessed help-mate in the good work of saving souls.—Joseph H. Smith.

WEDDING BELLS—A wedding of considerable importance was that of Miss Lula A. Williams, formerly of Japan, and Rev. W. E. Ellis of Dodsonville, Texas, which was solemnized at the Wellington Church of the Nazarene, Thursday evening at 7 o'clock, Jan. 7, 1926. Rev. Mrs. Nora Graham performed the ceremony. Miss Williams spent twelve years as a missionary in Japan. She has been back in the states five years, which time has mostly been spent in school. She has an A. B. degree from Northwest Nazarene College, Nampa, Ida., also a B. D. degree from the Pacific School of Religion. Brother Ellis is well known throughout the holiness movement, and has been a successful evangelist for a number of years. He is serving his second year as pastor of the Dodsonville Church, and is making things go for God and holiness. We speak for them a successful, and fruitful ministry in the work of the Lord.—Felix Graham, Pastor.

SPECIAL REQUEST FOR PRAYER—Mrs. S. H. Owens, wife of District Superintendent Owens, is in University Hospital, Oklahoma City, in a very critical condition, having undergone a very serious operation. Special prayer is requested for her.—S. H. Owens.

NOTICE—We are now in a gracious meeting in Miami, Fla., and will be in Florida until April. We have a few open dates for meetings, either in Florida or on way back to Chicago. Address us at Oregon, Wis., and mail will be forwarded.—Jack Linn and wife.

BORN—To Rev. and Mrs. E. R. Shook of Ottawa, Kansas, on Jan. 18, a girl named Lois Irene, weight 9½ pounds. Mother and baby doing fine. Also to Rev. and Mrs. C. H. Strong of Austin, Chicago, a girl, Beulah Faith, on Dec. 20.

WANTS

Would like to correspond with a good sanctified domestic teacher who would like to have a position in a rescue home. A. J. Vallery, 1103 Pierre St., Memphis, Tenn.

WANTED—A man who is saved and sanctified, to work eight months on mixed grain and stock farm, to begin March 1st next. Wages \$50.00 a month straight. 3¼ miles to Nazarene church. Sunday school every Sunday, and preaching twice every Sunday. Near New England, North Dakota. John A. Nelson, Route 1, De Bart, North Dakota.

MAN WITH FAMILY wants place on farm with Nazarene farmer. Address C. L. Bryant, New Market, Mo.

WANTED—Strong, healthy middle-aged woman, sanctified, to assist with house work in home of Nazarene pastor. Write Mrs. C. E. Shaw, Princeton, Fla.

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Through the month of February we are going to offer over-stocked Bibles at profit-sacrificing prices. Just as soon as our present stock is sold the "Clearance Sale Price" will be withdrawn. Order today. This is an unusual opportunity to save money on Bibles.

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The great REVELATION, 13.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and 13 And w

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Specimen of type

The Philistines

I. SAMU

And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about thither.

9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he

B.C. 6.
• Ex. 7.
• Ex. 12.
• Heb. 1.
• Deut. ch. 7.

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During this sale \$7.50

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2109 Troost Ave., Kansas City, Mo.

DIRECTORIES

GENERAL SUPERINTENDENTS

H. F. REYNOLDS.....Kansas City, Mo.
Residence, 2901 Troost Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

Alberta (Calgary).....Mar. 10 to 14
British Isles (Glasgow).....April 1 to 4
North Pacific (Centralia, Wash.).....May 19 to 23
Northwest (Spokane 1st Church).....May 26 to 30
Idaho-Oregon.....June 2 to 6
Manitoba-Sask. (Winnipeg, Man.).....June 9 to 13
Montana (Laurel).....June 23 to 27
N. Dak.-Minn. (Sawyer, N. D.).....July 7 to 11

Each Assembly will have a preliminary meeting beginning Tuesday night 7:30 and the Assembly proper will open at 9:00 a. m. on Wednesday.

J. W. GOODWIN.....Pasadena, Calif.
1850 N. Sierra Bonita Ave.
Office, 2905 Troost Ave., Kansas City, Mo.

R. T. WILLIAMS.....Dallas, Texas
Office, 2905 Troost Ave., Kansas City, Mo.

Wash.-Phila. District Assembly.....April 7 to 11
New York Assembly.....April 14 to 18
New England Assembly.....April 21 to 25
Ohio Assembly.....April 28 to May 2
Pittsburgh Assembly.....May 5 to 9

SCHOOLS AND COLLEGES

Bethany-Peniel College, A. E. Bracken, Pres., Bethany, Okla.
Bible Theological College, A. B. London, Pres., Hutchinson, Kans.
Central Nazarene Academy and Bible School, J. C. Horger, Acting President, Hamlin, Texas.
Eastern Nazarene College, Floyd W. Nease, Pres., Wollaston, Mass.
Northwest Nazarene College, H. O. Wiley, Pres., Nampa, Idaho.
Olivet College, N. W. Sanford, Pres., Olivet, Ill.
Pasadena College, C. B. Widmeyer, Pres., Pasadena, Calif.
Trevcca College, John T. Benson, Pres., Nashville, Tenn.

EVANGELISTS' SLATES

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

JACK ANDERSON AND WIFE.
Paltades, Colo.....Jan. 21 to Feb. 7

JARRETTE AND DELL ATCOCK.
Yakima, Wash.....Jan. 21 to Feb. 7
Spokane, Wash.....Feb. 14 to 28
Moscow, Idaho.....March 7 to 21
Portland, Ore.....March 28 to April 11
Everett, Wash.....April 11 to 25
Walla Walla, Wash.....April 26 to May 9

A. F. AND LEONORA T. DALSMERER.
Fresno, Calif.....Feb. 7 to 21
Glendale, Ariz.....Feb. 25 to March 14

MRS. CARRIE BARNHUR.
Terre Haute, Ind.....Feb. 1 to 21
Bedford, Ind.....March 1 to 21

M. M. DUSSEY.
Springfield, N. Y.....Feb. 3 to 21
New Philadelphia, Ohio.....March 3 to 14

W. R. CAIN.
Xenia, Ohio.....Jan. 31 to Feb. 14

C. C. AND FLORA CHATFIELD.
Lawrenceburg, Ind.....Jan. 21 to Feb. 7
Dunkirk, Ind.....Feb. 11 to 28
Evansville, Ind.....March 7 to 21
Akron, Ohio.....March 28 to April 11

H. E. COPELAND.
Modesto, Mo.....Jan. 19 to Feb. 14
Eahter, Mo.....Feb. 14 to March 7

J. H. CHAWFORD.
Yuma, Colo. (Bethel Church).....Feb. 1 to 14
Weldona, Colo.....Feb. 15 to 28

WILLARD B. DAVIS.
Modesto, Mo.....Jan. 20 to Feb. 14

MARION AND DEAN DEVOLL.
Homer, Neb.....Jan. 17 to Feb. 7

H. N. DICKERSON.
Chester, W. Va.....Feb. 7 to 21
Muncie, Ind.....March 22 to April 10

CHARLES DYE.
North Baltimore, Ohio.....Jan. 22 to Feb. 7
Lancaster, Ohio.....Feb. 11 to 28

HARRY JOSEPH ELLIOTT.
Parma, Idaho.....Feb. 3 to 17
Baker, Oregon.....March 14 to April 4

THEO. ELSNER AND WIFE.
Hammond, Ind.....Jan. 23 to Feb. 8
St. Wayne, Ind.....Feb. 10 to 28
Miami, Fla.....March 6 to April 4
Bloomington, Ind.....April 11 to 25
Crawfordsville, Ind.....April 27 to May 9
Akron, Ohio.....May 30 to June 13

KIRBY FIELDS AND WIFE.
Indianapolis, Ind., Ray St. Church, Feb. 7-21
Shelbyville, Ind.....Feb. 22 to March 14

R. P. FITCH.
Greenfield, Ind.....Feb. 14 to 28
Uhrichville, Ohio.....Jan. 27 to Feb. 7

BONA FLEMING.
Anaheim, Calif.....Jan. 25 to Feb. 7
Phoenix, Ariz.....Feb. 8 to 21
Warren, Ohio.....March 19 to 29
Alliance, Ohio.....April 1 to 11
Cleveland, Ohio.....April 14 to 25
Indianapolis, Ind.....May 1 to 18
Ashtabula, Ohio.....May 20 to 30
Andover, Ohio.....June 4 to 13
Barberton, Ohio.....June 18 to 27

JOHN FLEMING.
Bluffton, Ind.....Feb. 2 to 14
Youngstown, Ohio.....Feb. 21 to March 7
Akron, Ohio.....March 14 to 28
Decatur, Ill.....April 1 to 11
Cleveland, Ohio.....April 14 to 25
Mittell, Ind.....June 3 to 13
Canton, Ohio.....June 16 to 27

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

PHILIP GEITER.
Hartford, Conn.....Feb. 7 to 21
Barberton, Ohio.....Feb. 28 to March 21
Hamorton, Pa.....March 23 to April 18

LEWIS E. HALL.
Onaway, Idaho.....Feb. 3 to 21

LEE L. HAMRIC.
Tahoka, Texas.....Feb. 5 to 21
Quanah, Texas.....Feb. 28 to March 14
Wellington, Texas.....March 20 to April 4

J. C. HAFLEY.
Hugo, Okla.....Jan. 22 to Feb. 7
Cleveland, Okla.....Feb. 7 to 21

B. F. HARRIS.
Altus, Okla.....Feb. 6 to 21
Wolf City, Tex.....Feb. 25 to March 7

A. O. HENRICKS.
Venice, Calif.....Feb. 3 to 7

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

ROY L. HOLLENBACK.
Crothersville, Ind.....March 2 to 21

OSCAR HUDSON.
Chicago, Ill., 1818 Sunnyside Ave., Feb. 1-15

LUM JONES.
New Rockford, N. D.....Jan. 22 to Feb. 7
Jamestown, N. D.....Feb. 12 to 28

E. ARTHUR LEWIS.
Philadelphia, Pa.....February
Lansdale, Pa.....March

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

V. W. AND MARGUERITE LITTELL.
Medford, Oregon.....Jan. 28 to Feb. 14
Ashland, Oregon.....Feb. 17 to March 7

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

JO. M. LOWREY.
Britton, Okla.....Feb. 10 to 28

THEO. AND MINNIE LUDWIG.
The Dalles, Ore.....Feb. 1 to 14
Arlington, Ore.....Feb. 21 to March 7
Chelan, Wash.....March 8 to 21

ERNEST B. MARSH AND GEO. WARD.
New Galilee, Pa.....Feb. 1 to 14
Oil City, Pa.....March 5 to 28

J. B. MC BRIDE.
Helena Station, Ky. (M. E. Church) Feb. 7-21
Mansfield, Ill.....Feb. 23 to March 8

L. C. MESSER.
Hugo, Okla.....Jan. 22 to Feb. 7
Enid, Okla.....Feb. 14 to 28
Augusta, Kans.....March 5 to 21
North Little Rock, Ark.....March 23 to Apr. 4

JAMES MILLER.
Kalamazoo, Mich.....Jan. 28 to Feb. 11
Galesburg, Ill.....Feb. 17 to March 7

WADE L. NELSON.
Prague, Okla.....Jan. 22 to Feb. 7

O. F. AND BYRDIE OWEN.
London, England.....Feb. 2 to 7
Paris, France.....Feb. 9 to 11
Cairo, Egypt.....Feb. 17 to 23
The Holy Land.....Feb. 23 to March 22

GEORGE OWEN.
Drexel, Mo.....Jan. 20 to Feb. 7
Enid, Okla.....Feb. 14 to 28
Ashtabula, Ohio.....April 11 to 25

GEORGE S. OWEN and WILLARD B. DAVIS.
Kansas City.....Feb. 28 to March 7
Independence, Kansas.....August 13 to 29
Kearney, Neb.....March 19 to Apr. 4
Neodesha, Kansas.....June 11 to 27
Elk City, Kans.....July 1 to 18
Cherryvale, Kans.....July 23 to Aug. 8
Topeka (Preachers' Convention) March 8 to 12

FANNIE PAYNE EVANGELISTIC PARTY.
Ottawa, Kansas.....Feb. 10

J. E. AND ADA REDMON.
Havana, Ill.....Jan. 23 to Feb. 7
St. Bernice, Ind.....Feb. 12 to 28
Winchester, Ind.....March 5 to 21
Newark, Ohio.....March 26 to April 11

LAWRENCE REED.
Marksburg, Ohio.....Jan. 18 to Feb. 7
Weston, W. Va.....Feb. 10 to 21

LEWIS J. RICE.
Rock Island, Ill.....Jan. 27 to Feb. 14

C. C. RINEBARGE.
Newton, Iowa.....Jan. 25 to Feb. 14

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

J. A. RODOERS.
Warren, Ohio.....Jan. 28 to Feb. 7
Greencastle, Ind.....Feb. 14 to March 7

C. W. RUTH.
East Palestine, Ohio (Gen. Del.).....Jan. 24 to Feb. 7
Detroit, Mich. (Gen. Del.) Illness Tabernacle.....Feb. 14 to 25
Upland, Ind. (Taylor University), Mar. 23-28

M. R. AND MRS. R. A. SHANK.
Findlay, Ohio.....Jan. 24 to Feb. 14

BURL SPARKS.
Plainville, Ind.....Feb. 4 to 21
Lincoln, Neb.....March 6 to 21
Dayton, Ohio.....Apr. 3 to 18
Canton, Ohio.....June 10 to 27

E. H. STILLION.
Kent, Ohio.....Feb. 3 to 14

FRED ST. CLAIR.
Ridgefield, Wash.....Feb. 7 to 21
Tacoma, Wash.....March 7 to 28

ELWOOD TAYLOR.
Indianapolis, Ind. (Ray St. church) Feb. 7-21
Hoopeston, Ill.....Feb. 24 to March 14
Monticello, Ky.....March 28 to Apr. 25

T. L. TERRY.
Ladoga, Ind.....Jan. 17 to Feb. 7

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

MRS. DELANCE WALLACE.
Alsea, Oregon.....Jan. 24 to Feb. 7
Canby, Oregon.....Feb. 14 to 28

KENNETH AND EUNICE WELLS.
E. Palestine, Ohio.....Jan. 24 to Feb. 7
Fort Wayne, Ind.....Feb. 10 to 28
Akron, Ohio.....March 14 to 28

KARLE F. WILDE.
East San Diego.....Feb. 28 to March 14
Pasadena, Calif.....April
Bakersfield, Calif.....May

REV. AND MRS. J. A. WILLIAMS.
Mitchel, Ind.....Feb. 12 to 28