

HERALD OF HOLINESS

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Poverty

By Haldor Lillenas

If in my heart there is no love for those by sin defiled,
And if I lack compassion for a wayward, wand'ring child;
If I possess no strong desire to help him in his need,
To lead him back to paths of peace, then I am poor indeed.

If I have lost the tenderness, the grace I once possess'd,
If I cannot appreciate another soul's distress;
If I have not within my breast a willingness to feed
The hungry multitudes of earth, then I am poor indeed.

If I have not the strength to feel another's burden sore,
If I am blind to all the needs that clamor at my door;
If I am deaf to all the cry of hearts that break and bleed,
Without the sympathy of love, then I am poor indeed.

If I cannot appreciate the good in those I meet,
If in my blindness I abhor the outcast in the street;
And if my hard, cold heart desires to crush the bruised reed—
Then know that I have lost my wealth and I am poor indeed.

And if I thrill not at the touch of little baby hands
Nor feel the wealth my humble home and all its love commands;
And if the finer things of life are lost in grasp and greed—
Then in my heart a beggar dwells, and he is poor indeed.

If I have love for those who hate and tears for those who fall,
If I have mercy for the one who loves me not at all;
If I have patience with the one who holds another creed,
A heart for all the whole wide world, then I am rich indeed.

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OUR CALIFORNIA COLLEGE

Editorial Correspondence

OUT of a large number of kind invitations from the brethren of the two California Districts, the editor accepted a sufficient number to occupy him for all the month of January—all the time that could be spared from other duties just now. Our first engagement was at Lindsay, on the Northern California District, where we began on January 1. Our revival date there with Rev. W. L. Fear and his splendid church covered also the meeting of the Northern California Preachers' and Christian Workers' Convention over which District Superintendent Frank Smith presided and in which the editor spoke twice daily. The Northern California District is an aggressive and growing organization and presents as fine a type of Nazarenism as we have seen anywhere. Rev. Smith has been the District Superintendent for a number of years and his sanity and aggressive evangelism, coupled with the unanimity with which he is chosen from year to year, is largely responsible for the good situation which exists there. We are more and more of the conviction that pastors and District Superintendents ought to serve for long terms. In this day of complicated society and with so large an urban population, a preacher cannot do much in a pastorate or District Superintendency during the first few years. I like these Northern Californians and have accepted their invitation to be one of the preachers in their District campmeeting at Santa Rosa, beginning August 3. The pastors of this district are earnest, sacrificing and efficient men and their convention was characterized by unity and spiritual unction.

We had a good meeting with Brother Fear, who is a "fearless" and successful pastor, and then went to First church, Long Beach, for a five days' convention with Rev. L. A. Reed, one of the strong young men of our church. The Long Beach meeting house is one of the best equipped buildings in our connection and the church itself is loyal, united and aggressive. We had a wonderful time at Long Beach, especially on Friday, when at the "all day meeting," the pastors and people from "the regions round about" came in and we all feasted together. General Superintendent Goodwin, who chanced to be in Southern California, came in and preached for us in the morning

service. In these days, with 70,000 Nazarenes in 1,500 churches scattered in forty-two districts from coast to coast and around the world, and with only three General Superintendents to "spread" over all, you are fortunate to get to see one of these good, great men, and doubly fortunate to hear one of them preach. Some think the coming General Assembly will remove the boundary lines between "home" and "foreign" fields, and leave the world as "one," so far as the Church of the Nazarene is concerned, and then elect five General Superintendents over all the Church of the Nazarene in all the world. This seems to be a growing sentiment, and it looks like about the least we can do, if we are going to have "adequate superintendency," for the work is growing so that either we must neglect part of the field or appoint more men to this holy business.

Following our Long Beach convention, I was eight days with Rev. J. E. Bates and his University Avenue church, at San Diego. These eight days were the beginning of a revival which was announced to continue until Feb. 12, with Evangelist Howard W. Sweeten of Illinois, as the preacher. Brother Bates, following his term of service as Missionary General Superintendent, spent a few months in the evangelistic work and then accepted the pastorate of this vigorous, growing church in this beautiful and growing city of the extreme Southwest. Brother Bates is a wonderful pastor—I know, for he was my pastor once for two years, and is much loved by his people and their friends. We had a good start for the revival and were reluctant to leave, former engagements alone compelling us.

While on the coast, I visited our Pasadena College, spoke in the chapel and took at least a casual look in on the workings of the institution. I spoke on "Distinguishing Characteristics of the Church of the Nazarene" to an audience composed of students and faculty and many pastors and people from the vicinity. Under the competent direction of Dr. H. Orton Wiley, Pasadena College is enjoying a good year. They are right now in the midst of a strenuous campaign to raise funds to clear the institution of debt, and are making splendid progress. Bud Robinson has been helping District Superintendent Little and the regular college solicitors and the response has been good. But the agreement with donors is that they are to raise \$60,000 by April first, and it is going to take all that all Pasadena's friends near and far can do to reach that mark. Brother Jack Sanders is the treasurer and can give any item of information concerning the finances of the school that anyone may desire. The educational zone is being carefully canvassed, but there are Pasadena College friends everywhere, in the zone and out of it, who will not be reached in the regular way, and I appeal especially to such to sit down at once and write a check and send it to the school, or, at least, write a letter and tell Brother Jack Sanders how much you will send by April first.

Pasadena College is located in the center of a large

Nazarene population, and the permanency and progress of our work in all that section depends upon our preserving and enlarging the school. More than that, within ten years, there will be twice as many Nazarenes in the Pasadena College zone as there are now, and we must provide for them. Pasadena College is one of our oldest institutions and it has thousands of former students and old friends who should come to its help just at this time. The present and pressing issue is the debt—that must be paid. And as soon as this is paid, programs of enlargement must be initiated. New buildings must be constructed, endowment must be secured and Pasadena must be made one of the strong educational centers of our church.

California Nazarenism is sound at heart. Frank Smith and John Little are Nazarenes of "first water." California Nazarenes will be at the General Assembly as plentifully as from any other part of the land. Not only will the regular delegates be there, but a large constituency of preachers and laymen will be on hand with nothing to do but to pray and testify and shout on the victory and help make the Columbus gathering the greatest convocation of Wesleyan holiness people that has been held during our generation. "Meet me in Columbus" is heard about as frequently in California as in Michigan or Missouri.

This Nazarene movement is moving, there is no doubt about that. And, taking into consideration the fact that this is a real and not an ideal world, no people have more reasons to be encouraged than we have. Our task cannot be done easily, but "It can be done," it is being done and our best days are yet before us. There is a swing of victory in the battle line and a shout of triumph in the camp. It is really great to be alive nowadays, and to be sanctified wholly, and to be in this militant host, and to be filled with the expectant hope that the very next door which opens may admit the Coming Savior in Advent Glory. No wonder there is holy optimism discernible everywhere. "If God be for us, who can be against us?" Don't forget Pasadena College in your prayers and with your offerings.

EDITORIAL COMMENTS

A correspondent wants to know what we mean by "Praying through" on a matter and questions one's ability to "remain on his knees until he finds out the will of God." We think there are abundant proofs of God's ability and willingness to guide us with His eye, and to direct us into all truth, and we think the majority of even sanctified Christians take their mistakes too lightly, and that ninety-five per cent of all hurtful mistakes could be avoided by "waiting upon God" for His direction. But we would not say that one can always "remain on his knees" until he finds out God's will. Kneeling is a splendid posture for praying, but it is not of first importance. The attitude of the heart means more, and one can pray kneeling, standing, sitting or walking around. In our own experience we have had to walk to fight drowsiness

and have prayed effectively in the meantime. And then, again, it may take an hour, a day, a week, a month or a year to find out God's will in some matters. In such instances, the spirit of prayer must be maintained and the prayer must keep a constant lookout for indications of the divine direction, and he must wait in faith and in patience and determine not to move until he knows which way to move. But faith and patience and perseverance in prayer will win out and God will find a way through His Word, His Spirit or His providences to show you the way you should take.

Perhaps much of our want of certainty in the course of living for God arises from our reluctance to obey. When the way that God leads does not please us we become "uncertain" as to His will and tarry, like Baalam, to see if we cannot find a more "agreeable way." We might well take a lesson from Abraham: Sarah requested him to cast Hagar and Ishmael out of the home, but this was grievous to him, on account of his son. But when he took the matter to the Lord, the Lord said, "In all that Sarah saith unto thee, hearken unto her voice." Then the record says, "And Abraham rose up early in the morning . . . and sent her away." This was always Abraham's way when a disagreeable task was to be performed. This was the way he did when God asked him to offer up Isaac as a burnt offering—he rose up early in the morning. If we find our own desire to do a thing is quite strong, we may well tarry for more careful direction. But if the matter is "grievous" to us, the next morning early is late enough to tarry, in most of instances.

A New York paper contains the account of the union of Methodist, Congregational and Unitarian churches in a certain city of the East, and it described Dr. Cadman's eulogy of the movement. But to us the uniting of Methodists and Congregationalists with Unitarians is a sure sign of a decadent spiritual state and a lost vision.

"Business is Business," in a Boston paper says that many sane European thinkers are convinced that Europe is headed directly for another war. But some think the United States could prevent such wars by refusing to extend assistance of any character to any of the belligerents. And further, it is said that the treatment we have received from our late allies, where we are quite generally known as "Uncle Shylock," although we spent more money proportionally than our allies during the time we were in the conflict and at the close asked for nothing but the return of the money loaned by us, tends to encourage us to make the "neutral" decision. This whole international business is complicated, but we certainly hope our statesmen will do anything and everything they can to make war improbable in any part of the world. "The vices of war do not promote the virtues of peace,"

The Moody Monthly says: "Perhaps few of us realize that much of the continent of Europe is in almost as desperate spiritual straits as Africa or South America. The knowledge of God and His Word has almost ceased to exist among vast populations where once in the early centuries were won the most wonderful victories of Christian evangelism. With the exception of relatively small groups and communities, many European states are today virtually pagan." And we might add that there are great rural sections of the United States in which there is no effective evangelism being carried on, and that there are great foreign-born populations in our larger cities which are not being at all reached by the gospel.

The Bible Champion says: "Found guilty of heresy for his liberal religious views, the Rev. Dr. Frank Edwin Smith was deposed from the ministry of the Evangelical Lutheran Church by the Pittsburgh Synod today (June 17). It was the first case of its kind in the history of the Lutheran Church in the United States. Think of a minister who denies the virgin birth of our Lord and His bodily resurrection, holding to a Lutheran pulpit, conducting services at a Lutheran altar, and receiving a salary from the Lutheran Church!" But the case is just as bad against every Modernist who occupies a pulpit in any orthodox Protestant church today. Let us for the moment forget the mere matter whether a preacher has a right to believe whatever he will or not, and let us analyze the honesty of a man who preaches doubt and receives a salary for preaching faith. Bob Shuler says the Unitarian Church has dropped from 82,515 members ten years ago to a present membership of 60,152, and from 411 churches to 353. But he says the Unitarians explain that virtually all Protestant churches are swinging so decidedly in their direction that it is no longer necessary for those who hold to Unitarianism to unite with the Unitarian Church. One prominent Unitarian leader declares there are 100,000 Unitarians in the Methodist Episcopal church and more than that number in the Northern Baptist. But, personally, we believe the Unitarians ought to join the Unitarian church, and we think the liberality which permits them to hold membership in orthodox, evangelical communions is sinful compromise and a cause, as well as a result, of spiritual deadness and apostasy.

Bob Shuler explains the activities of William Randolph Hearst, the publisher, in Mexican affairs as a "tremendous effort to assist the Roman Catholic machine down in Mexico." And we observe that the Hearst "exposures" have turned out to be frauds, so we would not be surprised if Shuler's explanation is correct. Shuler is hard after the Roman Catholic machine. On another matter, he says: "According to the report of the League of Nations on the white slave trade in the world, France is now supplying the major portion of the victims of that industry. Mar-

seilles is the principal center of the overseas shipment of these little creatures, sold to satisfy the lusts of men. Indeed, France stands first—with Mexico, Brazil, Portugal, and Argentina following close behind. Note that Roman Catholic countries head the list."

There is a group of churchmen in Europe and America who have been agitating for a long time in favor of a "United Christendom." Their ambitions have been, not only to unite Protestants, but to unite Protestants and Roman Catholics. And now the Pope comes out with his answer to their propositions. And the answer is commendable for its frankness, and is in substance, an invitation to all who want to see a "United Christianity" to come back to the Roman Catholic Church. This is the only thing the Pope could say and be consistent, so we are glad he said it. And now we hope this will end all talk and all agitation based upon the presumption that the Roman Catholic church and the Pope are "liberal" in their attitude toward Protestants, and likely to bend a hair's breadth in order to meet Protestant interpretations.

Bob Shuler, the "Militant Methodist" of Los Angeles, Calif., recently had H. C. Morrison for a meeting. In a recent issue of his magazine, Shuler says: "I believe with all my heart in the Holy Ghost, in His office work and ministry, in His power and efficiency. I know that He cleanses the hearts of men, that He makes men holy, that He purges and sanctifies." Perhaps this is intended as but a doctrinal expression, but it makes a mighty good testimony and sounds well upon the lips of any who calls himself Wesleyan.

When a Christian testifies that he has been healed of headache, rheumatism, or some other such disease, there is no reason for doubting it; for God certainly does hear prayer even in the "small things" of life. Yet we cannot overlook the fact that there is much of such testimony to be taken on "faith." In the first place, we may, with some reason, doubt whether the disease ever existed. Then we may, with just as good reason, wonder if the healing is not explainable, after all, upon the mere naturalistic basis of "The power of mind over matter." But now and then there is a case of divine healing that no reasonable person can doubt. Mrs. Della Book of Bonnie, Ill., testified that she was bedfast the greater part of three years, during which time she was thrice given up to die. During the last part of her sickness she was as helpless as a baby for four weeks. But all the time, for the sake of her little girl, whose father was dead, she held on in prayer for healing. In her extremity God heard prayer and raised her up. And although she had been at the point of death for weeks, the first day she sat up for half an hour. The second day she sat up two hours, the third three hours, the fourth day half the day and on the fifth day walked alone. In three weeks she was able to go ten miles from home for a visit.

A SINNING CHRISTIAN OR A RELIGIOUS SINNER

By C. W. Ruth, Evangelist

IN reality, there is no such thing as a sinning Christian. When a Christian falls into sin he ceases to be a Christian, and becomes a sinner. "No man can serve two masters" (Matthew 6:24). No person can be right and wrong at the same time. The Bible plainly says, "He that committeth sin is of the devil . . . Whosoever is born of God doth not commit sin . . . In this the children of God are manifest, and the children of the devil" (1 John 3:8-10). Hence we see that if a person is not saved from sinning he is not saved at all, and therefore is not a Christian.

We frequently hear people say in testimony, "I am a sinner saved by grace;" this is incorrect, and a contradiction of terms. Whoever is a sinner is not saved by grace; and whoever is "saved by grace" ceases to be "a sinner." The proper form of testimony would be, "I was a sinner, but I have been saved by grace;" and doubtless this is what was meant in the former testimony, though it was incorrectly stated.

A sinner is one who sins, just as a liar is one who lies, or as a thief is one who steals. However, it is imperative that men clearly distinguish and differentiate between temptation and sin, and between mistakes and sin. A temptation is the appeal, the solicitation, and the enticement of evil: the sin is in consenting and yielding to the same. A mistake is a thing of the head, whereas a sin is a matter of the heart. A mistake is something we do when we know no better; a sin is something we do when we do know better. The failure to note these distinctions has doubtless brought many into needless condemnation. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4).

While all persons admit that there are certain gross sins—such as drunkenness, adultery, or murder—which would unchristianize anyone who might become guilty of the same, they nevertheless contend that no person could live without committing some sin. If this were true it would be incumbent upon them to specify what kind of sin a person might com-

mit and be a Christian—and how many of a kind and also state clearly just what kind of sin would unchristianize a person; for some of us certainly desire to keep on the safe side of this question. It would seem rather strange if Jesus could save and keep a person from the big or gross sins, and yet could not save and keep such a person from the lesser or little sins—if there be such.

We frequently meet people who seem to be in confusion as to which is the *right* religion. While all the different denominations claim to be right, yet many of them hold doctrines which are in direct contradiction to each other; hence they are at a loss to know who, or which is right. We are happy to tell such

that we can place them in possession of a little touch-stone, in the form of a question, by which they can answer this perplexing question to their full satisfaction at any time, anywhere. The touch-stone is this, "Does it save from sin?" If it does, it is divine, and therefore "the right religion" since none but Christ can thus save. His name is called "Jesus: for he shall save his people from their sins" (Matthew 1:21). If the religion that is being propagated leaves its followers in sin, it is merely a human religion, unscriptural, and value-

less so far as the salvation of the soul is concerned. A person can sin without accepting such religion or subscribing to such doctrines. For if a person is not saved from sinning he is not saved at all. Let the reader apply this touch-stone to any dogma, creed, or profession of religion he may meet and he will at once be able to determine the question, as to which is the right religion; for a sinning religion is counterfeit, and spurious.

When Jesus heals, and saves men, He invariably says, "Sin no more, lest a worse thing come unto thee;" "Go and sin no more;" "Awake to righteousness and sin not" (John 5:14; 8:11; 2 Cor. 15:34). Surely Christ would not command men to "go and sin no more" if it were impossible for them to obey; for Him to do so would prove Him to be a tyrant or insincere.

LORD, I WOULD HOLY BE

By A. W. ORWIG

*Lord, I would holy be, like unto Thee;
For in Thy blessed Word this truth I see
That I must surely be from all defilement free
To live with Thee.*

*Lord, I would holy be; oh, cleanse my soul
In Thy atoning blood, and make me whole;
Let sin and self now die, as unto Thee I cry,
O Thou most High.*

*Lord, I would holy be; by faith I claim
Full cleansing now alone in Jesus' name;
Oh, glory! it is done, the vict'ry's won
Through God's own Son.*

*Now send me forth anew to toil for Thee,
And let the Spirit's power descend on me;
For none can truly win souls from the depths of sin
Except by Thee.*

LOS ANGELES, CALIFORNIA

While no person can live above sin in his own strength, they are "born of God" receive divine strength, and thus, by the grace of God, they are enabled to "go and sin no more;" "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). And thus that which is humanly impossible becomes a glorious possibility, and a divine reality. "Sin shall not have dominion over you" (Romans 6:14).

In the light of the foregoing we must see that multitudes who pass as Christians because of their profession, and because of their relationship to the church, are simply "religious sinners," and therefore not saved at all. We would not charge them with insincerity, or hypocrisy; but rather, that they have been deceived and deluded, and have accepted the devil's counterfeit, thinking it was the genuine. And when we stop to remember that our relation to the sin-question determines our eternal destiny, we will see how serious, and how unspeakably sad their deception is. Believing themselves to be Christians while they were simply religious sinners, they will at last hear the Judge say, "I never knew you: depart from me, ye that work iniquity." And, "As for such as turn aside unto their crooked ways; the Lord shall lead them forth with the workers of iniquity." "The soul that sinneth it shall die;" "The wages of sin is death;" "The Son of man shall send forth his angels, and they shall gather

out of the kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing, and gnashing of teeth" (Matthew 7:23; Psalm 125:5; Ezekiel 18:4, 20; Romans 6:23; Matthew 13:41, 42). The aforesaid Scriptures apply just as certainly to sinning Christians or religious sinners, as to any other sinner.

A religion that a person may have, and yet continue in the practice of sin, is unquestionably the devil's religion; it is a fraud and a delusion; a travesty upon Christianity, and a counterfeit of the religion of Jesus Christ. Any person professing to be a Christian, and yet continuing in the practice of known sin, is either woefully deceived, or else a contemptible hypocrite. Before the promise of pardon, the divine requirement is, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord" (Isaiah 53:7). While we admit that the possibility, nor the liability to sin, is not removed, we would insist that the desire to sin and the necessity to sin is removed, in all who have been truly born again. If the man professing to be a Christian continues to sin, and the man who does not profess to be a Christian, continues to sin, where is the difference? "Let everyone that nameth the name of Christ depart from iniquity" (2 Timothy 2:19).

INDIANAPOLIS, INDIANA

THE NEED OF HOME MISSIONS

By J. G. Morrison, D. D.

PART TWO

BUT the case is not yet fully stated. All the reasons for an unusual assault upon the home mission field have not yet been laid before our readers. For we have only discussed one-half of the English speaking peoples, namely, that half which does not belong to any church. What about the other half? Is there hope of a great awakening from the older denominations of the race? Sorrowfully and regretfully, we are compelled to say that such a stirring, arousing, awakening as is needed in order to escape the results of the trend of modern times, can hardly be looked for from the church portion of the race, that is included in the older denominations. Multiplied thousands within their folds are no doubt regenerated. Other countless numbers are wonderfully helped in their morals by their church relationship. Millions are restrained in their actions because of the influence of the churches. But as for an awakening, a wide spread revival of old fashioned heart religion, it can scarcely be looked for. Special revival efforts are now no longer viewed with favor by these denominations of Christ's church. Few of them ever put on special evangelistic campaigns such as were known among the fathers and marvelously owned of God. Hundreds of their ministers and leaders have already fallen victims to the creeping spiritual paralysis of evolution. Indeed, scarce a denomination of the

older type, but that finds in its midst a well defined war between fundamentalism and modernism. This very battle between the forces of modern thought and fundamental views of the Scriptures prevents those who could propagate a great awakening from doing so. Instead of being able to make a great aggressive attack on the world of sin, iniquity and unbelief, they are called upon to lay all their resources under tremendous tributes in sheer defense of the fundamental truths of the Bible, to keep from being swept completely from the religious field. Engaged in this defensive warfare they have little time to plan aggressive evangelistic campaigns. The whole religious world seems destined in a short time to be divided into three great currents, Modernism which embraces the teachings of evolution; Fundamentalism, which accepts the literal teachings of the Scriptures, but is so busy defending itself from Modernism that it cannot advance; and the Holiness wing. There is no company to whom we can look for leadership in a great spiritual awakening, except the holiness people. They are the only ones who have the literal truth of the Bible *plus the burning experience of the baptism with the Holy Ghost!* It is with solemn and godly gratitude that the Church of the Nazarene can be numbered among the latter. God has raised us up, we fondly believe, for just such a time as this. We have been organized

into churches under the leadership of pastors; into districts under the leadership of superintendents; and into a compact, unified general church under the leadership of general superintendents. Our church has been drilled long and faithfully in the art of precipitating personal experiences of salvation. It has been for years made expert in the conduct of revivals. Finally we have increased in numbers until there is no considerable portion of the land where we are not known. In other words we are ready for a great awakening in the home land. *God is with us! The truth, as it is in Jesus, is with us.* Genuine salvation experience is known among us. We are well organized and ably led. *Now, for a mighty advance!*

Nor can we wait. We must be up and at it now. Anglo-American millions are dying each year. Children are being born with no more hope of their salvation than if they were in the heart of Africa. Many denominations are gradually getting worse instead of better. Schools and colleges are turning out evolutionists by the hundred thousand. *We must strike, and strike quickly.* We must attempt an advance along the whole line. We must fling out the banner of holiness and attack the world, the flesh and the devil. The age is bad. The times are desperate. This is no hour in which to falter. Those who whine, whimper and are cowards must "return and depart early," for this is the work for a "Gideon's Band" only!

Besides, any army that is not busy marching and fighting will speedily deteriorate. Our own movement will cool off if we stand still. The Church of the Nazarene was not generated merely for orderly church activity. It was born by the overshadowing Holy Ghost in order to be a militant crusade for holiness of heart. When we tarry in rest camps, and stop to erect barricades and battlements, we will lose the very genius of our movement. Organized churches, and Sunday schools, and Young People's Societies, and Woman's Missionary Societies, were never created just for the purpose of humdrum, dry-as-dust, routine. They were made for activity and use. They are merely the organizations through which the Holy Spirit must carry on a mighty crusade for the advance of the cause of holiness over these lands. If we sit down, and mill 'round in camp, and fail aggressively to attack the enemy, we will wither and die because of the inroads of worldliness, yield one phase of the battle to the this spiritual warfare and be safe. It is "*war to the knife, and the knife to the hilt,*" against our enemies *the world, the flesh and the devil,* with "*no quarter*" for a watchword! The moment we tolerate one item of worldliness, yield one phase of the battle to the flesh, allow Satan's presence and approval in the least, we will be soon overcome and unable to accomplish the destiny for which God has created us.

Then let us forward to the fray. Buckle on your fighting clothes, and forth to the revival. *Away with banquets and frolics, merry-makings and games. These smack altogether too much of the denominations that*

have themselves long since given up the fight. Nazarenes were not born to play, and feast, and masquerade and laugh, while souls are marching to hell by the million. *Nazarenes were born for the battle!* If we were not generated for the thrill of the fight, and the joy of the spiritual conquest, then we are not the sons of the giants who founded our fire-baptized movement. God brought us forth not to be the ecclesiastical dilettante, the tin soldiers of the holiness movement, the dress paraders of a sham battle, *but the desperate warriors of a great awakening!* Let us forward to the fray. Let us capture a million Anglo-Americans before the sign of the coming of the Son of God shall appear over the hills of eternity. *We can if we will! We can, and we will!*

The first and most successful way to carry on home mission work, is for each church to undertake to establish another church in some adjacent city, village, or country place. Fully half of our churches are able to do this, if they will set about it with a desperate determination. It requires energy, consecration, devotion and high courage, but it can be done. *It has been done, it can be done again.* Ask God for help. He wants it accomplished. You are certainly in His will, when you attempt to start another church that is devoted to holiness and unworldliness. Select some nearby village, town, country place, or section of a great city. Secure a hall, abandoned church, old store building, or parlor. Enlist as many of your own church as you can. Begin a Sunday school. Later visit everyone near and far, who might be interested. Wear out some shoe leather, and the knees of your garments. *Everything finally yields to desperate determination.* Launch some evangelistic meetings. Keep it up, don't quit; remove "can't" from your vocabulary. Put your faith through for the enterprise. Trust God, and work like a galley-slave, and victory will come. If every church of fifty members or more would plant another church each year, or one every two years, we would speedily "grow like the cedars of Lebanon," and "flourish like the palm tree."

If pastors only knew it, there is nothing that will so marvelously keep a local church alive, as to set it desperately to work starting another one into life. The thing that ruins the average church is to reach "*easy street.*" As long as its nose is on the grindstone of desperate endeavor, it grows spiritually, but when it becomes large, and to a degree prosperous, it lets down and cools off. It isn't often that one finds a church divided among its own members when it is poor, and struggling like mad to eke out an existence. It is then too busy to take affront at slights, or to notice innuendoes and illusage. But when it gets large enough so that it has a "leisure class," that is, a company that does not carry any burden, or lift anything much in revival effort, or feel that it is desperately needful to be present in prayermeeting, that does not pull and sweat in the harness of endeavor, then the ground is plowed and harrowed and ready for dif-

ferences and fusses and squabbles, back-biting and bitterness. Start another church, a few miles away. Get every one to praying and lifting, and sweating under the salvation effort, and you will be free, as a usual thing, from internal dissension.

If it is impossible, as sometimes it is, for a congregation actually to plant another church in a nearby town, village or section of a great city, then raise a small fund for that purpose. Above your district and general budget, raise a small home mission fund each year. Raise a hundred dollars, or fifty dollars, or twenty-five dollars, and then consult with the District Superintendent as to where that money shall be expended. He can place it where it will, probably, result in actually planting another church. Let special prayermeetings be called for that effort. Call the church together and spend an hour in earnest prayer for that new venture. When the evangelistic effort is on, have special prayer again for it. This will result in your local church being able to plant another soul saving station almost every year. *But let every church do something.* It is deadly to sit down and rest on our oars. It is the height of folly for us who desire to make heaven our home to let up, or cease, or stop, or succumb to the deadly gas of lethargy that has generally been flung by Satan athwart the nostrils of modern Christianity.

Then there is the problem of spreading the holy faith of the second work of grace into the regions embraced in our frontier districts. Not frontier geographically, but frontier ecclesiastically. Some of the oldest settlements of the English speaking people of the world, have never heard of holiness. Great sections of the British Isles do not know that we exist. Far flung regions in Canada are total strangers to the experience of a clean heart, and have never heard of a church that stood for that. Some whole well-populated states in America can scarcely be said to have been entered by our movement, such as Georgia, the Carolinas, Alabama, Louisiana, Montana, the Dakotas, Minnesota, New Mexico, Utah, portions of New England, New York City proper with its millions of population. These regions cannot be cared for by any district adjacent. They must be handled by the general church. The Home Missionary Department must be given a fund of thirty to fifty thousand dollars per annum, and with this support missionary District Superintendents, buy tents, hire evangelists, rent halls, put on campaigns and conserve the work after the campaign is over. We have a splendid beginning in many of the regions that we have named above. But many of the people are disheartened by the tremendousness of the task. A few thousand dollars spent among them, soon would encourage them to that degree that they would rally, and make large and cheerful contribution to the cause in their own sections of the country.

But the church must hasten. We cannot delay. We must strike while the amazing opportunity is ours. If

socialistic war, or red revolution, or some form of bolshevism should visit our land the large, open, opportunity that now obtains would be greatly lessened, if not completely removed. The great heart of America is now hungry for old fashioned, Holy Ghost salvation. Thousands will respond, if we can bring the gospel to them before some political, or economical storm shall set in. *We must make hay while the sun shines!* The tornadoes incident to the closing days of this age may start their destructive gales any time. The warping, twisting, rending, buckling, swaying, heaving, of the human elements that shall be affected by the ushering in of the "Tribulation Days," on the verge of which we seem to be living, may begin any moment. Let us hurry to garner a harvest before it shall be eternally too late. Already ominous portents becloud the skies of our day. The low, distant mutterings of the coming storm can be heard. Let us hurry! Let us hurry!

THE PLACE OF HOLY MEN IN THE CHURCH

By PROF. C. A. McCONNELL

There was strong reason for the command given by Nehemiah that every Israelite and his servant should lodge within Jerusalem while the wall was building. A Jew might have done business in the Holy City, he might have attended religious service there as occasion offered, but his supreme interest would be in that spot which he thought of as home—where he lodged. The occasion demanded the whole-hearted interest of every one who would be an inheritor of the Abrahamic promise. Zion was waste, its walls were rubbish, and God had called for a restoration—a revival of His holy worship. Yet there were those who were content to make their home—to lodge—with the mixed multitude. The walls of our holy Zion have been broken down by infidel science and German rationalism—Sanballat and Tobias sneer at and threaten the handful of holy builders. It is a time which demands that every one who claims "an inheritance among them which are sanctified," lodge in Jerusalem. The King has commissioned His remnant of holy people to rebuild the walls, to restore again the waste places. It requires nothing less than united effort, a shoulder to shoulder work, a day and night watching together, a lodging of every one within Jerusalem. The families of those who would not separate themselves from all but holy relationships, Nehemiah refused to enroll among God's elect. Though father or mother may claim inheritance in holiness, what family has been safe which was left to dwell with those who opposed the work of the holy people? Let everyone who would be counted in the Day of the Lord as an Israelite indeed lodge within Jerusalem with his family, build that portion of the wall which falleth to him, that his own home be protected and the city of the great King be restored.

BETHANY-PENIEL COLLEGE,
BETHANY, OKLAHOMA

ABRAHAM MOVES WEST AND BECOMES "THE FATHER OF MANY NATIONS"

By Evangelist G. F. Owen

ABRAHAM'S father, Terah, was of the lineage of Shem, of the eleventh generation, and the original seat of his tribe was among the mountains of southern Armenia, and from thence Terah moved to the rich alluvial plains of southern Babylonia and settled in Ur, which was one of the outstanding cities of the Chaldeans, where arts and sciences were studied, astronomers watched the heavens, poets composed songs, and scribes carefully recorded all events on clay tablets.

At one time students of the Bible wondered what kind of a place the city of Ur was, but such is no longer necessary as excavations have been in progress there during recent years, the city has been "laid bare" and thousands of cuneiform tablets have been discovered. These tablets are records of the past and we can now study Ur much as we would study Rome or Jerusalem.

Rich was the great valley where the Tigris and the Euphrates rivers emptied into the "Marshes" and then into the Persian Gulf. Vast irrigation systems afforded ample water supply for various agricultural pursuits. Farms produced rich harvests, herds thrived and the people "lived easy," but with the growth of cities and the increased power of kings idolatry increased and the knowledge of the true God declined. Ur became almost entirely given over to idolatry.

In those days cities were built compactly, notwithstanding this the buildings of Ur spread over a very large area—nearly four miles by a mile and a half. Not all the city however was within the walls, but more than half a mile in length by a quarter of a mile in width, was enclosed by a massive brick wall. Inside this portion of the walled city was another enclosure which measured 400 yards by 200, and this was the "sacred area" of the city.

The whole "sacred area" was on an elevation far above the other portion of the city, and within this area were many temples builded to strange gods. Each temple stood on its own platform, and was conspicuous indeed, but standing out above all others was a huge temple which resembled the Tower of Babel. The inner portion of this tower was made with mud bricks and its face of kiln-fired bricks set in bitumen for

mortar, with a base measurement of over 200 feet by 150. With slightly insloping sides and receding terraces it rose to a height of seventy feet, and on the very top of this tower was a shrine dedicated to the moon god, "Nannar."

In his description of Ur, Mr. Woolley the famous Mesopotamian excavator, gives an interesting word picture of conditions about the environs of this temple tower during the palmy days of Ur. He says: "Below the foot of the ziggurat (Tower) stretched a great courtyard surrounded by a range of store rooms, the main entrance passing beneath a two storied building where the temple officials lived and worked. The people paid tithes of what they produced; storage room was therefore needed on a large scale. The farmer would bring in grain and oil, cheese and clarified butter (the cooking butter of the East), wool and

hides and hemp and flax; the townsman would bring, according to his trade, scrap-copper, cloth, gold or manufactured goods; and close by there was a quay at a canal head where ships would come from over sea with cargoes of timber and stone, gold and copper ore, precious stones and incense gum destined for the temple; and all these had to be checked and weighed and stored in the store rooms.



WATERING THE HERD AT "ABRAHAM'S WELL" AT BEERSHEBA

"A whole staff of secretaries and scribes was required for such work; for everything brought in a receipt was given, written on a clay tablet, and a duplicate copy of the receipt was filed in the temple archives. It must have been a busy scene in the great court as the laden donkeys passed in and through the gates and the sacks and jars were unroped and their tally taken, with much loud-tongued protestation and dispute, while the checkers called out names and weights and the slaves hurried up with the tablets of stiffly-kneaded clay and the witnesses sealed what the scribes wrote."

Thus we see, by a glint of the curtains, some of the activities of the people among whom Abraham lived until he was seventy-five years of age. 'A' great spirit of apostasy had swept in on the people and they were almost entirely given over to idolatry and materialism, but Abraham was brave and courageous and did not worship "strange gods" because the people about him

did so. Abraham had faith in the true and living God Almighty, and his faith was sublime: Dark was the age in which Abraham lived, but God was God and being such would reveal Himself, therefore in His mercy God stepped into the world that had grown dark, took Abraham and kindled once more the lamp of truth that was well nigh extinguished.

In clear and unmistakable tones God's voice rang out saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing . . . and in thee shall all the families of the earth be blessed."

Abraham had no doubt or skepticism, did not quibble or question, nor did he wait, but began at once to feed and water his camels, and soon arrangements were completed and he, with his household and servants, was on the move. Most men would have tarried to investigate what kind of a country they were to go to and what would await them at the end of the journey, but not so with Abraham, he was quite content to know that the Lord God Almighty had said "Go." He adored the Lord as the object of supreme worship and was ready to obey his commands whether he could comprehend the reason of them or not. He needed no argument to confirm his trust or stimulate his obedience. "And this is faith," says John Lord, "an ultimate principle that no reasoning can shake or strengthen. A supreme trust in an unseen God and supreme obedience to His commands, without any other exercise of reason than the intuitive conviction that what He orders is right because He orders it, whether we can fathom His wisdom or not." "Canst thou by searching find out Him?"

When Abraham arrived at Haran the Lord seemed to call for a halt, and during the stay there the death angel visited the caravan—Terah, the eleventh from Shem, took his departure to the "Vast Beyond."

With a steady swing Abraham's camels bore them on westward. Many were the nights (for it is the custom, when on the desert, to travel by night; thus the caravan is not subjected to the scorching rays of the sun), that Abraham with his caravan moved toward "Canaan," until they finally came to the well watered city of Damascus. Some might have halted here, but Abraham varied his course to the southwest, and passing the Sea of Galilee "into the land of Canaan they came."

Abraham was some fifty miles southwest of Galilee when he halted at Shechem and erected an altar to Jehovah, the Lord Almighty. God spoke to him saying, "Unto thy seed will I give this land." Time seemed to be somewhat precious to Abraham, for he tarried only a short time at Shechem, then as if on a mission to prove the allotted land moved twenty miles southward to Bethel where he erected another altar and worshiped, then after a brief sojourn moved on southward to an unnamed place (usually thought

to be Hebron), but "there was a famine in the land: and Abraham went down into Egypt to sojourn there."

Abraham did not seem to get along the best in Egypt, but two things were accomplished: first he escaped the famine, and secondly he had completely passed through the land from Mesopotamia to Egypt, and thus was prepared to understand the Lord when later He said to him: "Unto thy seed have I given this land, *from the river of Egypt unto the great river, the river Euphrates.*"

It appears that there was little temptation to remain in Egypt, for soon the pioneer of faith "went up out of Egypt, he and his wife, and all that he had, and Lot with him, into the south. . . . And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning. Unto the place of the altar, which he had made there at the first: and there Abraham called on the name of the Lord."

In just what sense Abraham was enabled to appropriate faith for material prosperity we know not, but we do know that he "was very rich in cattle, in silver and in gold;" and the prosperity was so great that his nephew, Lot, was obliged to look elsewhere for pasture lands for his cattle, and in this separation Abraham's unselfishness was manifest when he said; "Is not the whole land before thee? . . . if thou wilt take the left hand [fertile Jordan valley], then I will go to the right [hill country toward Hebron]. And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere . . . then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other" (Genesis 13:9-11).

After Lot was away the Lord had a little talk with Abraham, then he "removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord." The Lord often talked with Abraham and somewhere in each conversation mentioned the fact that He would give the land to Abraham's seed. Abraham delivered Lot and rescued him from captivity when he was being carried away from his throne, entertained angels, pleaded with the Lord for the preservation of the wicked city of Sodom, and many other worthy deeds, but for the fulfillment of *the promise* had to wait.

Little by little the Lord brought "His friend" up to the place where he could receive the earnest of his expectation, and in due time Ishmael was born to become the father of the Arabic people, then Isaac "was born unto him." The promised heir had arrived, but only a few years had passed when the Lord asked that the gift be returned. His affection and faith were strained to their utmost tension. By reason Abraham saw the very foundation of his hopes utterly swept into oblivion; and yet his faith towered above reason, and he felt that some way the divine promise would be fulfilled. Complete preparations were made to return Isaac to the Lord, but the Lord always "gives again" to those who love Him supremely, therefore

Isaac was spared to "become the father of millions," and Abraham was comforted and "blessed in all things," and at the age of 175 "gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people."

In the book of Genesis only two chapters are given to the story of the world's creation, but God seemed

to see that humanity must have exemplary lives to lead them higher, therefore he seems pleased to devote fourteen chapters to the narrative of one man's life, and that man was ABRAHAM who was "A Prince" and a mighty man, and who became a mighty factor in preparing the way for the Christian civilization which we are now enjoying.

THE REASON FOR OUR HOPE

By A. M. Hills, D. D.

Text: "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (1 Peter 3:15, R. V.).

DEAR old Dr. Godbey asks, "How shall we sanctify Christ in our hearts?" He answers, "The unsanctified Christian has both Christ and depravity in his heart. Christ rules or he would not stay; but He has a rival. Cast out all else and let Christ rule alone!"

I. WHAT NOW, IS OUR HOPE?

It is the sublimest and most daring hope that was ever cherished by a human mind. It is the hope that, although we are born of a fallen race, full of depravity, and have sinned times innumerable, so that our lives have been a moral wreck, yet, through the grace of our atoning Savior, we shall be forgiven our sins, cleansed from our depravity, fitted for glory, and received into heaven to dwell with our holy God forever! What greater hope could possibly be conceived of than that by any finite mind?

II. WHAT IS OUR REASON FOR ENTERTAINING SUCH A SUBLIME EXPECTATION?

1. It is based on the promises God has made to those who repent of sin. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isaiah 55:7, R. V.). "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9, R. V.). These two promises cover all the sins we have ever committed in all our past lives.

2. The hope is based on the promises God has made to those who believe in Christ. "For God so loved the world, that he gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36, R. V.). But what hope has a Christ-rejecting Unitarian? "Verily, verily I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24, R. V.). Here is God's "verily, verily," the Son of God under oath, promising salvation to him who will believe on Him with appropriating faith.

3. Because God has provided sanctification and made it possible for us to be cleansed and holy. "But," somebody says, "a great many preachers and educated people do not believe in sanctification and oppose it and deride it. Show it! We want the proof." We might reply that truth has been hated, and Christ has been rejected through all the Christian centuries, by wicked hearts. But truth was truth just the same, and Christ was rejected to the eternal destruction of those who did it. But to us who believe there is the sure word of prophecy which will not fail, it is as enduring as God himself. And one "thus saith the Lord" is worth more than all the conjectures and speculations and infidel denials of depraved hearts that were ever written.

III. SO WE OFFER GOD'S INFALLIBLE WORD FOR PROOF

1. God planned for our sanctification before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Ephesians 1:4). "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13):

2. It is God's will that we should be sanctified. Jesus taught us to pray "Thy will be done in earth, as it is in heaven" (Matthew 6:10). "For this is the will of God, even your sanctification" (1 Thess. 4:3). It is one of the astonishing inconsistencies of the Christian Church that millions of its members repeat the Lord's Prayer in their worship and then malignantly reject holiness and fight the experience of sanctification. They seem not to realize that to pray "Thy will be done," and then to hate and reject holiness, is to mock and blaspheme God.

3. It is a blood bought right of the children of God to be thus sanctified. "Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it . . . 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" (Ephesians 5:25, 26, 27, R. V.).

This inheritance was bought for us by our elder Brother. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12). It becomes, then, a fundamental truth of God that He designed us to be holy like Himself, and provided all the essential provisions and means leading thereunto. Anyone, therefore, who

refuses to consider this subject and turns away from it with aversion and positive hatred, has incurred the awful danger of becoming a fatal blood despiser and Christ rejecter.

There must be a fearful peril back of the solemn warning, "A man that set at nought Moses' law dieth without compassion under the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace? For we know him that saith, Vengeance belongeth unto me, I will recompense." And again, "The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Such words from such a source make a man of moral sanity tremble.

4. To make this truth still more imperative and impressive, God repeatedly commands us to have this blessing, "But like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter 1:15, 16, R. V.). No decree of God can be more plain or more binding. God has set His heart upon our being like Him in moral character. There is not a noble parent in the world that would not feel in the same way about his child.

5. But God does not make it merely a hard, imperious command. He lovingly and tenderly calls us to the blessing of sanctification for our own good. "For God called us not for uncleanness, but in sanctification" (1 Thess. 4:7, R. V.). It is the only becoming and truly joy-giving life a moral being can live. And so we are told, "Brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth: whereunto he called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:13, 14).

If that is what God chose for me in the beginning and lovingly called me unto and is trying to bring into my life "the obtaining of the glory of our Lord Jesus Christ" even in some small degree, I can say, "That is good enough for me. I ask no better portion in this life or in that which is to come."

6. Jesus prayed that His heavenly Father would sanctify us. "Sanctify them in the truth" (John 17:17, R. V.). Who will dare to say that this prayer will not be answered in the case of a countless multitude of Christ's blood bought children? And since God is "no respecter of persons" and "is not willing that any should perish" (2 Peter 3:9). And "we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man" (Hebrews 2:9, R. V.). Who can say that all might not be sanctified and be glorified in heaven forever, if they only would? "For the grace of God hath ap-

peared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for His own possession, zealous of good works [in this world]" (Titus 2:11-14, R. V.).

7. Jesus is faithful to sanctify us when we are ready and willing to have it done. "Faithful is he that calleth you [to be sanctified] who also will do it" (1 Thess. 4:7 and 5:24). God's calls and promises are wedded together, never to be divorced.

8. And when it is done the Holy Spirit witnesses to it. "For by one offering he hath perfected forever them that are sanctified. And the Holy Spirit also beareth witness to us" (Hebrews 10:14, 15, R. V.).

9. Jesus is not ashamed of those who have this blessing. "He that sanctifieth, and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Hebrews 2:11). This means three things: (a) Jesus is in the business of sanctifying Christians. (b) Some get the blessing, and all might get it. (c) They that get it and keep it stand well with God on earth and in heaven. The Savior who baptized them with the Holy Spirit for sanctification is not ashamed of His work.

10. The end is heaven. "Now being made free from sin, and become servants to God ye have your fruit unto sanctification, and the end eternal life" (Romans 6:22, R. V.).

Regeneration and sanctification and "steadfast continuance in well doing" and "persevering unto the end" is the royal highway from this wicked world to heaven. This is according to God's promise and plan. "And a highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon: they shall not be found there; but the redeemed shall walk there. And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away" (Isaiah 35:8-10, R. V.).

This is God's only revealed and heaven made highway to glory. No other road is so free from the wild beasts of vice, or has such good companionships, or songs of holy joy and rapturous praise, or such a superintendent as Christ, or such guides and attendants as the Holy Spirit and the angels, or such a destination of bliss through eternal ages.

And all this is no delusion, or dream, or fanciful imagination of men. Our hope is built, as every attentive reader will see, on the unfailing adamant of God's eternal, unchangeable truth. "Forever O Lord, thy word is settled in heaven" (Psalm 119:89).

THE OLD AND THE NEW

NUMBER TWO. OLD TESTAMENT TYPES

By Dr. Wm. G. Heslop

1. The bondage of Israel in Egypt is a type of the bondage of sin in this Egyptian world. Pharaoh, the oppressor, is a type of Satan.

2. The Passover lamb is a type of Christ slain for us.

3. The sprinkling of the blood, a type of the blood of Christ being applied to our hearts, sheltering us from the judgment of God.

4. The children of Israel feasting on the lamb is a type of believers feasting on the crucified and risen lamb of God. Sheltered from judgment, we feast on Christ.

5. The crossing of the Red Sea is a type of our separation from the world; also a type of deliverance from Satan's power.

6. Pharaoh defeated and overthrown is a type of our enemy, Satan, being defeated and overthrown.

7. The journeys and experiences of Israel in the desert are a type of the justified (converted) life.

8. The tabernacle with its sacrifices is a type of Christ, the dwelling place of God.

9. The wood of the tabernacle is a type of Christ's humanity (a tree cut down).

10. The gold is a type of our Lord's divinity or deity.

11. The silver is a type of redemption.

12. The brass always speaks of judgment, unbending justice.

13. The entrance into the tabernacle speaks of Christ, the door.

14. The shewbread speaks of Christ, the bread.

15. The candlestick speaks of Christ, the light of the world.

16. The altar of incense speaks of Christ's intercession and mediation.

17. The ark speaks of the presence of Christ.

18. The coverings of the tabernacle speak of Christ through sacrifice providing a covering.

19. The brazen altar speaks of Christ bearing for us the judgment of God against sin.

20. The laver speaks of Christ and the Word, washing us moment by moment as we walk in the light.

21. The trimming of the lamps by the priests is a type of our trimming and skinning that we oftentimes need to get rid of charred and burned up wick (So don't despise a skinning now and again).

22. The ark is a type of our Lord Jesus Christ and the mercy seat (lid of the ark), a type of Christ as our mercy seat.

23. The two tables of the law inside the ark speak of Christ keeping the law for us.

24. The pot of manna inside the ark speaks of the faithfulness of God in Christ.

25. The high priest is a type of our Lord Jesus Christ.

26. The high priest's clothing of glory and beauty is a type of the beauty and glory of Christ.

27. The bells and pomegranates are a type of our Lord's faithful witness and abundant fruitfulness.

28. The blue speaks of the heavenly Christ.

29. The scarlet speaks of the suffering Christ.

30. The purple speaks of the royal Christ (kingly).

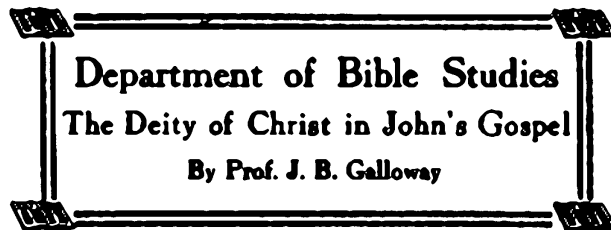
31. The fine linen speaks of the holy, spotless human Christ.

32. The girdle speaks of the humble, serving Christ or ministering Christ.

33. The crown and mitre speak to us of the crowned, victorious Christ, the Priest and King.

34. The inscription on the mitre, "Holiness unto the Lord" speaks to us of the holiness of Christ; His perfect holiness.

35. The high priest entering the holiest of all is a type of Jesus Christ entering into heaven to intercede for us. The high priest coming out and blessing the people is a type of Jesus Christ who will come out some day and bless all the people ("Even so, come, Lord Jesus").



Lesson Four

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for the Fourth Week*

First day, Ex. 17-20. Second day, Ex. 21-23.

Third day, Ex. 24-26. Fourth day, Ex. 27-29.

Fifth day, Ex. 30-32. Sixth day, Ex. 33-35.

Seventh day, Ex. 36-39.

2. *A Choice Morsel from the Week's Bread-Basket*
 "Behold I will stand before thee there upon the rock in Horeb" (Ex. 17:6). Horeb means "waste." It is a range of mountains of which Sinai is the chief. It was indeed a barren waste that Moses as a shepherd was passing over as he kept his father-in-law's sheep at the backside of the desert and no doubt his heart experience was just as dry until God met him in the midst of a flaming bush. Then Horeb became the place of God's presence. He turned aside here to see God in the burning bush. God said, "I am come down to deliver." Again He says, "When thou hast brought forth the people out of Egypt, ye shall serve God upon

this mountain." The next time this mountain is mentioned is the occasion of the utterance of our verse for this study. The people of Israel are murmuring before the mount and almost ready to stone Moses, and He cries to God for direction. He is promised the presence of God before him upon the rock of Horeb. And he is bidden to smite the rock and there shall come water out of the rock that the people may drink. God's presence with one of His obedient servants transforms a rocky waste into a stream of flowing water to bless those in need about us. Lift up your eyes and find the Jehovah of the Rock of Horeb. Hear His words, "Behold I will stand before thee." This is none other than Mount Sinai, the Mount of the Lord where Moses met God face to face. Another discouraged saint met God here—Elijah hiding from the wicked Jezebel (1. Kings 19:8).

PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE
THE SON OF GOD

Study Four. John 2:13-25

1. *Build Your Own Commentary.*

On what other occasion did Jesus show His authority by cleansing the temple? (See Matt. 21). Compare the accounts. Why was His authority admitted even though challenged? Were the offenders afraid of Jesus or the public or their own conscience?

What did Jeremiah foresee would become of God's house? (Jer. 7:11). Was this condition fulfilled when Jesus entered the temple in this lesson?

Do people still try to commercialize the church and use it as a means of gain as the Jews did the temple? (1 Tim. 6:5; 2 Peter 2:3).

Do signs necessarily make people believe? (Luke 16:27-31). Did they convince the Jews? (John 6:30; Matt. 12:38).

What is God's spiritual temple in this dispensation? (1 Cor. 3:16; 2 Cor. 6:19, 20; Eph. 2:19-22). Does Jesus desire the same authority over His spiritual temple that He did over the Jewish temple? What would He drive out of the human heart if He is to dwell therein? (Matt. 15:18, 19; Gal. 5:17-21). Compare the purpose of God's house in the old dispensation (Ex. 25:8) with His house in the new dispensation (John 15:1).

What light did the resurrection cast upon John 2:19?

How does verse 24 prove Jesus to be divine? Compare with 1 Sam. 16:7.

2. *The Week's Study.—Jesus the Master of His House.*

Jesus Exercising His Authority in the Temple. The passover was one of the most sacred seasons of the Jewish year. From all over the land of Israel and Judah you might see devout Hebrew saints coming up to the Holy City to worship Jehovah on this festive day. And into God's holy sanctuary they would come to honor their Lord and Creator. Jesus loved its sacred precincts. It was on one of these solemn occasions that Jesus went up to enjoy sweet communion

with God. But it was a strange sight that horrified his vision as He approached the place. The devout saint would only enter such a sacred place with a bowed head, but all devout feelings are driven away; for the worshiper finds it difficult to even enter as a common herdsman is angrily trying to make a herd of oxen enter. These are followed by a flock of dirty, bleating sheep. And not far away we see the selfish clutch of the money changer. Carnality has boldly entered God's house today. As Jesus sees this there flashes from His holy eyes a pity and a stern jealousy that the polluters were not able to stand before. With uplifted cord and a commanding authority He demands that they leave. They left because they must, yet they would have remained if they dared. His authority is questioned, but nevertheless out they go. The Son is defending the rights of His Father's house and they do not dare to stand before Him. God came into His holy house and manifested Himself by a fiery glory when Moses had prepared everything according to the directions. Now the Son manifests Himself as God by His fiery, flashing eyes of judgment and condemnation. "Take these things hence; make not my Father's house an house of merchandise."

His Authority Challenged. They did not dare resist Him, yet they will quibble over His right to do as He had done. They felt His power but did not want to admit His claim. "What sign shewest thou unto us, seeing that thou doest these things?" Prove that you are the Son of God, that this is your Father's house. They needed no proof for the presence of God before them was not hidden, yet He gave them an unanswerable proof. "Destroy this temple, [His body] and in three days I will raise it up." The resurrection of Christ is strongest proof that Jesus is the Son of God. The unbeliever, infidel and modernist may scoff at the authority of His Word but they cannot destroy or stop. When the Son of Man comes riding down on the clouds out of His presence they will go into the outer darkness.

His Authority Accepted. His authority on this occasion was miraculous and convincing. We read in verse 23, "Many believed in his name, when they saw the miracles which he did." When? At this Passover. Before this time Jesus had worked only one miracle, the turning the water into wine and this was not at this time or occasion, it was at Cana in Galilee. The authority Jesus reveals here is only an example of His divine authority over the human heart, the church, and the whole universe. It is unwise to question it, it is folly to defy for He will execute His will. We may draw a beautiful analogy between His actions and authority in the temple at Jerusalem and His desire for His spiritual temple, His dwelling place in our hearts.

Another proof for the divinity of Christ in this lesson is seen in His authority and ability to discern the hearts of men. "Jesus did not commit himself unto them, because he knew all men."

PART THREE. ONE MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

Systems of Belief and Unbelief

We sometimes forget that not to believe the truth puts us on the side of error. We often hear the expression "it does not matter what one believes just so he is honest." But wrong faith means wrong living. As all salvation depends upon a proper faith we will spend a few moments upon the principal tenants of unbelief. Avoid them as deadly enemies. Those who are devoted to them are in the clutches of the evil one. They are doing more than following a different creed, they are on the downward road to ruin. Can you point them to the light? Jesus has died for these and will have mercy if they will turn to Him. Some of these will not let you help them, others will.

1. The first form of unbelief that we notice is the deist. The deist is one who admits that there is a God, but denies that He has revealed Himself to us in the Bible. He states that we have not sufficient proof that the Bible is inspired. He admits that there is a Great First Cause. The facts about him indicate this. He knows not the God of the Bible. 2. The Pantheist is one who makes nature God. To him God is identified with everything. He has no personal God. There are two forms of this belief. The materialistic pantheism, that claims that God is to be found in all material things. We find this in many forms of heathenism. The other idealistic pantheism has only an abstract God in all thought. Christian Science is a form of this. Both of the forms are found in various systems of philosophy. 3. Atheists close their eyes to all the proofs for the existence of God and say there is no God. They are intellectually dishonest. 4. The Agnostic will not investigate the facts or refuses to admit them, and claims that he does not know whether there is a God or not. He boasts of his ignorance. He does not want to know. He is in a sad condition and is to be pitied. 5. Those who deny the Trinity are unbelievers in the true God. Unitarianism is a form of this unbelief. Its adherents deny the deity of Christ and have no right to go under the title of Christian. 6. Modernists are unbelievers of vital truth; they may take the form of several of the above forms or a much less radical form of unbelief.

SILVERY LININGS

Messages of Hope and Cheer
By BASIL W. MILLER

The more furious the wind that assails the soul the greater is the strength gained. The greater the temptation that one undergoes, the more magnificent the supply of grace. Where there is no battle, there can be no victory. Even for the Lord of all, had there been no garden with its agonies, and no cross with its pain, there could have been no Easter dawn hallowed with the breath of the heavenly land. Had Abraham never accepted the challenge of God in going forth without knowing whither, he would never have gained the distinction of being the father of the faithful. Had Joshua never stood the test of crossing the Jordan and of spying out the land in his youth time, he would never have been chosen the suc-

cessor of Moses, to lead God's children to their promised land. Then even the cloud has its message for our lives; and the night has its mission; and tribulations, though they be soul thrashings, are rewarded and to be sought for. This sentiment is well expressed by the poet who penned,

*"Small skill is gained by those who cling to ease;
The able sailor hails from stormy seas."*

The soul that is fire-tested will stand as a monument in the heavenly city. If there be no winds to try the wings of the birdie, the skill of soaring amidst the storm would never be gained. Then it takes the time of hopelessness and human failure to test our faith, to develop out trustfulness, and to increase our divine strength. For the test, thank God and take hope. For every wind that assails, remember God is strengthening the arms of an able sailor. For every burden that one bears, one has this compensation, that by so doing he is able to bear greater ones in the future. Even the storm cloud carries its silver lining.

*"It's a gay old world when you're gay,
And a glad old world when you're glad;
But whether you play
Or go toiling away
It's a sad old world when you're sad."*

*"It's a grand old world if you're great
And a mean old world if you're small;
It's a world full of hate
For the foolish who prate
Of the uselessness of it all."*

*"It's a beautiful world to see
Or it's dismal in every zone;
The thing it must be
In its gloom or its glee
Depends on yourself alone."*

Around us old Mt. Shasta towered in its lofty heights. The summit we knew was capped with the whitest of snow. To the far distance the top of Mt. Lassen pierced the blue, and the stories of the past few days rang through our ears, how it had puffed the smoke of volcano, and even out of its cone the fiery lava had started to streak its side. In the valley with us all was serene, and calm. The sun shone as grandly as only a California sun in the high mountains can shine. While reveling on the bank of the mountain stream lazily fishing for rainbow trout, a sudden gloom began to settle down over the valley; it rose to the tops of those beautiful California pine and fir trees. But we dreamed on. In an hour when we awoke from our reverie, the entire river valley was gloomy and dark; the nearest hills were obscured with the haze. A depressing something was hovering low. Night even in the riot of the mid-afternoon seemed to come before its time. The water that had so gorgeously reflected the brilliant scenes round about had become dingy. The atmosphere was murky with distress. Every thing seemed to take on the dismal tone of a funeral procession. We felt even drunk with the distress. All seemed ready to repel the dreaded attacks of the gathering tempest and its furies: While thus situated, a voice within seemed to speak, "I will lift up mine eyes unto the hills, from whence cometh my help." As a shot we pierced through the murky haze to where we knew stood the towering peak. Far from the west, just over the lower mountain rim, came a few pencils of light, that were reflected from the dying sun in the far Pacific Ocean. They gathered strength until where they rested on the snow-capped peak, they crowned that top with the rainbow rays from the other side of the hills of eternity. No fairer than they were ever the earliest beams of eastern light. They seemed to be as bars of gold interlaced with royal purple. Though fearful in the valley, still the peak's height was hovered over with the most scintillant light. As we looked the depression lifted, and in the glow of

that scene our soul was raised on eagle wings to the heights of the mountains of Beulah. The same note of the song of the shepherd-king rang out, "Mine help cometh from the Lord." Ah, that was the lesson: Down in the valley, in the gloom and stress of earth, and its trifling irritations, we can dwell in the unlit heights of the soul. Surrounded with gloom, we can still lift our eyes to the heights, where all is lovely with the brush of angel's wings. My friend, the storm will lose its fury if you live with the sunlit heights in prospect. There is never a night too dark but somewhere for the soul in the dome of the sky of the heart a star is radiantly shining, beaming fair as the hills of Paradise. There's never a song in the minor key, but somewhere ere it is finished a glad note strikes up. For the soul there's never a night so dark but ere long it will burst with the aurora of the flashing dawn. Could we but learn David's remedy then as he we could sing and make melody whatever betides. "I will lift up mine eyes unto the hills."

We stood gazing long at the old Liberty bell, whose fame was won, and whose side was cracked on that memorable day when those patriot fathers had signed the Declaration of Independence. In the adjoining room was the place of the signing, yonder the table. The scene came to mind. All the nation was expectant; all Philadelphia was hushed to catch the first peal of that bell when it should ring out the glad sound that the Declaration of Independence was signed, and they were free. A man was placed at the door of the hall where the delegates had assembled, and another on the stairs which led to the tower and another stood with the rope of the bell in his hand. When the last signature had been placed to that famous document, the man at the door shouted, "Ring!" He on the stairs cried out "Ring!" The rope became taut in the hands of the eager ringer, and the notes of freedom rang out on the placid air of that beautiful city. While standing there, and looking at the crack made when eagerly the man rang the bell of liberty, we thought of the thousands of men, entangled in sin, whose lives were those of abject slavery and servitude to iniquity, whose hopes of glorious freedom had been blighted by transgression. But from the hilltops of the distant century we heard the glad note "Ring!" In freedom's name the bell of redemption was swung aringing, and today wherever one is—in sin with transgression tracking the soul to the brink of perdition, or yonder in the distant mountains of moral putridness—the same glad sound can peal forth. "Ring!" They cry aloud to those standing on the battlements of heaven; and they swing out to angels poised in mid air, "Ring!" and all heaven sweeps up in a grand chorus, "Ring!" for a soul has been set free. In Jesus Christ there is freedom from sin; there is victory from transgressions; there is peace amid the storms of evil; there is tranquility even when the ocean of life rages with the fiercest storms of hell.

*"It's the song ye sing and the smile ye wear
That makes the sun shine everywhere."*

"Encompassed round about." The scene was laid in Rome; the great day of the games had come; by the multiplied thousands from the land they had gathered to watch the feats of daring, strength and skill. In the amphitheater, surrounding the arena where were assembled the contestants, there sat the nobles from distant parts of the empire. A Caesar was evidently present; senators and proconsuls; maidens fair; victors of former days who had worn the laurel crown of conquest; all graced the scene with their presence. At the signal the races were on. Shoutings and handclaps, and hurrahs urged the runners to greater swiftness. When the noise broke into a wild din, an aged writer nearby began to pen, "Compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith." The world is

the arena—the redeemed are the contestants, the racers, the battlers—all heaven is the amphitheater—the galleries are filled with the notables of the ancient days. There is the gallery of the patriarchs, the mighty men of the ancient time; next comes the gallery of the prophets, a weeping Jeremiah, an eloquent Isaiah, the farmer-shepherd Amos, and all; yonder are the apostles; and nearby them are the singers, the mighty preachers, the great teachers, the faithful martyrs; row after row on up to the highest galleries there rest angels, redeemed, and bloodwashed—all encompassing us about. Some shout "Fight on!" Some sing, "Twill not be long, until the race is ended!" Some herald the glad news of the awaiting crown. Some shout hallelujahs for the encouragement and uplift of their earthly friends. But amid them all there shines forth a countenance, wondrous as John paints it in the Revelation, snowy locks and gorgeous features, eyes flaming with holy glory, that beckon us on. "Looking unto Jesus!" Friend, who could not then fight against the enemy of the soul—who could not race till the day is done—who could not stand in the storm and the test?

Does it pay? Not unless we live for others, and for the Christ who died for us. One philosopher wrote that he took to the grave only that which he had given away. Ella Wheeler Wilcox put it in poetry thus:

*"If one poor burdened toiler o'er life's road,
Who meets us by the way,
Goes on less conscious of his galling load,
Then life indeed, does pay.*

*If we can show one troubled heart the gain
That lies always in loss,
Why, then we too, are paid for all the pain
Of bearing life's hard cross.*

*If some despondent soul to hope is stirred,
Some sad lip made to smile,
By any act of ours, or any word,
Then, life has been worth while."*

PITTSBURGH, PA.

HOME MISSIONS

By REV. A. E. SANNER

NO doubt there are many Nazarenes who feel there are some things which ought to be done by the General Assembly in Columbus, next summer. The writer is not an exception. Since hope is legitimate, here's hoping that the assembly will swing the church back to a real home missionary program for the following quadrennium.

In 1923 the swing was the other way. Away from home missions. There were fears. The former General Board of Home Missions and Evangelism did not report, etc. The swing was away. This writer would like to see things swing back. It seems to me there ought to be a large active home missionary program backed and financed by the whole church, spreading scriptural holiness over the needy fields of the United States and Canada. Harking back to the First General Assembly of the united churches in 1907, let's get the speech of Dr. Bresee and re-read. Look at some wise words, these:

"The country must be covered with Districts, with able men at the head of them, and we will soon be able to have a center of fire in every city in America, and will be able to enter foreign fields in a way that will promise good and efficient work.

"Time emphasizes the fact that our first great mission field is this country. . . . there is a very great need everywhere of this church . . . to preach holiness, and organize the results of our ministry for aggressive and continuous work. No mission work at this time is so essential for the redemption of this world from sin, as the preaching and establishing of holiness in America. Every holiness center established is the spring-

ing forth from the skies of rivers of life to men. While in these days the distinction between home and foreign missions has vanished, and the world is at our doors, yet a wise, discerning eye will see that a new movement like this, must, in order to efficiently serve the whole, spend the greater force in creating the very largest possibilities. Whatever else we may be able to do, we *must* possess this land, both for its own sake, as well as for the conditions of service to every land." Pages 340 and 341, Prince in Israel.

No further organization is necessary. A good work like this should not be sunken with a lot of complicated machinery. For illustration, take the great western inland empire, Montana. There are a thousand more Nazarenes in that state in, say, three years, if we'll go and make them. Let the state be set off as the "Montana District;" let it be designated as a home mission District, and the General Superintendents authorized to appoint a District Superintendent, "an able man at the head" of that district charged with the commission of developing the field (no reflections on my good neighbor, Wordsworth, but how can as big a man as Wordsworth, even, spread himself over Minnesota, North Dakota, South Dakota, and then Montana thrown in to boot?); let this superintendent be free to do his work by being supported by general home mission funds provided by the church at large in the general budget. An annual outlay of \$25,000 would soon put ten such districts on the map, self-supporting. It would mean thousands converted and hundreds brought into the church. No one can estimate the total accomplishment of good. And we would be attending to our business, the holy business of helping to precipitate a salvation revival throughout our beloved land.

The figure allotted by the last meeting of our General Board is \$7,000. That's for the year 1928. Those brethren are doing the best they can with what the church gives them to do with. But Nazarenes everywhere, what think you of \$7,000 only for home missions in 1928 for the great undeveloped fields of the United States and Canada? Although on October 10 it was twenty years since Dr. Bresee spoke out his vision in the speech above quoted, of "a center of fire in every city in America," think how many there are yet without that center of fire! Think of the Southland, the great West and Northwest, the untouched provinces of Canada, and greater than all, the many larger cities of the East! Many individual districts on their own initiative and money are doing a great work for home missions, true and good! But should not the whole church as a denomination get in earnest about evangelizing "those who are without," and enter upon a definite program aggressively to do the job?

Our present organization is sufficient. Let's just add the home mission zeal, concern, aggressiveness and money.

NAMPA, IDAHO

CRISP WORLD NEWS BOILED DOWN

By REV. C. E. CORNELL

France has trains on a regular schedule of more than a mile a minute speed. It is on a section of road from Paris to Madrid, the electrified part from Bordeaux to Dax. Over this 92-mile stretch the "Southern Express" takes just 89 minutes regularly. Occasional bursts of speed are greater, but this is the fastest schedule in France.

American experts backed by the Rockefeller Foundation are to make a special study of the peculiar diseases from which a large percentage of Egyptians suffer. These are an inflammation of the bladder and an anemic condition. They are said to be caused by a parasitic worm invading the human system. Arrangements were made with the government for the work.

Iraq is the modern name of Mesopotamia. It is the traditional location of the Garden of Eden. When the Turkish empire was broken up at the close of the World War, Mesopotamia became a British mandate. It was formed into the

Arab kingdom of Iraq with a Mohammedan prince from Mecca as king. Bagdad is the capital.

The American custom of starting a meal with a glass of orange juice, half a grapefruit, or a fruit cup and finishing with some heavy sweet should be just reversed according to Doctor J. Sim Wallace, eminent London authority on preventive dentistry.

"In England dessert is usually only fruit and nuts," he says. "The grapefruit and oranges that you eat first should be eaten last, as the acid in them saves the teeth. Sugary and starchy foods are particularly harmful to the teeth unless followed by some cleansing food, like a fruit juice."

What is claimed to be the largest submarine in the world was recently launched at the U. S. navy yard at Portsmouth, N. H. It is the first mine-laying submarine ever launched by our navy. The vessel, known as the V-4, was constructed for great endurance and long cruises to enable it to operate in conjunction with a fleet. Many of the parts working in the water are composed of corrosion-resisting steel. Aluminum was used for many of the interior fittings to keep the submarine as light as possible. This craft will carry eight officers and 80 men. There are few things lacking to make the boat comfortable. It is equipped with an apparatus for evaporating and distilling fresh water, a refrigerating plant, two motor boats, a moving picture outfit, and even a branch postoffice. The deck contains a wood floor and part of the bridge is inclosed after the fashion of surface vessels. The deck is also equipped with awnings for cruising in tropical seas.

The California, the largest commercial electric driven ship in the world, recently launched at Newport News, has a novel automobile garage with space for 140 autos. Autos are loaded without hoisting, through side ports, and run into the garage which is between decks.

Figures show that the prong-horn or American antelope is the fastest thing on four legs on the American continent, according to the American Nature Association. Movies taken of this animal prove that it sometimes attains a speed of between 40 and 50 miles an hour. When running at full speed the antelope clears 15 feet at each jump. The pictures were taken in southeastern Oregon by William L. Finley, field photographer for the association.

What is claimed to be the smallest photograph in the world, is on exhibition at the Royal Photographic Society in London. It is so small that it is invisible to the naked eye. The picture proper is a mere speck in a tiny circle on a small piece of glass. When viewed through a microscope the speck becomes a photograph of Nicephore de Niepce, the first man to develop a process of photography which produced pictures unaffected by subsequent light. Niepce, who was a Frenchman, died in 1833.

The Suez canal, lying between Port Said on the Mediterranean and Suez on the Red sea, is 103 miles in length. Its average depth is 36 feet and its greatest width is 350 feet. This canal was constructed between 1859 and 1869 by the French firm of Ferdinand de Lesseps and Co. at a cost of \$80,000,000. In 1875 the British government paid the Khedive of Egypt \$20,000,000 for his shares in the Suez canal. It is now controlled by a council of 32 administrators, 10 of whom are British.

It is supposed that the queen of Sheba, who is mentioned in the Bible in connection with a visit to Solomon, was a Sabean. The Sabeans were dark-complexioned white people belonging to the same general family of mankind as the Hebrews. They inhabited the territory now known as Yemen.

VACATION BIBLE SCHOOLS

Their Importance and Meaning

By JAMES PROCTOR KNOTT, M. A.

JESUS CHRIST placed great emphasis on child life and its evangelism when He said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And again, "Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven." We perhaps sometimes forget that Jesus set the little child in the midst. Too frequently we set the little child on the outskirts. This is a sad mistake. Too much emphasis cannot be placed on the evangelism and conservation of child life. As perhaps never before in history there are today temptations and sinful lures for the child and adolescent. Materialism is rampant. The American Association for the Advancement of Atheism, scarcely two years old, has worked so silently and industriously in that short time that it has launched a growing movement to "atheize" America. Included in the propaganda of this organization is the plan to build up junior atheist organizations.

Thus surrounded by materialism, evolutionism, worldliness, jazz, impurity, and the reckless spirit of the age, the child stands bewildered. If he is not of a Christian family he is ignorant of the family altar and the steady power of godly parents. If he is out of the Sunday school or other agencies of the church, he is unacquainted with the fundamental principles of character and noble, holy living found only in God's Word. Hence he is not only bewildered by the multiplied temptations about him, he is helpless.

And just here enters Christ's challenge to His Church. He said: "Suffer the little children to come unto me." The church has been obeying this command fairly well for several generations through the Sunday school, but in comparatively recent times it has awakened to the fact that other avenues of approach were equally available. Some of these are child evangelism, junior congregations, study of the Bible in churches on released public school time, and finally the Vacation Bible School, known also as the Daily Vacation Bible School.

Beginning in New York City at about the turn of this century the Vacation Bible School movement has swept the country. Moreover it has entered practically every nation in the world and is being rapidly developed on foreign mission fields.

The Vacation School has regular hours, a co-ordinated curriculum, a three-hour session five days a week for from four to six weeks, with resultant possibilities of consecutive work and a carefully planned program, making use of the best teaching methods.

Conducted in the vacation time when the child's other interests are at a minimum, the school offers not only an outlet for the child's energies, but an opportunity to do a piece of work in Christian education equal to that accomplished by the Sunday school in an entire year. The Sunday school has the child seventy-eight hours a year, not all of which time is devoted to actual study, while the four weeks' Vacation Bible School has him sixty hours, the five weeks' School seventy-five hours and the six weeks' School ninety hours. The marked advantage of consecutive Bible training for the child are readily apparent. No teacher would undertake to teach arithmetic or grammar as we teach religion, in half hour periods, separated by weekly intervals. The Sunday school has proven to be one of the best hand maids of the church because of the results it has been able to accomplish for the Master. But it has the handicap of broken continuity in instruction. The Vacation School and also the Week Day Church School (i. e. schools for the Christian instruction of public school pupils in the churches whether on released public school time or not) are overcoming this difficulty.

The Vacation Bible School, as its name implies, is pre-eminently a Bible school. Though there must be time allowed for outdoor exercise and play, the main emphasis is God's

Word. Even the handiwork should be as closely correlated to this prime essential as possible. The songs reflect the Christian spirit, while the habit or character talks reveal the practical results of the Christ-life in the child. Bible stories, Bible memory work, and the principles of Christian living contained in the Bible become the foundation upon which the whole curriculum is built.

That the School can become a truly great adjunct to the Church of the Nazarene cannot be doubted. It will help to put the local church "on the map." It will give a new constituency not only of interested boys and girls, but also of their families. It will give a new and blessed use for the church plant which frequently is idle from Sunday to Sunday with the exception of Wednesday evening. It will increase the Sunday school membership, from new and providential contacts for the church and thereby create more material for evangelistic work.

The School will rejoice the heart of any pastor who is alive to the opportunities of this amazing age in which we live. In fact it has been aptly called "the pastor's pot of gold" for the reason that like "the pot of gold at the end of the rainbow" the School will prove a real treasure of opportunity to the alert pastor. One pastor said, "The Vacation Bible School is the greatest single movement in all my pastoral experience." Another said: "I knew more about boys and girls at the end of the first week of our Vacation Bible School than I had known in all the months of the preceding year. It crowded our Sunday school and brought us more new homes to visit than I could look after." Another said: "We had the time of our lives. We had a hard time to close the School. The children were anxious to keep it up during the entire summer."

The Vacation Bible School when held by a local church of the Church of the Nazarene should be conducted along lines thoroughly in harmony with its ideals and objectives. For this reason it is better that it be conducted by and for the local church rather than in conjunction with other denominational churches. Just as our Nazarene Sunday schools and Young People's Societies should not be worldly but strictly spiritual, so must our Vacation Schools be the same. This might be hard to control if the local church of the Church of the Nazarene joined in with a group of other churches. We can never countenance such worldly features in our Nazarene churches or schools as pageantry, dramatization and the movies, all of which have more or less free sway in the average Laodicean church of today.

Again, when the local church of the Church of the Nazarene conducts its own Vacation Bible School, it can conserve results of the session far better than if it were to be one of a group of churches maintaining such a school. Let us do our distinctive work and let us conserve that work.

We can ill afford to ignore the opportunities presented to us as a denomination in the Vacation Bible School movement. With twenty-seven million young people in the United States having no religious instruction of any kind, a situation confronts the Church of Jesus Christ that cannot be ignored. We must use every legitimate means at hand to change that situation. The Vacation Bible School should prove of inestimable value to the Church of the Nazarene in its God-ordained task to reach the youth of America for Christ.

It is not the writer's purpose here to discuss the promotion (i. e. advertising and preparation), organization and administration of the Vacation Schools. These matters, as well as that of the conservation of results, require a rather full treatment.

Am I acting in simplicity, from a germ of the divine life within, or am I shaping my path to obtain some immediate result of expediency? Am I endeavoring to compass effects, amidst a tangled web of foreign influences I cannot calculate; or am I seeking simply to do what is right, and leaving the consequences to the good providence of God.—M. A. SCHIRM-MELPENINCK.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last chat as we were leaving Alsea, and our next stop was at Philomath. Here we were in the United Brethren church with Rev. C. W. Tippet, and we had a fine day there on Saturday,

January 7. We spent the day at the home of Brother and Sister Chappel who are most excellent people. Our home was one of delight. The fine United Brethren people gave us a great crowd and the interest was good. After preaching we made a run to Salem, Oregon, in order to be there for Sunday. We spent the night with a fine family of good Nazarenes and had a fine breakfast with them. We had a fine service at eleven o'clock, and also in the afternoon. We had the house packed and the standing room was all taken. Brother Smith and his good wife are the fine pastors. I haven't met a finer young couple than Brother and Sister Smith of Salem, Oregon. We had dinner with a most beautiful family, Brother and Sister Hoffer. They have as fine a bunch of tots as I have ever met with in the land. Thank the Lord, the Nazarenes are raising fine children.

At night we made a run to Canby, Oregon, for the evening service. Here our good Brother and Sister Channel are the pastors and there are no finer in this great northwest. The service was a union service in the Free Methodist church with Dr. Warren. We had a great crowd and a fine service. One Monday morning we had quite a gathering at the parsonage. Brother Wallace, Brother Donnell J. Smith and wife, Brother R. J. Plumb, and Brother and Sister DeLong from Nampa College all drove up to the parsonage, and counting our band of workers, we had quite a preachers' meeting, and did some good planning for the work of the Master. After dinner our party made a run to McMinnville. That night we were with Brother and Sister Perry, and we had one of the nicest services almost of the entire trip. Brother Perry's church went over the top for the camp ground, and so far his church is the banner church up to date on the district. No other has equaled it. Brother and Sister Perry are as fine as Japanese silk.

From McMinnville we made a run to Hemlock, Oregon. Here Brother and Sister Russell are the fine pastors. This church is a country church out ten miles from Tillamook. We had a beautiful service, and a fine crowd, and a fine rally for the camp ground. We did so much enjoy them. They are as fine people as you will meet in a lifetime's travel, and they have such a fine bunch of good people. Little Sister Russell was one of my little chums here at Portland twenty years ago, but now she is such a fine

woman, and the wife of one of the finest Nazarene boys that you ever met. Well, thank the Lord. We went to their home after preaching. They live in Tillamook. After a fine night's rest we made our way to one of the big cheese factories in Tillamook. It was very interesting to us folks that had never seen cheese in the making. I have never eaten a better quality of cheese in the nation than those that are made at Tillamook.

For the afternoon and night we were in the Tillamook Church of the Nazarene with Brother and Sister LaRose. They are very fine. We had two good services with the people of Tillamook and spent the night with them. My, my what a fine night's rest, and the memory of the supper and breakfast will linger with us for days to come. We went over the top at Tillamook for the camp ground. After breakfast on Thursday morning, January 12, we took the trip back over the great hills and valleys. We went along the lovely river from Tillamook to Newberg, and it is a fine drive. We drove into Newberg late in the afternoon in time for the afternoon service which was at two thirty. Here Brother and Sister Hopkins are the fine pastors and they have a lovely church just completed, and such crowds. My, my, it looked like everybody in Newberg was trying to get to church that night. We had a fine service, both afternoon and night. Our home was with Dr. Dixon and his fine family, and they are the limit for goodness and kindness. Some of the readers may not know that there are two Dr. Dixons. They are brothers, both most excellent gentlemen. One is the leader in the Pilgrim Holiness church and the other is the leading man in the Church of the Nazarene.

Friday morning we were up and had a fine breakfast and Dr. Dixon went to his office and Professor Messer spent two

SLATE FOR BUD ROBINSON AND L. C. MESSER

In the interest of the District Budget and the Northwest Nazarene College:

- Monday, Feb. 6.....Onalaska, Wash.
- Tuesday, Feb. 7.....Elma, Wash.
- Wednesday, Feb. 8.....Tacoma, Wash.
- Thursday, Feb. 9.....Oak Harbor, Wash.
- Friday, Feb. 10.....Mukilteo, Wash.
- Saturday, Feb. 11.....Marysville, Wash.
- Sunday, Feb. 12, a. m., First church
-Seattle, Wash.
- Sunday, Feb. 12, p. m., Central church
-Seattle, Wash.
- Sunday, Feb. 12, afternoon.....
-Everett, Wash.
- Monday, Feb. 13, Vancouver, B. C., Can.
- Tuesday, Feb. 14, Victoria, B. C., Can.
- Wednesday, Feb. 15, afternoon.....
-Cloverdale, B. C., Can.
- Wednesday, Feb. 15, night.....
-Abbotsford, B. C., Can.
- Thursday, Feb. 16, afternoon.....
-Van Zandt, Wash.
- Thursday, Feb. 16, night.....
-Bellingham, Wash.
- Friday, Feb. 17.....Monroe, Wash.
- Saturday, Feb. 18.....Snoqualmie, Wash.
- Sunday, Feb. 19—March 4.....
-Central church, Seattle, Wash.

hours washing the Oregon mud off of his car while I rested up. But at eleven o'clock we left Newberg for Portland and drove to the Smith home at 606 Elliot street for our mail, but we had the luck of finding nobody at home. We turned back through the big city and made our way out to Beaverton for the afternoon and night services. Here Brother and Sister Nolt are the fine pastors, and they have just about worked a miracle at Beaverton. At the last assembly we had nothing at Beaverton, and now they have a splendid church paid for and clear of debt, and all since the last assembly. But the Nolts are miracle workers. We went over the top for the camp ground.

After preaching we made a run back to Portland and put up at the home of Brother and Sister Smith where we made our home for a week. On Saturday night we made our first wild goose chase of the entire trip. We started to Beaver Home for Saturday night and none of us knew where the place was. It was off of the road up in the hills back of the Columbia River, and we drove for a hundred miles and did not find the place and got back to Portland for bed time. We had had a fine joy ride for one hundred miles.

Sunday morning came around Mount Hood and smiled on us. We had two great services in the First church with Brother Donnell J. Smith. We were with them for the morning and afternoon. We had such a great day and the crowds were simply overflowing. The camp ground was well cared for and everything came out great. But when it comes to doing things Brother D. J. Smith is at the top. He is to entertain the District Assembly in the spring in his large new church.

At night we went to Brentwood with Brother Johnson and his good wife, and daughter, Dorothy. No finer couple on the earth than Brother and Sister Johnson. We had a great service and went over the top for the camp ground, and then drove back to the Smith home and put up for the night. This brings us up to the last service on Sunday, January 15. More later.

In perfect love and all for Jesus,
UNCLE BUDDIE.

TEACH ME, O LORD

By N. EDWARD SCOTT

*Teach me, O Lord, to watch and pray,
That I may walk the narrow way;
And may I ever more abide,
With Thee, my Savior and my Guide.*

*Teach me, O Lord, to never swerve,
To paths to which the tempter lures;
But by Thy Spirit's voice in me,
Teach me, O Lord to walk with Thee.*

*Teach me, O Lord, that when I come,
To cross the stream twixt me and home;
That I may take Thy gentle hand,
And cross to yonder Golden Strand.*

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

THE GOSPEL ACCORDING TO JOHN

YOUR reference books will give you an account of the writer's life, an account made up of facts taken from the Bible, and of tradition handed down by members of the early church. John, the brother of James, was the son of Zebedee and Salome. The family resided at Bethsaida, on the sea of Galilee, and must have been in comfortable circumstances, since Zebedee owned his own boats and had hired servants. John was the youngest of the apostles, that band of young men chosen by our Lord to be with Him, and to be trained for His work. All of them were probably younger than Jesus, unless it was Peter, and he could not have been far advanced into his thirties. The pictures which represent Peter as an old man with a white beard, listening eagerly to Jesus may be art, they certainly are not true to fact.

John must have been little more than a slip of a boy when he became a follower of Jesus. But this "Benjamin" of the twelve as some have called him, was destined to outlive all the others by many, many years. His brother James, a victim of Herod's sword was the first martyr among the apostles. And then, one by one, as the years went by, the others laid their armor down and passed on to their reward, and only John was left, an old, old man. Some estimate his life to have been ninety years, others believe that he lived to be a hundred, and some have even placed his age at one hundred and twenty. It is probable that the intermediate age of one hundred is more nearly correct. John had seen many important changes take place in the world in this long life time. Jerusalem had been destroyed, and its inhabitants killed, or led away captive. The beautiful temple building had been razed to the ground; not one of its great stones remained upon another. Jesus had foretold this to His disciples just after He had spoken in the temple for the last time a few days before His crucifixion. John had seen many changes take place in the church too. The infant church in Jerusalem scattered by persecution, had continued to grow and multiply, until churches had been founded in many cities throughout Asia Minor, and in Europe. But John the aged, still active in the work and oversight of the churches saw dangers threatening them which they had not known back in those days when they were smaller in number. God laid it upon his heart to write the fourth gospel, and to write it primarily for *Christians*. It is very clear that John had two purposes in mind. He wanted to supplement the other three accounts of the life, the work, and the death and resurrection of our Lord. We find him, therefore recounting incidents, miracles and discourses which the others did not give. John's second and more important pur-

pose, however, was to so strengthen Christians in their faith that they would not be shaken by false doctrines. And error was beginning to creep in among them. It was not that Jesus was being openly rejected. No, it was a more subtle danger than that. For there were those who still professed to believe in Christ, but it was with a modified faith. It was not the way the apostles had taught, or the early Church had followed. How was John going to meet this danger? By seeking to establish their faith once and for all in Jesus as the Son of God. Not the Son of God in the sense that you and I become sons of God, but in this sense, that Jesus was very God who took upon Himself a human body and dwelt for a while among men. This then, is the burden of John's gospel, the *deity* of Jesus. Not His *divinity*, but His *deity*. Is there a difference between these two terms? Emphatically yes. Divinity means pertaining to or coming from God. Deity means God himself. In order to get the distinction between these words fixed in your minds clearly, let us group together a few facts concerning them.

1. Many men accept the divinity of Jesus who do not accept His deity.

2. Such men say, "I believe Jesus had a divine nature coming from God. I also believe men have a divine nature coming from God." This puts humanity upon the same level as Christ.

3. Believing that men are born with a divine nature within them, they see no need for the work of regeneration in the human heart. "What men really need, is not to seek a new nature from God, but to recognize the one He has already given them, to let it work out in their lives and transform them," they say.

4. Since man is born with a divine nature he cannot be a fallen creature. Hence he needs no atonement for sin, and no Savior. What about the man who accepts the deity of Jesus?

1. He believes that Jesus is God.

2. He believes that Jesus, Son of God, who voluntarily become son of man also, has much in common with man, of whose nature He has partaken. But this does not make man a sharer of the deity of Christ. To him therefore, Jesus is as far above humanity as God is above humanity.

3. Having started out with these as fundamental truths in his faith, it will be found that certain other beliefs follow naturally, falling into line with them. He sees man as fallen, in need of an atonement for sin, that he must have a new nature imparted to him by the Holy Spirit, and that he is lost without a Savior.

The day in which we live has been called a day of new religions. We like to think of our faith as "modern." These faiths are not new, they are not modern. They are as old as John's day. Perhaps you have been puzzled as to where to

place them. Certainly they do not utterly reject Jesus. His name is often upon their lips, and written over the doors of their temples. Is it possible that such faiths can be anti-Christian? The test is a simple one. You can place your finger upon the pulse of every faith which professes to be Christian, and tell if it be sound, as easily as the trained physician can find and read his patient's pulse. It is this: How does the faith stand as to the deity of Christ? Ask a follower of one of the so-called modern faiths if he believes in the divinity of Jesus, and he will answer "yes" promptly and sincerely. But do not stop there. Press home to him this second question: Do you believe in the deity of Christ? And if he is well instructed and knows the meaning of words as his leaders do, he will answer "no." To sum it up in a few words, there are faiths professedly Christian, which accept Jesus as man's perfect example and most matchless teacher. He is welcome as an *influence*, uplifting and ennobling. But He is rejected as man's Savior, since they see no need of a Savior. The *life* of Jesus is extolled, but His sacrificial death is put aside, for there is no place in their belief for a sacrificial death.

What have you learned from this? That a man's idea of the salvation he needs depends entirely upon his belief as to who Jesus is. You can see then that John strikes at the heart of the matter by holding up Jesus as the Son of God. It is often stated that Matthew and Luke only give genealogies of our Lord. I wonder if that is true? They alone did give genealogies of human ties, but truly John gives His heavenly genealogy. For this writer goes back past David, and Abraham and Adam, back into those dim eternities where man's mind could never have traveled unaided, and we hear him saying, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God . . . and the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

John had not forgotten that day years before when Jesus, surrounded by His listening disciples asked them this question, "Whom do men say that I the Son of man am?" And the disciples repeated to Him the various things they had heard. Then Jesus searched their hearts with a sudden and unexpected question. "But whom say ye that I am?" He asked.

Everything depended upon their answer. This same question comes to every man's heart today who has heard of Christ. "What think ye of Christ?" Whose son is He? And as then everything depends upon one answer. For our conception of salvation and our idea of man's needs are the result of what we

think Christ to be. Peter answered for the band of disciples that day. "Thou art the Christ, the Son of the living God," he declared. And Jesus said, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

There was never a time in which John's gospel of Jesus, the incarnate God, is more needed than today. Read it through carefully and prayerfully, asking God to reveal to your heart the truths He had revealed to the disciples. For if you are correct in your thinking and believing as to Christ, your thinking and beliefs as to other Bible doctrines will fall into place as naturally as day follows the rising of the sun.

Sunday School Lesson

February 19, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Two Miracles of Power.

LESSON TEXT: Mark 4:35-41; 5:15-19.

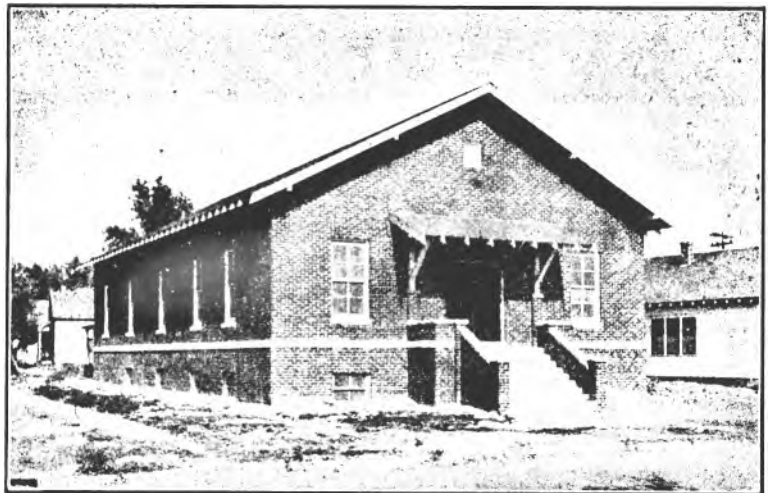
GOLDEN TEXT: *What manner of man is this, that even the wind and the sea obey Him?* (Mark 4:41).

IN our last lesson we studied two of the parables of our Lord by which method He set forth truth concerning the kingdom of God. In this lesson we will study two of His miracles, each one being a proof of His supreme authority over all nature. It is Arthur T. Pierson who defines a miracle as "a wonder and a sign." There are many wonders in the world that are not signs, but in order for a wonder to be a miracle it must also be a sign of something more and beyond itself. Miracles then are valuable not so much for what they are, as for what they indicate of the grace and power of the doer, or of the connection in which he stands with a higher world. Oftentimes they are seals of power set to the person who performs them. Such passages as "the Lord confirming the word with signs following," Mark 16:20 and again "Jesus of Nazareth, a man approved of God . . . by miracles and wonders and signs," Acts 2:22, make our Lord's miracles a seal of divine authority.

The picture that we have of Jesus in the first part of our lesson reveals the humanity of our Lord. When we see His physical strength taxed severely by the day's labors, and His desire to withdraw from the multitude and rest a bit, we are convinced that He was human as well as divine, and that He understands our weariness and our longings perfectly. The stern of the boat that all through the day had been His pulpit, from which He had discoursed to the throngs, now became His couch and in His weariness He relaxes and is soon in deep restful sleep.

Ministers would do well to study the Master in this lesson. His work done for the day, He composes Himself for rest. So often when our work is done, we cannot rest, the mind works on. Many preachers break down because they have

MUSKOGEE, OKLAHOMA CHURCH



SOME five or six years ago the church of Muskogee secured two nice lots in one of the best locations in the city, just one block from the Central high school and six blocks from the Katy depot. They built a nice little frame building until they could build a nice church on the corner lot. Brother Hanselman was the good pastor for the first year and then Rev. W. H. Minor for two years, who accomplished a good work in the city and left a host of outside friends. Then Rev. I. D. Farmer, our old friend of many years, was the good pastor for two years and on his leaving, he recommended the writer as the pastor and I was called. Brother Farmer also left many good friends from the outside.

On October 4, 1926 we reached our new field of labor. After serving them until May 29, 1927, after preaching one Sunday morning, we stepped out on the altar and asked all that would meet us the next day to work on the building to come and give me their hand. The next morning we were out early and began the work, and evening after evening we would meet sometimes ten or twelve and at other times three or four.

Just one year and six days after our arrival in this city, we had this beautiful brick church and this nice six room parsonage that is well worth twenty-five thousand dollars, and we have kept our payments up to date. We owe about \$12,500 and have ten years to pay it. So you can see that we have nearly thirteen thousand dollars in our church property. Pray for us that God will help us with the payments and that God shall give us a gracious revival.

We will have with us beginning January 22, Dr. Andrew Johnson of Wilmore, Kentucky, and Prof. and Mrs. A. S. London. At the beginning of our pastorate with this church they owed \$1,100 on their property and were paying that at the rate of \$17.00 a month, and \$25.00 a month for the parsonage. We have added to our responsibility and our payments are \$128 a month. But in two months after we had gone into our new church, we added thirteen new members whose tithes amounted to \$19.00 a week, which would just about amount to the difference in the payments. The church is 40 x 70 with complete basement and is finished.—E. W. Wells, Pastor.

not learned to relax. How profound must have been His slumber we may judge from the fact that the tempest did not rouse Him, for though it raged in fury threatening to engulf the little boat, the Master slept placidly on. Humanly speaking the ship which bore the Savior of the world appeared to be in imminent peril, for these men so accustomed to the sea and familiar with all its moods, would not have been so terrified by the mere shadow of danger. The danger was very real for the "waves beat into the ship, so that now it was full" but "in the hinder part of the ship, asleep upon a pillow" lay the Master, and was not roused by all the tumult and confusion incident on such a moment.

Christ's mastery over the elements in this incident is one of the most noted in the history of His life. All three of the Evangelists relate, that, in quieting the storm He "rebuked the winds and the sea," addressing Himself directly to the furious elements with the words, "Peace be still." We catch in this rebuke a recognition of the powers of evil as the authors of the disharmony in the world, and here, as elsewhere, He traces these disorders back to their source. He needed not any instrument foreign to Himself, with which to control the storm, but at His word "the wind ceased and there was a great calm." Nature, in the hour of her wildest uproar, yielded obedience unto Him who was, come to reassert man's dominion over her; and over the evil powers which held her enthralled, and His word was sufficient for this.

The same form of address was used by our Lord in the healing of Peter's wife's mother, for it is said He rebuked the fever, and in that case as in the one now under consideration, normal conditions were restored at His word. The Lord is mightier than any storm tossed waters, and all the powers of nature obey His voice. There was another night of tempest, when He walked upon the billows to relieve and save the disciples, whom He had seen toiling at their oars "for the winds were contrary." No wonder that they whispered to one another "what manner of man is this?"

We note the ready response of the Master to the cry of His distressed followers. Wind and surging billows did not rouse Him, or call into action His divine authority, but that cry for help coming from His own chosen ones, met with an immediate response from the Lord. It is always thus. A thousand—nay more—saints have felt the peace He bestows in the midst of storm and tempest. The calm that fell upon Genesaret's raging billows, has been renewed in the peacefulness and rest that have fallen upon multitudes of hearts, as they have pondered the majesty and beauty of Christ when He said to the shrieking tempest "Peace be still." Many of us have come to know that:

"No waters can swallow the ship where lies,

*The Master of ocean and earth and skies,
They all shall sweetly obey Thy will,
Peace be still! Peace be still!"*

These men had faith else they would not have gone to Jesus, and His question implies this fact, but when the storm broke upon them so unexpectedly, for a

brief time they saw but the storm, their faith was not quick and lively, their terror was in excess of their faith. They needed such an experience as this to show them the weak point in their faith. And Jesus beautifully taught them the lesson that an absolute reliance upon Him never fails to bring "a great calm."

We would call attention here to the fact, that, fellowship with Christ does not insure one against outward storm, but it does insure inward peace amid outward storm, and that is greater than never to have a stormy time. Whoever possesses the peace of Christ in his soul, enjoys the greatest of earthly blessings. It is then we can meet adverse winds, or walk into the dark clouds of trial without flinching, for we know that nothing comes to any soul that is not the perfect expression of God's everlasting love. We are sailing in this life as through a sea, and the winds will rise and storms of temptations are not wanting, but these are all surface and exterior conditions, and need not disturb the calm of the deeper life where the waters are undisturbed, and ever bear us onward toward our desired haven.

There is something very striking in the connection of the two parts of this lesson. In the first part our Lord had shown Himself as the pacifier of the tumults and discords in the outer world, He spoke peace to the winds and waves, and hushed with a word the elemental war. But the last part of the lesson teaches us that there is something wilder, and more furious than winds and waves in their fiercest moods; it is the spirit of man when it has broken loose from all restraints, and yielded itself to be the organ, not of God, but of him who brings uttermost confusion wheresoever his dominion reaches. Christ does a mightier work in this instance than He accomplished upon the sea and proves Himself here also the "Prince of Peace" the restorer of lost harmony. Again we see the potency of His word, for this madder strife, this blinder rage which was in the heart of the poor derelict, was allayed, and again there was "a great calm." The furies fled and the man lay sobbing at the feet of Jesus. No other marvel is comparable with such a transformation of character.

SOUTHERN CALIFORNIA DISTRICT N. Y. P. S. CONVENTION.

The Southern California District N. Y. P. S. is forging ahead to some very definite victories. A convention was held in October at East Pasadena, the report of which went astray somewhere between Southern California and headquarters. At that time Rev. Paul Goodwin was elected as District President to fill the vacancy left by the resignation of Rev. B. C. Winegar. Under Brother Goodwin's leadership some very definite forward moves have been made, culminating in a definite plan for aggressive evangelism at the convention at San Bernardino on Jan. 14th.

God has given into our hands a community in the outskirts of Los Angeles with a population of ten thousand souls. This community has had only one Protestant church, and now that their property is condemned for street purposes they are abandoning the community for larger institutional churches in the surrounding districts. There is a Sunday school with an enrollment of 200 and an average attendance of 120. The building is ours to use until it is torn down, possibly a couple of months. The seats, piano and song books are ours to keep, and the field is wide open for us. The young people of the district have called Rev. Ira C. Mathis as evangelist and are putting on a revival campaign. Brother Goodwin is taking general charge of the meeting. J. Lloyd Moore is in charge of the singing, and the various societies of the district are getting under the meeting by their presence, prayers and means. The revival is already on and we are expecting to be able to report a signal victory and a new field opened up for the Church of the Nazarene in the near future. Rev. Hardy Powers, chairman of our District Evangelistic Committee, has done a splendid job of handling the arrangements and the scene at the San Bernardino convention when he asked for and received the loyal support and co-operation of the young people of the district was one that will not soon be forgotten by those present. Watch for further reports from the Riverside Drive campaign.

The rest of the San Bernardino convention was also marked with blessing. The reports of presidents showed some substantial advance in the local societies. The papers which were given showed prayerful thought and preparation. The address of Rev. Melza Brown in the afternoon on "Qualities of Christian Manhood and Womanhood" stirred every heart to a new sense of responsibility and possibility. Rev. Charles H. Babcock brought one of his great messages in the closing service at night, bringing to a fitting close one of the best N. Y. P. S. conventions the writer has ever attended.—Joseph Gray, Reporter.

NEW MEXICO CONVENTION.

The New Mexico N. Y. P. S. Convention held at Hagerman, New Mexico, proved to be one of the best meetings that the district has ever known. God was on the scene from beginning to end. There were representatives from a number of the churches to enjoy the feast of good things. The Preachers' Con-



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vention was held in connection with the Young People's Convention and the morning session of each day was devoted to the reading of papers regarding the preachers and their work.

The first afternoon session was opened with a rousing song service. Miss Ida Forbes had charge of the devotional service. Sister Huffman brought the special message in song. The afternoon was spent in the reading and discussion of papers regarding the young people's work. Mr. Glendolen Howe brought a splendid paper on the subject, "The Young Person's Prayer Life;" "How to make a group meeting successful," Sister Huffman; "A Model Member of the N. Y. P. S.," Ida Forbes. The evening message was delivered by Brother Ed Kimmel.

The second session opened with a song service led by Brother George Weaver. Brother R. C. Gunstream brought the message in song and the convention was opened for the reading and discussion of the following papers: "The Importance of our Young People Choosing Godly Companions both as Friends and Life-mates," Miss Nora Joplin. "How may the N. Y. P. S. best serve the church in Sharing her Burdens and Responsibilities," Brother Fred Whitley. The evening message was brought by Brother M. R. Bishop, pastor of the church at Albuquerque.

The last session of the convention was opened Friday afternoon. Devotional service was led by Mrs. C. J. Wilde. As several new representatives had come in since the opening session, the paper, "The Model Member of the N. Y. P. S.," was re-read and a real heart to heart discussion followed. God came in on the scene and blessed in a wonderful way. The convention had as visitors Brother and Sister Ed Kimmel from the Kansas District, who were used of the Lord in a wonderful way, both in message and discussion. The convention closed Friday

evening with a heart searching message delivered by Brother R. C. Gunstream.

Our New Mexico young people are among the best to be found anywhere, and those who were present at the convention returned to their homes with a greater determination to hold up the standard of holiness, and to do great things for the Lord.—Ida Forbes, Reporter.

HENRYETTA, OKLAHOMA

We have not sent in a report for some time from our N. Y. P. S., but this does not mean that we have not been active. We have a wonderful president, Brother W. F. Blankinship. We are doing great things for God. We have just completed our new room in the basement of the church and our crowds are increasing so much that the room is almost filled to its capacity. We have done well in the past but we mean to do more in the future.—Gladys Gayler, Reporter.

CHURCH NEWS

PASTOR ELBERT DOBBS, Davenport, Oklahoma—"We are glad to report victory at Davenport. We just closed a gracious revival with Evangelist F. N. DeBoard of Carthage, Missouri. Brother DeBoard did some of as good preaching as we have ever had here. He preached under the anointing of the Holy Ghost. God came on the scene and blessed many hearts. The first week or so we had severe cold weather but at the last we had good crowds, good interest and souls praying through in almost every service. Five came into the church. The church was blessed and encouraged in general. All departments of the church were helped. For this we praise God. Davenport has some of the cream of the earth in the church. They stand by us and pray and boost. Our budget is paid in full and we have victory over the devil, and feel more like fighting on to the end. Pray for us."

PASTOR HENRY B. JENSEN, Decatur, Ill., West Side church—"Great 'Faith Convention' at West Side church, Decatur, Ill. Dr. J. G. Morrison, Executive Field Secretary at helm as teacher and evangelist. Date, Jan. 11 to 15. Eight services, splendid attendance, faith strengthened, fire and glory down, seekers sought, saints shouted, devil defeated. But best of all, most of the fruit of this campaign will be picked in our tomorrows. Brother Morrison, come again. Glory and amen."

PASTOR GEORGE E. HOWARD, Goff, Kans.—"Sunday night, January 15, marked the close of a victorious revival meeting at the Goff Church of the Nazarene. Evangelists Theo. and Minnie Ludwig preached the full gospel, uncovering sin, showing the need of repentance and the great need of being sanctified as a second definite work of grace. Brother and Sister Ludwig can truly be called the Sunshine evangelists because their smiling countenances and friendliness have won many friends for them here. During the meeting backsliders were reclaimed, believers sancti-

fied, and some gloriously saved. A number of people from surrounding churches received definite victory, and the meeting was a glorious success throughout. Besides those saved, reclaimed, and sanctified, several were healed during the meeting. During the meeting fourteen subscriptions were secured for the **HERALD OF HOLINESS**. The pastor also received a nice donation of good things to eat."

PASTOR E. O. TAPLEY, Prescott, Arkansas—"Liberty church is moving on, having been hindered some on account of the bad weather. We had good services over Sunday. Crowds are increasing, and things look better. The people gave us a nice pounding just before Christmas which we appreciated very much. We are expecting a great day March 3. We find some true saints here that can shout the victory. Praise God, we are looking up and expecting greater things."

EVANGELIST A. M. YOUNGLOOD—"I just closed a revival at Baby Branch church near Danville, Arkansas. We had sixty-one saved or sanctified, and took eleven into the church with more to follow. There are some as fine people at Baby Branch as there are anywhere, and they know how to stand by the preacher. I started there on the last night of December. It was bitter cold, but we ran until January 15."

OATSVILLE, INDIANA—"Early last September we made our way to this rural community to assume the pastoral responsibilities of this church. Upon our arrival we found a nice cement block church building and a pretty six room parsonage, which are a monument to the

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industry, generosity and faithfulness of the preceding pastors, the local church and their friends, and above all, the blessing of God. We have been well received by the church and community. Ours is a lovely people, and the neighborhood is the kind that makes us think of the old fashioned goodness of days gone by. It is one where grave diggers are volunteers, and the attendants at funerals walk over fields, mud roads, ride horse-back, and come in big wagons to shed tears and shake hands in sympathy with those who are bereaved. They are church goers. And the young people—you should hear them sing. True, they haven't all got religion, but they surely can sing. Pray that we may be wise enough to win them to Jesus. Rev. E. C. Tarvin, evangelist of California, Ky., held evangelistic services for us beginning January 1. We had good congregations and some fruitful altar services, genuine cases of salvation. We have a couple of heads of families, seekers at the altar, who are considering membership with us. Brother Tarvin is a good preacher, preaching good sermons. His sermon on the wages of sin was one of his strongest. He should be kept busy. Personally, I love the work of God, and have my sins all forgiven and my soul washed whiter than snow through the blood of Jesus Christ God's Son. Pray for us."—Robert F. Johnson.

BRAWLEY, CALIFORNIA—"We are to begin our home mission campaign here in Brawley again Sunday night, January 29, with Rev. Sister Ufa Brasley of Oklahoma, and our District Superintendent. We have a good start here. Rev. I. C. Hasley and Jones and Scroggins as singers were with us prior to the holidays and broke the ice. This is considered a hard place to raise up a church, but God is able to the task. Our work is increasing here and crowds are growing. We have a good Sunday school with about fifty for average attendance. The school is growing each Sunday, with Brother I. E. Smith as our superintendent. Brother Smith comes from the Free Methodist church to us. We are expecting to have a good live church here. We ask the church at large to pray that God will

give us a deluge from heaven. Our services have been blessed with His presence, several have prayed through since the revival closed. There were three at the altar Sunday night, two praying through. Pray for us."—Rev. B. E. Echols.

BROOKLYN, NEW YORK—"The John Wesley Church of the Nazarene is not dead nor is it dying. If you think so, you should attend the meetings just closed with Rev. Theo. Elsner and wife January 8 to 15. It was the best short meeting I ever attended. Brother Elsner and wife are surely live wires, full of Holy Ghost fire. Their singing is the best, the kind that opens the windows of heaven and lets the glory fall. There were souls at the altar every night but one. The last night the altar was full. A number of new people who never had attended our meetings were at the altar and said they were glad they came, as they found Jesus who had washed their sins away. By the way, did you know that Brother Theo. Elsner is one of our boys who was brought up in one of our churches, converted on our district camp ground with our precious brother, Rev. G. Howard Rowe. I want to say and say it so all can read it, that Brother Elsner does not set any price for his services."—Joseph Fletcher.

PASTOR CLARENCE HESTER, Tilden, Ill.—"When we arrived on this newly opened battle field last September we found a band of people who, by storehouse tithing and obedience to God on other points, had helped God build work for God and holiness in this needy field. They have honored God and He is blessing them. I find the foundation of this work has been well laid by Brother Archie Wilson, the first pastor, now of Roxana, Ill., and Sister Frank Jones, the pastor last year, who is still with us in Tilden. Without this wonderful foundation progress would have been slower and harder in Tilden this year, but in Jesus' name we are marching on. Our revival closed January 22 in waves of victory with a total of about thirty-seven seekers counting them as they came. About twenty were saved or sanctified, and thirteen were

added to our number of fourteen making our membership twenty-seven at this time. Rev. Elmer McKay of Greenville, Ill., was the evangelist in this meeting. His preaching is of the old fashioned type, the kind we need and the kind the world must have. God helps him get the hearts of the people who will go through. He is truly a man of God and preaches the Bible doctrines with great power, and yet with the tenderest of love. It has its effect."

EVANGELIST B. H. HAYNIE—"Since last reporting the Lord has been giving me some good meetings in the East. The meeting with Pastor Jett at New Haven, Conn., was a very good meeting, not so large in attendance as some, but great in power. Quite a number were saved. Miss Lula Barnard was the singer. Then we had a good meeting with Brother L. T. Corlett at Dover, N. J. Brother Corlett was new on the field and he was working hard, but had things well in hand for a new man. But Corlett does things. A better man to work with would be hard to find. We closed with a sweep of victory. Then we went to Kewanee, Ill., with Pastor Brown. This was one of the hardest meetings of my ministry, but we closed with some victory. I am sure you could find no finer people than Brother and Sister Brown. They have almost worked a miracle, building a new church and parsonage. January 1 I began at Cliftondale, Mass., with Brother Alley. This is one of the oldest churches in the East, I understand. The Lord gave us a great meeting. I am at present in a meeting at West Somerville, Mass., with Brother DeLong. We have had a good opening. They have a nice new church costing around seventy thousand dollars. We are expecting a landslide from heaven. I will be in Oklahoma the last of March, April and the first of May. I would like to hold a meeting somewhere in the Middlewest before the General Assembly, if some of the brethren could use me. I am delighted with the way the dear Lord is leading me on in His dear service. These are good days to my soul, and I have the blessing now. Praise God."

MR. VERNON, OHIO—"Just closed one of the best revivals in the history of the church here. There were seekers at every altar service; sometimes the altar was completely filled. The last night twenty-seven came forward. There was deep conviction, old time repentance, praying and shouting. Gene Phillips was the evangelist. He fills the bill. In all of our twenty-five years of church work, we can say we never had a better evangelist. Harry Fagan, the blind boy, was with us the last week, and he is great. His singing is different; it blesses and brings down the glory. Our District Superintendent, Brother Gibson, was present one night, and preached a powerful sermon, and also took twenty subscriptions for the **HERALD OF HOLINESS**. We have some fine families that are coming into the church soon, and a good class of probationers besides. Our basement church would not hold the people, and we are compelled to build and finish our church this coming summer. We have been here

CHICAGO CENTRAL DISTRICT—ATTENTION

We are putting on a special campaign in all the churches to try to get twenty-five hundred new subscriptions to the Herald of Holiness in addition to what we already have on this District.

I am asking our Circulation Manager to send sample copies of the Herald of Holiness to all the churches and also envelopes. Every pastor, and everybody else on our District please get busy in getting the Herald of Holiness to the people in Illinois, Wisconsin, and the city of Chicago.

E. O. CHALFANT, District Superintendent.

four years digging out this church, and we are now seeing some fruit of our labors. To God be the glory."—D. E. Miller.

PAYNE, OHIO—"This past year has been one of the greatest of our lives. The blessings of the Lord have been upon our work and people in a wonderful way. Our District Superintendent, Charles A. Gibson, gave us a five day convention in the fall. This indeed proved a great blessing to our church and people. A number were at the altar. Some prayed through to victory. Our Brother Gibson is a great preacher of the Word. His messages were just what we needed at that time. We have just closed a two weeks' meeting with Evangelist Dwight M. Pefley. Surely God heard and answered prayer in the old time way and gave us an old fashioned landslide. People were knocked down with mighty conviction. One man didn't talk for three days. People who hadn't been stirred for years were moved by the mighty power of God. The church was packed every night and great crowds turned away. There were 183 at the altar. Backsliders cried for mercy, sinners were converted, and believers sanctified. A number were healed. This is what we have prayed for, something that goes beneath the surface. Brother Pefley digs down, scrapes the bone, and uncovers sin. We took a fine class into the church. Our Sunday school is growing. We are planning to start next week to enlarge our church. Pray for us."—A. M. Moorehead and wife, Pastors.

PASTOR ROY E. KLINGLER, Manchester, Ohio—"We have just closed our revival meeting which lasted nearly four weeks. Rev. W. W. Loveless of London, Ohio, was our evangelist for all but the last week of the meeting during which time we did our own preaching. This is the fourth meeting I have been in with Brother Loveless at different places, and can truthfully say the last one was the best of them all. During the meeting some fifty sought the Lord and almost all claimed victory. The church was greatly strengthened in the faith. The Sunday school increased in number and three new members were added to the church. Several subscriptions were taken for the *HERALD OF HOLINESS* and many new friends were added to the church. Our evangelist was reasonably paid. Brother Loveless is a good sane preacher of the Word, and his life and messages will bless any church and community. We feel like pushing the battle on for God and holiness."

PASTOR JOSEPH GRAY, MONROVIA, CALIF.—"God has been graciously blessing our work here since we last reported. We had a good meeting in November with Rev. L. N. Fogg. Brother Fogg preached the old time gospel with power and unction, and while we did not see all the results we would have liked to see, yet the meeting closed with the church revived and some happy seekers who had never been at our altars before. Ever since that meeting we have been having an increasing tide of prayer and victory in our regular services and seekers praying through to

victory. Last week, January 15-22, we held a week's convention with Rev. J. M. and Mattie Wines which was a real blessing to the church and brought in many new faces. The closing day was one of real victory with a number of seekers praying through. Sister Wines' messages on the Second Coming were an inspiration and an uplift to all who heard them. Best of all the tide is still on. We had a seeker become a happy finder before the prayer-meeting started on Wednesday evening, and the church is swinging into a real spirit of intercessory prayer which we expect to bring results before many days are passed. Mrs. Gray and I are still suffering some after effects from our auto smashup last summer, but we are pushing ahead and trusting God for strength to carry on the battle. Brethren, pray for us."

EVANGELIST I. C. DUNBAR—"Since our last report we discovered a gold field at Sublette, Kans. We held our December revival with Pastor George Slocum and he has some real tried and true Nazarenes at Sublette. Brother and Sister Slocum are doing a great work in the West. Brother S. C. Landsdowne led the singing and God gave us some special seasons of refreshing. We are now engaged in our January revival at Des Arc, Mo., with Pastor C. A. Middleton and his good church. Brother Jesse Uhler of Clearwater, Kans., has charge of the singing. There is a moving in the valley, a 'sound of going in the tops of the mulberry trees' and we are expecting the mountains of sin to flow down. Amen. God is still on the

throne. The Missouri District has been fortunate in securing the beautiful campus and buildings connected with the old holiness college and making this a permanent location for the annual assembly and campmeeting. We believe this is a real forward movement for the district as well as the local church. Brethren, pray for us. We have some open dates. Home address, 717 East Ninth St., Hutchinson, Kans."

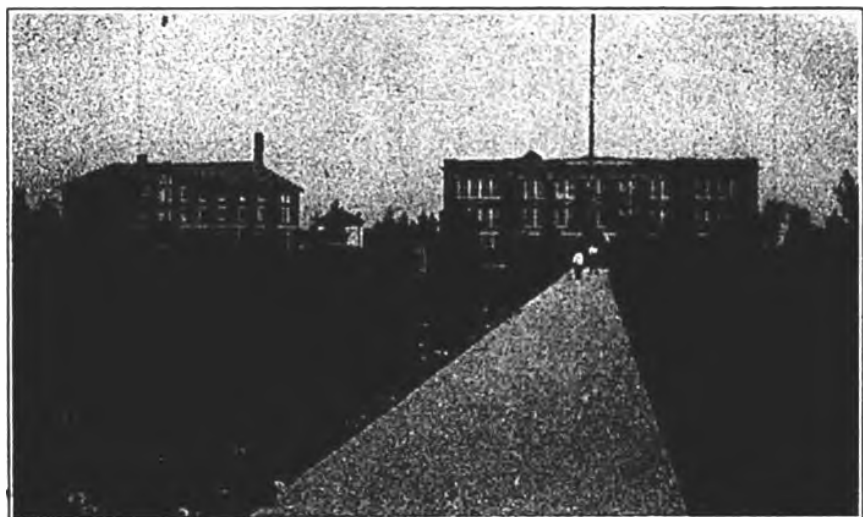
PASTOR FRANK A. N. ELLIS, ALSEA, ORE.—"We have just had a nice time of revival in our church here. It started on the night that Rev. Bud Robinson came and held two meetings. Then we went on for two weeks with Rev. Miss Ava S. Adams as the evangelist. The meetings were everything we could have wanted for the ones who attended and there were fourteen who came to the altar. The people who live in this valley know us better now and we are trying to show them Jesus."

MOTHER TETRICK, SHAWNEE, OKLA.—"Glad to report victory although husband has been down with rheumatism four months. We still have faith in the One who does all things well. As for myself, I find no time to be idle. Soon I will be seventy-three years old, but I still have a passion to win souls for Jesus. Oh, how I love Him, He is so precious to me. I sometimes preach three times on Sunday—preach to the children at eleven in the morning; in the city jail at two, and at 3:30 in the county jail; visit the hospitals, distribute our church papers, and many

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tracts. I have an appointment once a month in the country with good interest, and the care of a sick husband."

PASTOR C. E. PENDRY, BLOOMINGTON, IND.—"God has been with us in all of our battles, and we are pushing on in His work. Each time we meet together God pours out His Spirit upon us for which we are appreciative. Our attendance in Sunday school last Sunday was forty-nine over that of a year ago. Our auditorium is nearly full at each midweek prayer service. We have only preached twice since the assembly without someone at the altar. Last Sunday, January 22, we witnessed a great time, as ten responded to the altar call, five or six came forward and gave their hands for prayer, and a number requested prayer by the uplifted hand. We believe we are on the verge of a landslide revival. Rev. C. B. Fugett is to be with us March 11 to 25. We believe by the time he arrives the tide will be high."

PASTOR P. GILLIAM, ST. MARIES, IDAHO—"The St. Maries Church of the Nazarene has just closed one of the best three weeks' revivals with J. S. and Mae Budd as evangelists, that we have ever had. Sister Budd's messages were filled with the power of the Holy Ghost. Sinners were convicted and altogether we had fifty seekers. We feel the work done was genuine and substantial. We feel encouraged as a

church to press on in the fight. Twenty-four united with the church, and some who stood high in the town. Others are coming in the near future. We have a great people who know how to pray, pay, and stay by the church and pastor. We will stay in the fight against sin and the devil. Evangelists Budd have held us five meetings and all of them were successful, and the Lord's seal and blessing was upon each meeting."

PASTOR C. C. SELLARDS, Webster City, Iowa—"Since my last report God has been blessing the Church of the Nazarene in this city. We closed a great meeting last Sunday night, January 22, with ten at the altar, but the most of this number claimed victory through the blood. Folks said this was the greatest meeting and the largest crowds that they ever saw in the Church of the Nazarene. J. G. Milby and his good wife were the workers. Brother Milby is a great preacher; he is a sane and very radical preacher of the gospel of Jesus Christ, yet he preaches with tears in his eyes and with great compassion for the lost. His good wife is a great blessing. During the meeting there were fifty at the altar, among the number my two boys, who were saved. We observed the sacrament last Sunday morning. Three joined the church Sunday night, and others are looking our way. The United Brethren preacher and his folks sang special songs

and helped support the evangelist. They were well paid. We have some of the best people in the world in this church who are standing loyally by God and the Bible. The church gave wife and I a love offering of fifty dollars which was greatly appreciated. We look forward to our meeting next July with the Ludwigs, to reap a great harvest from the meeting which we just closed. The Lord has done great things for us whereof we are glad. We are determined to make this new year the best year of our life. Brother Dobson, our District Superintendent, was with us three nights during the revival and was a great blessing. Remember us in prayer."

EVANGELISTS JAMES AND JESSIE HUNDLEY—"When 1927 closed our assembly year was near three-fourths gone with its tears of sorrow and joy. Sorrow just because more souls have not been brought to Jesus, then the shortage of funds to promote the general interests of our beloved church. We rejoice in all the victories won and thank God for the little part we have had in adding to the whole. We have had a number of blessed meetings and enjoyed the fellowship of our pastors, the best men and women on earth. Personally, we never loved God and His church more than we do this hour and we can report victory through the precious blood of Jesus. Our hearts are bounding with joy in anticipation of our gathering in the capital city of our beloved Ohio, where we started out on the matrimonial sea forty years ago, and from where we began our work for God and souls, after the precious Holy Ghost came, more than thirty years ago. Our next meeting is at Enterprise, Ohio."

PASTOR J. W. YOUNGMAN, Elkhart, Kansas—"Our church here continues to make steady progress. We are growing both spiritually and numerically. We have received sixteen into the church since the first of October. We are expecting many more to unite with the church, before spring. Our Sunday school recently reached another high mark in attendance, going to 180. We are expecting to reach the two hundred mark soon. And last but not least, we want to report an excellent one week meeting which closed last Sunday with Rev. and Mrs. Mack Anderson as evangelists. There were seventeen seekers at the altar the last service and all but one professed to pray through to victory. Brother and Sister Anderson are excellent workers. They know how to work with the pastor in the interest of the church. No church will make a mistake in calling them for a meeting."

EVANGELIST C. H. BAUCOCK—"This is just a line as we enter again the field for 1928. I have been at home for a rest after eleven months at the battle front. We can say without a doubt this has been the greatest year of our ministry. We have held nine great camp-meetings, one convention and ten church meetings, so we were constantly on the go, and yet in the midst of all the sweet presence of Christ made this service one of the greatest blessings to our own heart and to the multitudes to whom we were



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able to minister. We will not go into details as it would take too long and take too much space. The ministers with whom we labored in the campmeetings and the churches were true yoke-fellows and we had a most blessed and profitable spiritual time together. How we appreciate the loyal men of God who are standing uncompromisingly true to all of the great facts of God's truths, and as long as we have this vision, the spiritual tide of our campmeetings and churches will increase in revival power and the salvation and sanctification of multitudes of souls. We covet your prayers. It is our prayer to God that this will be a still greater year of fruitfulness in His service in the salvation of souls, and increase the spiritual life and power of the people of God, and above all the supreme glory and exaltation of our Lord Jesus Christ."

FLINT, MICHIGAN, Central church—
"The past three months has been a time of faithful and earnest work for the Lord. We have had two visits from our District Superintendent S. D. Cox and the Lord surely was in his preaching. During the revival several ministers from other churches came in to help push the battle for God and holiness. Rev. Alvin Young of New York, was the singer. He gave faithful service in song and was made a great blessing. Many found the Lord. The young people's meetings of the church have been splendidly attended and the gospel band is doing good work in the automobile factories and elsewhere. We have a working membership and the number is increasing and God is blessing, and we are most anxious for a Holy Ghost revival and are praying for this continually. A friend who requested our prayers in Hurley Hospital was wonderfully helped in body and soul. She was to stay seven weeks there. The Lord so helped her that she was able to be home the following week after our visit and united prayer for her in a cottage prayermeeting. The Lord lives and answers prayer. We are looking to Him for great things this winter. Rev. Fred T. Fuge has given us wonderful soul food in his messages and we are on the road to greater success in minding God. Please pray for us."—Mrs. Fred T. Fuge, Returned Missionary from Africa.

EVANGELIST E. C. DEES—"I am praising the Lord for His wonderful blessings to me. After closing a good year with the church at Moreland, Oklahoma, I entered the evangelistic field. My first meeting was with the Rev. C. I. DeBoard at St. Louis, Mo. Brother DeBoard is pastor of our Park Street church, which was organized while I was Superintendent of the Missouri District. This church has been greatly blessed of the Lord and while it has had its problems to solve, the Lord is helping them. They have purchased a lot in a good location and expect to build a basement as soon as possible. Brother DeBoard is a fine fellow to work with, a good booster for the evangelist and he certainly stands by the truth. God was with us in great power. There were about thirty-six souls who bowed at the altar and prayed through in the old fashioned way, and

best of all, the revival was still going on when I last heard from them. My next meeting was with Rev. Fred Hosner and wife of Pontiac, Michigan. I found them to be true soldiers and they had some members who were carrying a burden for souls, and had been praying for the Lord to send an old fashioned revival to Pontiac. The Holy Spirit was there in the very first service and remained throughout the entire meeting, for which we truly praise God. I had the privilege of preaching to them last Sunday morning, and found them still on fire for God. They had one hundred in Sunday school and have a N. Y. P. S. of about fifty members, and as Uncle Buddie says,

they are doing the job. The young folks are going on, and the older folks are coming on. The battle lasted about three weeks, and when the smoke had cleared away there were about seventy-five that had been saved, reclaimed or sanctified, and a nice class of twenty-seven was received into the church the last Sunday of the meeting. I do not know how many more have joined since the meeting. My next meeting was with our young pastor, Otto Shears, at Lodi, Mo. Brother Otto is a fine young man, fully consecrated to God and his work. He is going in to make good and by the grace of God and the encouragement of the people he is going over the top. The

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meeting at Lodi was blessed of the Lord but we did not have so many people to pray through as we had hoped to see. It was only a twelve or thirteen day meeting and we had lots of rain, and some high water that hindered some from coming. I understand that God is still blessing them and the good work is still going on. Rev. J. A. Duncan and wife who are now pastors at Piedmont, Mo., and Evangelist T. W. Barnett were with us part of the time and rendered some valuable service. After this meeting which closed December 18, I went home to spend Christmas with my family at Bethany. We had a good time during the holidays. I left home on January 9 for Highland, Michigan, to assist Brother Wiggs who is the much beloved pastor at this place. This is the third week and I am glad to tell you that God is blessing here. There have been seventeen who have made definite professions of salvation, reclamation, or sanctification. We are expecting to get some good members. We find some very fine people who are members of the Church of the Nazarene at this place, and another good thing, they are pulling together in harmony with their pastor. I don't think

that I have ever found a church and pastor in better harmony. We have five more days at this place. We are expecting great things of the Lord yet before we close. Brother and Sister Wiggs are fine young people, both graduates of Trevecca College, and they are making good. Brother Wiggs is a fine preacher, and he and his wife are both good singers. I can see great things ahead for them. We are being royally entertained in the home of Brother Clancy and Brother Wiggs. My next meeting will be at Cairo, Michigan, with Brother Hugh Putman who is pastor at that place. I will be at Cairo from February 1 to 19. Please pray much for us in this work. My slate is fast filling up for 1928. I never loved the Lord better, never was more determined to go through on old Bible lines than I am now. I say, 'On with the battle.' I'm in the fight to win."

EVANGELIST LEE L. HAMRICK—"At this writing we are opening a campaign at Beebe, Ark., until February 5 with Rev. Brightwell and his good church. We have had fine interest the first two sermons and the prospects are good for a

real revival. This is my home town. I was raised six miles from here and converted eight miles from here thirty-three years ago. I heard my first sermon on holiness preached thirty-five years ago here in the Methodist church by Brother J. N. Whitehead of Ripley, Miss. I am meeting with many old friends which is a great pleasure. My last revival was at Malden, Mo., with Rev. A. K. Jones and his good church. The Lord gave us a good revival, and about fifteen were converted or sanctified. The last Sabbath I was there we had some real digging down and praying through to victory. The pastor and Brother Williams, the District Superintendent, were to continue the meeting. Our home was with Brother and Sister Jones and they showed us no little kindness. Sixteen years ago we conducted a revival in Malden. Many changes have taken place since then in the church. These are good days to me. My faith looks up to God for greater revivals in the future."

PASTOR T. F. MCLEARN, Ottumwa, Iowa—"We just closed one of the best meetings ever held. Our attendance was above the average from the very start and at times the house was full and the last Sunday night people were turned away. There were upward of sixty and perhaps more at the altar for pardon, purity or reclamation. The spirit of the meetings was excellent from the very start. We consider ourselves fortunate in having Sister S. A. Keel of Des Moines as our evangelist. She is a preacher of the old fashioned type and hews to the line in preaching the two states of grace. She preaches, prays, and sings, and she never leaves the altar until the last one gets through. In a word, she is a real Nazarene preacher and will do good work wherever she is called. We start our next meeting February 19 with P. P. Belew as evangelist and we ask the HERALD OF HOLINESS family to remember Ottumwa when they pray."

BLACKWELL, OKLAHOMA—"Our church here has just closed a three Sunday revival with Allie and Emma Erick and B. D. Sutton as workers. Although the weather was extremely cold and a snow storm made road conditions bad, we had large audiences from the beginning to the end. Everybody seemed to be well pleased with the workers and the church is still thanking the Lord for the good sermons and splendid music of the entire meeting. Approximately sixty persons knelt at the altar as seekers, almost all of them finding victory. The pastor, Rev. E. G. Theus, took five members into the church the last Sunday of the revival, all of whom had been either saved or sanctified during the meeting. A Sunday school rally on the last Sunday brought an attendance of 324, the largest in the history of the church. Other features of interest were a generous pounding for the pastor and his family on the last Saturday night, and a pledge of \$125 taken up the last Sunday night to help pay overland expenses of Rev. Theus and family to the General Assembly at Columbus, Ohio, in June. More than four hundred dollars in cash was raised to pay the expense of the revival. Several

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midnight prayermeetings before and during the revival helped to bring victory to the church. Many new members were added to the Sunday school as a result of the rally day. We are 'Looking to the hills, from whence cometh our help' and pressing on to win the battle against sin and evil in our corner of the Master's vineyard."—Mrs. A. L. Wright, Reporter.

PASTOR F. R. MORGAN, Tulsa, Oklahoma —"We are glad to tell you that we are still on the map. We never in twenty years as a minister had better victory and better harmony among the folks. Our services are rich, deep and sweet. Our congregation is holding up good for the winter weather that we have been having here of late. We received three new members Sunday into the church. Our young orchestra is simply climbing by leaps and bounds. We have about ten or twelve pieces and they can play, too. This is our third year in West Tulsa and from the way things have gone since the assembly this will be the best of the three. We are to begin a revival meeting the first of March with Bona Fleming as the evangelist. Let all the readers pray for us. We are planning for a great time in this meeting. Pray for us and come to see us."

PASTOR E. H. WILLIAMS, Chase, Kansas —"We are in our third year with the good people of the Chase church. Truly our stay has been indeed pleasant with this crowd of whole hearted Nazarenes, who are constantly on a stretch for greater things. We have had one revival since our assembly with the Edwards Ladies' Evangelistic Quartet. In many ways it was the best revival in the history of the church. There were a number of seekers at the altar during the meeting. We heartily recommend the Edwards party as safe, sane, Christian workers."

EVANGELIST I. M. ELLIS—"We had a great closing out at Marlow, Oklahoma, last night. The altar was filled and refilled for three or four times. They would pray the folks through at the altar and go out into the congregation and bring others. The young folks who were saved earlier in the meeting worked heroically in this last service to get all of their associates saved. It was indeed a wonderful service. The meeting was good all the way through. Rev. A. F. Duke, the pastor, is a new man among us, but he is a fine pastor, and I bespeak for him a great year at Marlow. I was delightfully entertained in the parsonage. We will attend the Bible conference here at Bethany a few days this week. Then next Sunday we will begin a six weeks' campaign, the Lord willing, at Fort Wayne, Indiana, with Rev. Morris M. Himler, the pastor, and the good Nazarenes of that city. Pray for us."

PASTOR J. W. HENRY, Batesville, Ark. —"Last night marked the closing of one of the most gracious revivals that the church here ever knew, with Rev. Lee Hill of Hindsville, Ark., and Miss Mae Russell of Morrilton, Ark., as special workers. These are young people with the fire and love of God burning in their souls. God has again proved that we

can have a revival, if we will meet His conditions. The old devil tried to defeat us with his old song 'you can't have a revival in mid winter,' but in spite of the devil, bad weather, and hard times God gave us a real revival. There were ninety seekers, with eighty professions and the entire church was blessed. The crowds came but many were not able to get in, as our present church seats only about three hundred. Right in the beginning of the meeting God began to move upon the minds of the people that it was time to build a new church that would take care of our fast growing congregations. The last Sunday was a great day for Batesville church. District Superintendent Oliver was with us. He received a class of twelve members into the church and then brought the morning message, which was a real blessing to all. At the afternoon meeting Rev. Hill brought a brief but pointed message on co-operation, after which Brother Oliver took charge, and at this time introduced the mayor and deputy marshal who were present to let us know that the city was behind us in the building project. God helped Brother Oliver to raise fifteen hundred dollars in cash and pledges to start the new church. We are in need of about five thousand dollars to build the building we need. It seems to me that there never was a greater opportunity for the Church of the Nazarene to do something than there is here. Pray for us."

PASTOR A. K. SCOTT, Amarillo, Texas —"We are glad that we can report that God is still blessing in First church, since closing the greatest year of our ministry at the Hamlin District Assembly. We have promised God a more devoted service for 1928, and He has been present to help. Twenty-six souls have knelt at our altars and prayed through thus far in this assembly year; some wonderful cases of divine healing have been seen, with victory on all lines. We have been having one night of the week for all night of prayer for a mighty revival. Rev. C. W. Davis is to be with us February 19 to March 4. We have built and started a mission since the assembly that we trust will soon develop into a Church of the Nazarene. Folks are praying through in their homes and God is blessing. Pray for us."

ATCHISON, KANSAS—"At the suggestion of our District Superintendent, N. B. Herrell, our consecrated deaconess, Miss Edna Simmons, and myself came to the pioneer field of Atchison, Kansas, in September to spy out the land. We found

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Specimen of type

<p>20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.</p> <p>21 ¶ From that time forth</p>	<p>Jo. 8. 18 Co. 4. 4 Mk. 8. 26 Lu. 9. 21</p>	<p>the sun, and his raiment white as the light.</p> <p>8 And, behold, there appeared unto them Moses and Elias talking with him.</p>
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very few grapes and pomegranates, some giants of difficulties, a famine of the Word and a drouth in spiritual things. We secured a hall at 401 Commercial street on our good looks, and in a short time our first service was announced. We had one, beside ourselves, for Sunday school and two for church, so we were four. Praise the Lord. One kind lady here volunteered to room and board an evangelist if we would call one. We then engaged Rev. A. C. Morgan and his singer, R. E. Bridgewater of Hutchinson, Kansas. We advertised quite extensively

and had good attendance. We had six seekers and all seemed to pray through. The sermons and songs were very edifying and took well with the people. Our next meeting was with Rev. V. W. Littrell of Lincoln, Neb. In this meeting there were two seekers, one of whom professed to get sanctified. The revival did not reach as many persons as we had hoped, but it was a gracious meeting nevertheless. Brother Littrell's sermons and songs made an impression. He captured the audiences by his wit and eloquence, accompanying himself in the

special songs with his guitar. Just as soon as we have enough prospects for membership, we expect to be organized as a church.—Mrs. F. B. Miner, Pastor in charge.

TELEGRAMS

AKRON, OHIO

Revival on at First Church of the Nazarene, Akron, Ohio. E. B. Marsh, Warren, Pa., song leader, assisted by home talent, large choir. Mrs. Carrie Crowe Sloan, evangelist. Large crowds, altars filled.—Mrs. R. S. Woody, Reporter.

EVANSVILLE, INDIANA

Closed a great fourteen-day revival with C. B. Fugett as evangelist. Two hundred seekers, seventeen new members and more to join later. Cornerstone laid January 22 with C. J. Quinn officiating. Expect to dedicate in May a building seating five hundred. To God be all the praise.—R. W. Hertenstein.

CALDWELL, IDAHO

Wonderful revival with E. E. Curtis. Deep conversions. Thirty-one taken into church. Twenty more lined up.—D. Swarth, Pastor.

LEXINGTON, KENTUCKY

Organized good church in Albany, Ky., Sunday, January 22, with twenty-six charter members, more coming. C. C. Burton and Elwood Taylor, evangelists. Greatest revival town has had in years. Sunday school organized. I. T. Stovall takes pastorate. This is second church since assembly.—L. T. Wells.

DUNCAN, OKLAHOMA

Closed great meeting last night. Many in the altar. Good crowds throughout meeting. Took fine class into church. Rev. Arthur Green, pastor, doing good work. No better harmony. The days of revivals are not over.—Lum Jones.

PORTLAND, OREGON

Another glorious victory for our Lord Jesus Christ at Kalama, Washington. Pastor Anglin and Song Leader Hawkins are a whole team. All nights, all days, half nights of prayer still bring blessed results. Glory to God forever. Next meeting, all of February, at Cottage Grove, Oregon.—Fred St. Clair.

OLIVET, ILL.

Bud Robinson and Prof. L. C. Meser will tour Chicago Central District beginning April 1, 1928.—E. O. Chalfant, District Superintendent.

OLIVET, ILL.

Olivet College and community in the midst of a gracious revival. All nights of prayer. District Superintendent C. A. Gibson doing good and acceptable preaching. President Willingham and Pastor Williams leading the hosts on.—E. O. Chalfant.

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ANNOUNCEMENTS

Notice—Freddie Thomas, the boy evangelist, will open his third mid-winter revival at the North Side church, Miami, Fla., February 5 and continue through the 10th. The preachers in prayer everywhere the HERALD OF HOLINESS goes are requested to pray for the meeting.—J. L. Roby.

Notice—I have with me this year as song evangelist Brother J. Ross Hurst of Bethany, Oklahoma, and he is a blessed man of God, and can put his part of the job over in great shape. We have some dates for summer and campmeetings. You can always get in touch with us by writing me at my home address, Bethany, Oklahoma, Box 933.—W. H. Minor, Evangelist.

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Residence, 2901 Troost Ave., Kansas City, Mo.

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Idaho, Oregon (Nampa, Idaho)May 9 to 13
North and South Carolinas (Greensboro, N. C.) ..
.....May 9 to 13

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SPRING ASSEMBLIES

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North Pacific (Portland, Ore., 1st church)
.....April 23 to 29
NorthwestMay 2 to 8
Southern California (Long Beach) May 15 to 20

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Washington-Philadelphia (Baltimore, Md.)
.....April 1 to 8
New YorkApril 11 to 15
New England (So. Portland, Maine) April 18 to 22
PittsburghApril 25 to 29

GENERAL ASSEMBLY

The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928.—E. J. Fleming, General Secretary.

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NORTHWEST—Jos. N. Spinkes, W. 1418 Nora Ave., Spokane, Wash.
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SAN ANTONIO—O. F. Hatfield, 602 So. 11th St., Waco, Texas.
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TENNESSEE—C. B. Jerolgan, Trevecca College, Nashville, Tenn.
WASH.-PHILA.—J. T. Maybury, 814 Woodley St., Baltimore, Md.
WESTERN OKLAHOMA—J. Walter Hall, Bethany, Okla.

EVANGELISTS' SLATES

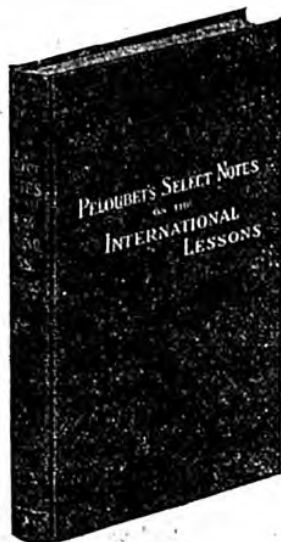
ALLINE ANDERSON
Findlay, OhioFeb. 5 to 26

MACK AND ETHEL ANDERSON
Kingsdown, Kans.Feb. 3 to 19
Sylvia, Kans. (Preachers' Convention)
.....Feb. 21 to 24
Hutchinson, Kans. (First church)
.....Feb. 26 to March 11

T. M. ANDERSON
Cincinnati, OhioJan. 20 to Feb. 12
Kansas City, Mo.Feb. 10 to March 4
East Liverpool, OhioMarch 11 to 25
Portsmouth, Va.April 1 to 15
Grand Rapids, Mich.May 13 to 27

JARRETTE AND DELL AYCOCK
Spokane, Wash.March 4 to 18
Moscow, IdahoFeb. 19 to March 4
Yakima, Wash.Jan. 20 to Feb. 12
Portland, Ore. (First church)
.....March 25 to April 8

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Jamestown, N. Dak.March 18 to April 1
Seattle, Wash.April 11 to 29

P. P. BELEW
Oskaloosa, Iowa (Gen. Del.) ..Feb. 15 to 18
Ottumwa, Iowa (Gen. Del.)
.....Feb. 19 to March 4

W. O. BENNETT
Valparaiso, Ind.Feb. 6 to 13
Xenia, OhioFeb. 18 to March 11
Gary, Ind. (Glen Park church)
.....March 15 to April 8

FRED BOUSE
Parter, Ind.Jan. 29 to Feb. 12
Martinsville, Ind.Feb. 19 to March 4
Bremen, Ind.March 4 to 25

J. C. AND MAE BUDD
Elk, Wash.Jan. 13 to Feb. 14

C. C. BURTON
Arcana, Ind.Jan. 22 to Feb. 12
Monroeville, Ind.March 13 to April 1
Mt. Vernon, Ky.April 2 to 22
Roll, Ind. (camp)May 29 to June 15
Churubusco, Ind.June 17 to July 8

M. M. BUSSEY
San Bernardino, Calif.Feb. 12 to 26

A. B. CAREY
Binghamton, N. Y.Feb. 3 to 10

JACK AND RUBY CARTER
Peniel, TexasFeb. 5 to 10
Memphis, TexasMarch 4 to 18

C. C. AND FLOBA CHATFIELD
Chester, W. Va.Jan. 26 to Feb. 12
Lancaster, OhioFeb. 17 to March 4
Greentown, OhioMarch 11 to 25
Lowell, Mich.April 1 to 15
Cadillac, Mich.April 16 to 29

CLEORON EVANGELISTIC PARTY
Fula, TexasFeb. 15 to March 4
Burtburnett, TexasJune 25 to July 8
O'Donnell, TexasJan. 30 to Feb. 12
Abilene, TexasJune 8 to 24
Hamilo, TexasJuly 10 to 15
Howe, TexasJuly 27 to Aug. 6

J. V. COOK
Columbus, Ohio (Third Street Mission, care
V. O. Parker)March 1 to 11

C. C. AND MARGARET CRAMMOND
Waterliet, Mich.Feb. 12 to 26

STELLA B. CROOKS
New Philadelphia, OhioMarch 4 to 25
Sublette, Kans.April 1 to 15
Garden City, Kans.April 22 to May 6
Wichita, Kans.May 13 to 27
Chicago, Ill.May 30 to June 10
Jamestown, N. Dak. (camp) June 28 to July 8

C. L. DAVIS
Lincoln, Ill.Feb. 22 to March 4

WILLARD B. DAVIS
Blackwell, Okla.Jan. 30 to Feb. 16
Centralia, Wash.March 4 to 21
Seattle, Wash. (Central Nazarene church)
.....April 8 to 22

M. E. AND NINA DE VOLL
Curtis, Nebr.Feb. 12 to March 4

H. E. DUNHAM
Argonia, Kans.Jan. 15 to Feb. 12

CHARLES DYE
Mitchell, Ind.Jan. 26 to Feb. 12
Selma, Ind.Feb. 24 to March 11

EDWARDS EVANGELISTIC LADIES' QUARTET
Sapulpa, Okla.March 10 to April 1
Cleveland, Okla.April 8 to 22
Hutchinson, Kans. (camp) May 24 to June 3
Columbus, Ohio (General Assembly)June
Boulder, Colo.July 19 to Aug. 12
Troy, OhioFeb. 8 to 20

J. R. EDWARDS AND WIFE
Omaha, Nebr. (First Nazarene church)
.....Feb. 9 to 28
Columbus, Ind. (Brown County Camp)
.....July 4 to 18
Newell, W. Va. (Tent meeting)
.....July 22 to Aug. 5

I. M. ELLIS
Fort Wayne, Ind.Jan. 29 to March 4

THEO. KLSNER AND WIFE
East Oakland, Calif.Jan. 30 to Feb. 12
Berkeley, Calif.Feb. 19 to March 4
Ontario, Calif.March 11 to 26
Pasadena, Calif.April 1 to 18
Santa Ana, Calif.April 17 to 29

BONA FLEMING
Chicago, Ill. (North Side)Feb. 2 to 12

JOHN FLEMING
Warren, OhioFeb. 16 to 26
Champaign, Ill.March 4 to 18

Springfield, OhioMarch 23 to April 2
Payne, OhioApril 11 to 22
Charlotte, N. C.April 28 to May 13
Hutchinson, KansasMay 23 to June 3
Rock Island, Ill.June 5 to 17

C. B. FUOSTT
Hastings, Nebr.Feb. 5 to 19
Eliot, OhioFeb. 23 to March 4
Bloomington, Ind.March 11 to 25

WILL D. AND LAURA OODFREY
Renton, Wash.Feb. 6 to 20

PAUL AND DORA GEIL
Chunubusco, Ind.Feb. 1 to 19
Bluffton, Ind.Feb. 20 to March 4
Barberton, OhioMarch 11 to 25
Bloomington, Ind.July 1 to 22
California, Ky. (Carthage camp) Aug. 17 to 26
Bloomsburg, Pa.Sept. 16 to 30

ARTIUR WILLIAM GOULD
Fremont, OhioJan. 29 to Feb. 12
Chicago, Ill.Feb. 19 to March 4
Pawtucket, R. I.March 11 to 25
Somerset, Pa.April 1 to 15
Canton, OhioMay 13 to 27
Kansas City, Mo.May 30 to June 10
Columbus, OhioJune 13 to 24

RALPH C. GRAY
Ballinger, TexasJan. 20 to Feb. 12

JOHN C. HAFLEY AND ROSCOE C. CARRELL
Hemet, Calif.Feb. 3 to 20

LEE L. NAMRIC
Memphis, TexasMarch 4 to 18

U. E. NARDINO
Portland, Ore. (First church) Feb. 5 to 10
Seattle, Wash. (Central Nazarene)
.....Feb. 22 to March 4

B. H. HAYNIE
Wollaston, Mass.Feb. 12 to 19
Lynn, Mass.Feb. 26 to March 11
Hugo, Okla.March 18 to April 1
Tishomingo, Okla.April 8 to 22
Laurant, Okla.April 29 to May 13

WILLIAM HESLOP AND WIFE
Lafayette, Ind.Feb. 5 to 10
Portland, Ind.Feb. 20 to March 11
Greeley, Colo.March 16 to April 1
Pittsburg, Mass.April 24 to May 6
Providence, R. I.May 10 to 20
Shelbyville, Ind.May 24 to June 10

HUFF-WHITE EVANGELISTIC PARTY
Hamburg, Pa.Feb. 9 to March 11

JAMES AND JESSIE HUNDLEY
Enterprise, OhioFeb. 5 to 19

ALLIE AND EMMA IRICK
Artesia, N. Mex.Feb. 12 to 26
Bartlesville, Okla.March 4 to 18
Hominy, Okla.March 25 to April 8
Ford, Kans.April 15 to 29
Slick, Okla.May 6 to 20
Beaumont, TexasMay 24 to June 3
Columbus, Ohio (General Assembly)
.....June 13 to 25
Jasper, Ala.June 28 to July 9
Millport, Ala.July 12 to 23

LUM JONES
Montrose, Colo.Jan. 31 to Feb. 12
Delta, Colo.Feb. 13 to 20
Winchester, Ind.March 1 to 18

LORENA KOENIG
Placenta, Calif.Jan. 20 to Feb. 12
Dinuba, Calif.March 29 to April 6
Porterville, Calif.April 11 to 15

JACK LINN AND WIFE
FloridaJan., Feb., March

W. W. LOVELESS
Cincinnati, Ohio (Gen. Del.) ..Feb. 9 to 28

THEODORE AND MINNIE E. LUDWIG
Stoneham, Colo.Feb. 7 to 19
Trinidad, Colo.Feb. 23 to March 11
Newman Grove, Nebr.March 14 to April 1
St. Louis, Mo. (Maplewood) April 12 to 29

MABEL R. MANNING
Milto, MaineFeb. 12 to 26
S. Manchester, Conn.March 11 to 26

R. P. MARSHALL
Pleron, IdahoJan. 28 to Feb. 12

J. B. MCBRIDE
Grass Valley, Calif. (Congregational church,
Gen. Del.)Feb. 12 to 20
Centralia, Wash. (Gen. Del.)March 4 to 25

L. O. AND BERTHA MILBY
Wapakoneta, Ohio (Gen. Del.)
.....Jan. 29 to Feb. 12
Sidney, Ohio (Gen. Del.) Feb. 10 to March 11

JAMES MILLER
Lincoln, Nebr.Feb. 10 to 12

ARTHUR MORGAN AND REUBEN BRIDGOWATER
Palisades, Colo.Feb. 12 to 20
Dodge City, Kans.March 18 to April 1

ISABEL MYLER
Stratton, OhioFeb. 15 to March 4

S. S. NELSON
Harrington, Del.March 4 to 18
Delmer, Del.March 23 to April 3

AUG. N. NILSON
Rosholt, S. Dak.Jan. 20 to Feb. 12

DWIGHT M. PEFFLEY
St. Paris, OhioFeb. 6 to 10
Columbus, OhioFeb. 23 to March 11
Zanesville, OhioApril 20 to May 13
Indianapolis, Ind. (West Side church camp)
.....July 22 to August 12
Portage, Ohio (camp)Aug. 10 to 26

J. E. AND ADA BEDMON
Rock Island, Ill. (Gen. Del.) ..Feb. 10 to 26

LAWRENCE REED
Richmond Hill, New YorkFeb. 12 to 26
Paulding, OhioFeb. 29 to March 18
Wellsville, OhioApril 3 to 22

LEWIS J. AND EDYTHE RICE
Anderson, Ind. (Preachers' Meeting)
.....Feb. 14 to 19

J. A. RODGERS
Portland, MaineFeb. 7 to 26
Bethesda, OhioMarch 4 to 18
Bradford, Pa.March 25 to April 15

PERRY ROOD
Columbus, OhioFeb. 9 to 19

C. W. RUTH
Sedro Woolley, Wash.Feb. 10 to 19
Bellingham, Wash.Feb. 22 to March 4
Everett, Wash.March 6 to 18
Pasadena, Calif. (First Free Methodist)
.....March 22 to April 1
Indianapolis, Ind. (Heath Memorial St. E.)
.....April 8 to 22
Richmond, Ky.April 26 to May 6

J. O. SCHAAP
Velva, N. D.Feb. 1 to 19
Sawyer, N. D.Feb. 20 to March 4

O. H. SHAFER
Portland, Ind.April 1 to 22
Farmland, Ind.June 24 to July 15
Yorktown, Ind.July 17 to Aug. 5
Osslin, Ind.Aug. 8 to 26

R. A. SHANK AND WIFE
Columbus, Ohio (Mt. Vernon M. E. Church)
.....Jan. 22 to Feb. 12
Detroit, Mich. (2131 Latwood Blvd.)
.....March 25 to April 8

FRED ST. CLAIR
Cottage Grove, Ore.Feb. 5 to March 4

E. H. STILLION
Youngstown, OhioFeb. 12 to 26
Alliance, OhioMarch 25 to April 5

HOWARD W. SWEETEN
East San Diego, Calif.Jan. 29 to Feb. 13

E. C. TARVIN
Highway, Ky.Feb. 5 to 19

ELWOOD TAYLOR
Kewanee, Ill.Jan. 29 to Feb. 19
Mt. Vernon, Ky.April 2 to 22
Whiting, Ind. (Tent meeting)June 3 to 24

FRED THOMAS
Miami, Fla. (North Side church, care J. L.
Roby, N. W. 50th St., Buena Vista Station)
.....Feb. 5 to 19
Canton, Ohio (care Rev. Clark)
.....Feb. 23 to March 4
Barberton, OhioMarch 11 to 25
Phenix City, Ala. (Box 174, care H. H.
Cook)April 29 to May 13
Fairfax, Ala.May 14 to 27

JOHN THOMAS
Lima, OhioFeb. 5 to March 5
CanadaApril and May
Washburn, N. D.June 7 to 17
Mitchell, S. D.June 29 to July 8
St. Marys, OhioJuly 12 to 22
Eaton Rapids, Mich.July 27 to Aug. 2

SAMUEL THOMAS
Mahomet, Ill.Feb. 6 to 26

I. N. TOOLE
Indianapolis, Ind. (South Side Church)
.....Jan. 23 to Feb. 12

E. E. AND ORA J. TURNER
Greentown, Ind.Jan. 29 to Feb. 19
Bacine, Wis.Feb. 26 to March 11

N. B. VANDALL
Millville, N. J.Feb. 5 to 19
Pittsburgh, Pa.Feb. 22 to 26
Columbus, OhioMarch 4 to 25
Tiffin, OhioMarch 28 to April 8
Ottawa, Ont.April 13 to 22

EARLE S. WILDE AND WIFE
Portland, Ore. (East Side church) Feb. 9 to 26
Canby, Wash.March 1 to 18
Burbank, Calif.March 28 to April 8
Stockton, Calif.May 3 to 20

EMMETT WRIGHT AND WIFE
Bethel, OhioJan. 26 to Feb. 18