

HERALD of HOLINESS

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WHOLE NO. 720

Just This Minute

*If we're thoughtful just this minute,
In whate'er we say and do;
If we put a purpose in it
That is honest thro' and thro'
We shall gladden life and give it
Grace to make it all sublime,
For, though life is long, we live it
Just a minute at a time.*

*Just this minute we are going,
Toward the right or toward the wrong;
Just this minute we are sowing
Seeds of sorrow or of song,
Just this minute we are thinking
On the ways that lead to God,
Or in idle dreams are sinking
To the level of the clod.*

*Yesterday is gone; tomorrow
Never comes within our grasp;
Just this minute's joy or sorrow,
That is all our hands can clasp.
Just this minute! Let us take it
As a pearl of precious price,
And with high endeavor make it
Fit to shine in paradise.*

—SELECTED.

HERALD OF HOLINESS

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J. B. CHAPMAN, D. D., *Editor*

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THE TWIN PROVINCES OF MORAL BACKBONE

WE are all familiar with the language which uses the word *backbone* when talking about strength of character. But sometimes when we have analyzed the quality referred to in certain purposes it turns out to be nothing better than obstinacy. We hear a man praised for his backbone, and coming to examine him, we find only that he has such fixed ideas about certain things that he is incapable of even twisting his neck. A man may attain to a reputation for having backbone when he has nothing but the rheumatism of stereotyped thinking, or the lumbago of obstinate, unmoral action.

It seems that one of the two special characteristics of real backbone is very commonly overlooked, namely, its flexibility. The value of the backbone to the human body is made up of two things: unity and flexibility. The backbone does indeed support the human frame in a position of uprightness, but it also enables one to bend forward, to keep the balance while climbing a hill, to lean backward to escape a threatened blow, and to adjust one's self to the changing circumstances over which he has no control.

And of course one is weak whose habits and purposes are not conjoined, and who is disjointed and unable to agree with himself. But he is weak also who topples over every time there is a blow from an unexpected source, or who loses his balance when the plain becomes a mountain steep. When one will break before he will bend within proper limits, he has no real backbone. When one is set to "make or break," to "rule or ruin," to go his own way or no way at all, and who will pick up his toys and go home when the game is not of his choosing, he hasn't got backbone, he's just got a broomstick instead.

The Apostle Paul commended *moderation* as one of the highest Christian accomplishments, and they tell us that the word for moderation here, means *pliability*, or the ability to become adjusted. Perhaps you prefer a revival at Jerusalem, but you are given a dungeon at Rome instead. Now if you have only the one quality which we have known as backbone, you will pine in the dark; but if you have flexibility, as well as proper rigidity, you will find in whatsoever state you are therewith to be content. You may long

for quiet, but Providence places you in the crowds; you may plan for activity, but God sends you to the hospital or to other enforced passivity; you may by nature be reticent, but God calls you to the pulpit; you may love domesticity, but you are placed in a mission station; but no matter, if you have real backbone you can bend within the limits of true principle and you will keep your equilibrium, your balance, your poise, and claim the testimony, "I can do all things through Christ which strengtheneth me."

HASTENING TO THE CENTRAL PURPOSE

IT was customary for young men from our part of Illinois to go "Up North" to work. If it was not possible for them to go for a whole season to work by the month, they would go in the time of the broom corn harvest and spend a few weeks working by the day. At last my brother, eight years my senior, became old enough to essay forth on his first adventure from the old roof tree. He was gone but two weeks, though it seemed many times that long to those of us who were left behind. And when he returned he was full of news about the strange things he had seen and heard in that remarkable country far beyond our county line. But we knew that he had gone not to see strange sights and hear remarkable stories, he had gone to make a few dollars in order that he might do somewhat toward bearing the burden of his own support and to purchase a few things that he much desired, but which the contents of the family purse did not permit him to have. So he told us children about the trains he had seen, the town he had visited, and the people he had met. But we soon wearied of his rehearsal of incidental adventure, and forced the issue on the central purpose by asking him directly, "How much money did you bring home with you?"

Now we have thought of this in connection with the central purpose of churches and preachers. They often want to tell us about their organization, their popularity with well known people (did you ever notice that some preachers never seemed to have preached in any but "large churches," and that the people whom they interested were either rich or "leading people of the town," and the places where they are soon to go are very far beyond what we have here where they are now), the space the newspapers are giving them, the wonderful eloquence of the evangelist whom they have engaged, the superiority of the singers who are leading in the meeting, and the glowing prospects they have on hand. But sometimes we would like to hasten them with the question, "How many people do you get converted and sanctified and into the church?"

There are thousands of people who would have the church justify its existence by doing humanitarian and general educational work. But remember that the church gets only three-fourths of a cent out of the

American dollar, and with this it must furnish the saving message of the gospel to one hundred million people at home and to at least that many abroad. Whatever the church may do, it is but a side issue unless it is directly connected with the task of saving souls and sending the gospel to others. Soul saving is the Central Purpose, let us hasten to it both in conversation and in deed. Other things matter only as they help or hinder in the carrying out of the Central Purpose.

DIVIDING UP THE DEAD-WEIGHT

COMPARING the various methods of transportation, a recent authority laid considerable stress upon the relative place of "dead-weight," showing its variation in the different types of vehicles. For instance, there is a fairly well known make of automobile, capable of carrying five, one hundred and fifty pound passengers, and weighing when unloaded only fifteen hundred pounds. That means that this vehicle is capable of carrying one hundred pounds of passenger for every two hundred pounds of its own (dead) weight. In the average passenger coach the "dead weight" is at least fifteen hundred pounds, and in steel sleeping or dining cars as high as five or six thousand pounds of "dead weight" must be drawn for the accommodation of each one hundred pounds of passenger. But the question is not a simple one, for when the dead weight is reduced, the vehicle loses strength and hence has a lower carrying capacity, or else by bearing an overload becomes more liable to expensive accidents, and the more quickly reaches the end of its life of usefulness. The big problem is to take off the weight in places where it will not reduce the strength or limit the carrying capacity.

Now the man who would argue that the Church can successfully do its work without organization would argue that a vehicle can do its work without sustaining any weight except pure passenger weight; for machinery and other equipment are just as essential in the Church as in the automobile or railroad train.

The Church must have organization. It must have superintendency, it must have pastoral oversight, it must have missionary plans, it must have methods of propaganda. But an excess of machinery is burdensome and reduces the efficiency, and likewise a limitation of the membership which functions under a given organization increases the relative "overhead," or "dead-weight."

We will not attempt the problem from the standpoint of the whole wide world, but on general principles we are convinced that there should be no multiplication of causes for separate organizations among the people of God, and as a specific application of this principle we are convinced that there should be a rallying of the people called holiness people into one

sound, sane, Biblical organization. And we are not fathering an undenominational union of some sort; we mean that people who believe that "without holiness no man shall see the Lord," ought not to let matters which will not bar people from heaven keep them from uniting with those who are of like precious faith on the subject of the experience and life of holiness.

The "dead-weight" in the holiness churches of this country is relatively too high, because there is too much duplication of effort, and a multiplication of officers and institutions beyond our needs. Most of us are not to blame for this situation, but we are responsible if we do not do all within our power to remedy it. Nine-tenths of the people who now constitute the principal holiness churches in this country could be and ought to be in one common "distinctive" holiness church. This would enable us to go forward with half as many superintendents, both General and District, with one-half the "overhead" in missionary enterprises, and it would enable us to enter fields and found prosperous full salvation churches in fields which none of us have yet been able to touch.

There ought to be a genuine movement toward union among the holiness churches; and if there is not, within another decade some *one* will be increasing, while all the others will be decreasing, for the unifying force of the indwelling Spirit in the hearts of the truly sanctified is going to brook all artificial differences, and is going to bring us together for the common task of spreading Scriptural holiness. This must and will happen, or else there will be no worthwhile success among the organized forces of the holiness movement. But having faith in God, and in the practical effects of the Gospel which we preach, we believe that both organic union and general revival success are coming.

SHALL CHRISTIAN CIVILIZATION ABIDE?

There are many qualities in present day civilization that are not Christian, and yet such civilization as we have has come after twenty centuries of Christian teaching and living, and while many are speculating as to the further heights to which this civilization is yet to go, we suggest that it is even a question whether what we have can abide.

Rev. G. W. Griffith quotes Prof. Charles Ellwood, the Sociologist, as saying that the forces which undermined Roman civilization are prominent, if not dominant, in Western civilization. These forces, according to Ellwood, are commercialism, individualism, material standards of life, militarism, a low estimate of marriage and the family, and agnosticism in religion and ethics.

And no matter whether our hope and purpose are to extend the life of civilization or to escape with our souls and the souls of our loved ones whenever civilization shall collapse, the right way, and the only way is

for us to get right with God and live the Christian life. This will do more than all the preaching of either hope or fear that we can do while remaining aloof from God and vital salvation.

THE PRIME FACTORS OF HEAVEN

EVERY example and metaphor of beauty and splendor pays tribute to heaven in John's unequalled description of that wonderful City in the book of Revelation, and we would waste no words in speculating as to whether the language is literal or not. For if the walls of heaven are not jasper, they are made of a heavenly material of which jasper is the best possible earthly representation. If the streets up there are not paved with actual, literal gold, they are made of something infinitely better. If the gates are not of earthly pearls, they are of some substance of which pearl is but an imitation.

Still heaven is not composed primarily of its jasper walls, golden streets, gates of pearl or of any other inanimate substance, be it ever so rare, but its most priceless factors are the holy intelligences that compose its population. God and angels and redeemed men are heaven's prime factors.

And in the fifteenth chapter of Revelation is a vision of the redeemed standing upon a sea of glass mingled with fire, playing upon harps of gold and singing the song of Moses and of the Lamb. We are not by any means sure of the full meaning of all that is contained in that vision, but we think that sea of glass must stand for peace. The fire must stand for the purging, and then for the protecting power of the grace of God. The harps must stand for harmony. And the song must be an expression of holy triumph. Heaven must be filled with peace, holiness, harmony and praise. And if we are to be at home over there we can do no wiser or better thing than to make these prime factors our present inheritance, as they may become by the grace of God.

HOW THE AMERICAN DOLLAR IS SPENT

A selected article published in *Messiah's Advocate* says that according to the American Education Digest, here is the accounting on the American dollar: Living costs twenty-four and one-half cents, luxuries twenty-two cents, waste fourteen cents, miscellaneous thirteen and one-half cents, investment eleven cents, crime eight and one-half cents, government four and one-half cents, schools one and one-half cents, church three-fourths of a cent.

From these figures the compiler of the Year Book draws the deductions that the people of the United States spend: (1) nearly as much for luxuries as for living costs, (2) one-half as much for investment as for luxuries, (3) one-half as much for waste as for

living costs, (4) only one-fifteenth as much for school and education as for luxuries, (5) nine times as much for waste as for schools and education, (6) six times as much for crime and its punishment as for school and education, (7) twice as much for school and education as for church and religious interests, (8) eleven times as much on crime and its punishment as for church and religious interests, (9) nineteen dollars for waste for every dollar spent on church and religious interests and twenty-nine dollars on luxuries for every dollar on church and religious interests.

We might emphasize for the benefit of those who want to claim that the Church and religious interests are comparatively expensive, that these figures show that only three-fourths of one cent out of the American Dollar goes to these purposes.

A NEW FEATURE FOR THE HERALD OF HOLINESS

Beginning with this issue, we are publishing a series of Bible Studies, called "The Whole Bible for the Whole Year." Prof. J. B. Galloway, who has been connected with our Nazarene Colleges for twenty years, thirteen years as a Bible and Theological teacher, for the past six at Olivet College, Olivet, Illinois, and who holds three college degrees, is the author of this series. Having known Prof. Galloway for almost twenty years, the editor can personally vouch for his spirituality, orthodoxy and ability.

This new feature was arranged in the earnest hope and belief that it will be an assistance to all who want to become familiar with the Word of God, and in the fullest assurance that it will meet a need which many hundreds, if not many thousands of our readers have felt.

The plan of the work is such that any earnest English student can follow it, and yet it is advanced enough to be a genuine service to those who have known and studied the Bible for many years. In fact there are none of us who may not find wonderful pleasure and profit in this new 1926 feature of the HERALD OF HOLINESS.

Perhaps we may venture this one statement, the time to begin this course is with this first issue, and only by that means will you realize the fullest profit from the work which will follow during the year. This feature is to appear every week.

Honesty is the world's highest conception of religion, and the man who professes religion and is careless about his debts is accounted a hypocrite by the average "outsider." And it is easier for a Christian to pay his debts than to convince this "outsider" that he is mistaken.

President Butler's Amazing Arraignment of the Ministry

By A. M. HILLS, D. D., LL. D.

THE president of Columbia University appears in *Literary Digest*, Christmas, 1925, with an article, "Wanted—Brains in the Pulpit."

It seems to us to be a shabby insult to the members of the most useful and possibly, on the whole, the most scholarly profession in the land.

We will let him make his own argument.

1. Both the family and the Church have surrendered their job as teachers of religion and "An illiterate ministry is much in evidence on every side."

2. The young men of today are deterred from becoming candidates for the ministry by the widespread intolerance which has recently had so many unhappy manifestations throughout the United States; together with the pathetic character of the theological disputes which receive so wide publicity. The truth is that the greatest obstacle to religious faith, religious conviction, and religious worship is the attitude and influence of a very large proportion of the poorly endowed, and poorly educated Protestant clergy. The pulpit lacks the convincing authority it had in the past.

3. What the world sorely needs is another St. Dominic or St. Francis, another Wesley or Whitefield; another Newman or Pusey. The religion of modern man will not long survive if fed on the husks alone.

4. He quotes approvingly the Protestant Episcopal Bishops: "We see in our land tens of millions of men and women who acknowledge no connection with religion, and as a result of this a large proportion of our children are

growing up without any religious teaching of any sort. With public opinion as it is, it is not practicable to include religious instruction in the public schools. Therefore, unless religious instruction is to disappear entirely provision must be made for it by the family and the Church.

"Religion has inspired more literature, more painting, more sculpture, more architecture, more music, and a larger part of man's ethical and institutional life than any other one thing. To think that it is not to be referred to by a teacher is certainly a preposterous proposal."

COMMENTS

1. The Bible was ruled out of the public schools by Judge Taft of Cincinnati to please the Jews, Roman Catholics, and infidels, more than fifty years ago. We are now reaping the harvest of ignorance of the Bible, and consequent religion, godlessness and crime.

2. Probably the family and the church might do much more than is done to give religious education to the young and the old. It may be safely admitted; but to affirm that they have surrendered their job as teachers of religion, is a gross exaggeration. What about the Sabbath school with a score of million members?

3. It is not just or fair or truthful to call the ministry "illiterate." With all our colleges and Bible schools and Theological seminaries and prescribed conference courses the ministry has a chance to be well trained and intellectually fitted for their work. We trust that most of them at least are not "illiterate."

THE RETURN OF THE MISSIONARY SUPERINTENDENTS

IT is quite generally known that our Missionary Superintendents have returned to their homes, but not all understand the reason for their return. It is but fair therefore to them and to the church in general that all the facts be known.

Their return was due to only one thing, namely, the absolute necessity of reducing expenses in every department of the church to the very minimum. A few weeks ago, the General Board faced a serious situation financially, and sought every possible way to cut expenses without entirely abandoning important missionary programs. Because of financial pressure, the General Board voted, such action being endorsed by the General Superintendents, to ask the Missionary Superintendents to return. The good men, Rev. George Sharpe, Rev. J. E. Bates, and Rev. J. D. Scott, in harmony with this action returned to their home fields, though they deeply regretted to leave the work they were doing, work that they loved.

These brethren were elected to this work by the General Board. They did not ask for such appointments nor seek the positions they were called upon to fill. They obeyed the call of the church when they went, and they obeyed the call of the church in their return.

We greatly desire the co-operation of the general church with these brethren in the readjustment of their work, that they may not suffer any loss of time nor any inconvenience of any kind. Dr. George Sharpe of Scotland is a great and good man always ready to serve the church without complaint and at any sacrifice. He had a position of great usefulness before taking up missionary work. We fear this readjustment will subject him to some real inconvenience if not definite sacrifice. He is in no way to blame either, for he has willingly obeyed the call of the church. He must not be forgotten. Rev. J. D. Scott, Superintendent to Latin America, has accepted a call to the San Antonio First Church. He has a good work there and God will bless him. He loves missions, but is fitting into this work for the present and laboring for the church and for souls. May God bless his big heart. Rev. J. E. Bates is taking an evangelistic relation, and we urge our people to keep him busy. Brother Bates is a splendid evangelist, having had much experience in this work. He is well able to hold meetings for any of our churches and camps.

We all love men that are willing to go when the church asks them to go and come when the church asks them to come. That spirit of co-operation is the hope of our movement. When we have men of this type, we must not let them suffer too much inconvenience in adjusting their lives and work at the call of the church.

May God bless these three men and continue to use them in His work.

GENERAL SUPERINTENDENTS.

4. It is far from the fact to say that "Young men of today are deterred from becoming candidates for the ministry by the widespread intolerance which has had recently so many unhappy manifestations." The cause of the dearth of candidates for the ministry is not so recent as President Butler seems to imagine.

The infidel critics of Germany have been dissecting and mutilating and tearing to pieces the Bible for more than a century. The inspired and Holy Book which gave us the revealed and authoritative will of God as an infallible guide to heaven, the critics have put through their critical machine, and hand it back to us a mince-meat of myths, fables, inventions, folklore tales, sagas, legends, pious frauds, and well-intended forgeries! They have taken our Bible, written by holy men, as they were inspired by the Holy Ghost, and turned it into a purely human "scrapbook of anonymous compilations" with which the Holy Spirit had nothing to do, with nothing in it supernatural or divine, and which cannot speak with any authority to the human heart.

They have denied all the fundamental doctrines of our holy religion,—the fall of man, the authority of Scripture, the divinity of Christ, the Trinity, the atonement, the miracles, the resurrection of Christ, the evil of sin and depravity and substituted in their place a horrible concoction of rationalism, infidelity and conceited diabolism. Christ "did not live a sinless life" and was nothing but "a crazy fanatic" who brought on His own needless and meaningless death!

To all this has been added, later, the Bible contradicting, God-insulting, monkey-theory of evolution! One advocate of it in Germany declared that "it left no room for a personal God in the universe." Evolution was the only God. This atrocious form of infidelity swept over the great universities, more contagious than small-pox or yellow-fever, and as deadly as the flu.

And what has been the effect on the number of candidates for the ministry? Germany in 1830, with a population of thirty millions, sent to the universities 4,267 students to study theology. In 1905 Germany's population had increased to fifty-five millions; but the number of theological students had declined to 2,352. If the ratio had kept up with the growth of population the number would have been 7,854.

In 1830 the theological students constituted 30 per cent of the student body; in 1905 it was only 6 per cent. During the ten years before the great war the law and medical students nearly doubled: the number of theological students fell off more than half, manifestly higher criticism and evolution had done their deadly work.

The New York Tribune told us in 1911 that of the 202 leading colleges in the United States at the 1911 Commencement Season there was a falling off of 15

per cent in the number of graduates deciding to enter the ministry. This decline has been going on for years, and all the time our population increasing a million or more a year. From our one hundred theological seminaries there were sixty-six fewer graduates entering the ministry than the year before, and 25 per cent fewer men graduated in 1911 than the churches needed for immediate service.

A similar state of things existed in England from 1908 to 1915 to our personal knowledge.

The cause of it all is so manifest that the blind may see it. If what these critics and evolutionists are teaching in our big universities is true, who can blame the bright-minded college students of Germany, England and America for not entering the ministry? With the Bible torn to shreds and every fundamental and vital doctrine of Christianity scoffed out of the Court of reason, what under heaven would the young men have to preach? They would have no authoritative truth left to proclaim, no divine, omnipotent Savior to hold up, no atonement for sin to offer, no heavenly message to give. If they accept the teaching of infidel critics and evolutionists they are infidels themselves; and then to enter the evangelical ministry and pretend to preach the Christian gospel which in heart they have rejected, is to brand themselves as *infamous hypocrites*. If the young men have not lost all their intellectual honesty and self-respect and become, under university influence, conscienceless scoundrels, they will never do it.

An illustration or two will be illuminating. Quite recently a student of ours was studying for a post-graduate degree in one of the very greatest of great universities. A theological professor of his one day said to his class, "O, there is no personal God! The Y. M. C. A. and the Y. W. C. A. and the Red Cross Society and anything else that tends to make the world better is all the God there is!" Just imagine a theological student accepting that and graduating and being called to be pastor of a church. He enters the pulpit on Sunday morning, looks solemn and invites the congregation to prayer, closes his eyes and with uplifted face begins, "Our Father, who art in heaven!" while no more believing in Him than in a brass monkey! The blasphemous hypocrite!

A college professor that had taken a post-graduate degree from that same university lectured before us two months ago. He said at least 85 per cent of the great faculty did not believe in the Deity of Christ!

That is what is going on in our very great schools, and then Dr. Nicholas Murray Butler is hunting for a reason why young men shun the ministry.

4. Dr. Butler thinks the world "sorely needs another Wesley or Whitefield or Roman Catholic saint to have its religious convictions deepened. "The religion of modern man will not long survive if fed on husks

alone." True! But we would remind Dr. Butler that the very doctrines which Wesley, Whitefield and the Roman Catholic saints he named believed and preached are now called ROT by modern professors in the big universities; and those same doctrines of the old time gospel are now contemptuously called "husks" by the wonderful "modern man" we now hear so much about.

5. Dr. Butler thinks "The greatest obstacle to religious faith, religious conviction and religious worship is the attitude and influence of the poorly endowed and poorly educated Protestant clergy." Ah me! how sad. The brainless and uneducated clergy! "Wanted—Brains in the pulpit!"

Well, we only remark that if God cannot find some men who believe something among the university graduates He will go down to the masses and pick up some unlettered preachers who have simply "learned of Christ!" and with them He will shake the world again just as He did nineteen hundred years ago.

Charles G. Finney was never a student in college, but he probably did more to extend the kingdom of

God among men than any hundred ministers Columbia University ever trained. Charles Spurgeon never went to college; but he held for thirty years the largest Sabbath audience in the world. Dwight L. Moody could scarcely read ten lines of the New Testament correctly when he began; but afterward a famous British professor said of him, "There is probably no more useful man in all the United States."

And what is more, God's preachers are not going to sit by in silence while Christianity is being stabbed to death by university-trained infidels. They will "defend the faith" even if their action is called "intolerance!"

By all means let Dr. Nicholas Murray Butler speak again, and let his speech be reported in the *Literary Digest*. He evolved a beautiful theory from his fertile imagination, and threw some nice bouquets to the modernist infidels: "but the beautiful theory is murdered by a gang of brutal facts!"

PASADENA COLLEGE

PASADENA, CALIF.

Is Hell a Real Place?

By J. G. MORRISON, D. D.

WE were enjoying the convenience of a double seat on the train, when two bright looking young men, satchels in hand, appeared. We courteously rose to turn the seat for them, when one of them spoke up, in an obliging manner, and said: "Never mind about turning the seat, we are riding only for a few stations, and will ride backwards; then you can have your double seat again."

We thanked him, adjusted our baggage, and they sat down. The conversation, after a few desultory remarks on the weather, turned, with seeming accident, to the troubled condition of the times. War in China, threatened war in the Balkans, the activities of the League of Nations, the scething, restless troubles, commercial and otherwise, here in America. We dropped the remark: "It looks like some unusual event were impending," when one of the young men said: "Yes sir, I believe that the coming of the Christ is near!" Thinking that possibly our chance acquaintance might be a happy believer in real salvation, we hastened to affirm that we, too, looked for the speedy advent of Jesus.

"Oh, I don't mean Jesus," replied the man, "He will never appear again, I am looking for the Christ to come." We were mystified. "Do you," we asked, in order to draw him out, "differentiate between 'Jesus' and 'the Christ?'" "I most certainly do," was his reply. "Buddha was a Christ, Mohammed was a Christ, Confucius was a Christ, Jesus was a Christ, and Lin-

coln was a Christ. It is now about time for the appearance of another Christ. I am expecting him. I think, possibly, that remarkable character who has recently appeared in India, may be he."

"But the Bible says," we answered, "that when He comes, He will come in the clouds of heaven, and not up through the ranks of men, so that this party in India, cannot be the coming of the real Christ. May I ask what religious following you adhere to?"

"I belong to the 'new thought,' it is spreading rapidly all over the world now," he replied. "May I ask you one question about this new religion," we inquired. He acquiesced with a bow of his head.

"Does it save you from sin?" Before he could reply, his companion, who had hitherto taken no part in the conversation, spoke up:

"I should say it does not, for I was out with him last night!" The first young fellow flushed a bit, and then said: "No, I cannot say that it does, I think, perhaps, that if I worked at it hard enough, as hard as the people who accept the old fashioned traditions of the Bible, that it would save me from sin."

"How long, may I ask, have you followed the teachings of this 'new thought?'" we inquired. "About six years," was his answer. "And," we pursued, "in all that time, have you had no victory over sin?" "No, I cannot say that I have," he replied, while his companion gave a contemptuous snort, as though the very idea was unthinkable to him.

No doubt the catechism through which we were

making our way, was growing irksome to the young fellow, who, despite the signs of dissipation on his face, and the blase air that he assumed, seemed to be a somewhat cultured chap, for he turned the tables now, and asked:

"What religion do you believe in?"

"I belong to the old orthodox crowd," we answered. "Does it save you from sin?" he pursued, with a slight gleam in his eyes. "Yes," we answered with a glad heart. "Within the first few hours after I began working at it, I got good returns. Since then, I have had still better returns, showing that the thing has even struck lower levels in my being than I experienced with the first application. Now, I am glad to say, that even the hankering after questionable tendencies, doubtful impulses, and off-color desires, has been removed from my heart, with a second and extraordinary application of the same old orthodox remedy." We purposely avoided using any decided religious term, lest he would discover that we were a minister, and that, we have found, invariably makes most men shy of talking frankly on these questions.

He listened to our answer, with great interest. "That's really so, is it?" he said. We again assured him that it certainly was. He looked at us rather wistfully, and said: "Well, I have no objection to the old orthodox view of things, except for their teaching on hell. I can't stand for that. It is exceedingly distasteful to me. If I could get around that hell business, I think that I could be a pretty good churchman."

"I do not wonder," we replied, "that it is distasteful to you. If I had all the sins piled up against me that you have, and had the wild devilish career on my record, that your companion's remarks lead me to believe that you have, I, too, would find the teaching of a fearful place of eternal torment, and endless punishment; with devils damned, and all classes of polluted licentiates, for associations, exceedingly distasteful. I would undoubtedly do my very best, just as you have, to make myself believe that there was no such place as hell."

He aroused himself, and a look of anger, mingled with remorse, passed over his face. He broke in fiercely: "There is no such place. A good creator could never allow such a place. There is no proof of it. I defy all the wretched preachers of the land to bring on their arguments. They are a worthless lot, anyhow, feeding fat on the superstitions of the very people they have fooled. I would like to meet a few of them!" He interspersed his remarks with oaths and blasphemy.

"Did you ever think," we retorted, "that the human race was never intended to occupy hell. God planned for them to be with Him in heaven. He created hell for the Devil and his angels. No man need go there. It is only the one who persists in disqualify-

ing himself for living in heaven with God, and who does qualify himself for living in hell with the Devil, who goes there. Men, like you, get where they do not want to go to heaven. The thought of meeting and living with a holy God, in a holy heaven, is more distasteful to them, than the thought of living with the Devil in hell. They have made themselves so unlike God, and they have made themselves so much like the Devil, that they really make their lives a prayer not to go to heaven, and to be permitted to go to hell. God, in the last analysis, gives them the desire of their hearts, and permits them to damn themselves. God never damned anyone. He never will. He wants to save men. He is the last one to give a soul up. He stations Himself over against the bottomless abyss, and begs, entreats, pleads with, and commands mankind not to go that way. Man resists the pleas of the Holy Spirit, disobeys the commands of God, goes counter to the prayers, probably, of his godly parents, refuses light, rejects grace, fights off the prayers offered for him, tramples under foot the blood of the Son of God, insists on damning himself, courts eternal punishment, woos the fate of the lost, and then when he spits in God's face, and orders Him out of the path, and persists in walking straight into hell, and God, with a divine cry of eternal heartache, steps aside and lets him plunge into eternal burnings, then that illogical, blasphemous, ingrate man, blames God for allowing him to damn himself. And you are one of that class."

He sat bolt upright in the seat in front of us. A look of fear, such as we expect will shoot from the eyes of every lost soul when it comes actually into the presence of its doom, garishly illumined his face. He fairly hissed: "Man, I tell you, there is no such place! I could stake my sanity, my reason on it. Hell does not exist!"

"Not so fast, my friend," we argued back. "Listen, a minute. Hell is a scientific fact. Hell is a fixed place in the geography of the universe. It is a necessity, a moral and scientific necessity. You have seen men who were devilish enough, mean enough, contemptible enough, so they ought to go there, and so have I."

"But the place, tell me where it is. There is no room in this great universe for a place like hell. I tell you there is none!" He was now fairly yelling, and the attention of the small company on the train was centered on us. The conductor drew near, the brakeman cocked up one ear, and the passengers gathered around.

"Listen," we went on. "There's place enough. You will admit, I suppose, that there is a heaven. That where God is, there is the heavenly home of the ones who have loved and obeyed Him. *There is also a place where God is not.* That is hell. For where God is, there all His attributes and qualities are, light, love, holiness, happiness, joy, felicity, grace and other

divine possessions. Where God is not, there are none of His attributes and qualities. If there is no light, there is darkness; if there is no love, there is hate; if there is no holiness, there is sin; if there is no happiness there is misery; if there is no joy there is sorrow; if there is no felicity, there is horror and 'old night;' if there is no grace there is disgrace—that place, where God is not, my friend, is hell. It is there, as sure as you are a living man, and you will taste its horrors some day!"

"But there is no place where God is not," he retorted, with flaming eyes. "God is everywhere. There can be no hell when He is there, and He exists everywhere."

"God exists everywhere, but He is not operative everywhere. Just as a man exists, so to speak, within the sweep of his horizon, but he is operative only within a few feet of his body. Just as electricity exists everywhere, but is not operative except where it finds dynamos, or batteries ready for it. So there are places where God does not exist in an operative way."

"You can't name one place, where God does not exist, and where He does not operate!" The young fellow rose half to his feet and with limbs bent under him, he leaned forward, and shook his long finger under our nose. His eyes were bright with the light of a lost soul seeking for some loophole of escape. Again he repeated it: "Not one place, not one place!"

"Man," we replied, with calm determination, "we can name one instantly! A place where God is not operative. A place where He only exists in a protesting, condemning manner. A place where there is no hope, no light, no love, no holiness, no happiness, no joy, no freedom from sin, no, not a quality, except eternity, that God possesses is there. But there is darkness, despair, sin, horror, hate, night and chaos!"

"Where!" he screamed.

"In your heart!" we whispered half audibly, but with desperate energy. "You've got hell on board right now. Just add the feature of eternity, and the fellowship of murderers, cut-throats, prostitutes, liars, God-haters, Jesus-rejecters, and you have hell. 'Where the worm dieth not, and the fire is not quenched,' and the smoke of their torment ascendeth forever and ever."

"My God, man, you're right!" he exclaimed, and he collapsed in his seat, as though stricken with a bullet in a vital spot. He sat thus musing for several seconds. The silence among the passengers and train crew was complete. The rumble of the train was unbroken by a sound. At length the whistle sounded for an approaching station. The man lifted his eyes, and fixed them upon us. "Stranger," said he, "what might be your occupation?" "I am a minister," we replied. He jumped to his feet as though he had been touched with an electric wire. Uttered a horrid curse, and said: "Fool that I am, I might have known it all the

time! Come, Bill, this is our station," and seizing his hand bag started hurriedly toward the coach door. His companion reached over and took our hand. "Stranger," he said, "you have set me to thinking. I never had these matters set before me like that, before. That was a good sermon you preached to us boys."

The other man on his way to the door, stopped, and looked back: "You are certainly a sly old fox," he said. "You caught us in our own trap, that time. I am not so stupid but what I can appreciate a first-class jolt, when I get one. I take off my hat to you!" and with a graceful bow he lifted his top piece.

"Goodby, friend," we called. "I beg of you to meet me in heaven."

"Well, whether I do or not," said he, "you have certainly put some burs in my wool, that will be there at shearing time!"

MINNEAPOLIS, MINN.

How to Kill and Bury a Church

By REV. ORVILLE J. HOAG

1. Don't go to meeting.
2. If you do go, go late.
3. Always find fault with the pastor and Church Board.
4. Never accept an office; it is much easier to criticise than to do things.
5. Get sore if you are not elected a member of the Church Board; but if you are elected, do not attend the Board meetings.
6. If asked to give your opinion on some matter, always decline to do so; but after the meeting tell everyone how things should have been done.
7. Always oppose every matter that comes up for discussion unless it is a matter you have proposed yourself; and in that case, always get sore if your proposal is not unanimously agreed to.
8. Don't take any part in the meeting. You might help someone to get blessed, or you might get blessed yourself, you know.
9. Never visit a sick brother or sister, but raise a complaint if others fail to visit you when you are sick.
10. Always treat a new member as an intruder, and never shake hands with a visitor.
11. Always threaten to resign if things do not just suit you. This is sure to aid the pastor greatly.
12. Believe anything you hear, and always report those things which show a slight weakness somewhere.
13. Hold back your tithes and offerings until the stewards have to see you at least twice. This will keep them and the treasurer from running out of work.
14. If you have a friend who does not belong, don't encourage him to come.
15. Consider the church as conducted for your personal benefit.

Conditions for a Revival

By EVANGELIST V. W. LITRELL

And they stood every man in his place around about the camp: and all the host ran, and cried, and fled (Judges 7:21).

AT the time the words of our text were written, Israel had apostatized, and sinned against God and light. As a punishment upon them, He had delivered them into the hands of the Midianites, for a period of seven years. This people had gone into league with the Amalekites and encamped against Israel. When this calamity overtook them, Israel promptly fled to the friendly fastness of the mountains, to the caves, and canyons for shelter and seclusion from the hostile eye of the enemy. Here they eked out a miserable existence, and soon began to realize their great need of God and began to cry unto Him for deliverance. God heard their cry in this crisis.

God had such a leader in the personage of one Gideon to recruit the army of the Lord.

After this man had tested the Lord to be sure that he was in divine order, and not being presumptuous, he began to prepare for the battle. First he pulled down the altar erected to Baal, and in its place erected an altar as a place of sacrifice to God. So you can see the first step in this revival was prayer and sacrifice. These must be the first steps in any real revival. Churches cannot be run to the glory of God on banquets, and musicales, and programs. Revivals cannot be worked up, or sung up, or whooped up. They must be prayed down. Oh for a mighty volume of effectual, fervent prayer ascending to the throne of God, until He shall see the importunity of His people and let the clouds burst upon the church and this sin sick world.

Then Gideon was very willing to be used of the Lord in doing personal work, in recruiting the army. The revival must have personal workers; men and women who will go out with a burning passion for the lost and, under the burden, will speak to their loved ones and friends, and by the personal touch, lead them to an altar of prayer, and to Jesus.

Gideon had success in recruiting an army from the tribes of Israel. Approximately thirty-two thousand men were gathered together to do battle against the enemy. This seemed a small number in comparison to the great host in the valley below. Please remember, however, that God has spoken through His prophet these words, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. 4:6).

God saw that there were too many in the army, and resolved to test and sift them, lest the entire force go against the enemy and by some quick stroke, win the battle, and then boastfully say, "Our hand hath

saved us," thus entirely defeating God's purpose in the matter. So Gideon was told to proclaim to all that were afraid and fearful to depart early from Mount Gilead. At these words, twenty and two thousand, fearful, cowardly ones departed. These soldiers were afraid of the blood, the fire, noise, power, and demonstrations that always accompany a battle; and we find soldiers now who put in an appearance at the meeting, but soon drop out to look after other interests. They are afraid of the blood-way and the fire and power and Holy Ghost demonstration that always accompany a revival.

These are the kind of soldiers that occasionally get into the church, and become chronic "Can'ters." These fearful spirits are afraid to venture out for God and holiness, and are reluctant to pioneer for Him along any line. They are often found openly opposing any aggressive forward movement that the church may launch for God and lost souls.

We have never witnessed very much being accomplished for God, by this "can'ting crowd." God can only use material that has been tested and tried in the fire. He must have workers that will be strong hearted and courageous, and who will go in to do and dare for Him.

The Lord took another survey of the army, and saw that another ten thousand were still standing their ground, and said, "Too many yet." Another test was put; the soldiers were tried at the brook of water. Gideon watching them closely, saw that the great majority had thrown aside their equipment, bowed their heads to the water, and had taken their eyes off the enemy in the valley below. These soldiers belonged to the "Conventional Class." These are the folks who want to do things "decently and in order." They will attend a meeting if they are sure that the preacher will be careful of his terminology, especially in speaking of "that doctrine of holiness." They will come and take part enthusiastically if the preacher is a "careful speaker."

As this large number was set aside, Gideon no doubt found that which tested his faith sorely. Just three hundred were left. But "it is not by might, nor by power, but by my Spirit, saith the Lord." This band was the number God wanted to use in routing the enemy. For these soldiers stood: loyal to the cause, loyal to the leader, and loyal to the many depending upon them. And in a spiritual sense we need folks that will stand loyal to the general church and its pastor; and loyal to the cause for which the church

stands. This will insure progress along all lines of work.

Then they must have stood well "organized." A traveler, while riding along with a drayman, heard the old workman remark, that he was an expert with the whip. This statement he proceeded to prove by cutting a leaf off a tree, and as they passed along the road, he presently snapped a bird's head off its body. The traveler admired his dexterity with the whip, and presently, pointing to a low hanging sack containing a hornets' nest, eagerly said, "Hit that." The drayman very quickly replied, "No sir! no sir! A leaf is a leaf and a bird is a bird, but that thing is an organization. I'll let that alone!" So we need churches to stand organized.

Now observe their equipment for the battle. Herein lies largely the secret of their success in routing the enemy. They were, first, provided with a trumpet. God can use only those who have been provided with an experience of regeneration, and a trumpet of testimony to the same. What! fight the enemy with a weapon like that? Yes, because the weapons of our warfare are not carnal. Next, they received a pitcher. The pitcher was empty, typical of the convert consecrating and being emptied of all self, ready for the incoming of the Holy Spirit. The last article that they received was a burning lamp or torch. This was the light, and fire, illuminating, warming, casting its radiance abroad in the darkness. How typical this is of the fiery Holy Ghost. This lamp or torch was placed inside the empty pitcher, exactly where God places the Holy Spirit in purging, burning, illuminating power. Thus the believer is filled and empowered, ready to go forth to do exploits for God.

The three hundred were now quietly stationed around the camp of the enemy. It was in the night, at the darkest hour. In the foreground was the enemy, sleeping in carnal security. Presently the command came, the soldiers of Gideon shouted aloud as they smashed their pitchers and blew their trumpets. Great consternation reigned in the enemy's camp, as they saw the hundreds of gleaming lights and heard the shouts of victory. How we need today to let our lights shine and shout the praises of the victory of King Emmanuel. How the world today, sleeping in carnal security, needs to be aroused by the efforts of the sanctified.

Perhaps someone is now saying, "Too bad, too bad, that the pitchers had to be broken," and some will say, "What a sacrifice; all those good pitchers shattered and broken." Yes, but no sacrifice, no victory. It took sacrifice in the beginning of the revival. It took sacrifice throughout the revival, and sacrifice in this the crisis to close with victory. And as to the smashing of the pitchers, God has called us to action, and as preachers and laity, we will have to spend ourselves and be spent in the cause of holiness. We are not called to "rust out" but to "wear out."

It will take sacrifice today, to see the revival we need; sacrifice for all, along all lines, but since we are all consecrated and sanctified there will be no murmuring, but all will pull and push for Jesus' sake. Sacrifice, and effort and toil and hardship, throughout the night hours is not without reward because the enemy "ran, and cried, and fled."

Let us rally to the battle as a church, and surround the enemies' camp and break our pitchers, letting the gospel shine, until the enemy is routed. Then we, like the Gideonites of old, under their God called leader, will gather the spoils of war, and regain territory that the leader of the forces of darkness has been occupying so long.

BEATRICE, NEBRASKA.

The Indwelling Christ

By REV. W. G. BENNETT

HOWEVER important gifts may be, they are of relative importance only as compared with grace. You may be saved and never have one of the nine miraculous gifts of the Spirit. You cannot be saved without the fruit of the Spirit. There are a great many ministers that yearn for something that would make them like a Whitefield or a Finney, when if they would examine closely their motives, they would see that it was a selfish desire to cut a wide swath. Possibly much of the thirst for the gift of tongues, is only an unsanctified desire for the strange and the unusual that would place the possessor on a pedestal to be worshiped. Many a minister longs for the gift of the Holy Ghost because he expects that that gift would make him a skyscraper of a preacher. But would he want the same gift if he knew it meant that the rest of his ministry would be confined to the hard-scrabble circuit and that he should die in obscurity and poverty? The men, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; women received their dead raised to life again; and others were tortured, not accepting deliverance that they might obtain a better resurrection"—these heroes of faith "wandered about in sheepskins and goatskins, being destitute, afflicted, tormented." Men of great faith are usually developed in a school of trial. It doesn't take much of a hero to be the idolized pastor of a white temple, or even a sort of demigod among the holiness people. But there are few of us that could stand great exaltation. And, if we could, God is not dependent on great men to sustain His cause. "But God hath chosen the foolish things of the world to confound the things that are mighty. And base things of the world and things that are despised, hath God chosen, yea, and things which are not, to bring to

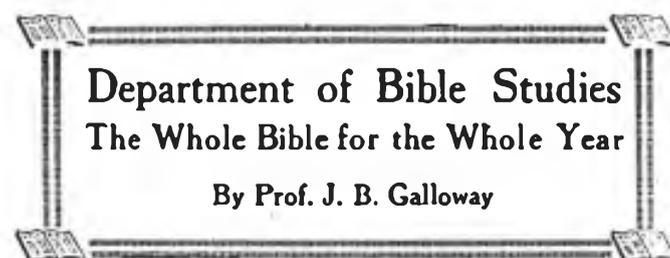
naught things that are. That no flesh should glory in his presence." We aim at great achievements, but God aims at holy character. We are hurried and fretful, our time is short, but the eternal years are His. Not that we should walk in His steps merely, which might be as fictitious as some of Mr. Sheldon's fiction, but that we might be like Him in reality. This is the great aim of the divine plan of salvation. God spoke out of the sky at Christ's baptism, indorsing His perfect manhood: "This is my beloved son in whom I am well pleased." To reproduce this kind of manhood is the aim of God. *Christ likeness!* How shall we ever reach it? All human effort fails. It seems so far off. Just as an invalid might lie and look from where I am writing now, and see Mount Hood in the distance, lifting its snowy peak as it shimmers in the yellow glow of the evening sun, and yet never hope to climb to its summit, so we, most of us, think of Christ likeness as something unattainable—impossible. But I bring you a message today—it is possible. For the Holy Ghost proposes to incarnate Jesus in the human heart. Paul declares that the ministry that had been hid from ages and generations "Now is made manifest to his saints." "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." The late Dr. Steele said, "Paul stretched the Greek language till it fairly snapped, in his prayer for the Ephesian church, trying to express the possibilities of the Spirit-filled life." "For this cause I bow my knees unto the Father of our Lord, Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." And Jesus, himself, prayed in the seventeenth chapter of John, "that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." The final demonstration of the deity of Christ is His ability to reproduce His own likeness in the lives of His followers. "I in them and thou in me, that they may be made perfect in one. And that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Gifts, achievements, may be dangerous. But there is no danger here. Christ likeness has a humility about it that is not easily inflated.

Christian perfection always includes complete

cleansing from sin, but infinitely more than that. A negative does not establish a positive. Christlikeness is more than the absence of qualities that are un-Christlike. It is the presence of qualities positively Christlike. Jesus was harmless—but more than that—Jesus was pure. But more than pure—"How God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good, and healing all that were oppressed of the devil; for God was with him."

Oratory may fail, logic may fail, activity and bustle may fail, but genuine Christlikeness never fails. "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them as thou hast loved me."

BILLINGS, MONTANA.



Lesson One

Introduction and Plan of the Course.

The editor of the HERALD OF HOLINESS, Dr. J. B. Chapman, being interested in getting our people more concerned about Bible Study, invited the author to contribute this series. It is the purpose of the course to stimulate an interest in Bible study and to encourage an intelligent, systematic method of reading and studying the greatest of all books. If any other book were studied as the Bible too frequently is, in a haphazard reading, studying any part to which we open, here or there a portion, it is safe to say it would be greatly injured. While surface labors may yield some profit, we must dig deep to get the most precious nuggets of gold. The author would be pleased to get as many as possible to read through the Bible this year. How many have read the Bible straight through? If you have not, it would surprise you how easily it can be done by systematically reading a little each day. An ordinary reader can read the Bible through in a year by reading about one hour a week, each week. One hour a day would easily take you through the Bible several times in a year. Have we not given the Scriptures too little time and thought? The Bible towers above the loftiest mountain peaks of literature and looks down upon all earthly wisdom from the sublime heights of heaven. Its inspired pages shine as the sun in the firmament, giving light to the world. An unrecorded revelation of God to human consciousness unrecorded would be only as a flashing meteor,—soon forgotten. But the Scripture abideth forever in

its eternal illuminating power. Our design is to read the Bible through in a year with each week a few suggestions with the intent of quickening the attention and understanding by arousing thought.

The author would be pleased to learn that this series contributed something to the interest of Bible Study and reading.

THE PLAN OF THE SERIES will be worked out upon the following outline:

Dividing each lesson in three parts as follows:

Part I. Assigned readings of the Scripture for each week beginning with Genesis 1 and consecutively reading the entire Bible in fifty lessons, briefly pointing out best passages to note or memorize, and thoughts of practical, spiritual and homiletical value from the assignments, with possible notes or digests.

Part II. The Study of the Bible in General as a Whole.

1. A few lessons on the Study of the Bible. 2. A series of lessons on General Bible Introduction. "What the Bible Is," names, titles, character, structure, unity, divisions. 3. A series of lessons on "How We Got the Bible;" inspiration, genuineness, authenticity, canon, language, manuscripts, versions, history of the Bible, etc. 4. A lesson on the value of the Bible. 5. A series of about 25 lessons on "What We Find in the Bible." (1) A Survey of the Periods of Bible History and Dispensations. (2) Forms of Bible literature. (3) Prophecy. (4) Worship—Hebrew ritual, Mosaic institutions. (5) Typology. (6) Interesting and curious facts. (7) Spiritual values, etc.

Part III. A few questions and suggestions for further study.

THE FIRST WEEK'S ASSIGNMENT

Part I. Read Genesis 1:1 to 25:11.

This is a history of human race from the creation to the death of Abraham, about 2000 years. A longer portion (11:27--25:11) is given to Abraham than to all the history of previous generations, Learn to emphasize what God stresses.

Some of the best passages are 1:1, 27; 2:3, 7. The first question in the Bible, from the first atheist, the serpent, "Hath God said" (3:1). The first question God asks, "Where art thou?" (3:1). The first prophecy concerning Christ (3:15). Man's first question (4:9). Enoch (5:24). First man called perfect (6:8). Depravity (6:5). Concerning Abraham (12:1-3; 17:1; 18:19). First case of healing in answer to prayer recorded (20:17). NOTES: Hiddekel river (2:14) usually identified with Tigris. "Sin lieth" (4:7), Hebrew, *croucheth* as a wild beast. God manifested Himself to Abraham eight times. Salem (14:18), ancient name for Jerusalem. After the incident of Chapter 16 God does not have anything to do with Abraham for thirteen years. (See 16:16 and 17:1.)

QUESTIONS AND SUGGESTIONS FOR FURTHER STUDY

1. Can you show that the creation foreshadows the new creation? (2 Cor. 1:6.) 2. Of what did the image of God in which man was created consist? (Eph. 4:24; Col. 3:10.)

3. What part did Jesus have in the creation? (Jno. 1:1.) How was the world created? (Heb. 11:3.)

4. Compare the temptation in Eden with that of Jesus in the wilderness. (Matt. 4.) Note its three-fold character.

5. Compare the present condition of the world with that before the flood. (Matt. 24:37.)

Genesis 24 is rich in homiletical value. As Abraham gave all to Isaac and sent his servant to seek his bride, so the riches of God are in Christ and the Holy Spirit is seeking His bride.

Busy, Victorious 1925

By GENERAL SUPERINTENDENT REYNOLDS



Doubtless there is much truth in the adage, "Distance lends enchantment." While we are not advanced very far into the successor of 1925, yet two weeks gives one sufficient distance to become astonished at the amount of activities and numerous and varied testings resulting in corresponding victories, that God's great grace made possible. Early in the year found us in a new sad, but victorious experience. Our daughter, Miss E. Belle Reynolds, on Sunday, January 11th, suddenly departed from her body to be "present with the (her) Lord," leaving father and mother the sorrowful but triumphant privilege of taking her precious "earthly house" to its earthly resting place to await the return of Jesus. We proved God's great grace to be sufficient even in the loneliness and the protracted illness of wife.

While it may be partially from custom, but probably more because we are closer to the year just past than to any previous year, we are so prone to declare the year just passed the best. Nevertheless, after careful reflection the writer modestly states that the year 1925 has been one of the busiest and most victorious of any of the seventy-one years of his life. To perform the many duties demanding my attention has necessitated journeys touching once and again our Atlantic, Pacific, the Canadian, and Gulf boundaries. The District Assembly sessions, with scarcely an exception, have manifested, through the reports of District Superintendents, pastors and heads of other de-

partments, that our churches have made an increase numerically, materially and in many cases, where systematically operated; marked worthy financial increase in every item of the local, district and general budget. Had all of our precious pastors and churches had the vision of the wonderful work that could and should have been accomplished in this and all other great nations, I am sure there would have been a fuller and closer co-operation with the General Church and its departments, which is absolutely necessary for the largest efficiency and greatest success in the soul saving business.

The business of the Assemblies was dispatched with smoothness and rapidity. At nearly every Assembly each department of the district work was well represented, showing advancement.

The evangelistic spirit, power and results were equal to any Assembly work the writer ever witnessed. Several Assembly officers had arranged for evangelists who preached each night and also assisted in various ways, by lecturing, delivering strong and helpful addresses on the interests pertaining to our department and educational work. That our church is beginning to be felt for greater good was further manifested by the large number of visitors present. At one Assembly five District Superintendents were present and rendered valuable service.

From the splendid reports of the Assemblies held by Dr. Goodwin and Dr. Williams, the writer would also conclude that the year 1925 will go into history as among their busy and victorious years. More especially will this be true now that the church has shown its great love and loyalty to Jesus Christ by rallying to the great financial needs of "His" church.

We, Mrs. Reynolds and the writer, are planning to let God, if He wills, make 1926 even more busy and victorious. Please keep us on your "prayer list."

Questions Answered

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

Q—Please explain Isaiah 45:7 which says, "I form the light, and create darkness. I make peace, and create evil: I the Lord do all these things."

A—There was an opinion among the Persians, an opinion to which some even yet and in our own country hold, that there are two supreme, co-eternal, and independent causes acting always in opposition to each other. One the author of all good, the other the author of all evil. So in declaring His own absolute supremacy, our God, Jehovah, said, "I am the Lord, and there is none else" (v. 6). But still there is that question of the source of the two classes of occurrences and things: on the one hand are light and peace, on the other darkness and evil. Well, conceding to those who hold to this argument, God says, "I the Lord do all these things." Only one real difficulty remains, and that is that this seems to make God the author of moral evil or sin. But you have only to study the context to see that this was not the question at all,

and that just as darkness in the literal sense is the opposite of light, so evil is here used as the contrast of peace, and the meaning is that God is the supreme ruler over all, whether it is light or dark, peace or war. There is only one supreme, eternal, independent God and He is Ruler, Preserver and Judge whether circumstances are pleasant or otherwise, whether men serve Him or do not serve Him.

Q—Mark 16:17 says, "He that believeth and is baptized shall be saved." Is this water baptism (notice the word IS)? But if it is Holy Ghost baptism, then it would seem that one is not saved until he is baptized with the Holy Ghost.

A—There is no special inconsistency either way; for if the reference is to water baptism then the passage is parallel with the one which says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." And if to the baptism with the Spirit, then in truth a man is not fully saved until he is sanctified by the baptism with the Holy Spirit. Having heard many endeavors to show that the reference is to the baptism with the Spirit, I still believe that it refers to water and that the meaning is the first explanation given above.

Q—Please explain Rom. 6:10, which speaking of Christ says, "For in that he died, he died unto sin once," etc. And 1 Peter 4:1 which says, "He that hath suffered in the flesh, hath ceased from sin." In what sense did Christ die unto sin, and in what sense did He cease from sin?

A—Christ died unto sin in that He paid the penalty required by sin and thus satisfied its demands and thus became, in the sacerdotal sense, victor over it. Read the eleventh verse in that sixth chapter of Romans and you will see that the Apostle goes on to say (by paraphrase), "Likewise in Christ count yourselves to have died unto sin (and thus to have quitted its power and claims over you), and to have become alive unto God by your standing in him." The passage from 1 Peter is practically the same. Christ having suffered in the flesh, hath (legally and sacerdotally) ceased from sin—that is has satisfied its active and passive claims. Then proceeding upon the basis of this legal and sacerdotal freedom, the Apostle exhorts to practical godliness. The pronoun at the beginning of verse two should be "ye" instead of "he" [see Revised Version].

Q—Will we know each other in heaven? Give Scripture on the subject. Some say that if we know each other in heaven and some of our loved ones are missing that would destroy our happiness.

A—We certainly will know each other in heaven. 1 Cor. 13:12 says, "Then shall I know even as also I am known." The Greek word signifies, "know fully," and this is the margin in many Bibles. Anyone who becomes holy enough to get to heaven will love God and righteousness so well that he will be absolutely satisfied with the decisions of his Savior and Judge.

Q—Please explain the case of Melchisedec (Heb. 7:3) who is said to have been without father or mother or descent.

A—This is referring to Melchisedec as a priest and not simply as a man. As a man, he of course had progenitors as any other. But he was an especially appointed priest who did not receive his priesthood from his father nor hand it down to his children. Thus he was a type of Christ in His perpetual priesthood.

Q—Please give the literal translation, grammatical construction and explanation of Acts 2:38, "Repent and be baptized—for the remission of sins."

A—There have been many debates as to the literal meaning of the preposition *eis*, translated *for*, *in order to*, *looking forward to*, etc., and I think I could add nothing. The meaning of the passage, however, does not seem to me to be so difficult. Baptism is the outward sign of the putting away of sin and is properly administered only in connection with genuine repentance which leads to forgiveness.

Uncle Buddie's Good Samaritan Chats



Beloved Samaritans:

In my last letter I left you in Sunny California. Well, we finished up the two months campaign in the Northwest and in Southern California, and the last day of our little party was spent with that grand noble pastor, Dr. U. E. Harding, and then we gave the afternoon to our beloved Brother Paul Goodwin at the East Pasadena church. The city council gave him permission to put up a tent for just that one service, so the Wells were there to sing and Brother Harding made a great speech and Dr. John W. Goodwin, the father of Brother Paul, made a fine speech and we raised nearly \$4000.00 on the church building fund.

As the readers know, Brother and Sister Wells and I had been on the western coast for over two months, and our last day together was December 27, then they headed north for Berkeley and I left for the south. My train left Los Angeles at nine o'clock on Monday morning. December 28, and I pulled into San Antonio on Wednesday at 1:10 P. M., and transferred across the city and got out that night at ten o'clock, and reached McAllen, Texas, on Thursday morning at 9:17.

I found the beautiful valley in the worst ice blizzard of its history. The wires were about all down and the limbs of the trees were broken up until it looked sad, and the great beautiful palms were broken to pieces by the ice forming on the limbs. The fruit was hurt some, but thank the Lord, it was damaged but slightly. The grape fruit trees are naturally built to hold up a load and they are so strong and tough and while some limbs broke off and some few trees were split, taking the valley all through their damage was but slight.

I was met by my old friends, Brother Clyde T. Dillely and my good brother and friend, the Rev. Robert Armour, the pastor of the First Southern Methodist church. Brother Armour had turned his church over to Brother Dillely to hold his revival in but as the cold rain held on for several days and the melting of the great ice crop, we had but few people from the country. The roads were so bad that they could not get into the city, but toward the last they began to get in some from the country, and we had lots of people from up and down the highway. There is a fine cement road running from above McAllen to Brownsville. I think that Brownsville is some sixty miles down the valley from McAllen. The storm cleared up by the last Thursday and we had some nice auto-trips and many of my old friends from almost all over the

country were there; the Millions from Iowa and a fine family from Sioux City and Brother Dennis from Olivet and preachers from all parts of the country. Some nights we had the platform well filled with preachers. Brother Dennis lives out some five miles from Brownsville, but he and Brother Hornbeck were up quite a lot and before we closed up we had our old friend, Brother Hatfield, and wife from Waco, who, as the HERALD OF HOLINESS readers know, is now the District Superintendent of the San Antonio District. And our good old time friend, Brother Messer, from Austin, came with the Hatfields. We had a fine little meeting. The spirit of the meeting was simply beautiful. We had only nineteen at the altar, but we did our best and let the Word on their hearts. I judge that about all the churches were represented in the meeting. The pastor of the Presbyterian church was with us quite a good deal and the pastor of the Baptist church and Brother Anderson, the pastor of the Christian and Missionary Alliance, was in the meeting, and his fine band of singers and workers were a great blessing to the meeting. The band was there every night with their horns and violins, and his fine quartet sang almost every night. Brother Dillely is doing a great work among the poor Mexicans. I think, during the fearful storm that lasted ten or twelve days, that he fed and took care of seventy-five or eighty, and the good pastor of the Christian church opened up the basement of his big church and let Brother Dillely place some twenty-seven poor people in that basement, and the people of every church and also plenty of good people from the outside helped him in the great undertaking. Brother Clyde T. Dillely is one of the most self-sacrificing men that I have almost ever met and he has the love and respect of everybody in that city, and almost the entire valley. After the bad weather is over the different churches and men's societies are going to put on a drive and help him to build a charity mission and hospital for the poor of that city and surrounding valley. I met with the men on two different occasions and they put Brother Dillely to the forefront in everything and showed him much kindness for the great work that he is doing. I don't know how many good speeches Brother Robert Armour made for him while I was there, and I feel that our little meeting was a blessing to the people. Brother Armour could not have been kinder than he was in helping in every way. He furnished the good church and most of the crowds and raised the most of the money to pay for the expenses of the meeting. On the last Saturday of the meeting we had no day services and Brother Armour took us to Brownsville. This was a beautiful drive

down through the fine grapefruit trees and great market gardens. The day was most interesting and at Brownsville I had dinner with my old friend, Brother Sam Stafford. I had not met him for several years, and after a good dinner we crossed the river, over into Old Mexico, and spent a couple of hours in what looked to be a city several hundred years old. Such sin and devilry I don't think I have seen before. We went into one old cathedral that looked to be several hundred years old and we saw one of the Holy Fathers with a fine black robe on, and I had that strange feeling that I was on lost or doomed soil. Such a feeling of sorrow and sadness and loneliness crept over me. Some of the party asked us if we wanted to go to the cemetery. I told them that I had just been in one and did not desire to see another. The saloons were wide open and drinking was the rule. I saw several of our own American people in the saloons drinking. What a pity to see a man acting like a beast and worse.

*In love,
UNCLE BUDDIE.*

BUD ROBINSON SOUTHERN CAMPAIGN

(Near Cleveland) Jan. 27
 Cleveland, Miss. Jan. 28
 Columbus, Miss. Jan. 29-30
 Tupelo, Miss. Jan. 31
 Georgia February, 1926
 Alabama March, 1926
 Kentucky April
 (Daily slate to appear later in HERALD)

For particulars in the state of Mississippi write Rev. R. H. M. Watson, College Heights, Meridian, Miss.; for particulars in Georgia write Rev. A. B. Anderson, Manassas, Ga.; for particulars in Alabama write Rev. H. H. Hooker, Jasper, Ala., and for particulars in Kentucky write Rev. J. W. Montgomery, 102 Fairlawn Avenue, Lexington, Ky.

For full particulars address E. O. Chalfant, General Delivery, Danville, Ill.

TESTIMONY

I am so glad this afternoon that I have salvation in my soul. I am praising the Lord for healing my body. In December I lay sick in bed for two weeks and two days. I could eat nothing but soups. Four doctors said that a knife was my only cure. My husband took me to Holdenville, thinking a doctor there could cure me without an operation. I was with my sister there who is a Nazarene. But instead of having a medical doctor we called in a few saints of the church and had prayer. There the blessed Jesus touched my body and now I am a well woman and feasting on the love of Jesus. —Mrs. J. E. Slate, Cromwell, Okla.

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

EVOLUTION OR CREATION— WHICH?

By L. A. REED, M. A.
(Concluded)

VI—THE PLACE OF THE SUPERNATURAL

Psychology would try to trace our religion back to tom-toms and circle dances, but our salvation is not the result of any evolutionary process of changing religions, but is of supernatural origin and the result of divine grace and favor. One of the most humorous things is to read a psychology of the Christian experience written by a man who never had a religious experience, wherein he tries to explain the psychological processes in conversion and sanctification. Any such writer will always strike a stone wall. It is painful to read an endeavor, wherein the supernatural is subject to dissection. The supernatural is inexplicable and though the psychologist to a certain extent can fathom the processes of the religious experience, yet there always comes a time in the course of his explanations or his investigations when he comes up against the unfathomable, and can go no farther. This is the supernatural. This is the part God plays in the experiences of men. This is the point where divinity comes in at man's extremity. The converted man or the sanctified man may be able to testify to a change of heart, and he may be in great ecstasy over the joy he has obtained through a conscious consecration of everything in his life, but he cannot explain it to you. It is the "joy unspeakable and full of glory" that the Scriptures speak of, which is the inexplicable element in the Christian religion. The poet supports our claim in the words of that hymn "I cannot tell thee whence it came, this peace within my breast; But this I know there fills my soul, a sweet and tranquil rest." Evolution has no place for the supernatural in her system. She looks back to an accident for her beginning and she cannot tell you where she is going. She accuses the Christian of basing his religion on an assumption, but of the two assumptions give me the latter, even if it could be proven to be an assumption, which of course never has been done. The Christian is at least on the safe side. If there is a heaven then we will make the landing, but if there is no hereafter, we have lived a clean life and blessed a world which seems to have needed the service we could give. If on the other hand we take our chances, then we stand a great chance of losing our own souls and using our influence to damn

other souls. The Modernist can offer no reason why he should rob a man of his living faith and then give him nothing in return.

VII—THE TESTIMONY OF HISTORY

If the faith which is found in the world at the present time was all that the world had ever seen, then the opponents of the Old Time Religion might have reason to say that our faith has failed. When we look out over the world and see the great apostasy already beginning to take place, we remember the words of the Scriptures which say, "When the Son of Man comes will he find faith in the earth?" But history tells a different story. From the time our Lord spoke the last words of His great commission, and commanded us to go into all the world and preach the gospel to every creature, the message of the gospel has found almost all the dark corners of the earth, and today would have been more of a vital force if the program of evolution and Modernism had not left its slimy trail even in the foreign field. The apostolic Church of the first and second centuries built a strong foundation. If it were not for this the Old Ship of Zion might not have weathered the storm, but all down through these centuries no attack has been able to cause the downfall of the Christian faith. History is a written record of the conquest of Jesus Christ. Potentates, sovereigns and councils have not been able to stop its onward march. Now the enemy has gotten into the very camp itself and is endeavoring to drag the Christian church from its moorings. There is no doubt but that millions are contaminated but it is also true that there will be multiplied thousands who will remain unshaken when the storm breaks. Friend reader, you must line yourself up on one side or the other. This great conflict needs warriors and not slackers. Young man and young woman, be heroic in the fight: be not ashamed of the gospel of Christ for it is the power of God unto salvation. If we stand true then Luther, Wesley, Knox, and all the other reformers and great preachers of the gospel have not lived in vain. Now is the crucial time. The battle will wax hotter. We may look for persecution, but there will be the reward, when we hear Him say "Well done." Stand by the Old Book and the Old Faith for it is the hope of every land.

AN EXPLANATION CONCERNING THE N. Y. P. S. JOURNAL

MANY of our folks who had ordered N. Y. P. S. Journals, expecting them to be delivered before January 1, were disappointed in not receiving these Journals until this past week.

We have not been able to answer all the inquiries, therefore take this means of explaining. On account of an unusual amount of work in our Production Department we could not get the Journals ready to mail until after the second Sunday in January. But all of our orders have now been filled and we trust the Journals will meet every requirement and fulfill every expectation.

With several new periodicals added to our list this past year, our facilities are entirely inadequate to take care of our production schedule. Very soon we shall be settled in our commodious new building with ample floor space and several new units of machinery, which will enable us to give our people the efficient service which is our aim.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

KANSAS CITY DISTRICT N. Y. P. S., ATTENTION!

The District Board of Missions has requested the Young People's Societies of the District to provide one tent for use in Home Missionary work. I am taking the liberty of setting aside Sunday, February 14, as TENT SUNDAY. Let every local society take a liberal offering to apply on this tent fund. Have a hallelujah march. Get blest. Make it a time of rejoicing. Raise all you can and send the offering to the N. Y. P. S. district treasurer, Miss Ethel Dodson, R. 3, Carthage, Mo., and specify that it is to apply on the tent fund.

The work of the district organization has been greatly hindered because of the lack of finances with which to carry on the work. Let every society send in their general and district dues which amount to 25 cents per member per quarter (\$1.00 per member per year) to Sister Dodson, the treasurer, at once. The first quarter of the assembly year closed Dec. 1, so please remit promptly.

Your attention is called to the new N. Y. P. S. Journal published by our Publishing House. These are excellent helps and should be widely used all over the district. Order your supply at once, if you have not already done so.

A great district N. Y. P. S. rally is being planned in connection with the mid-year district convention at Topeka,

March 8-12. Every society should be represented.

We respectfully request that every society give to the various district officers and committees their unstinted support and heartiest co-operation. Let us go in for a bigger, better, more active district N. Y. P. S.—Elgin R. Shook, District President.

MINOT, NORTH DAKOTA

Some time ago a rally was held at Minot. The visiting societies were Mohall, Sawyer, and Surrey. Large representations were present from most of these societies.

The morning service was in charge of Miss Pearl Good of Center, a former student of Northwest Nazarene College, Nampa. We could not help feeling the presence of the Lord as she related various experiences she was privileged to go through. Everyone present was blessed. The service closed with a call to those who were willing to do anything God asked, to kneel in prayer.

In the afternoon papers were read that dealt directly on the District work. Round table discussions were led by Miss Eula Barcus. The Lord was present. The questions were readily and intelligently discussed, and some good helps, we feel, were offered.

In the evening Sister T. A. Ová, New Rockford, had charge of the service. She ably presented the need of the home people to give to the cause of missions if we were desirous of keeping our workers in the field. In response to her plea, over \$250.00 was raised.

This fact, the size of our crowds, and the good spirit of the Y. P. led us to believe that things on the North Dakota District are not dead; and by the grace of God greater blessings lie before us if we will only reach out for them.—Eula Barcus.

THE HAMLIN DISTRICT

These are gracious days and glorious times on the Hamlin District, for which we all praise God. First we would state that our people have rallied with sacrifice and heroism and finance to the urgent call made by our General Headquarters during the fall and winter. It is simply marvelous how our pastors and people shared their time, prayers and means to help lift the deficit in the general budget.

Again, our people have engaged themselves in much prayer, earnest Christian work and laid themselves out for mighty revivals and glorious fruitfulness have crowned our district with salvation and sanctification and general uplifting benedictions to our entire connection and borders.

Our evangelists are waging glorious battles and witnessing many triumphs for the King and His kingdom. The pastors are alert, faithful and efficient. The churches are going in for greater things for God and holiness. The entire district organization is one united army marching onward and upward in Emanuel's Land.

The school at Hamlin is having manifest blessings from God and much growth and progress crowns the work of church and school. The Moss Loan and all indebtedness seems now well nigh forever liquidated. That will be a great day and hour to Hamlin School and to our district and people. Let all lift until this has been banished from our minds and hearts and purses. Amen.

The institutions of the church on this District are being cared for and looked after with the spirit and practice of true bloodwashed Nazarenes.

Many of our churches have had wonderful revivals during the winter already and others have plans and preparations for soulwinning campaigns during the year. Merkel church recently witnessed a gracious work of grace under the leadership of Brother and Sister Cagle. Plainview work is in the best condition of its history. Wellington is forging ahead with splendid advancement on all lines. Dodsonville church and people move on and sweep out and across every difficulty. Congratulations to Rev. W. E. Ellis and Mrs. Lula Ellis (formerly Miss Lula Williams), who have set sail across the happy sea of matrimonial bliss.

Wichita Falls church is building a strong and attractive church building, under the wise and efficient leadership of Revs. J. P. and Rosa Ingle. Electra work is making headway for God and a brighter future. Fort Worth church and pastor are wholly united for aggressive work, and the Lord is giving them salvation times. Pilot Point is now witnessing a very gracious revival under the wise and spiritual leadership of Rev. L. Lee Hamric of Hamlin, Texas. The fire is falling and souls are finding God in pardon and cleansing.

The District is raising the district and general budget and taking care of local expense too, and are doing this in a more systematic and painstaking manner and method than hitherto known over this section of the country.

The Young People's Society of Hamlin District is making wonderful progress along all lines. The district has been divided into three zones, northern, eastern and western. Rev. R. M. Hocker is District President, and he has three Zone Presidents, namely, Rev. Felix Graham of Northern Zone, W. G. Shelton of Western and Rev. J. P. Ingle of Eastern Zone. Each of these zones will have their fifth Sunday Rally last of January.

Rev. L. Lee Hamric conducted a blessed good meeting with Pastor Wood at Lubbock. The District Assembly at Hamlin voted the District Superintendent a month's vacation, and the District Secretary-Treasurer and myself and children went to Hagerman, N. Mex., and had a wonderful revival with Pastor Huffman and also dedicated their beautiful church to the Lord. It was a most blessed occasion. Have been visiting churches, meeting with boards, ascertaining the needs of pastor and people and looking over the work thus committed to our care.

Rest Cottage had a very fruitful re-

vival before the holidays. One of the Lord's servants came by and remained a week or more and preached the Word and almost all the young ladies found God in saving and sanctifying power.

Our district has raised many hundreds of dollars for the general work since the Assembly. We now have two district tents, one for Rev. C. C. Montandon to use out in the great western plains of Texas for revivals and new churches, and the other one for Rev. W. A. Terry of Lorenza, Texas, for open fields and organizing of new churches. Would appreciate some more help on last and lately purchased tent. Send it to District Treasurer, Mrs. Emma Irick. Say, it is a nice thing and very becoming to pastors and churches to recognize your District Treasurer and send all money for District and General work to her.

The way it appears now we will have more churches over the top on all apportionments this year than ever before. Let us have at least fifty churches over the top on all items before the next Assembly. Time and space forbid us mentioning all the blessed times, gracious manifestations of divine power, the onward progress and general advancement being made and realized on various lines on this District. Spiritual power is on the rapid increase, material prosperity smiles in many sections of the district and general development marks the onward step and steady march of the whole district. With but one exception we have perfect co-operation, fellowship and harmony, and we are looking for this one exception to melt and be swallowed up into holy love and full co-operation with the entire district and its harmonious machinery. Amen.

We would now request pastor and people to give a little more attention to District Budget so we may be able to carry out the program the District Assembly voted to embrace and execute during the year. To do this will enable us to carry out the program for the general budget.

If any new fields are open, new doors swinging for our entrance, revivals to be planted, campaigns to be launched, churches to set in order, conventions wanted, rallies desired, preachers needed, work wanted, help to give, any of the Lord's tithe to be applied, or any counsel, help, or advice requested, write or wire us, Pilot Point, Texas. On with greater revivals, more churches, more efficient pastors, larger student body at Hamlin, more praying and stronger support of your Rescue Home, Orphanage and College at Bethany. Let us pull together, pay regularly and stay united as preachers and laymen throughout the district.

Growth is ours, larger fruitfulness awaits us. New churches are in the making, and one of the best districts of the glorious South looms upon the horizon of the Hamlin District.

ALLIE IRICK, District Superintendent.

"If we are to escape hell, we must have all that pertains to hell taken out of us."

News and Notes From New England District

NOTICE TO LICENTIATES—Please send all communications relative to the Board of Examiners, requests for questions, etc., to Rev. J. G. Gould, Chairman, and not to Orval Nease as heretofore.

Rev. Russell V. DeLong now studying in Boston is open for week end meetings, Y. P. S. Conventions and Sunday pulpit supply.

Let us work together, brethren, for a better New England Page. Write more often and limit reports to one hundred words. Send all copy to Ralph D. Schurman, No. Attleboro, Mass.

We are looking ahead with a spiritual optimism. Although we have not reached our stride in New England yet I believe we are getting there and our vision is being clarified and faith invigorated.

Our Preachers meeting just prior to Christmas, with our Cambridge church was a season of real benefit. This gathering is rapidly becoming an institution of the district and is obviously destined to play a vital part in our life. Dr. Chapman's ministry proved all we had anticipated and definite results were achieved.

We have been encouraged by the marked successful evangelistic campaigns this fall. All of Brother and Sister Elsner's meetings at Portland, Livermore Falls, Lowell and Cliftondale gave definite results. Brother and Sister Lowman were greatly used at So. Manchester, Wareham, Bath, So. Portland and New Bedford.

Open doors are ours in several good centers at this writing. We are unable to push into these fields unless we can find men of sufficient vision and consecration to man these situations.—H. V. Miller, District Superintendent.

W. SOMERVILLE, MASS.

We are grateful to the Lord for the past year and its blessings. Our hearts have been encouraged by the increase in the interest of the Sunday school. The young ladies class has doubled its membership and just recently Brother Daniel MacDonald, a student of E. N. C., has felt the leadings of the Lord to organize a class for the benefit of the young men. Our offerings have been practically double that of the former year. At our Sunday school board meeting we agreed to advance proper methods for increased interest numerically and spiritually. Our Christmas entertainment was well attended and we were made happy in having with us the children of the orphanage here. Our pastor, Thomas B. Greene, is a faithful preacher and truly has the interest of a lost world at heart. May the

Lord richly reward him for his untiring labor among us.—Vera V. Balcom, Reporter.

NO. ATTLEBORO, MASS.

The New Year found us engaged in a series of meetings with the young brothers of the Eastern Nazarene College. They came to us in the power of the Spirit and preached and sang themselves right into our hearts. Our watch night service was a time of blessing, and the closing Sunday evening brought several of our young people, for whom we had been praying, into the Kingdom. Fully 50 per cent of our audiences were folks outside the membership of our church, so we do not lack for material. Thank the Lord. We are believing God for a year of blessing, and propose to be obedient unto the heavenly vision.—Ralph D. Schurman, Pastor.

CLIFTONDALE, MASS.

We were thoroughly surprised last Monday evening (Dec. 21) when most of our congregation came to our home for the evening and had a royal good time. In the course of the evening Mrs. Gould and I were presented with a loose-leaf Bible, a generous purse of money, and a potted plant in full blossom. We truly appreciate the loyalty and love of the saints here, and enter the New Year with faith in God and the future. Yesterday was a bitter cold day, but in spite of the weather we were successful in raising our apportionment in the special drive for Foreign Missions. God's blessing is on our services, and we praise Him for victory.—J. Glenn Gould, Pastor.

SOUTH ELIOT, ME.

It was my privilege, on Sunday, Dec. 13, to officiate at the dedication of the new little Church of the Nazarene in South Eliot. It is some years since this church was organized and the work has been carried on under some tremendous disadvantages. During these years they have had no place for Sunday services, and no pastor. Preaching services were held on Monday evenings, sometimes in the homes of the people, sometimes in the Advent Christian church. During these years the church has been self-supporting, having received no help from home missionary money, and has been a generous contributor to all the general interests of the church. They had also saved a good sum toward the building which they were planning to erect. This past summer the building project was gotten under way. Much of the work was done by the men of the church. It has truly been a heroic undertaking. God has graciously blessed in the work, for "the people had a mind to work." As a

consequence we have there a splendid little church with a seating capacity of approximately one hundred. There is a good basement which can be used for Sunday school work. The church was well filled at the dedication services, and I believe the prospects are bright for the future of the work. Remember to pray for this little band.—J. Glenn Gould.

KEENE, N. H.

January 3 we closed a good eight-day special evangelistic meeting with President F. W. Nease and my brother, Clarence J. Haas, from E. N. C. Brother Nease preached the old time gospel in his usual manner, bringing conviction on some hearts, and my brother assisted with his cornet and solo work, and duets with the writer. The Lord was with us throughout the entire meeting; a few young folk sought and found the Lord, and His own were well blessed. A much greater impression would have been made on this city of unbelief had it been possible to continue another week or two. The Lord wonderfully came to our aid in the finances. For it all we give God the glory. On to victory.—Ray Haas, Pastor.

BRISTOL, R. I.

We are greatly encouraged concerning our work in Bristol. Coming here about the first of last October we found a few faithful saints struggling for existence as a church. They had suffered many reverses, the winds being contrary, and were it not for a few who had faith in God and a vision of His ability to help, the work would have ended in defeat. We have a lot 45 by 100 with a small building on one corner in which we worship. This is free of debt, and we trust in the near future we will be able to build a new church. We are planning for a revival campaign with our District Superintendent, H. V. Miller, this month, Jan. 17-31, and are trusting the Lord for victory. We ask the *HERALD OF HOLINESS* readers to pray that the Lord will send a revival to this corner of His vineyard where it is so much needed.—John Caldwell, Pastor.

LOWELL, MASS.

We have just closed a week of prayer and personal work. It seems a great thing to begin the New Year busy for Jesus. We had with us Rev. Piper from Fifth Street Baptist church, Wednesday night and Miss Skilton from City Hall on Thursday night. God blessed these messengers to us. Tuesday night Mr. Martin preached on "Religion in the Home," and how the Holy Spirit came down as we rallied around the altar praying for our children and loved ones. Fri-

day night was for Missions and besides the regular Mission study given by Miss Alice French we used Sister Mary Cove's posters on "Traffic Blocked and Cleared." We feel with all our hearts the day has come for the W. M. S. to get back of all our General interests and put through our General Budget. Glory to God. Miss Lulu Barnard, song evangelist, is at her home here in Lowell. How we do enjoy hearing her sing. We have planned a few Sundays out together on the district helping where we can.—Arletta M. Martin.

BATH, MAINE

These are the best days the Bath church has ever known. Our recent revival with J. Warren Lowman and wife as special workers will never be forgotten, the city was stirred as never before, and the many converts are holding out fine, quite a large number of them have joined the church. We hope to be able to report to the Assembly in April an increase of 100 per cent in church membership. Last week we organized a fine Young People's Society with seventeen members, all under the age of twenty-five. Several of them are saving money now to attend E. N. C. next fall. Our prayermeetings are great blessings to our church and God truly comes down with us in an unusual way. To Him be all the glory for each victory won.—C. O. Miller.

NEW BEDFORD, MASS.

God is blessing us as a church with some seekers at our regular services and good crowds Sundays. Forty-eight present at our last prayermeeting. Last Sunday we took into the church two young men and one young woman. In the last six months the Sunday school has increased 73 per cent with 116 present last Sunday. The Women's Bible Class is leading all the other classes. It has a membership of forty. The young men's class is bidding fair to take the lead, but all of the classes are doing fine work. We have a fine superintendent and a fine crowd of officers and teachers. Everyone is enthusiastically pushing the work. Jan. 11 we are looking to the Lord for a great revival with J. Warren Lowman and wife as the special workers. Pray for us.—R. J. Kirkland, Pastor.

FITCHBURG, MASS.

Since our last report a busy month has passed for a gracious revival has just closed among us. December 13 began with a blessed communion service and closed with a rousing monthly missionary meeting that night. Then on the following Sunday came the Christmas sermon in the morning and the splendid program by the Sunday school and choir at night, and the love offering for the General interests and Missions. The Watch night service was a feast of fat things from the Word. Each of us pastors preached and sandwiched a praise service in between the sermons with a love feast and the breaking of bread, closing at midnight with a prayer service about the altar. At that meeting and on Jan. 3 the people gave a love offering for our predecessors,

Rev. and Mrs. Ernest Dearn, who are spending the winter at Norfolk, Va., to escape the rigor of the New England winter. Brother Dearn has just been to the hospital and is now convalescing in their temporary home. He may be addressed in care of Rev. S. W. Beers, 205 Patrick St., Berkley, Norfolk, Va. Brother Dearn has been in ill health and not able to preach for about ten months. Let us remember him in our devotions. We have had our annual meeting, Sunday school meeting and election and started off into another year with courage and faith.—Rev. Arthur and Lura Ingler, Pastors.

PORTLAND, MAINE

Portland Church is moving on with a steady stride of victory. With a united people back of him, the pastor finds preaching a delight and pastoral service a pleasure. We were never having so many people to prayermeeting in the history of the church as now. People come from other communions to our prayermeeting to be blessed and refreshed. Our Sunday school is a growing delight and we are setting our stakes for a bigger and busier school and the Lord will undoubtedly measure up to our vision. The church gave the pastor and family one of the most pleasant Christmas seasons they have ever enjoyed in the pastorate. God is constantly moving on souls and the path to our altar is kept well traveled. A splendid case Sunday night last in a lady clerk from one of the big stores. How she did weep and pray through into the light of conversion and last night was at prayermeeting with a ringing testimony. We are planning a big campaign next month or the month following and expecting a time of blessing and increase. I have never labored with a church more receptive to the gospel than these folks and all this helps create an atmosphere that is conducive to victory and we are having it under the sure blessing of God.—C. P. Lanpher.

DERRY, N. H.

We arrived here Nov. 14, 1925, and found to our glad satisfaction the beautiful little town of Derry (6000 population) comfortably nestled among the pine clad hills of "Old New Hampshire." (We love the "Hill Country.") The Derry Nazarenes are a loyal, sacrificing, whole hearted band of folk who love God and holiness, and know how to make a new pastor feel at home in their midst. God is giving victory on all lines, especially in the salvation of souls. Between thirty and forty have knelt at the altar since our coming, and the majority of them have found deliverance and perfect victory. We praise Him. Have organized a prayer league, "a chain of prayer" fourteen hours long. Our God still saves and sanctifies all who pay the price. We desire an interest in your prayers.—H. A. Park and Wife, Pastors.

"An earnest resolve to help others, faithfully carried out, is one of the surest ways of improving yourself."

KANSAS CITY DISTRICT

Our first work on the District after the New Year was to meet the pastor and board of our First Church at Kansas City. The reports given at this board meeting showed that the church has made a fine showing the first three months of this Assembly year. The revival of Evangelist Babcock and Prof. Ringbarger greatly helped the church and the evidence is in the fruits of the church and her work. The records reveal that the pastor, Rev. A. M. Bowes, has received forty-one members since the Assembly, with more to follow. At this rate he should raise this mark to one hundred by our next Assembly. Pastor Bowes knows how to advertise and to conduct evangelistic meetings. The First Church is planning for a great mid-summer tentmeeting with some strong workers. We certainly will hear more good news from First Church as the days come and go.

Rev. Kinzie, of Grace Church, Kansas City, is in a revival. He is doing his own evangelistic preaching and from the reports he is shelling the woods, expecting results. He has good song leaders and a fine band of singers in his choir.

Rev. Russell, of our Kansas City, Kansas, church, is in labors abundant these days, getting ready to build and planning a great evangelistic campaign. Rev. Russell's church has just got to the place that they can launch out and this they are doing.

Rev. Cross, pastor of our church at Roanoke and State line, Kansas City, Kans., is in a revival with the Payne evangelistic party. We have a large new tabernacle here and Pastor Cross is keeping the revival meeting going. In fact, our Kansas City churches have just been getting ready to begin to arrange to start in to do things worth while, but believe me, the fur has begun to fly and the Devil and his crowd are to furnish the fur. So on with the good work.

Our church at Carthage has been ably supplied the past few weeks since Rev. Cox left, by Rev. Will H. and Lillie B. Nerry. The Lord greatly used them in leading this church out to a better and richer experience of grace. Rev. Nerry and wife are among our best all around workers and when it comes to pioneer work they cannot be beaten. They have been greatly used of the Lord on our new District in evangelistic work. They know the Lord and we hope they will be kept busy on our District.

Our pastor and church at Webb City have opened up a new work at Carterville and the young people are being used as workers. I say to other pastors. "Go and do thou likewise." Give your people something to do and they will keep saved and blest.

We urge our pastors and church workers to begin to pray for and plan to be at our mid-year District convention at Topeka, Kansas, March 8 to 12. We are planning on a great time. We will expect every pastor to be present.

Yours for a forward move up all along the line.

N. B. HERRELL, District Superintendent.

News and Notes From Canada

Compiled by M. J. Jones

This page is to be used by all the Canadian Nazarenes. The brethren from Nova Scotia, Prince Edward Island, New Brunswick, and Ontario are requested to send in reports for this page. All material should reach me before the 10th of each month.—M. J. Jones, 285 Balmoral, Winnipeg, Man.

COLLHOLME, ALTA. Pastor, J. R. Spittal.

Victory on the Collholme Circuit. Collholme is situated in the heart of prairie country twelve miles from the railway station. It has circuit points toward the north, south and west. Last summer we were keeping in touch with five preaching points one of which was forty miles from our base. We have just closed a series of weeks revival meetings. Chas. E. Thomson, District Superintendent, was the evangelist. The Lord very graciously came to our help. A number prayed through to victory, among whom were two school teachers. To Him be all the glory. During this siege it seemed that the Devil had all his agents employed to hinder the work of salvation, but the church prayed without ceasing and the victory came. The folks began to wonder why we tarried so long around a certain straw pile. This is where the battle was fought and won. We praise the Lord for what He has done and are looking forward for greater things.

DIDSBURY, ALTA., Pastor N. J. Arachuk.

This is my first experience in writing for our good paper, the HERALD OF HOLINESS. There are two appointments at this place, the town of Didsbury, and Zella which is fifteen miles northwest of town where I go to preach every Sunday afternoon. I can say that we are not discouraged by any means. We are not going ahead as fast as we would like but God is on our side. We have folks, both at Didsbury and Zella, who are saved and sanctified and are established in the things of God. On December 13 we took a special offering for the general budget. Some of our people had sent money before this offering because of the great need. To our surprise we found that we more than doubled our general budget fund. We give God all the glory, and thank the good Nazarenes and our friends for this good offering. May God bless them. We are planning a revival meeting with Brother McDowell at the close of the session of the Calgary Bible Institute. We are spending five days a week in the Institute, the other two we are spending in preparation, traveling and preaching.

DRUMHELLER, ALTA., Pastor Thos. Bell.

We were called here to take the pastorate of the Church of the Nazarene un-

til the next Assembly. Our first Sunday was November 22. Our church membership numbers fourteen including the pastor and his family. Our little company are standing by us loyally which means so much in our work. Though our number is small, if we keep united and pull together we shall enjoy the Lord's blessing and something worth while shall be accomplished for Him. The attendance at church has increased considerably the last few weeks. A week ago Sunday night two were saved. We took three into the church membership the same day. Others have asked us to pray for them. There is a splendid spirit in the meetings. The prayermeetings are a revival in themselves, in fact we have not had a barren service since we came. The best of all the Lord is with us. Last Sunday night we took an offering for our general and district budgets. They are all paid for the year except \$17.00 on the general and \$30.00 for the district. We expect to raise this shortly. We have organized a prayer and fasting league for foreign missionary work. Our people are much encouraged and are praying for a mighty outpouring of God's Spirit and a revival in this needy city. Brethren, pray for us. Last Wednesday night we had a good prayermeeting for the present needs of the foreign missionary work. To God be all the glory.

LOUGHEED, ALTA., E. H. Osborne, Pastor.

The twentieth of December was a great day with us at all our appointments. The Lord's presence was felt from the very beginning of the day and continued throughout the whole day. The Lord helped us to preach. He helped us to sing and pray, and go over the top in raising the requested two dollars per member for missions. We did not stop at two dollars but made it a little over three. We have only twenty-six members on the roll and raised eighty-one dollars. All glory to His name.

EDMONTON, ALTA.

Thank God that at the beginning of another new year, a year filled with opportunities for soulwinning and service to our King of kings, that we can look back on a year in which God has blessed and helped. Truly in this past summer God has been very near and has in a wonderful way blessed the Nazarene work here. Under the leadership of Brother Mathews many have found their way to the altar and there found the one and only Friend, Jesus our Savior. Our N. Y. P. S. is progressing and in a wonderful way helping our young people, especially those who have only just started on the way. Our people responded well on Dec. 20 to

the call for funds to aid in the financial distress with an offering which far exceeded our expectations. Thank God. On December 10 our church witnessed the wedding of Miss Jean Raynes and Mr. Roy Green. Rev. Mathews officiated. God bless these young people who have charge of our work at Craigmyle. May they be the instruments in doing much in the work of God in that part. The evening of December 23 was the scene of our annual Christmas tree. As the tiny tots stood bravely before the audience and honored Christ by their songs and recitations, one could not help but say thank God for the children who early in life have started on the way which leads to life eternal. Yes God is still King of the universe. He is able now and at any time to press the harvest home. Are we going to do our best to help our Heavenly Father? No matter how insignificant our part may seem, we are going to stand by the old rugged cross and press on with the work of God here in Edmonton.—Reporter.

GREETINGS FROM CALGARY:

Our work here is progressing nicely. God has been blessing us with some special services during the past few weeks. We were very fortunate in having Dr. Wiley with us for a Bible Conference during the first two weeks of December. The church was greatly edified by his ministry and a number of seeking souls found God. Some who had not as yet received the light of holiness opened their hearts to the gospel message and received the blessing. We are very grateful to the church here for the confidence shown in the recent pastoral vote by which we were recalled for another year with six votes only on the opposition. As we look back upon the year which is past we thank God for the battles fought and the victories won. We look forward to the coming year with greater zeal and determination for the work of the Lord in this place than ever before. Pray for us.—Roy F. Smec, Pastor.

CLARESHOLM, ALTA.

December the 20th was a great day of the church here. They sure got under the burden and instead of giving \$2 per member it was a little over \$7.00 per member. The total offering of \$256.00 for the day, \$235.00 was for the General Budget. Pleased to be able to report victory through the Lamb that was slain. The glory still falls.—J. A. Tench.

RED DEER, ALTA.

We are glad to still be able to report victory in every department of our work here for the Master. The blessing of our

Triune God is with us in our Y. P. S., prayer meetings and preaching services. Also our Sunday school never did have a lighter inlook and outlook. Hallelujah! to King Jesus for the victories over sin, flesh, hell, and the Devil. We are glad that the gospel of John 3:16 still holds good. Our trust and faith is in a God that never lost a battle. Praise the Lord, brethren, let us be a people that never knew defeat. By God's mercy and grace we shall win. Pray for our revival meetings in January with Brother C. E. Thomson as evangelist. Yours interested in the salvation of souls, praying for a mighty revival.—A. R. Herring, Pastor.

"GO NORTH"

An invitation has been extended to the members of the "Canadian Band" at Nampa to utilize the Canadian page in the HERALD OF HOLINESS. So I am taking this opportunity of gratifying a long-felt desire to write to the Canadian people.

Four and a half years ago I came to N. N. C. from Calgary, Alberta, to prepare myself for the pastoral work. As I looked ahead to five years in school I half regretted the step I was about to take for the reason that my heart was in the work and I wanted to get into it immediately. But those five years will shortly have rolled by and how different is the outlook now. I have had my desire of working in the vineyard ever since coming to school and along with this privilege I have received the foundation educationally that I felt I must have to be an efficient worker.

Let me say a word regarding the Canadian attitude as to her young people coming to the United States to school. As for myself, not once in the past four and a half years have I had the least desire to go back on my call to the Canadian field. I love our American Nazarenes but I could not be satisfied to stay here in the work. I will admit, however, that since I took the pastorate of the Weisner church, there has been a strong temptation to yield to the requests of my people and, for various local reasons, stay with them for a year after graduation. But I am reminded of a sign which Edward Steiner, the renowned friend of the immigrant, saw, soon after landing in America as an immigrant himself. It read, "Go west, young man, go west!" With a slight variation in the phraseology, that call has gripped me as never before. It is, "Go north, young man, go north!" I must confess that "The Call of the North" rings clearly in my soul and I want you good Canadians to know that I for one am looking that way.

But I am not alone in my desire to go north. Most of you are aware of the fact that we have a "Canadian Prayer Band" at N. N. C. The large number of Canadians at the College plus the impetus received in the Band meetings enables us to keep a strong Canadian spirit at the school. By that I do not mean a national spirit as opposed to the American spirit, but rather do, I mean that spirit or vision which one must have to work successfully in any field. I believe

that from now on, and until the time when the Canadians will have a college department of their own, if our Canadian students who desire college work will come to Northwest Nazarene College, and if we who are here and those who join us from year to year will keep the vision and burden of that needy field upon us, we need never fear as to whether or not our Canadians will return to their own field.

Two Canadian preachers will graduate this year. Not only so, but in almost every class in College and Academy, there are one or more (generally more) Canadian students. Some of them will of course be a number of years in preparation, but most of our young people have a call to the work and are definitely planning on returning to Canada.

Then again, Canada has received two graduates from N. N. C. who were never before in Canada. One of these received his call because of and through this Canadian spirit at the College. Others at the school are beginning to realize the great need and are testifying to a call to work in that field of opportunity.

You can help us keep the Canadian vision at N. N. C. by writing us and keeping us informed as to what is being done on the field.—Percy J. Bartram, Nampa, Idaho.

Sunday School Lesson
For February 7
By M. EMILY ELLYSON

LESSON SUBJECT: Jesus heals a blind man.

LESSON TEXT: John 9:1-9, 24, 25, 35-38.

GOLDEN TEXT: *I am the light of the world: He that followeth me shall not walk in darkness, but shall have the light of life (John 8:12).*

WE have had Jesus represented to us as the water of life, and in our last lesson He was represented as the bread of life, but in this week's lesson He is manifested as the light of the world, hence He is the light of men. It was at the close of a festal Sabbath day that Jesus passing through some place of public resort, "saw a man which was blind from his birth." The late afternoon was wearing toward evening and sitting by the way, quite conspicuous among the crowd, was this blind beggar known to some extent by the populace.

We are told in our lesson that Jesus saw this poor man, and in the case of our Savior, to see human misery was to be moved to relieve it. We have no trouble to think of Him looking with tender compassion on the blind beggar, for our great High Priest was ever touched with the feeling of our human infirmities. The difference between divine and human pity is strikingly brought out here in the manner in which the disciples regarded this pitiable case. When Jesus saw him He was led to heal him. The disciples

however upon seeing him were led to propose a subtle question for discussion concerning the origin of such infirmities.

Our Lord proved that He was the light of the world by giving sight to this one. His well established claim to be "the light of the world," had been set aside with scorn when He was rejected in the temple and He Himself assailed violently. But that did not stay His beneficent activity as the world's light, any more than the clouds can hinder the sun from shining although they may shut out His beams from the low earth levels. This is what the Jews had done, they had shut out the healing rays of the Light of the world from their spirits, because they were living on so low a plane. On the high faith plane Christ's light is never dimmed.

Let us consider the question asked by the disciples in the second verse of our lesson and our Lord's answer in the third verse. The theory that special afflictions are the result of particular transgressions, is not unknown to us, but the Jews held, that, calamities were always the result of sin. This question of the disciples reveals their confusion of mind, for this man was born without eye sight, so it could not be that he was a sufferer on account of his own sin. To them the only other explanation of this affliction must be, that it was a result of his parents' sin. Our Lord did not deny the general connection between sin and suffering, for it is true in the widest sense that suffering is the result of sin.

The subtle poison, the dreadful moral disorder, has become wide spread and universal in the world, until all life everywhere is infected, and much of a tragedy. Also we cannot escape from the awful conclusion, that suffering often is connected with particular sins. When we contemplate the vast amount of suffering brought on those who are innocent, by the crime and folly of others, we have a picture that quite overwhelms us with its sadness.

But while all of this is true, we are shown by the answer of the Master, that it is not our part to establish the connection between special suffering and specific sin, for, in reality, we have no infallible means of judging. We cannot always judge ourselves perfectly, much less can we investigate fully and pronounce a just sentence upon the lives of our fellows. This is not the only time our Lord rebuked this spirit. We recall His words in Luke 13:1-5 when they told Him of the eighteen upon whom the tower of Siloam fell, how quickly He condemned this idea. Great carefulness in judging others should ever be exercised by us, for it is also clear that in many cases instead of the sufferer being a sinner *above others*, the suffering is remedial or is permitted by God as a trial of the faith and patience of the saint.

There is a divine purpose of love in much of human pain and privation, and Jesus told His disciples that this was the case with this man in question. His affliction was to be a means of manifesting God's works. We note, that, when this

miracle was clearly proven, it resulted in showing forth the glory of Christ as the light of the world, and it also testified to Christ's power as the great spiritual Physician. He not only gave vision to a pair of sightless eyes, but greater by far was the work of restoring sight to the blinded spirit. May not then this blindness have been in the plan of God for this man's salvation? Might it not have been a means of keeping him from ways of sin into which he might otherwise have gone?

We would also call attention to another truth just here, that while suffering is the general result of moral evil, it is in a measure a check to evil becoming supreme. To what awful lengths might moral evil go, if it did not receive this check in suffering to bar its progress? We may safely say then, that there is a divine purpose of good to man in affliction.

We are impressed with the implicit obedience of the blind man. Jesus required of him an act of faith. He must go to Siloam and wash if he would see. He might have asked many questions, he might have said, why send me so far, I a blind man, how shall I get through the crowds, why should I make myself a laughing stock with these clay smeared eyes? But without a question he went. His faith resulted in obedience, and stood its first test. This was truly a blind obedience. But had he not gone, he would not have come seeing.

What a wonderful evening that was for him when first, on that long sealed vision, the gentle light of the setting sun, and gathering twilight revealed the world in its visible wonder and beauty, and when as night descended the wonders of the celestial sphere in all the glories of an eastern night first met his gaze. No doubt he was filled with wonder at all he beheld, and with gratitude for what had been done.

But such a notable miracle as this could not be wrought without Christ's enemies making their influence felt. They at once began their persecutions. But the rage of those enemies only led the poor man nearer to that spiritual enlightenment, and implicit faith in Jesus, from the summit of which he saw salvation. His soul had been enamored of earth's beauty, but now that is all lost sight of in the light of that new spiritual vision, which he had attained to, and to which a new world of spiritual beauty and eternal glory, had been opened.

No power but a divine power could have wrought this miracle in the man born blind. So too with our spiritual blindness. Reason, education, civilization, may all seek to alleviate man's condition, but they cannot effect this change. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." But let us remember that with the divine word the human effort must be conjoined,

ARIZONA DISTRICT

The dear Lord gave us a fine Assembly this year, with quite a few visitors from different states. Brother John Roberts, the District Superintendent of the New Mexico District, and his good wife; Brother J. P. Roberts, the Superintendent of our Rescue home at Pilot Point, Texas; Brother J. I. Hill, the District Superintendent of Southern California, and his good wife; Brother J. W. Johnson and his wife were all here to attend the Assembly, which added much inspiration. May God bless everyone of them. All we ask of them is that they will only come back again.

The dear pastors are all busy on their new charges since the Assembly, although some of them are starting on their fifth year, some on their fourth year, some on their third year, some on their second year, but all are taking hold like it was their first year, and God is blessing them good.

Some of the pastors have had revivals since the Assembly. The Phoenix Church has been blessed with a good revival recently with Dr. Goodwin as their evangelist. The dear Lord is truly blessing Brother and Sister Roberts with the church there. Brother and Sister Cox have had a good revival at Chandler in their new church, and received about twenty new members into the church at the close of the meeting. Thank God for Brother and Sister Cox and the good work they are doing in Chandler.

Brother Brown, our good pastor at Glendale, is arranging for a revival in February with the Balsmeiers as evangelists. We are expecting a great revival with that church at that time.

Brother Tom Scott, our untiring and faithful pastor at Somerton, is proving himself a great blessing to the work there and they are pressing on with good victory.

The Peoria church is getting ready for a revival to begin Sunday, the 17th of this month with dear Dr. Goodwin as evangelist. We want the dear HERALD OF HOLINESS family to pray that the Lord will make this a great revival. O, how we love our dear work at Peoria. Truly, God has been blessing us in an unusual way lately.

P. R. JARRELL, District Superintendent.

PENIEL ORPHANS' HOME

A few days ago we paid a visit to the orphans' home at Peniel, Texas. This was our first visit to the home, and we feel sure if every preacher as well as layman of our church could visit this institution we would be stirred more along this line of work.

Our occasion to visit the home was to take four children that could not find a home elsewhere. Their mother lost her health and became so afflicted that she had to be sent by the county to the asylum at Austin, and their father was unable to make a living and at the same time care for them. He sought a home for them at Waco, but there was no opening for them there. I wrote Dr.

Benton in regard to them, and he wired me to bring them on and he would do his best to take care of them.

I spent the night in the home where Dr. and Mrs. Benton live. They eat and sleep right among the children, which gives them opportunity to see after the children closer than if they lived out of the home. They now have fifty-five children in the home, boys and girls from the ages of two years to fifteen years of age. This is as many children as the state allows with the present equipment. May the Lord put it in the hearts of His dear people to rally to this great work, to the extent that we can build a work at Peniel that we as a church will be proud of. I truly believe we should put forth an effort to build and maintain a work of this kind that will be a credit to the Church of the Nazarene, and will be a blessing to hundreds of orphan children and glorify our Father in heaven. Beloved, we are taught in the Bible to protect the homeless, and this is the only institution that we have of this kind, it seems to me we should be proud of it.

We have two good frame buildings at Peniel, and we found that much repair work was being done, such as repainting, repapering rooms, and doing their best to keep the home in first class condition. The property is out of debt, and God is blessing the work of Dr. and Mrs. Benton, and our prayer is that we may in the future see a greater work done than ever before.—G. R. Dosier, Goldthwaite, Texas.

BERACHAH HOME CLOSES WONDERFUL YEAR

Notwithstanding the crop failures and the general financial depression in the state of Texas and the Southwest, the Berachah Home at Arlington, Texas, for the redemption of unfortunate girls, has had an unusual year of spiritual and financial blessing.

Owing to the financial depression several individuals and communities were unable to redeem pledges made to the Home and on December the tenth, we faced a situation that forced us to either close the Home, and turn the ninety-eight girls and children out in the world, or find ourselves \$2500.00 in debt.

If the people who had solemnly made pledges to the Home had been able to pay them we would have closed the year with flying colors, but they failed and it looked like we would fail too. We could not afford to close the Home, neither could we afford to be in debt. It is not pride, but a principle, with us not to have debts hanging over us.

The Berachah Family was called to fasting and prayer, our books were closed December the 21st, with all accounts settled in full and a small cash balance with which to begin the new year.

From the public accountant's audit we see that the fund balance on hand December the 20th, 1924, was \$7,305.82 and that we received during the year of 1925, \$50,855.64. Of this amount \$22,931.99 was spent for new buildings and equip-

ment, \$21,196.29 for operating the Home, \$10,523.95 for field and preventive work.

One hundred and sixty girls and children were cared for in the Home with a daily average of eighty-eight. We sent out more than ten thousand letters, had preventive services held in thirty-five states and one foreign country. Arranged for and helped conduct revival meetings in which there were over two hundred persons either saved or sanctified.

The Berachah Home keeps mother and babe united and never admits any pay cases as we prefer to help those who need help. Our Superintendent, Pastor, Sunday School Superintendent, two Matrons, Gardener, Dairyman, Bible Teacher and some of the other workers are members of the Church of the Nazarene. The Superintendent and Pastor are duly appointed to their positions by the Dallas District Assembly.

This is the oldest holiness institution in the great Southwest, and has sent redeemed girls, as trained workers, into the foreign mission fields, into the home mission fields, into schools, and as matrons and workers in other homes for the redemption of unfortunate girls. Others have gone into commercial positions, nurses, teachers, stenographers, housewives and printers have been made out of driftwood and sent forth to bless the world. Our little Sunday school with about one hundred members gave to Nazarene Missions last year, \$1185.45. They gave several hundred dollars to other holiness missionaries. They could do this because they are taught to tithe and to sacrifice. Thousands of requests for prayer have come to us from all over the world. These requests are remembered especially in our chapel service each Tuesday morning from seven to eight o'clock. The average in the Home this year will be one hundred. There are ninety-nine on the first day of January. Will you please join us in prayer that this may be a revival year in our midst? Address all communications to J. T. Upchurch at our business office, 221 Santa Fe Bldg., Dallas, Texas, or Arlington, Texas.

J. T. UPCHURCH, Superintendent.

NORTHERN CALIFORNIA PREACHER'S CONVENTION

The Annual Preacher's Convention of the Northern California District, closed last night, Jan. 7, at Sacramento. A number of the pastors were unable to attend because of sickness and accidents, but those who were present were amply repaid for attending. The convention was a great spiritual uplift throughout. A spirit of brotherly love and helpfulness characterized every service. The messages of Dr. Goodwin to the preachers in the mornings, and his evangelistic sermons at night were of the highest order and were greatly appreciated.

The presence of a number of visitors added much to the success of the convention. Prof. Kenneth Wells of Indiana was present one day, and blessed the

audience with a number of vocal and trombone solos. Miss Martha Curry, of Providence, R. I., also was present and spoke a few words to the convention. Dr. Widmeyer, President of Pasadena College, presented the needs of the College.

Frank B. Smith, the District Superintendent, read a paper on the future of the Church of the Nazarene in the Northern California District. This paper gave us a glimpse of the great untouched fields that are ours to possess, not only in California, but also in Nevada, which as yet has no Church of the Nazarene.

One hour each day was devoted to the work of the Woman's Foreign Missionary Society. The papers and discussions along this line were of interest to all.

The papers presented by the various pastors were of a high order and provoked much interesting and profitable discussion. Dr. Goodwin presented the needs of the general church and answered a number of questions that had been troubling some of the pastors and laymen of this District, relative to the handling of general funds. His plan for the direct handling of all general funds, without going through the hands of the District Treasurer, seemed to find a ready response from those present.

A number of singers and musicians from over the district were present and added much to the enjoyment of the convention. Rev. E. E. Mieras, the entertaining pastor, and his good people did everything in their power to make the visitors enjoy themselves. Altogether the convention was a great time of inspiration and spiritual uplift. We feel confident that every pastor went back to his field of labor with a larger vision, and a greater determination to do the job that God had given him.

L. A. WHITCOMB, Reporter.

PITTSBURGH DISTRICT

Half of our assembly year is past and we have made some appreciable gains which are noteworthy. We have just closed one of the best and most successful Preachers and Young People's Conventions we have ever had. The manifest presence of God was in our midst with times of rejoicing and refreshing from above, seeking souls were at the altar and great grace was on the people.

The program was devoted to practical themes, the papers were thoughtful and instructive, the discussions were interesting and profitable.

Dr. Chapman was our evangelist and we were delighted with his ministry as he unfolded the Word with unction and liberty. His morning lectures were unusual—deep, pointed, scholarly, and especially helpful to the ministry. This was his first visit to our district but with one accord we all say, "Come again."

One day of the convention was given to the Young People's work and to see their enthusiasm, listen to their reports, note their growth, and hear of their undertakings, would arouse the most pessimistic doubter and set a holy man's soul aflame.

Several new points have been opened. At Kylertown, Pa., Rev. Stillion held a fine tent meeting and Rev. Strickler our pastor at Youngstown, O., helped in the battle a few days. At the close of the meeting a lot was purchased and a neat little church is about completed. This was made possible by the untiring labors of our good Sister Dick who moved there about two years ago and would not be content until she had a holiness church.

At Toronto, O., Mrs. Sloan and I held a short meeting. N. B. Vardall of Akron had charge of the singing. He is a fine song leader and as a soloist he cannot be excelled in the movement. Our great problem is to find a place in which to worship. We have a lot promised and the brethren are meeting in the homes until we can build.

At Salem, O., Rev. Lawrence Reed assisted by Rev. Frank and Helen Lehman held an excellent tent meeting which gives promise of developing into a strong work. We had the privilege of being there for a few services at the wind-up. On the closing Sunday the tide ran high and a good Methodist brother dropped in and gave us a boost. The next day we invited him to help us select a good location for a tabernacle. He answered our prayer, got his own soul blessed, and we took the front seat on the praise committee, when he donated us a house and lot right in the heart of the city, upon which we expect to build as soon as the weather will permit.

Massillon, Ohio, was our next engagement. Here everyone prophesied defeat as a leading evangelist backed by the churches had failed to get a crowd in the same location and the city had been without a revival for twenty years. For three weeks Mrs. Sloan and I did our best and the Lord graciously blessed and we closed with the long altar filled amid such scenes of weeping and rejoicing as you seldom witness, and a goodly number anxious to enlist under the Nazarene banner. We were assisted by two of our E. N. C. students; Clarence Haas of Haverhill, Mass., led the singing and Willis Anderson of Warren, Pa., presided at the piano. They are excellent help and sing nicely together.

A number of new churches are being built, Rev. E. E. Johnson of Alliance, Ohio, has just completed a fine large tabernacle and opened with a revival the first of December. Rev. Howard Sweeten gave them an excellent meeting and on the closing Sunday raised \$500 on the church debt. The following Sunday Mrs. Sloan and I were with them and raised another thousand on their indebtedness which greatly encouraged them.

Rev. and Mrs. L. W. Fick are just completing an excellent new church at Uhrichsville, Ohio, which we expect to dedicate in January. The work has steadily grown under the consecrated labors and gifted leadership of the Ficks. They have a fine location in the center of the city and we bespeak for them great victories in the future.

The congregation at Bethesda, Ohio, are completing a neat and attractive church. It was our privilege to be with

them in November and lay the corner stone. This good people have had some unusual problems to solve but the pastor, Rev. F. F. Freese, is true and tried and knows how to lift when the load is heavy.

Dr. Goodwin, our General Superintendent, recently dedicated our beautiful new church at East Liverpool, Ohio, with a seating capacity in the auditorium of 1000 and 600 in the basement. Rev. Benedum, the pastor, came here four years ago and has brought the church up from a membership of about one hundred to one of the leading churches of the movement, with a large membership, a Sunday school enrollment of 1000, and last year there passed through the church treasury over twenty-five thousand dollars. It is marvelous what he has accomplished.

Rev. Jones of Cleveland, Macrory of Akron, and Schlosser of Lisbon, have the "building bee" buzzing in their bonnets, with plans for new churches.

Revival fires are burning over the district and recent reports from New Castle, Pittsburgh, Monongahela, and California, Pa.; Youngstown, Ashtabula, Springfield Heights, Kenmore, Arlington St., Akron, and Warren, O.; Mannington and Newell, W. Va. Also many other points where our pastors are doing effective and efficient work for the Kingdom.

Opportunities await us on every hand, and I contend there is a Church of the Nazarene in every city on the district if we will hew it out. One of the problems is how big a load can we pull up the hill, but with every one pulling, pushing, and scratching—as Uncle Buddie says—it is a sight on earth what the Nazarenes can do. I say, On with the battle! Marshal the forces. Lift up a standard. Let us go up and possess the land.

J. HOWARD SLOAN, *District Superintendent.*

TENNESSEE DISTRICT

We bring you greetings from the Tennessee District for the first time in our Assembly year. We closed out the year with great victory. The reports of the pastors were encouraging. Our Budget was raised in full for last year, and such is our desire for the new year.

The pastors have entered into the work of this year with greater determination to put their churches over along all lines of church work. One very encouraging factor in the building of a permanent work is the Sunday school work, and to this work our District is becoming awakened. The Young People's work on the District is receiving more attention as the District moves on. This is a very fine indication of substantial growth.

We have had several revivals since the Assembly, most of which have been successful. Dr. C. E. Hardy held a great meeting at the First Church, Chattanooga. While this church is noted for carrying on a continuous revival, there having been only one or two Sundays in six years without having from one to several either saved or sanctified, still we are told that Dr. Hardy's meeting was

one of the very best ever witnessed in the church. The new pastor at West Nashville, R. B. Rawls, assisted by Brother Wise, pastor of the First Church, had a good meeting with several blessed. Rev. E. T. Cox held a successful meeting with our North Nashville church, with our Pastor Lige Weaver leading the host. Some thirty were definitely blessed and a good class was received into the church. Rev. Lige Weaver held a meeting at our Cookville church with Brother Turner, the pastor and wife as workers. Some definite work was done in the meeting. The Cookville church is making progress. This is one of our new churches. Brother T. B. Dean held a few days' meeting at South Carthage, but owing to bad weather the crowds were not the best. The visible results were limited. The writer held a ten days' meeting at our Erin Church assisted by Brother J. T. Williams and the pastor, Brother Stout. The Lord blessed our efforts there and some twelve or fifteen were either saved or sanctified, four united with the church. I also held one week's meeting with our pastor at Paris and we had a number of good services. The attendance was not the best but two or three found definite victory. Our new pastor at Memphis held a good meeting in his church just prior to the holidays. The singing was conducted by Miss Essie Morris, of Springfield, Tenn. They had a good meeting. Several found the Lord and a class of members was received into the church. For all these victories we give Him thanks who has made them possible.

As a whole our District is making some substantial growth; some very handsome church buildings have been erected within the last year. Another is planned at Clarksville this year. Other smaller churches are being built at this time. We are trusting that the Lord will lay it on the hearts of our people to build at least three parsonages this year. A parsonage owned by the church, and occupied by the pastor is an acknowledged step toward permanency. Let us have parsonages wherever we station churches. We are looking forward to the organization of some new churches this year. We have now two or three good prospects.

After entering on the duties of the District for the fourth year we had a very happy surprise. Through the efforts of Mrs. C. E. Hardy and others, we were given a most wonderful pounding, although it did not leave any wounds. The beginning was here in Nashville but it spread out to several churches in the District, the following taking part: Grace, North Nashville, Paris, Erin, Clarksville, Springfield, Decherd and Chattanooga. All kinds of groceries, canned fruit and vegetables were sent in. This was the most magnanimous pounding we have ever received.

The Ministers Institute for the Southeastern Educational Zone will be held at Trevecca Feb. 2 to 11. Special workers are Dr. H. F. Reynolds, Dr. E. P. Ellyson and Mrs. E. P. Ellyson. We trust that all ministers in this Zone will take advantage of this opportunity. We are expecting a great meeting at this time.

Let us push the battle for full salvation. The Lord hath given to us the day of opportunity. The people's hearts are hungering for something to satisfy them. The old time gospel of salvation for the sinner and sanctification for the believer will still satisfy the heart of the recipient. Thank God, "let us preach it."

W. F. COLLIER, *District Superintendent.*

CHURCH NEWS

PASTOR A. P. WELCH, MONTEREY, TENN.—"My church has granted me a vacation of four months, the first one to have in my life of about twenty-five years' service except for about two or three weeks at a time. I am now enroute to Miami, where I am to engage in a revival for Rev. J. L. Roby with the boy preacher, Rev. Fred Thomas of Bloomington, Ill. Before leaving Monterey I made an effort to collect our subscriptions on our new church. When we first started to build the church we took subscriptions for about \$15,000.00 and the subscriptions were to mature one-fourth each year for four years. As December 30 ended up the three first years, I set in to collect the entire amount that was due for the first three years and to the surprise of everybody I was able to collect every penny from every member that lived in the city limits. A few of our members had to leave Monterey to get work, as business has been bad through our section for several months, many people leaving Monterey to seek employment. We owe less than \$400.00 now on our new church except our first mortgage notes which are to be paid at the rate of about \$1000.00 each six months and we have good subscriptions to take care of the next two or three payments. The total raised for the church subscriptions before leaving home was \$3000.00 cash. Pray for the Lord to continue His blessings on our work at Monterey. I am hoping to get the business part of our church work so arranged so I can take at least a year off by the first of September, 1926."

BRADFORD, PA.—"We started in a series of meetings in the Bradford, Pa., Church of the Nazarene with the pastor, Rev. Martha Skuse, with a watch night service. The meeting started with a shout. The church was nearly full the first night and interest is increasing all the time. The church building will not accommodate the crowds, and we are looking for larger quarters. Sunday was the ninth day of the meeting. Church was packed at both services and people were turned away. Ten were taken into the church. So far in the meeting we have seen seventy adults and about fifty children bow at our altars. Have not had a barren service. Last night (Monday) fourteen found their way to the altar. The tide is rising and we are expecting far greater things in Bradford. The writer has charge of the singing with Mr. Geo. Ward of East Liverpool, Ohio, at the piano. Rev. Martha Skuse, the pastor, is

the evangelistic preacher."—Marsh and Ward. Song Evangelists, 404½ North St., Meadville, Pa.

EVANGELIST BONA FLEMING—"Nineteen and twenty-five has gone into history, and I can truly say that it has been the best year of my life. The first night of 1925 the altar and front seats were filled with seekers and the last night of the year it was the same way. During the year we had about seven thousand seekers at the altar to be either saved or sanctified and we saw many join the church. Our travels led us through more than thirty states, covering a distance of some twenty thousand miles without a wreck of any kind, for which we praise the Lord. Preached several hundred times and all the preachers with whom we have labored have been as good as gold, and we have had blessed fellowship together. The field is white and people are hungry. Let us go after them. I have plenty to do and enough calls to keep a dozen men busy. My health is perfect and I feel like going into the New Year to do more than ever. Pray for me."

"Evangelist Lewis J. Rice just closed two good meetings in the state of Wisconsin. The first meeting was with our good pastor, G. B. Mums at Richland Center. This meeting was a success from start to finish. The people were ready to receive the gospel of two works of grace. I had the co-operation of pastor and his people, and never worked with a better people anywhere. There were ninety-two bowed at the altar, and only eight repeaters, and glad to say all but one prayed through to blessed victory. The church was strengthened and pastor helped. The church agreed to tithe, and the pastor's salary was increased. I left many good friends there, with a unanimous call for a meeting this fall. May God bless this work at Richland Center. Then I went to our church at Forest Center, Wis., and labored with our good pastor, G. W. Cornelius. He had everything ready. There were seekers the first night, and God gave us blessed victory all the way through. We had some deep snow, and very cold weather, but the people came in autos, sleighs, and one girl walked three miles to get to services and in spite of the bad weather and roads drifted with snow we always had a service with, I believe, thirty-six praying through. There was some real work done here. Some persons for whom the people thought there was no hope got saved and sanctified and the shouts went up all over the camp. The pastor received a good pounding, and an increase in salary. This place has had some of our great preachers, but God climaxed it by using His humble servant, and they were so well pleased they gave me a return call for a tent meeting in June of this year. May God's blessing rest upon this good people. I am now in a meeting at Neenah, Wis. This is a hard battle, but God came upon us last night and gave us four at the altar. They all prayed through to victory and we are encouraged to push

We have received a telegram from Mrs. Ada Bresee stating that Mrs. C. J. Kinne died on Friday, Jan. 15, at her home in Los Angeles, of bronchial pneumonia, after an illness of nine days. Brother C. J. Kinne was the manager of the Publishing House in the early years of its history and was editor-in-chief of the Sunday school publications for three years thereafter. For more than a year Brother Kinne has been in China superintending the erection of the Bresee Memorial hospital at Taming-fu, and was there at the time of his wife's death, expecting to return to his home in February. Let us remember Brother Kinne and the three children in prayer at this time.

on. Remember me when you come before the throne of grace that God will use me to the salvation of souls."

SALTSPRINGS, OKLA.—"We accepted a call to the Ellendale church again where we closed a three years' pastorate two years ago. There are some real good Nazarenes here. We are looking for a good year. We held a revival meeting shortly after Assembly. God blessed and gave a gracious meeting. The Woodward Co. Holiness Association meets here on Feb. 2, for an all-day meeting. Pray for us."—J. Wm. and Hazel Trueblood, Pastors.

EVANGELIST ELWOOD TAYLOR — "The seventeenth of October we left for a number of meetings up through Indiana. We began a revival at Jeffersonville, where we had a fine meeting. God gave many souls and blessed the church. We raised the pastor's moving expenses and through the church gave him a nice suit. We left them marching on and am sure through the pastorate of Brother F. V. Taylor the work will prosper. We closed out at Jeffersonville on Sunday night and began at Elkhart on Monday night with Brother Ira Akers, where we had a great time in the Lord. Many souls were converted, reclaimed or sanctified. Brother Akers has a fine church here and a beautiful church building which he has built

since going there. Brother and Sister Akers make fine pastors and they surely do have a fine class of good people. Their people love them and gave them some presents during the meeting. From Elkhart we went to Gary where we had a great meeting of the old type with Brother Johnstone as pastor. Brother Johnstone and his people are fine, big hearted people. We had the best meeting I have seen for some time. God was in the camp. On the last Sunday afternoon we raised \$1,130.00 for the parsonage in sixteen minutes. The money all came easy and about \$1,700.00 was raised for all purposes during the meeting. These people surely are some givers. God bless them! Brother Lincicome as song leader was a great blessing to the meeting in taking offerings and in every way. From the meeting we came home to spend Christmas with Mrs. Taylor and the boys. I will have about three dates open from March to the middle of June, anyone desiring a date may write me at Science Hill, Ky."

ELGIN, NEBR.—"We have taken the HERALD OF HOLINESS ever since we have been Nazarenes, and would miss a copy should it fail to come. We live in a town of about 850 people and holiness has never been preached here. A couple of months ago we started a little Nazarene Sunday school and have preaching afterwards. There are only four families now, one a Free Methodist, one a Wesleyan Methodist, one a Presbyterian and we are Nazarenes. God has wonderfully poured out His Spirit upon us and we are looking forward to a tentmeeting as soon as the weather permits. We would love for any evangelist or preacher or any of God's children that might be near our town or passing through to stop over the Sabbath and be one with us. There is a wonderful opportunity for God to work if we are faithful and do our best. Pray for us that God will send a mighty awakening to our town."—Mrs. J. M. Anderson.

AKRON, OHIO—"Just closed a wonderful eight day meeting at the North Hill Church. The church urged the pastor, Rev. H. B. Macrory, to do the preaching. He was ably assisted by Mr. S. Ferguson, church chorister. The meeting was well attended at each service and on Friday night a heavy snow storm visited the city, and many who lived a distance could not get to service, but those who were there, about seventy in number, felt that God was going to attend in supernatural power, and He surely did. Prof. C. C. Conley and Miss Myrtle Marks sang a duet, "They are nailed to the Cross," and God opened up the flood gates of heaven and souls came weeping their way to the altar. The singers were asked to repeat the song and by this time everyone was on their knees and weeping and shouting the praises of God. Several souls prayed through to victory and each present wanted to testify how God had blessed them. Praise the Lord, it is not always in large attendance when God blesses. Everyone

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said it was the most wonderful melting up time ever known in North Hill Church. The meeting closed Sunday night with twenty-five souls at the altar and almost all of them prayed through and struck fire. I can truly say that the meeting has been a great help to the church and each member has been brought closer to Jesus and determined to be at their very best for God. Rev. Macrory was at his very best and preached in great power and unction, being filled with the Holy Ghost, and his sermons mightily gripped hearts, and God surely used him in bringing Bible truths before the people."—Reporter.

GREENTOWN, OHIO—"We want to report victory for the little church here. We started the New Year right by having a ten day revival with Sister Cartwright of New Philadelphia, Ohio, doing most of the preaching. And while the old year was going out souls were praying through to God. Surely we can say, the Lord was in our midst, and Sister Cartwright was mightily used in His hands, preaching the unsearchable riches of Christ. There were nine seekers at the altar, and fourteen added to the church, making a total of eighteen new members for the year. When we first started here, a little over a year ago, there were nine members, and today our membership stands at thirty-five, and many others looking our way. We feel we have a big Sunday school, as we have an average attendance of thirty-five and forty. While more than fifty are on the roll. Our Sunday school all stays for church services, both old and young. God's smile is upon us. This is a town of four or five hundred people and overrun by lodges and klans, so you can readily see what we have to do. We are having two cottage prayermeetings a week, with an attendance of twenty-five and thirty, and God is honoring His Word. People are getting saved and sanctified and sick bodies being healed, while some are giving up the lodges. All glory to His name. So you see we got the Devil on the run. Our Sunday school bought a piano for the church, and we also had a donation on our beloved pastor and wife, Rev. and Mrs. Robert Andrews, after which we had a prayermeeting and the fire fell and two were saved. We have a mighty fine pastor who is not afraid to preach the unadulterated truth and knows how to shepherd his little flock. And we are standing back of him in unity and prayer, and helping to push the battle for God and for souls. We are expecting great things from God this coming year, and our eyes are fixed on our heavenly prize."—Mrs. J. O. Sholley, Reporter.

EVANGELIST OSCAR HUDSON — "We closed a two weeks' revival meeting last night at Omaha, Neb., that was a success in every way. Rev. Mrs. Elizabeth Mead had everything in splendid shape when we arrived, and we had professions at the altar from the very beginning and in almost every night service throughout. The weather was everything but ideal, heavy

snows, rain and near zero temperature, but the crowds came and the Holy Spirit descended upon us. One important feature of this meeting was the afternoon services, attended by people from other churches as well as our own, numbers of whom testified to having received an unusual uplift and encouragement. The Omaha Holiness Association, composed of the holiness people in various churches and missions of the city, held their monthly all-day meeting with the Church of the Nazarene, inviting the evangelist to preach at all three services. In addition to Rev. Ryder, pastor of our church in Council Bluffs, Ia., we had one evangelist, who was conducting revival services in the city, and numerous pastors from other churches, present, and it was a day never to be forgotten, closing with a great altar service with souls praying through. Dr. Ward, a leading dentist of the city, who is a member of the Church of the Nazarene, was a constant inspiration in the meeting. Finances came easy. In addition to the expenses of the meeting, we raised \$70.00, to satisfy an overdue paving tax, and \$180.00 to be used in installing pews. A nice class was received into the church, and we closed with a victorious, fruitful altar service."

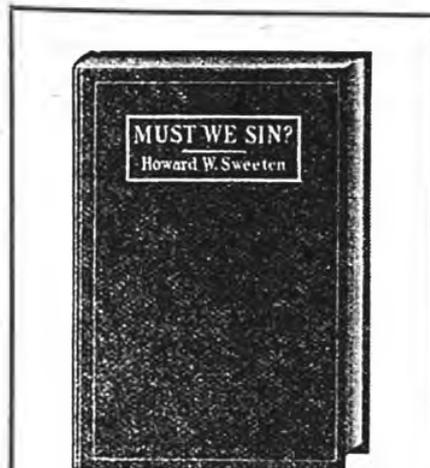
PASTOR J. W. ROACH, ST. LOUIS, MO.—"These are good days for the Flower-Memorial Church. Our crowds are increasing all the time and souls are pray-

ing through in the old fashioned way. Thanksgiving was a day that will not soon be forgotten. This was our Thanksgiving, Home-coming, Mortgage-burning, Dedication Day. We had many of the charter members of the church with us that had not been here for some time. There was Rev. R. V. Starr, from Lansing, Mich., who did the preaching and did it well, and Rev. Ira Young, from Murphysboro, Ill., and Rev. Mrs. Flower from Lamar, Mo., many others from the different Nazarene churches of the city and from the Light-house mission. Brother Starr stayed with us over two Sundays preaching each evening which was very much enjoyed by all who heard him. Then Sunday, Dec. 20, Rev. Milby on his way to Danville, Ill., stopped with us and preached two wonderful sermons. Brother Milby is one of our live pastors and a real church builder. I have never labored with a more loyal and faithful church. This is our third year and all indications are that it will be the best one. Pray for us."

EVANGELIST P. P. BELEW—"Since my last report I have conducted two good revivals. The first was with our church at Bradley, Mich., where Rev. Fred Sharp and wife are the fine pastors. Here God gave us some very definite answers to prayer and some most gracious victories. The Bradley church is composed of fine substantial people. How God did bless us together. The other meeting was with our church at Dunkirk, Ind. Here Rev. Loren Pendry is the much loved pastor. This was a very hard battle in the beginning, but God broke through in a splendid way. There were more than two score seekers at the altar, thirteen the last night. The pastor said this was the best revival they ever had there. We had some definite cases of healing here and at Bradley also. I begin Sunday with our church at Lowell, Mich. God is giving me revivals and keeping me busy. Owing to conflicting dates, I have had to turn down some calls, but, like many of the brethren, I have "open dates." Those desiring my service may address me at 110 S. Forest Ave., Marion, Ind."

CAMBRIDGE, MASS.—"Rev. Russell V. DeLong has been engaged as choir director and leader of young people's work in First Church, Cambridge. His work as soloist, director and young people's leader, has been very satisfactory, and we take this opportunity to inform the people of New England and elsewhere, that he will be available after February first. He is well qualified both as a singer and preacher. He is one of our outstanding young preachers and will be a blessing to any church."—Frank Randall, Secretary.

PASTOR U. E. HARDING, PASADENA, CALIF.—"The holiness people in Pasadena and vicinity participated in a great union watchnight service in First Church. Addresses were given by Evangelists Dr. C. H. Babcock, J. B. McBride; E. E. Sheldhammer and Rev. Fred Ross of California College. Rev. Ralph Gray of Cen-



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Italia, Wash., was with us and a number of visiting ministers and evangelists from Northern and Southern California Districts. The large auditorium was well filled and most of them remained to watch the old year out and the new year in. We closed the old year and welcomed the new on our knees, amid prayers and shouts and tears. The following Sabbath was a great day in our midst. Rev. Earle Wilde and the Wilde-Knight Quartet furnished special music for the morning service. The pastor preached to a large audience on Eph. 5:16. In the evening, Evangelist J. B. McBride preached to a good audience. Brother McBride has just returned from eleven months on the field. He is always welcomed by our people. A large number of our people both young and old started in the New Year to read their Bibles through, to pray more, give more, to live farther from the world and closer to Christ."

PASTOR L. T. CORLETT, BILLINGS, MONTANA—The Lord has been blessing our work here since we last reported, just after our Assembly last June. This is not an easy field and we have had our battles but God has brought us out with victory in our souls and in our services. We have taken eight new members into the church and others are looking our way. The people have responded liberally to the call of the General Board for funds to meet the deficit and the church has paid in six months about \$200 more than the entire apportionment for the year for the General Fund. In response to the call of the General Superintendents we organized a Prayer and Fasting League and have been receiving \$12 a month for that fund. Last fall we re-organized the W. F. M. S. and since then we have had twice the attendance that they had last year. The women provided a Christmas dinner for a poor family of eight persons and they are planning to do more in the future. The attendance at the Young People's Society has increased materially and the young people are more encouraged than they ever have been. The Sunday school, under the leadership of H. S. Nutt, is doing the best work of its history. When we came here to take the pastorate, eighteen months ago, the average attendance in the Sunday school was about forty-seven, and the average for the past four months has been above eighty and last Sunday there were ninety-nine in the Sunday school. We do not have a contest but the teachers, officers and scholars are enthused and are working hard to reach the great crowd of children in this town who are roaming the streets and having no religious training. The attendance is growing rapidly and the end is not yet. Last August the Sunday school took the support of a native worker in Guatemala for \$10 a month and the missionary offering the first Sunday, together with the Birthday offerings, is averaging more than that amount each month. Best of all God is giving us souls and for the last two months there has either been someone at the altar each Sunday night

or some that have raised their hands for prayer. For a year after we came here our altar services were all hard fought battles and it seemed very difficult to get people to pray, but for the past few months God has given us gracious times of victory and all the seekers have found what they came for. There is a spirit of conviction on the people and we are looking for an ingathering before long."

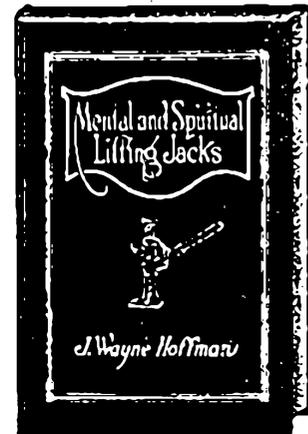
PASTOR R. C. GUNSTREAM, PORTALES, N. MEX.—"We are glad that we can report victory in our souls and for the church at Portales. God is blessing us these days in a wonderful way. His presence has been felt in our services of late, in a greater way than ever. Conviction is getting hold of many, some are hungry for holiness, and we are expecting 1926 to be the best year of our lives. We began a meeting on the night of the 23rd of December. On Thursday Rev. F. R. Whitley, pastor of the Roswell Church, came to us and preached for us over Sunday. His messages were great and God sent the truth home. On Monday some of the other pastors arrived for the District Y. P. Convention which began on Tuesday morning, and they all in turn brought forth earnest messages, and on the last night of the old year God broke through on the scene. Many fell at the altar and wept their way to God. We were also privileged to have with us a part of the time our beloved District Superintendent, Brother Roberts, who gave us two great messages. We feel that our church was helped in a great way, and we are determined to press the battle against sin and uncleanness. Brethren, pray for us."

PASTOR LOREN R. PENDRY, DUNKIRK, Ind.—"We want to report through the columns of the HERALD OF HOLINESS a splendid revival at this place. The Spirit of the Lord came wonderfully upon the services. The work had been pulling hard for three or four months, but in answer to prevailing prayer the Spirit of the Lord lifted up a standard against the adversary. Praise God. We had as evangelistic help Rev. P. P. Belew of Marion, Ind. His ministry was highly appreciated among us. He is one of the most congenial yoke fellows we have ever worked with. I did not keep account of the number of seekers but we had a number of them, and some genuine happy finders. The last two Sabbaths of the revival we had all day services and on the last Sabbath afternoon Rev. Miss Sadie McNees of New Castle, Pa., preached a most excellent message to a very appreciative audience. A splendid delegation from the Red Key Church throughout the revival added much to the interest of the revival. It is truly wonderful what God is doing at Red Key. We are having folks pray through there in our regular services, and a great revival spirit is on the church. Our next revival at Red Key will be February 11 to 28. Evangelists C. C. and Flora Chatfield will be with us at that time, and we are expecting a great revival."

PASTOR LENA G. MCKEE, BUTLER, PA.—"We wish to report victory, and God's presence with us in the work here. We feel we are making progress along all lines. Our Sunday school is growing. We have recently organized a Cradle Roll and a W. F. M. S. Our people are

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Evangelist Jarrette E. Aycock writes: "I have just finished reading 'Mental and Spiritual Lifting Jacks.' It has truly lifted me, and I have found it a real faith tonic that helps both mentally and spiritually. The poems in the book are wonderful, and the quotations from the writings of great men are fine. It is a real scrap book worth owning."

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getting a burden for the lost which means much these days. God has been blessing in our prayermeetings and church services, and souls are being saved and sanctified, and some are uniting with the church. Others are looking our way. About three months ago we organized a Sunday school at Lyndora, the foreign part of town, which has been steadily growing, our highest attendance being sixty-two. These were all colored and Roman and Greek Catholics. We also have a Thursday night prayermeeting here. During our last revival we had five of these at the altar. We feel God has a work for the Nazarenes to do in this town of 33,000 and we expect to 'labor together with Him' and by His grace see souls saved and sanctified. We have about twenty-five of as loyal Nazarenes as ever stood back of a pastor. They know how to pray and sacrifice to see the work go. Pray for us."

So. PORTLAND, MAINE—"On Sunday evening, January 10, we held the last service of a series of revival meetings extending over three Sundays. We believe this to have been the very best meeting we have held in years with far reaching results. The community is stirred from center to circumference. Brother and Sister Lowman were the evangelists. Brother Lowman is a fire-baptized, Spirit-filled, fearless, uncompromising preacher who strikes at sin wherever it appears within the church as well as without, regardless of what people think or say. We believe the secret of his power to be his careful obedience to the leading of the Holy Ghost. He spends much of his time on his knees. Sister Lowman is also a great prayer and with their singing which is of the highest order and always wonderfully blessed of God, they make a team which it is well nigh impossible to excel. The first real break came on the second Sunday evening when sixty souls came to the altar and nearly all prayed through to victory. There were some remarkable cases and we are expecting them to stand true. In almost every service there were from twelve to

thirty seekers, a goodly number of young people between the ages of sixteen and twenty-five. The afternoon prayer services, which were also healing services, were times of great blessing and many felt the divine touch of healing. Praise His name. Our God is still on the throne. Everything connected with the meeting bore the unmistakable imprint of the hand of the Lord. To Him be all the glory, world without end!"—Ada MacDonald.

EVANGELIST A. O. HENRICKS—"We closed a good meeting at Jasper, Alabama, November 1, and came on to Southern California, our home District, and have been busy in meetings since November 8, and expect to remain until about the first of March when we head to the south-land again. Our meetings at Jasper, Alabama, were held in connection with the District Assembly, and it was indeed a great privilege to us to meet the faithful and self-sacrificing pastors and delegates and to preach to them mornings and evenings. God graciously blessed us with many souls who plowed through to victory. The pastor, Rev. Frost, is a prince and has a fine loyal band of heroic people. Rev. H. H. Hooker, who is loved by all, was enthusiastically re-elected District Superintendent. He is doing a great work for God in that great state. Our first meeting in Southern California was with Rev. F. H. Prince and his splendid church, at Hemet. Brother Prince is making a fine pastor, and building up the work. He is ably supported by such men as Rev. Dennis Rogers and others like him, member of his congregation. God gave us a good little meeting at this place. Our next meeting was with Rev. Earl F. Mack at Grace Church, Los Angeles. He surely has a fine band of people and a splendid church property in a new and growing community. God gave us a considerable number of seekers and seven united with the church the following Sunday. We were privileged to attend the great Christmas love feast at the Mother church in Los Angeles, where

Rev. J. T. Little is pushing the battle. Dr. J. W. Goodwin presided and it was indeed a feast of love. Here we met many of the old guards of this great work. We preached at the Bresee Ave., Pasadena Church on Christmas Sunday night. This is our home church, and Rev. P. G. Linaweaver, the devoted pastor, and his people are now in the midst of erecting one of the finest, most complete church edifices in our connection, and the beauty of it is, they are paying the bills as they go, and will have very little if any debt when they dedicate. Brother Linaweaver is a great pastor, and lives with his people. We are now in the midst of a good revival with our Upland church, where Rev. Sam Lehman is the beloved pastor, and the outlook is good for a real revival. We go from here to Eagle Rock, Los Angeles, to be with Brother and Sister Dixon and their flock, and then to Venice, Calif., with Brother and Sister Galloway and their fine church, and so on. Rev. J. I. Hill, the District Superintendent of this great District, is busy night and day pushing the work. He has several revivals going constantly with some of the best workers that can be had. Thank God, the Nazarenes are pushing ahead for God and full salvation in Southern California, and I am glad I am one of them. I consider it a great privilege to have had the opportunity to labor these months on my home District, and to be close to my family, and have my wife with me as my singer and co-laborer. May God bless the Nazarene family everywhere, is our prayer."

EVANGELISTS GEO. S. OWEN—WILLARD B. DAVIS—"This is our first report as a "Party." We have held meetings together in Neodesha, Kans., Ponca City, Okla., and York, Nebr. In each of these places we enjoyed the unction of the Holy One in sermon and song, and witnessed a goodly number of souls saved, reclaimed or sanctified. Also quite a number have been received into church fellowship. Feeling that God has definitely led us to labor together in His vineyard, with our trust in Him we have launched out as a "Party," and expect to go wherever He leads us and do our bit to win the lost. We are now arranging our slate for next fall and winter, and expect to keep busy until Jesus comes. Please pray for us."

PASTOR ALBERT C. YOUNG, CHICAGO NORTH SIDE—"The church here is moving on to victory, under the direction of the great Commander. Our Sunday school program during Christmas was well attended and a success. We had a beautiful Christmas tree and well-arranged decorations which pleased the children as well as the big folks. Our Sunday school is growing under the leadership of Brother Clay Brown, formerly of Olivet, Ill. The church, which had a debt of about \$700.00 at the time I took charge in September, has paid part of this already, in spite of the fact that the District could not continue to help us as it did prior to my coming there. Financial embarrassments, as well as other in-

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John T. Benson, President

consistencies, caused by those who came in and then left the church because of offenses, have somewhat hampered us in our work; but in spite of this condition God has marvelously blessed us in our prayer meetings as well as in our other services; so we are encouraged to march on and shout the victory. The Brodien Quartet is a great help to our services. These good folks go out and sing all around. Recently they went to Chicago Heights and gave Brother Jones a boost during his campaign with Brother Miller as evangelist. Our people are loyal to the church and the cause. We have engaged Brother Oscar Hudson of Kansas City, Mo., and we are going in for a time of old fashioned salvation and victory. We are beginning our campaign January 31 and continuing for two weeks. We should be glad to have the people everywhere who are really interested in the great cause of our church, which I believe is, or at least should be, the salvation of souls, to pray for this campaign that it will be a success. We have also engaged Adolph and Jennie Groose of Chicago, members of the First Church of Chicago, to have charge of the music and song during the campaign. Loyal Nazarenes of Chicago, rally to the banner of full salvation and holiness unto the Lord, and give us a good boost and we shall never fail to appreciate it."

EVANGELIST MRS. MAE BUDD AND PARTY—"We came to Chicago Central District last September and attended the Assembly at Olivet, Ill. This was a royal feast to our souls. Received a call while there to Roxana, Ill., where we put in a tent meeting and organized a Church of the Nazarene with fourteen members. We then went to Nebo, Ill., to hold revival for the Methodist people there. Here we found a loyal bunch of folks standing firmly for second blessing holiness. Services were well attended and we had several seekers and finders. We felt especially led from there to Pittsfield, Ill., where we found a vacated Christian Science church, which we secured for a meeting. I think I have never preached to more attentive listeners than we found here. We were not able to organize, although we had several seekers. We organized a holiness prayer band. Rev. J. L. Woolverton, of the Missouri District, was with us the last week and preached some fine soul-stirring messages which were blessed of God. We begin a meeting February 3 at West Frankfort with Brother and Sister Gleaton who are looking after the work there. Anyone desiring our services in a meeting can reach us by mail at Wood River, Ill."

EVANGELIST W. A. RAY—"I have been in Missouri for two months, lecturing on the Bible and in evangelistic work. My lectures were highly appreciated, both by pastor and people. I was with a Southern Methodist pastor. The weather was so bad that our evangelistic meetings did not result in the good we had hoped, but quite an interest in the church and cut was manifested in my Bible teaching, so that good was accomplished. If any

pastor wants my lectures or evangelistic services for the winter, I am at your command. I would like to give the balance of the winter to Oklahoma. Address, 1006 W. Cal., Oklahoma City, Okla.

taken by standing and singing, "Praise God from whom all blessings Flow." Praise God for the privilege of exercising achieving faith.—Eugene Emerson.

NEW BEDFORD, MASS.

About one hundred seekers during the day. Crowds turned away nightly. Lowman and wife great workers—none better. Help us pray as we continue.—William Atwood, Secretary.

UNION CITY, IND.

Revival on, the greatest, they say, for twenty-five years, in city. House crowded, altar lined, men and women falling under the power of God. No church here but expect one before we close. We ask the prayers of the best church in the land, the Nazarene, for the meeting.—Evangelist J. V. Cook, Dwight Hefley.

BROOKLYN, N. Y.

Pastor Crockett preached farewell sermon in old edifice John Wesley church with ten or twelve praying through. Crowd singing, shouting, marching at late hour. People have vision for greatest church in movement. Great grace upon the people. Look for greater victory in new location and new edifice.—M. M. Short.

BOISE, IDAHO

Good meeting with Aycocks, 246 seekers, fifty last night. Excellent pounding for pastor and offering for evangelists. Sixty-five HERALD subscriptions. 24,000 Bible chapters read last week. Fifty united with church. Fine attendance throughout meeting. Church and Sunday school show good growth in sixteen months' pastorate.—A. C. Tunnell.

TELEGRAMS

Please note that all telegrams must be in our office on or before Thursday 10:00 a. m., preceding the date of publication of the Herald of Holiness. Messages reaching us later than that time must be held over until the next issue.

INDIANAPOLIS, IND.

John Fleming and Ural Hollenback campaign, Crawfordsville church closed victoriously. Seekers except first service. Church wonderfully built up. \$1500.00 raised on indebtedness. Pastor greatly encouraged as this church, which has been in a crisis, is on way to great victory.—Guy C. McHenry, Pastor.

HOUSTON, TEXAS

Great day, Houston church. Liberty in preaching. Three received into the church. Preachers' and Nazarene Young People's Convention meets with the Lufkin church fifth Sunday of this month.—J. E. Moore.

NAMPA, IDAHO

Great revival with Dr. J. G. Morrison. Regular deluge from the skies on chapel services at College. Annual Board meeting unanimously re-elected H. Orton Wiley president without time limit. Vote

GOSPEL DYNAMITE

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| 2. GOD AND ETERNITY | 9. HELPS AND HINDRANCES TO THE REVIVAL |
| 3. A SKELETON IN THE CLOSET | 10. CHARACTER BUILDING |
| 4. THE TWO BUILDERS | 11. INTERCESSION |
| 5. CARNALITY | 12. GROWTH IN GRACE |
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Remember: Almost all records bring out in definite fashion the two works of grace.

Isn't it about time we stocked our phonograph library with fitting Holiness Records.

Are we not willing to PAY JUST A LITTLE MORE and get Second Blessing Records.

Let's use the Phonograph to preach and sing Holiness. Fine also for the sick and shut-ins. If you have no Phonograph, NOTICE—Buy the records and take them with you when you go visiting. Sing Holiness songs to your unsaved friends and loved ones. Listen yourself and get blessed and encouraged.

PRICES—DOUBLE RECORDS—ONE DOLLAR EACH plus an additional flat charge of 75c per lot for packing and postage which is prepaid.

For Example: Ten Records—\$10.75. Five Records—\$5.75. Three—\$3.75, etc., etc. Records packed most excellently at factory and insured. Insurance slip enclosed with each package.

NOTICE—The two Bryan Records, numbers 18 and 19, only 75c each when ordered with any of my own records at above prices. Otherwise additional 75c packing and postage charge.

CLUB OFFER: A number of persons in a church or community may all order together. Records all to be sent to one address. 25 Records, \$20.75; 50 Records, \$39.00.

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Special extra piano accompaniment thruout. 10 for \$1.00; 1 for 25c, 2 for 35c, 4 for 50c. Except: Two large Sheet Songs 50 cents each.—I'm a Yankee, Number 33, large sheet, 50c; and Seven Events, Number 34, large sheet, 50c.

ENTIRE SET 43 SONGS—\$3.50

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CHOIR or CHORUS OFFER: 25 songs, one kind, \$1.50; 2 kinds, \$1.75. 50 songs, one kind, \$2.50; 2 kinds, \$2.75.

NOTICE—Having recently united with the First Church, Kansas City, Mo., and having had extended experience as pastor, evangelist and convention worker I am now open for calls and doubtless can render valuable assistance if engaged by District Superintendent, pastor, camp-meeting or convention committee. Reference, Rev. A. M. Bowes, Pastor First Church.—S. A. Day, 454 W. 62nd Terrace, Kansas City, Mo.

SPECIAL REQUEST—Sister Lloyd D. Thomas of Arkansas City, Kansas, who was seriously injured in the accident in which her husband was killed, writes: "Will the Nazarene family continue to pray for me. I am practically helpless in the hospital, but am improving and the Lord in mercy spared my life, and I must yet preach His gospel."

NOTICE—Indiana District: Our annual Ministers and Missionary Convention will meet at Huntington, Ind., March 29 over April 4. Dr. J. B. Chapman and Dr. E. P. Ellyson are the special workers, and a feast of good things is promised us. Arrange to be present the entire week.—J. W. Short, District Superintendent.

NOTICE—Young couple who expect to take a missionary tour around the world desire traveling companions who if possible will help compose an evangelistic party. Communicate with Mrs. E. E. Shelhammer, 5419 Isleta Drive, Los Angeles, Calif.

NOTICE—I am open for meetings any place in halls or missions, or any place the Lord will open. Address me at P. O. Box 207, Scio, Ohio. For reference write Rev. L. W. Fick, pastor at Uhrichsville, Ohio or Dr. J. H. Sloan, East Liverpool, Ohio. I am an elder in the Church of the Nazarene, and a commissioned evangelist in the Pittsburgh District.—David J. Seevers, Scio, Ohio.

NOTICE—Feeling definitely led to re-enter the evangelistic veld I have resigned the pastorate at Carl Junction, Mo., and am now in the field, beginning a meeting this week in St. Louis. I am open for calls anywhere. Reference: N. B. Herrell, District Superintendent, J. B. Chapman or any of the General Superintendents.—A. F. Daniel, Carl Junction, Mo.

NOTICE—A special meeting, Jan. 31 at 7:30 P. M., at the Woodlawn Church of the Nazarene, 6344 Kimbark Ave., Chicago, Ill., subject: "Modern Ideals from Old Time Truths," each department of the church taking active part. Do not miss this meeting.—B. H. Haynie, Pastor.

REQUESTS FOR PRAYER—"On February 3 we begin an evangelistic campaign with the Budd and Kludas Evangelistic Party. Pray for this meeting that God will give us a great revival."—T. J. G.—"Pray for my sanctification and healing of lung

RECORDS NUMBERS	TWO SONGS TO A RECORD (Double Records) Order by NUMBER	SONGS NUMBERS
1.	"WHEN THE OLD MAN DIED".....Mr. Lewis (Solo).....	28
2.	"I'm a Yankee Through and Through"—Patriotic Preliminary.....Mr. Lewis and Quartet.....	33
3.	"I'M IN SWEET BEULAH LAND".....Mr. Lewis and Quartet.....	11
4.	"Lord Jesus Knows the Way I Take".....Mr. Lewis (Solo).....	10
5.	"KEEP ME ON THE FIRING LINE".....Mr. Lewis and Quartet.....	14
6.	"In Our Hearts the Bells of Heaven Sweetly Chime".....Mr. Lewis.....	12
7.	"The Carnal Menagerie".....	37
8.	"Jonah—Pray, Brother, More Quick".....	33
9.	"Good Old Time Religion Is a Million Miles Ahead".....	32
10.	"Let's Have the Old Time Ring".....	15
11.	"O' Wand'rer on Life's Troubled Sea".....	20
12.	"I Will Live for My Savior".....	13
13.	"This Is God's Will Your Sanctification".....	24
14.	"The Time That Used to Be in Front".....	23
15.	"Bellious—Swanee River Song".....	30
16.	"Bratter Seeds of Kindness" (Holiness Revision).....	40
17.	"I Am Looking Daily for My Savior".....	7
18.	"And the Very God of Peace Sanctify You Wholly".....	1
19.	"The Wondrous Story" (Marvelous Combination Song).....	42
20.	"Mother, Now Your Savior Is My Savior, Too"—Old tune. "Backward, Turn Backward".....	17
21.	"What You Need Now Is Sanctification".....	30
22.	"But the World Treats Salvation in Such a Funny Way".....	2
23.	"Where My Savior Leads Me I'll Follow All the Way".....	27
24.	"I Will Sing of My Savior".....	29
25.	"I Have Entered the Land of Corn and Wine".....	10
26.	"Carnal Menagerie" (spoken)..... (In song).....	37
27.	"Kept On the Firing Line"—(new)—Mate to "Keep Me On the Firing Line".....	35
28.	"Keep Me On the Firing Line"—(new record).....	14
29.	"The Holiness Hallelujah Chorus"—(new).....	30
30.	"The Wondrous Cross"..... Aeolian Quartet..... Old Hymn.....	14
31.	"Keep Me On the Firing Line"—(new record)..... Mr. Lewis and Quartet.....	14
32.	"I'm in Sweet Beulah Land"—(new record)..... Mr. Lewis and Quartet.....	11
33.	"How Tedious and Tasteless the Hours"—(new).....	41
34.	"Farewell, Father, I Am Dying"—(new)—(Beautiful pathetic song on hell).....	43
35.	"Immortality"—(spoken)..... William Jennings Bryan.....	25
36.	"The Virgin Birth"—(spoken)..... William Jennings Bryan.....	25
37.	The 23rd Psalm—(spoken)..... William Jennings Bryan.....	31
38.	"Lead, Kindly Light"..... Westminster Quartet.....	34

SONGS IN SHEET MUSIC BUT NOT YET ON RECORDS

"Clouds Will Gather".....	3
"Come to the Savior Today"—Imitation.....	4
"Glory to God, I Feel So Joyful Now".....	5
"Hell Will Be Awful".....	0
"I Am Ringing On the Good Old Fashioned Highway" (Medley).....	8
"I Am on My Way to Glory".....	9
"O, I Am So Happy".....	18
"O Praise the Lord for Saving Me".....	10
"Songs of Old"—(Medley).....	21
"The God Who Lived in Father's Time".....	23
"We Truly Love Our Savior".....	25
"I Once Was a Sinner"—(Classic—pretty—Doctrinal).....	30
"Think of the Days Now Gone Beyond Recall".....	31
"The Seven Most Important Events of Future History".....	34

Write plainly your name and address, the numbers of Songs or Records wanted; enclose money order or check—not stamps—and mail AT ONCE to Evangelist E. ARTHUR LEWIS, 207 East Marquette Road, Chicago, Ill.

trouble and that I may speak boldly for God."—Mrs. I. D. H., North Little Rock, Ark.

NOTICE—We would like to have a good, live Nazarene evangelist to come and hold a meeting in our schoolhouse. We have no church or pastor, but anyone can come. Please write J. W. Young, R. 4, Box 81, Konawa, Okla.

RECOMMENDATION—It gives me, real pleasure to write this word of recommendation in behalf of Rev. T. W. Sharpe of San Antonio, Texas. I have known Brother Sharpe for a number of years and have found him to be a strong preacher and a success both as pastor and evangelist. Brother Sharpe is now entering the evangelistic field and is well able to do successful work for our churches and campmeetings. He is a good preacher, a hard worker and carries a passion for souls. We trust that our churches will keep him busy.—R. T. Williams

NOTICE—I have a few open dates caused by illness. Anyone desiring my services address me at 44 Carneal St., Ludlow, Ky.—F. L. Terry.

Born to Rev. and Mrs. U. E. Harding of Pasadena, Calif., January 12, a son, Warren G. Mother and child doing well at Women's Hospital, Pasadena.—U. E. Harding.

Professor James E. Campbell, lyric tenor, well-known by reason of his radio and phonograph record work, will consider spring tour meetings to Pacific coast. Mr. Campbell has just completed tour with the famed Dayton Choir, covering New York, Philadelphia and many large cities, including special appearance before President Coolidge and Cabinet. Those interested write or wire Rev. U. E. Harding, 530 N. Holliston Ave., Pasadena, who is managing Mr. Campbell's slate.—U. E. Harding.

NOTICE—The Mid-Year Convention of the Kansas City District will be held at Topeka, Kans., March 8 to 12. An interesting program is being worked out and we will expect all the pastors and Christian workers to be present. We will also expect many visiting brethren from other districts.—N. B. Herrrell, District Superintendent.

WANTS

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

WANTED—A man who is saved and sanctified, to work eight months on mixed grain and stock farm, to begin March 1st next. Wages \$50.00 a month straight. 3 1/2 miles to Nazarene church. Sunday school every Sunday, and preaching twice every Sunday. Near New England, North Dakota. John A. Nelson, Route 1, De Sair, North Dakota.

NOTICE—My husband and I will help a limited number of Christian young men who are anxious for an education to find suitable positions here in Chicago, where they can earn fair wages while going on with their education by means of evening schools. Our services are free and I shall be glad to hear from anyone who is anxious for more learning but who sees no possible way of continuing in school. Write to Mrs. Bertha Bailey, 3124 Walcutt St., Chicago, Ill.

Clearance Sale of Bibles

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

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Specimen of type
The great REVELATION, 13.
4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and 13 And wi

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During this sale \$1.90

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Specimen of type
The Philistines I. SAMU
And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about thither. 9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he

R.C.C.
Ex. 7.
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fully.
Ex. 12
1 Doubl.
ch. 7.

Page size, 5 1/4 x 8 inches

There are three styles (1) Reference Edition, with no helps except the references and twelve maps with index. (2) Concordance Edition, which under one heading combines a regular Bible concordance, Subject Index and Pronouncing Dictionary of Scripture Proper Names. It also has the twelve maps with index. (3) Teachers' Edition, containing in addition to the combined Concordance, a Concise Bible Dictionary.

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Residence, 2001 Troost Ave.
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British Isles (Glasgow).....April 1 to 4
North Pacific (Centralia, Wash.).....May 19 to 23
Northwest (Spokane 1st Church).....May 26 to 30
Idaho-Oregon.....June 2 to 6
Manitoba-Bask. (Winnipeg, Man.).....June 9 to 13
Montana (Lairrel).....June 23 to 27
N. Dak.-Minn. (Sawyer, N. D.).....July 7 to 11

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

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1850 N. Sierra Bonita Ave.
Office, 2005 Troost Ave., Kansas City, Mo.

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New York Assembly.....April 11 to 18
New England Assembly.....April 21 to 25
Ohio Assembly.....April 29 to May 2
Pittsburgh Assembly.....May 5 to 9

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Bethany-Panial College, A. K. Bracke, Pres., Bethany, Okla.
Bresee Theological College, A. B. London, Pres., Hutchinson, Kans.
Central Nazarene Academy and Bible School, J. C. Horger, Acting President, Hamlin, Texas.
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EVANGELISTS' SLATES

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

MACK ANDERSON AND WIFE.
Paisades, Colo.....Jan. 21 to Feb. 7

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

P. P. BELEW.
Lowell, Mich.....Jan. 17 to 31

M. M. BUSBEY.
East Liverpool, Ohio.....Jan. 18 to 31

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

H. E. COPELAND.
Moberly, Mo.....Jan. 19 to Feb. 14
Esther, Mo.....Feb. 14 to March 7

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

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

H. N. DICKERSON.
Moooc, Ind.....Jan. 13 to 31
Chester, W. Va.....Feb. 7 to 21
Maucie, Ind.....March 22 to April 10

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

HARRY JOSEPH ELLIOTT.
Emmett, Idaho.....Jan. 17 to 31
Parma, Idaho.....Feb. 3 to 17
Baker, Oregon.....March 14 to April 4

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

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

R. P. FITCH.
Auburn, Ind.....Jan. 3 to 24
Greenfield, Ind.....Feb. 14 to 28

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

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

PHILIP GEITER.
Springfield, Mass.....Jan. 10 to 31
Hartford, Conn.....Feb. 7 to 21
Barberton, Ohio.....Feb. 28 to March 21
Hamorton, Pa.....March 28 to April 18

LEWIS E. HALL.
Dixie, Wash.....Jan. 15 to 31
Onaway, Idaho.....Feb. 3 to 21

LEE L. HAMRIC.
Tahoka, Texas.....Feb. 5 to 21
Quanah, Texas.....Feb. 29 to March 14
Wellington, Texas.....March 26 to April 4

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

D. F. HARRIS.
Wolf City, Texas.....Feb. 6 to 14

A. O. HENRICKS.
Los Angeles, Calif. (Eagle Rock) Jan. 19-31

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

ROY L. HOLLENBACK.
Geneva, Neb.....Jan. 21 to Feb. 4
Crothersville, Ind.....March 2 to 21

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

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

E. ARTHUR LEWIS.
Buffalo, Kans.....Jan. 10 to Feb. 1
Philadelphia, Pa.....February
Lansdale, Pa.....

JACK LINN AND WIFE.
State of.....

H. C. LITTLE.
Portsmouth, Ohio.....January

V. W. AND MARQUERITE LITRELL.
Medford, Oregon.....Jan. 29 to Feb. 14
Ashland, Oregon.....Feb. 17 to March 7

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

TIEO. AND MINNIE LUDWIG.
Keenewick, Wash.....Jan. 18 to 31
The Dalles, Ore.....Feb. 1 to 14
Arlington, Ore.....Feb. 21 to March 7
Chelan, Wash.....March 8 to 21

ERNEST B. MARSH AND GEO. WARD.
New Galilee, Pa.....Feb. 1 to 14
Oil City, Pa.....March 5 to 26

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

W. H. MINOR.
Oaks, N. D.....Jan. 15 to 31

JAMES MILLER.
Kalamazoo, Mich.....Jan. 29 to Feb. 14

HARRY W. MORROW.
Hope, Mich.....Jan. 10 to 31

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

G. F. AND BYRDIE OWEN.
Oldersome, England.....Jan. 20 to 31
London, England.....Feb. 2 to 7
Paris, France.....Feb. 8 to 11
Cairo, Egypt.....Feb. 17 to 22
The Holy Land.....Feb. 23 to March 29

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

GEORGE S. OWEN and WILLARD B. DAVIS.
Kearney, Neb.....March 19 to Apr. 4
Neodesha, Kansas.....June 11 to 27
Elk City, Kans.....July 1 to 18
Cherryvale, Kans.....July 23 to Aug. 8

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

J. E. AND ADA REDMON.
Havana, Ill.....Jan. 22 to Feb. 7
St. Bernice, Ind.....Feb. 12 to 29
Winchester, Ind.....March 5 to 21
Newark, Ohio.....March 20 to April 11

LAWRENCE REED.
Macksburg, Ohio.....Jan. 18 to Feb. 7

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

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

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

J. A. RODGERS.
Warren, Ohio.....Jan. 21 to Feb. 7
Greencastle, Ind.....Feb. 14 to March 7

C. W. RUTH.
East Palestine, Ohio (Gen. Del.).....
Detroit, Mich. (Gen. Del.) Holiness Tabernacle.....Feb. 14 to 29
Upland, Ind. (Taylor University), Mar. 23-29

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

BURL SPARKS.
Plainville, Ind.....Feb. 4 to 21
Lincoln, Neb.....March 7 to 21
Dayton, Ohio.....Apr. 3 to 18
Canton, Ohio.....June 16 to 27

E. H. STILLION.
Kent, Ohio.....Feb. 2 to 14

FRED ST. CLAIR.
Froid, Mont.....Jan. 10 to 31
Bldgfeld, Wash.....Feb. 7 to 25
Tacoma, Wash.....March 7 to 24

ELWOOD TAYLOR.
Frankfort, Ind.....Jan. 17 to 31
Indianapolis, Ind. (Ray St. church) Feb. 5-21
.....Feb. 24 to March 14
.....March 28 to Apr. 25

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

JOHN THOMAS.
Fort Wayne, Ind.....Jan. 24 to 31

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

KENNETH AND EUNICE WELLS.
E. Palestine, Ohio.....Jan. 24 to Feb. 7
Fort Wayne, Ind.....Feb. 10 to 29
Akron, Ohio.....March 14 to 23

WERKHAUSER EVANGELISTIC PARTY.
Anderson, Ind.....Jan. 10 to 31

REV. AND MRS. J. A. WILLIAMS.
Indianapolis, Ind. (West Side Church).....
Jan. 3 to 31
Mitchel, Ind.....Feb. 12 to 29

GEORGE M. WILSON.
Elwood, Ind.....January