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THE REALMS OF KNOWLEDGE AND MYSTERY

THE Gnostics of the first and second centuries professed to have attained superior knowledge; and, further, they asserted that there is no mystery—that all *may* be known. The Agnostics of every century, and especially the scientific and philosophical Agnostics of the nineteenth century, have claimed that everything is mystery and that nothing can be known. One of their leaders claimed that the highest altar any man can raise is dedicated to the unknown and unknowable God. The Gnostics insisted upon their knowledge, while the Agnostics asserted, sometimes with a strange and curious pride, their ignorance.

But Christianity equally revolts against the Gnostics' and the Agnostics' positions. The realm of eternal truth is not an impenetrable night, as the Agnostics would assert. There are some things which are so clear and manifest and certain that Paul could say, "I know." On the other hand the realm of infinite truth has not been ridded of all mystery, as the Gnostics said; for there are many things which God has reserved in His own authority and concerning these the Christian may always properly say, "I do not know." "Without controversy, great is the mystery of godliness." There are certain things which we do know and there are certain things which we do not know.

In his book on "Paul's Certainties," Dr. Jones says there were three things concerning which Paul was certain: First, "I know whom I have believed." That is, he knew that he had an Almighty Savior. Second, "We know that all things work together for good to them that love the Lord, to them that are called according to his purpose." That is, we know we have a loving Father who orders our lives. Third, "We know we have a building of God, a house not made with hands, eternal in the heavens." That is, we know that a happy home awaits us after death.

But because we know these three things and know them well, we can be patient and satisfied concerning the many things which we do not know. I know God is my Savior, my Father, my Keeper, my Friend, and that when I have finished serving Him faithfully here below, He has a place for me in His house of many mansions. I do not know by what paths my way shall lead, I do not know the "times or the seasons which the Father hath put in his own power." I can not fathom the mysteries of life, of death and of heaven above. But I rest content, for I know the Author of all, and I know He knows me and cares for me.

HERALD OF HOLINESS

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

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TEN DAYS AT TREVECCA COLLEGE

Editorial Correspondence

LAST year Dr. and Mrs. Ellyson, our Sunday school editors, were invited to Trevecca College, Nashville, Tenn., for a ten days' institute, during which they gave courses covering theological and Sunday school subjects in general. And the work was so much appreciated that the management of the school decided to make the institute an annual feature. So this year the editor of the HERALD OF HOLINESS was invited to come along also and occupy the evenings with a series of lectures on "Nazareneism." Mrs. Ellyson was unable to take up her work, on account of illness, but Dr. Ellyson was on hand and the various regular teachers in the college offered special courses for the benefit of the preachers and other Christian workers who enrolled for the institute. We had an attendance that surpassed the anticipations of the management, the interest was fine all the way through, the pastors of the four churches of Nashville co-operated splendidly, and we had a good time all the way around. Doubtless some one connected with the school will give us a report in which an estimate of the value of the institute will be given by one more competent to judge than ourselves. But there are a few things about the school which we would like very much to say.

Trevecca College, you know, was founded by Rev. J. O. McClurkan, who was one of the best known and best loved men who ever gave his life to the task of spreading scriptural holiness over the world. McClurkan has been dead a number of years, but he still lives in the memories of the people of Nashville, and in the lives of hundreds of young people to whom he gave a worthy example and invaluable instruction and who are now engaged in Christian service in home and in foreign fields. The school is now, I think, in its twenty-seventh year, and it has a clean record and a spiritual pedigree that are worth a million dollars.

Fifty-six former Trevecca students have seen actual service on the foreign field, for this school and its constituency have always been outstandingly mis-

sionary. Then there are pastors like Dr. C. E. Hardy of our old Mother Church, Los Angeles, Calif.; A. L. Parrott of our College Church, Bethany, Oklahoma (the third largest in our denomination); W. M. Tidwell who commenced with nothing in Chattanooga, Tenn., twenty years ago, and has built one of the best churches in our connection; Harry Wise of First Church, Nashville, Tenn., and others who are in the front ranks who are former students of Trevecca. There are teachers like Strickland, who is head of the School of Religion in his Alma Mater, and Miss Gustafson, head of the Department of History in our college at Nampa, Idaho, who once went to school in old Trevecca. And there are evangelists, Sunday school workers and dependable laymen scattered widely who saw visions while in Trevecca which have never grown dim.

Trevecca College has never had much publicity. It really reminds one of its gentle but aggressive founder, who spent the time and energy which others used in advertising in doing useful work. For it is indeed a question whether any school in our connection has more to show for the chance it has had than Trevecca College at Nashville, Tennessee.

Dr. A. O. Henricks, who came to the presidency last June is proving to be the man for the place. He is a strong spiritual leader, a devotee of the highest ideals of character and education and a Christian with strong faith and a tender heart. His love for youth and his passion for the Kingdom of God, together with the other qualities which we have mentioned and others which we have not mentioned make of him one of the very strongest and best school men in our connection, and Trevecca is fortunate in securing him. And then he has gathered about him a faculty of well trained, truly spiritual and wonderfully sacrificing men and women. There are an atmosphere of settledness, an air of determination, and an environment of courage and cool, calculating stability here everywhere you turn.

The student body at Trevecca consists of about two hundred as promising young men and young women as we have seen gathered any where. They are mature, dependable and wide awake. We have no doubt but there are in the present student body men and women of as great usefulness in the service of God as have ever graced these halls in days gone by.

Trevecca Campus is one of the most beautiful and best adapted of any we have seen. The buildings consist of the old mansion which is used as the Administration building, a boy's dormitory which is only fair, a girl's dormitory which is splendid and one of the best auditoriums in our connection. The present buildings and equipment are sufficient for probably three hundred students, and then more buildings will be needed.

Trevecca is a standard Junior College, and her students have no difficulty in securing full accreditation

for work done here. And these are matters of great importance to students who expect to either teach in the public schools of the country or to pursue their studies in institutions of higher learning.

But best of all Trevecca is a spiritual center. This is its specialty. It has always been its specialty. Its ideal and purpose are to produce Christian character and efficiency in Christian service, and in these it has had and is having wonderful success.

Trevecca's campus, buildings, equipment, etc., is appraised at \$150,000, and there is an indebtedness of approximately \$50,000. But a member of the Board of Trustees who has been connected with the school from its beginning, and who has its interests and success fully at heart, has proposed that he will pay \$25,000 of this debt, provided other friends of the school will pay the other \$25,000. But this offer is for a limited time only and notification has been received to the effect that it will be withdrawn October 1, 1927, if its conditions have not been met. Some effort has been made to raise the amount required, but so far, but small progress has been made, and there is a feeling now that the school is in danger of losing this most remarkable offer, all on account of the indifference of its friends. And as we looked into the matter we felt a genuine alarm. For while this offer was announced more than a year ago, many are just now rubbing their eyes and acting as though they might sometime wake up.

During the Institute, in the course of general consultation, it was decided to launch a strong campaign for the purpose of raising the \$25,000 needed. It is believed that Trevecca College is entitled to live and that to live as it should live it must be relieved of this irritating, galling yoke of debt, the interest of which amounts to ten dollars every day. And a plan was formulated, according to which ten people are to be sought who will give \$1,000 to Trevecca College, and one hundred who will give \$100 for the same purpose. This will make the first twenty thousand and the other five thousand will be sought in smaller amounts from individuals and from churches. Thus as Dr. Henricks says, Trevecca needs 110 men (or women).

This may not sound like a big undertaking, but it has so far appeared to be entirely too big. There must be friends of Christian education who will rally to this school and help it in this time of its need, but how to find them and to lay it on their hearts is the question. Perhaps someone who reads these words will find it possible and pleasing to God to join in and help out in this time of crisis. What better thing could anyone do whom God has blessed with money than to put that money into an institution which has already demonstrated its ability to train young people for the very task which God has given us to do?

HOLINESS MEANS SOUL NORMALITY

HOLINESS, wholeness and health all come from the same Anglo-Saxon root and are practically synonymous in meaning. Common usage has applied the word health to the body and the word holiness to the soul, so we may properly say that holiness is to the soul what health is to the body, and health is the normal state for the body.

Some people doubtless think of holiness as a state and experience well-nigh, if not altogether, impossible to obtain to begin with, and then practically impossible to maintain, once it is possessed. To them, the sanctified Christian is pictured as being compelled to grit his teeth, knit his brow, clench his fist and "hold on for dear life" to keep from backsliding. And they think the most appropriate song for one who has professed the grace of holiness, and who therefore, is expected to live a holy life, is "Pull off your coats, boys, and roll up your sleeves; for Jordan is a hard road to travel." Their idea is that if one really were to live a truly sanctified life, the effort would be so great that he could not possibly look like any thing. For religion has habitually been represented as an exacting thing of "rigor and vigor," and with little reward, at least in the present life.

But the fact is that the soul was made for God and sin is abnormal. Sin is to the soul what disease is to the body. Sin is a "thorn in the side," a "broken foot," and a "hornet's sting." One has said that it is written in the constitution of man as plainly as in the written word, "The wages of sin is death," and "He that sins must suffer."

The body that is well performs all its necessary functions without pain or strain or discomfort. The body that is in good health can live on little food or "store away" an abundance of it without ill effect. The well man is not much trouble to himself. It is the sick man who must diet and exercise and weigh himself and "watch his symptoms." The well man can take life about as he finds it and be comfortable. Heat does not readily overcome him, cold does not quickly chill him, work does not excessively tire him. He simply does pretty much what he wants to do and must do and makes but little ado about it. He is healthy and normal and all right.

And the Christian who is really sanctified wholly lives the Christian life with a minimum of care and trouble. Just as it is the friction and not the running that wears out the machinery, so it is the spiritual friction and not the real service which wears out the Christian, and holiness takes out carnality, the principal cause of friction, and enables one to sing, "His yoke is easy and His burden is light;" "His commandments are not grievous;" and "I delight to do thy will, O my God."

All down through the centuries virtue and pleasure have been accounted enemies, but this is only because

the depraved man has been considered the normal man. The fact is that God made man holy to begin with and when sin is all taken out and the man is restored to the image of God in righteousness and true holiness, the man is then simply saved from abnormality and renewed in the state in which he was intended to live. Holiness, although supernaturally bestowed, is, after all, but truly natural, taking God's original pattern as the type.

What brings worry? Sin. What brings fear of man? Sin. What brings aversion to the worship and service of God? Sin. What makes the practice of righteousness rigorous? Sin. But holiness means freedom from sin, and therefore it means deliverance from worry, fear of man, aversion to the worship and service of God and from all inner opposition to holy living. The holy man can, therefore, be happy and truly religious at the same time. He does not live in a strain, but he lives in that spiritual state which can best be described as peace and quietness and rest. Yes, holiness is soul normality.

THE BLIGHT OF PRACTICAL ATHEISM

A RECENT speaker differentiated philosophical and practical Atheism. He said we are greatly stirred when someone professes that he does not believe there is a God, but we should be no less stirred when so many live as though there were no God. And on the question of influence, he claimed that practical Atheism is the more harmful of the two. For while we may trust the ordinary, natural intelligence of ninety-nine people out of a hundred to answer philosophical questions about the existence of God, the influence of those who profess correct belief and then live as though it were all a lie is exceedingly difficult to overcome.

It is easy to excite the majority of us over the baneful effects of the writings of Paine, Ingersoll and other atheists, infidels and agnostics, but, come to think of it, the thinking of such men has never had a very wide or deep effect upon the great mass of men. But the faithless living of professing Christians has damned its millions right in our homes and churches. So it would seem that the practical atheist is really the man to dread.

Philosophical Atheism is pretty much confined to the "high brows," and there are many indications that their fanciful theories are not popular with the masses of men and women who know more about life than they do about theories of life. Recently 153 papers in this country sent out questionnaires to their readers and reported on 125,000 replies in sixteen cities. Of the number who replied, 91 per cent said they believed in God, 88 per cent that they believed in immortality, 88 per cent that they believed in prayer as a means of personal relationship with God, 85 per cent that they believed Jesus was divine as no other man was

divine, and 85 per cent that they regarded the Bible as inspired in a sense that no other literature could be said to be inspired. This is indeed a fine showing for "philosophical faith." But the practical showing was not so good; for 77 per cent said they were active members of some church, 76 that they regularly attended religious services, and 72 per cent that they sent their children to some school for religious instruction, and only 42 per cent said they had family prayer in their homes. And yet 87 per cent said they thought that religion in some form is a necessary element of life for the individual and community, 87 per cent said they were brought up in religious homes and only 13 per cent said they would be willing for their children to grow up in a community where there is no church. In other words, all the way through, the people believe better than they live.

Dr. Charles Stelzle, director of the religious census, tells us that in the year 1800, only 7 per cent of the people in this country were Protestant Church members; in 1850, 15 per cent were members; 1870, 17 per cent; in 1880, 20 per cent; in 1890, 22 per cent; in 1900, 24 per cent; and in 1925, 26 per cent. And estimating the Catholics and Jews, 41 per cent of the people are now members of some religious body. And allowing for the fact that 15 per cent of the population is below the age for membership in those churches which require a personal profession of faith, 51 per cent of the available population is included in the membership of the churches.

And the fact that many states are passing or are considering the passing of legislation forbidding the teaching of naturalistic theories like Evolution in the public schools goes to prove that there is a great deal of respect for philosophical orthodoxy still left in this country. In fact we may say that the tabulation of mere intellectual religion does not show bad results. But nations fall, home life breaks down and souls are damned not only for harboring intellectual doubts, but also for living as though God and Truth were myths and lies. Our great danger is from practical atheism. No use to profess to believe in God if you do not serve Him. No use to claim respect for Jesus if you do not trust Him as a personal Savior. And no use to join the church and profess religion if you do not find grace and live a holy, righteous life.

THREE KINDS OF CHRISTIANS

The *Canadian Free Methodist Herald* says there are three kinds of Christians. 1. Rowboat Christians—have to be propelled wherever they go. 2. Sail boat Christians—always go with the wind. 3. Steamboat Christians—make up their minds where they ought to go, and go there regardless of wind and weather. The *Herald* then asks, "Which kind are you?"

"THE BLIGHT OF ORDINARINESS"

By A. M. Hills, LL. D.

Oh that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and Jehovah had delivered them up? (Deut. 32:29, 30).

I will not be afraid of ten thousands of the people that have set themselves against me round about. Arise, O Jehovah: save me, O my God: for thou hast smitten all mine enemies (Psa. 3:6, 7).

IN a recent article in the HERALD OF HOLINESS I read one line that arrested my attention, and fairly haunted me. It was this: "The Blight of Ordinariness affects us!" "Blight!" "Blight!" What a word!

I thought of blighted blossoms by a late spring frost, and blighted harvests that were caused by a premature but heavy frost, of hot, withering wind that came upon the promising crop of grain just as it was ripening! What a disastrous blow it is to the farmers to see the fruit of a year's toil perish in a day or a night over a whole state!

Our heart has ached with pity as we have seen the crushing blow strike them, and their season of gladness, hopeful toil end in failure and financial ruin!

Then we transferred these reflections to the intellectual and spiritual realm!

We thought of the bright and unusually promising young lives that were the joy of their parents, and the hope of their pastors and friends. We thought of the college students we had known and labored for and loved; and how many of them had, in an unfortunate hour, met a fierce wind of temptation or made an unholy choice, or an evil alliance, from whose chilling influence their spirits never recovered. They fell in one hour from a career of wide-sweeping victory and a march of hallelujah triumph to the "blight of ordinariness" from which there was no recovery. They got out of the center of God's perfect will for them and somehow missed their true destiny: and instead of sailing the deep seas of mighty influence and leaving a wake of heavenly light behind them "their after life was ever bound in shallows." And others even did still worse than paddle about in the bay of "ordinariness." When the storm of trial came they were so near the shore they were driven helplessly on the rocks of everlasting disaster.

These reminiscences lead me to observe—

I. WE DOUBT IF IT IS EVER GOD'S PLAN THAT HIS TRUE CHILDREN SHOULD BE ORDINARY. This seems to be the meaning of the Scriptures we selected as key-notes. Moses said: "Oh, that God's people were wise, that they understood this, that they would consider their latter end. How should one chase a thousand, and

two put ten thousand to flight!" If they linked up with God as He intended they should, they would never be just common place and ordinary. They would never be about equal to, or even slightly superior to their foes, and the foes of God! No, indeed! One should chase a thousand, and two should even put ten thousand to flight, like Jonathan and his armor-bearer did at Michmash. "For there is no restraint to Jehovah to save by many or by few" (1 Sam. 14:6). God is ever looking for people that He can *absolutely* own and *fully* use. He at once lifts them out of the "ordinary," and they become strangely and marvelously *extraordinary*.

They may not be conscious of it themselves. In their humility they may think they are filling the lowliest positions and performing the most humble tasks; but God unites His almightiness to their deeds, and the result of their simple word or deed may outlast the stars.

One of John Wesley's exhorters—Carvosso, looks from his picture as if he would not know enough to go in out of the rain. But God got possession of him and he led scores of thousands to salvation. Andy Dolbow was a low drunkard, almost from childhood, and was so entirely ignorant that he did not know the letters that spelled his own name. But he surrendered and let God come into his life; and in the last forty years he has led more souls to Christ than whole conferences of educated Methodist preachers!

It has always been so. Abraham with his little band of armed servants could vanquish four victorious kings and their conquering armies. While Samson kept the union between the Holy Spirit and his own soul he was easily master of the Philistines, with weapons or without them, slaying hundreds with the jaw-bone of an ass! So young David plus God could vanquish the bear, the lion, or Goliath and the armies of enemies of God. He said: "I will not be afraid of ten thousands of the people!" There is no such thing as God-owned and God-filled people being "ordinary." God will not let them be ordinary. They simply cannot be common lumps of clay any longer, after the Holy Spirit has breathed into them His divine life.

II. GOD SEEMS TO BE EVER STRIVING TO PROMOTE MEN OUT OF THE COMMON RANKS. He wants to make captains out of privates, and here and there colonels, and now and again a spiritual general, ruler or a prince in the kingdom of God. He takes a humble lad, son of a weaver, and born to poverty and toil, puts the Holy Spirit and the love of God in his heart, quickens his mind and makes of him *John Paton*, the great missionary of New Hebrides, who transforms cannibal islands to Christian communities and lives

to see fourteen thousand converts! Ordinary? Not he.

A humble Scotch lad—a weaver by trade, marries a Scotch lassie. They rent a single room with a small alcove attached on the third floor and backside of a large tenement house, and dedicate their humble home to God. He does not forget them with His brooding love. Angels, I think, must have ministered there to keep the atmosphere pure and sacred. A little son came to that home and the fond Christian parents named him David. He, too, in his boyhood, responded to the call of grace and “was not disobedient to the heavenly vision.” Under the tutelage of the Holy Spirit he grew and developed until he became at last *David Livingstone*, the immortal missionary, who had an incomparable career of heroism and suffering, and died at last on his knees praying for his beloved Africa. His poor body, worn out by trial and fevers rests now in Westminster Abbey, among the kings and heroes of England, himself the greatest king and most heroic soul of them all.

Were those Scotch parents and their son David just “ordinary” after Christ was enthroned in their hearts? The whole Christian world thunders “No!” as it stands with bared heads before this sacred dust.

A great many people, especially married women, feel that they are hopelessly confined within the four walls of a home, and hence have no opportunity to be anything unusual. But no mistake could possibly be greater. The crying, urgent, ceaseless need of the world is for extraordinary mothers. Even Napoleon Bonaparte learned that the great need of France was for great mothers.

I have read in an Old Book of a wife who “prayed unto Jehovah, and vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look upon the affliction of thy handmaid, and give unto her a man-child, then I will give him unto Jehovah all the days of his life.” God heard that prayer: and that precious Child, “Samuel” meaning “Asked of God” grew to be the most noble and useful man in all this great world in his day. That mother had put the stamp of God on his soul.

Two godly young people with an education and poor health moved into the wilds of Wisconsin, then a frontier state. They both had dark eyes and dark hair. A child was coming to them. That mother deliberately shut herself up with her Bible, the poets and God. Once a week she went to a singing class to listen to the remarkable singing of a beautiful, light-haired, blue-eyed girl. A baby girl was born, who had blue eyes and light hair, and a beautiful face. When she came to years she sang as naturally as a song bird and loved the poets and loved her Bible, and loved God and all good things. That precious mother had made it easy for her to be talented and eloquent and spiritual and good: and by grace she

became the immortal *Frances Willard*, “the uncrowned queen of America!”

Now God has put that power into the hands of every young mother to put a pre-natal divine stamp upon the unborn offspring that will make both the mother and child a power for good known in three worlds. But, through ignorance or sinful indifference perhaps not one young mother in a thousand uses it as she should for the betterment of the world and the glory of God.

III. WE ALL NEED TO GET A FRESH CONCEPTION OF THE DIGNITY AND IMPORTANCE OF LIFE, and a new vision of the stupendous possibilities of a soul who is linked up with God.

Altogether too long we have been singing a sentimental hymn, “O to be nothing, nothing . . . A broken and empty vessel!” It is only sin that breaks up and empties all goodness out of us. Grace would mend us and make us whole, and fill us with the achieving power of God! We would better get inspired with a holy ambition and begin to sing, “O to be something, something, something for Thee!” Multitudes of professing Christians have been idle nothings quite long enough.

Jesus stood on the shore of Galilee and saw some horny-handed fishermen in their little skiffs, poor and humble enough. No pair of eyes but His in all the world would have seen the slightest promise of greatness in any one of them. But He said, “Follow me and I will make you fishers of men.” Those ignorant fellows obeyed and yoked up with the Son of God; and they have filled the world and the ages with their undying influence.

We learned a lesson from a sanctified farmer fifteen miles outside of London, England. We had been invited to speak at the opening of a holiness chapel which he had built in a neighboring town five miles away, largely at his own expense. He planted another holiness mission still farther away in a large city. Again and again he would engage evangelists for series of meetings in his missions. I was a guest over night in his home. He showed me about his farm in the morning. In the course of his conversation he said: “I am the only farmer in this community that professes holiness: *therefore, I am compelled to be the best farmer, and have the best crops, and raise the best stock. Otherwise I should disgrace my profession!*” What a conception of the dignity of his calling! He did not dare to be *ordinary*, lest he should *disgrace his profession!* What if all who profess sanctification felt and lived in that way! What power we should have as a people!

Fellow Christian, can you not rise to the level of a holy purpose? Just now retire into the inner sanctuary of your heart and ask yourself, what can I do and be that I may more manifestly glorify Christ in the salvation of the world for which He died? To what pur-

pose can I separate myself from the unthinking crowd, and what service can I render that I may bring the largest revenue of praise to Jesus? Ask the heavenly Father to give you light and point out the way in which you can make the best return to Him for all the infinite gifts He has lavished upon you. Begin to

live the *unusual life now* and "work while the day lasts." From this hour embark on a life of marked devotedness, and peculiar usefulness. Put all the forces of your life into the one work of glorifying God.

PASADENA COLLEGE,
PASADENA, CALIF.

AN APPEAL FOR MISSIONS

By J. G. Morrison, D. D.

WHEN the writer of Proverbs said: "With-hold not good from them to whom it is due, when it is in the power of thine hand to do it," he covered the great obligation of the Church to evangelize the unreached regions of the world.

It is a pitiful subterfuge to which we have accustomed ourselves, in our religious thinking, to divide the missionary cause into home and foreign missions. But such is the case, and we will, no doubt forever hold them thus in mind. But to the mind of God, there can be no such division. In the thinking of the Master Missionary, the entire world is a mission field.

Our obligation to carry the blessed gospel of salvation through Jesus to what we term the heathen world is just as great as it is to evangelize the unreached regions in America. There may be a partial decision in favor of the home land, in the idea of attempting that which is the most quickly and easily done, but this is counter-balanced by the fact that returns in the foreign field, measured by the expenditure of money and energy, are one hundred fold greater than they are in the home land.

One of John Wesley's sage injunctions to his preachers, in the early days of Methodism, was "*not only go to those who need you, but go to those who need you most!*" Measured by this requirement the foreign field will far outweigh the one at home.

Our first appeal, then, for the cause of heathen evangelism is based on the fact of the unparalleled need of the lands to which missionary effort directs itself.

China, India, Korea, Africa, South America—there is little difference when one begins discussing their needs. Their religions are false; their gods are wood and stone, or worse yet, the personification of their own evil passions; their priesthood is polluted; their worship is incantation, often involving the grossly licentious. Their morals, in many respects, are topsyturvy, the very atmosphere is dark and enervating; their marriage is little else than a property tie; their home life is largely speaking, a slavery; millions upon millions of their infant children die without seeing their first annual birthday; other millions are born blind, groping their way to a beggared manhood, or a dishonored womanhood. Their physicians are

"medicine men," who deal in tricks and necromancy, demon exorcizing, or in magic remedies. Their economical life is pitiful in the extreme. Millions upon millions never know what it is to have a full stomach. They are born empty, live on meager and often disgusting food, lie down to troubled sleep without ever knowing a "fulness of bread," and in old and tremulous age are in some countries, conducted to the bleak hills, or wilderness jungles there to become food for the wild beasts. Their bodies dwarfed, diseased and neglected, their minds polluted with the miasma of decayed heathenism, their loves thwarted and perverted, their birth a calamity, their wedlock a tragedy, their life a long tribulation, and their death a horror! This is the foreign field!

Into this moral Egyptian darkness, into this weltering wilderness of physical, mental and spiritual woe streams the gospel of the Lord Jesus Christ, through the lives, lips and activities of the true, sanctified missionaries, and behold, what a change! Instead of darkness we find light; instead of putrefaction there is purity; instead of disease and death, there is life, health and salvation; instead of marital woe and domestic slavery, instead of calamitous birth, tribulation life and patricidal old age, we find happy wives and husbands, children a blessing at birth and a joy in life, and an old age soothed by filial love; dead eyes closed with sorrowful deference, dead hands folded with loving grief, and the cold form of departed parent laid to rest with genuine mourning. Salvation begets plenty which fills out the hungry body, attempts a more pretentious home, lives more as God intended His creatures to live, and sheds blessings around, both temporal and spiritual. What did it? Missions!

Who then, can deny to these desperately needy people the lamp of Life? Who can think and talk of missions with a pencil and paper in hand, and argue that, though we, in America, live in comfort, and possess untold conveniences, (and possibly, as a denomination, waste more than all we give to this sacred cause) we should gauge our benefactions to the relief of these sorrow-laden lands by an idea of "budget" or "share," or "apportionment," or anything else except an aching heart that burns with divine love and the ceaseless urge of the Holy Ghost? Remember, the Judgment Day is yet to come, and we will be there!

Our second appeal for the cause of missions, is

based on the bewildering success that has already attended our efforts along that line. Our success was for long our embarrassment. So many new fields opened to us, so much was offered us by some private ventures which were retiring from the field, so many hands were extended to us in pitiful appeal, so many calls were made upon our missionaries to extend their activities, that we were almost undone by attempting more than we had workers or means to perform. Possibly, this was the voice of God calling to us, and urging us on by according success. Perhaps, had the church responded and reinforced the "thin red line," that had with faith and courage pushed its way into so many new fields, it might be that we would have been saved from retreat. But the faith of the church was not as great as the faith of our missionary workers, and instead of forging up to the flag, we called the colors back.

When J. Hudson Taylor, of the China Inland Mission, was pressed by the same urgent and unceasing call for entrance to surrounding fields, and through dearth of men and means was unable to respond, he called for ceaseless fasting and prayer, and asked God for one hundred more missionaries and means enough to carry them to the field, and to sustain them after they had arrived, and ere the year was out, the prayer was answered and reinforcements, one hundred strong, came shouting onto the field! We failed God along the line somewhere, or we would have done the same! Our God is not helpless; He is not bankrupt; His arm is not shortened; His ear is not heavy; He is the same great God that "spoke and it was done, who commanded and it stood fast," in the dawn of creation, when He thought in terms of worlds, and they came into being! He is the God who carried Luther through, and put Calvin across, and caused Knox to succeed, and precipitated a most amazing revival under John Wesley, and conquered through Jonathan Edwards, and displayed His might when Finney led, and carried Carey across the sea, burned a spot in China under Missionary Morrison; assailed Burmah with Adoniram Judson as a weapon, conquered the Hebrides with John G. Paton, sowed the seed of the church, wet with martyr's blood in Africa when Melville B. Cox collapsed, started to heal the "sore of the world," by sending Livingstone to "darkest Africa," and who planted a thousand workers in the heart of China, by faith alone, under J. Hudson Taylor. That is our God! All He waits for is for the church to arouse and believe Him! He will furnish the men, and the means, and the enthusiasm, if we will but lift our hearts to Him, and absolutely trust Him! Just a year of real faith, and our missionary deficits will all be caught up, and another year will see one hundred more workers carrying hope, succor and cheer to the wearied toilers at the mission front. "Where there's a *will*, there are twenty ways!" It's the *will* we lack. A little old-fashioned faith, and the will is restored!

Our third appeal for missions is based on the command of the Master Missionary, Himself! Who was it said "Go ye into all the world—?" It was Jesus Christ, God's Son, our Savior! Well, then, we are not dealing with the command of the Church, nor the exhortation of ministers and leaders, nor conditions, however adverse they may be, nor with whether we can, or whether we cannot. No, we are dealing with His final command; we are confronted with His last appeal. Shall we be content with what we are now able to do in that line, or shall we make such a mighty advance as will place us in the very center of His will for us, as voiced when He said: "Come over into Macedonia and help us!" Or when He declared: "Go ye, and disciple all nations!"

Shall we be a disappointment to our Lord? Shall the Church of the Nazarene fail Him? The One who has forgiven our sins, and sanctified us wholly? The One who has called us together as a church, officered us with men of mettle and vision, spread us all over the land, equipped us with the greatest experience and doctrine in the Bible, and the most preachable theology in the history of the Church, and who now calls us to accept the heathen for an inheritance and the uttermost parts of the earth for a possession—shall we fail Him? He states that the Holy Ghost is given to them that obey Him. Will He allow us to retain the Holy Ghost in the church, to the degree that we have hitherto possessed Him, if we disobey Jesus Christ in the matter of missions? Christ will be our Judge at the Great Assize, and He knows that we have not begun to exhaust our resources either of workers or money. How will we appear, then, at the Judgment Day, in regard to this missionary matter, with our own Lord as our Accuser, and with the unsaved heathen whom we might have reached had we obeyed in the measure of our ability, around as His witnesses?

Let us march at His command! He states that "if a man love me he will keep my commandments." Then there is nothing else to do, if we would show our love, but to lift the burden that has been laid on the bosom of the Church of the Nazarene, and with glad hearts, generous purses, and cries of "Advance, advance," instead of retrenchment, carry the cause to victory! We can if we will. Again, we say, it is the will that we lack.

Our fourth appeal for the sacred cause of missionary effort is based on the dire need of the missionaries themselves. They have given their all. They have left home, native land, friends, the language of their birth, and the opportunities of providing against old age, and literally buried themselves in the woe, darkness and decay of the far away lands. Retrenchment has left their thin line, thinner still. Their faith, sapped by the fatal contact, for years, with heathenism, has been further shocked by the sluggish indifference of the church at home. The health of their bodies is threatened by assuming the additionally

heavy burdens made necessary by the calling home of some of their comrades. Their buildings need repair. Their schools are illy manned. Their stations have one or two in charge, where they ought to have five or six. They are growing prematurely old. Unless they are quickly reinforced, they will fall, many of them never to rise again! Others will be invalidated home so completely sapped of spiritual courage and physical strength as never to be of use any more. The bewildering success of a few years ago, is all threatened now, unless with a great cheer of encouragement the church advances to their help. The ones recently brought home must be hurried back, or they will soon be of little use to the field they were trained for. Mental rust quickly disables missionaries. A hundred young men and women, with fresh blood, high faith, strong courage and the aroused enthusiasm of the home church must be sent over within a year, to cheer, hearten, stir and succor the men and women in the mission battle front, or sad will be the catastrophe that will ensue. A decade of years cannot redeem the loss that will be ours as a church, unless we hasten greatly to reinforce our mission line. Their huts—for their homes, for the most part, are nothing else—must be repaired; their school buildings must be renovated; with all our success in building a fine hospital in China, we ought to have two others in the near future in other strategic lands; many things that pertain to “first aid,” and minor surgery, ought to be sent to individuals immediately. Many of our noble missionaries are fighting a “rear guard” action. Let us hasten, fellow Nazarenes, they will lose courage and the cause so wonderfully begun there will be hopelessly damaged. Above all else, they need the thrill in their hearts that can only come from a rearoused home church! With the feeling in their hearts that we at home are largely indifferent, that we are carrying the missionary cause as a “budget burden,” and not as a “love-load,” and they will die of despair. But with an aroused home church, with missionary songs on our lips and missionary enthusiasm in our hearts, with the deficits for that holy cause melting away like snow before the burning sun, with the ringing call to apportion more and more to the sacred cause of holiness beyond the sea, with young men and women writing eagerly across the water that they are getting ready to come a hundred strong, and the hearts of the struggling, weary, courage-sapped, bent-backed missionaries, who are holding the line against overwhelming odds, will thrill with hope, will burn with renewed fire, will beat with a tidal wave of courage, and the cause over there will be saved! Let us put ourselves in their places. Layman, instead of a comfortable American home, with its carpets, pictures, books, musical instruments, warm fire, neat kitchen, table laden with savory food, wife neatly dressed and with the bloom of health on her face, children rosy, healthy, happy, and outside a nice comfortable sedan waiting to carry you

to the office, the farm, or the church, imagine yourself in the fetid atmosphere of heathendom, walled in by a compound, living in an ancient hovel, often with no floor but the trodden earth, the roof leaking, the window filled with a piece of cloth, the fire as low as pitiful economy can keep it, and yet burn at all. Table sparsely covered with food of strange taste and appearance, your courage almost gone from facing the overwhelming demands of a raw, filthy, diseased, decaying population of foreigners, and from being backed by a sluggish, indifferent, and almost forgetful home church; your children growing up among the heathen, or already shipped home, and your empty heart aching for the “touch of the vanished hand, or the sound of the voice that is still;” your wife with bloom fading from cheek, and locks prematurely streaked with grey, your own heart burdened with the work of two, and sometimes three; the consciousness that you cannot advance, that, in reality you are on the retreat, that your life work is being lost beneath your very gaze, that no reinforcement is likely to come, that when you take the inevitable furlough, your place cannot be filled, that the home church is in debt now supporting your mission, and that it feels that you are a burden! Hope is low, faith is well-nigh gone, courage sapped—layman, layman, what would you do? This is a description of your missionary, and of your mission, for it is just as much yours, as it is the man’s who droops with the burden too heavy to bear. Pastor, what would you do, if you were in the place of that missionary? District Superintendent, what would you do? You would not dare to quit, or you will break with God! Answer! Answer!!

And who is to blame that such a condition prevails? We are! None of us have given until it hurts! None of us have agonized over the matter as we ought! None of us have carried these missionaries, and this mission cause, on our hearts, like we would walk the weary night with a sick baby, or watch with faithful sleeplessness the fitful breathings of a sore-stricken loved one! We might just as well admit it—the love of our hearts has not been in the mission field with the weary and toil-worn missionary, or with the pathetic millions who are there holding up beseeching hands, and pitifully asking for “the white man’s God!” If our love had been there, we would have thought of the missionary’s hut every time we looked at our comfortable home, we would have prayed for the workers beyond the sea every time we got to our knees in prayer; we would have declared a day of fasting and prayer, and poured our money out for this holy business just as we would pour it out here at home, if one of our loved ones was being carried to an expensive hospital in the ambulance!

Our final appeal for missions, is based on the danger that will beset the home church, if we do not respond! If we were impoverished and could not hasten to the rescue of the heathen who are there flocking to our

altars, there might be some excuse. If we did not have the light on this sacred matter, we might then escape. If we had tried all these years, and then had reaped no harvest of souls in the foreign lands, we might now find reason for calling a halt—but no, none of these can be alleged of us. We have means, comparatively speaking, we are not poor. We have the light, on our hearts it has poured since Nazarenes had its birth, our sainted founders were first to sound the mission call! We have had overwhelming success wherever we have opened work among the sons of night! Oh, brethren, we have no excuse! We are responsible, nay, we are culpable! The records of the Judgment Day are fast being made up. Day by day they are recording the fact that we have clung to our money, and refused it to "the least of these," and consequently refused it to Him! That we have bought new cars, new houses, new clothes, more land, piled up more in the bank, increased our possessions, and at the same time impoverished one of the most needy of God's causes. As God is our Judge, brothers, we have not gone "share and share alike," with our devoted missionaries beyond the sea. We have heaped up for ourselves, and cut them pitifully small. For this iniquity, what just sentence will not be meted out to us at the Judgment Day?

Nor does God ask, in connection with this beautiful business, over-much of us. Neither is it so far beyond our reach. Allowing that we have sixty thousand Nazarenes in America, and then subtracting twenty thousand for non-earning young people, and unproductive aged ones, and then ask forty thousand that are left to pay twenty-five cents a week—one dollar a month, and we have the amazing sum of \$480,000 per year, a marvelous advance on the meager sum that we now mete out to the dying millions beyond the sea!

What does it mean to be sanctified wholly? Does it not mean that one is consecrated on God's altar to the last penny, to the last rod of ground, to the last hair in his head, to the last drop of blood? Does it not mean that God can then check on anything that one has? Can He not draw on you for your uttermost farthing? What, then, is the sign that He wants what you have? Is it not need—unutterable need! Where can need so plentifully be found as in the mission compound? Brothers, is there no comradeship in the holiness ranks? To be a comrade means to "share and share alike," just as near as possible. Search your heart, reader of these lines, and confess to God whether everything we do in the home land is done as near as possible, "to the glory of God!" That is, could you have thought of no way that God could have been more greatly glorified, by the expending of your money than in the way you did spend it? You paid all the way from five to twenty-five dollars for Christmas festivities for yourself and your family, did you

know what that amount of money would mean if paid by ten thousand Nazarenes to the cause of missions? Taking ten dollars as a probable average, and you have \$100,000 with which we could easily have succored this beleaguered cause during this recent Christmas tide, had we been so disposed.

Oh, Judgment-bound reader, for the sake of the unparalleled need of the heathen world, for the sake of the bewildering success that has followed our feeble efforts in the salvation of the sons of night, for the sake of the struggling missionaries who are holding doggedly to the task on the mission battle front, for the sake of the command, and entreaty, and example of Jesus Christ the Master Missionary, for the sake of the record that you, yourself are making in the Judgment books, for the sake of the comradeship of the holiness army, for the sake of sharing in the missionary's crown, when the Judge of all the earth shall hand it to him, for the sake of meeting some black, brown, yellow or red man's soul in the Great Day, and hearing that one exclaim, "But for your gifts, prayers and faith, I would never have been here!" fellow Nazarenes, let us bend our backs, break our hearts, pour out our prayers, lift up our faith, and devote our means for the salvation of souls in heathen lands! Where there is a will, there are plenty of ways! Amen!

NORTHWEST NAZARENE COLLEGE,
NAMPA, IDAHO.

LIFE'S ROADWAY

By MIRIAM BROOKS

*Life to me is like a roadway
Through the forest dark and drear.
If we follow where it leads us
Then the way will be more clear,
And our God will always shield us:
We'll have nothing more to fear.*

*But the road that we should follow
May be rough beneath our feet,
And the sun may beat upon us
With its torturous burning heat;
And our weary steps may falter
With the trials that we meet.*

*Just ahead we see a pathway
Hedged with many flowers rare,
Everything seems cool and shady,
Everything seems bright and fair,
And our heavy-laden spirits
Hear the tempter calling there.*

*If we follow where it leads us,
If we go the tempter's way,
Soon the darkness will fall o'er us:
All the light will fade away
And our feet will soon be clinging
To the deep and miry clay.*

*But if always we are faithful,
To the ever-loving Guide,
He will never, never fail us,
Will be ever by our side,
And will guide us up to heaven
There forever to abide.*

RIMBEY, ALTA., CAN.

THE KINGDOM OF HEAVEN

By Rev. F. M. Messenger

In Four Articles—Article 2

WHEN Jesus came, more than nineteen hundred years ago, He found the world in great sin and darkness. There were, to be sure, different religious sects and some who professed great sanctity, but they were devouring widows' houses and in most cases their sanctity was mere pretense. Yet they had their wailing places where they gathered to bewail the loss of their nation and they were constantly expectant that it was soon to be restored.

John the Baptist, preceded Jesus, preaching "Repent for the kingdom of heaven is at hand," and Jesus brought the same message. This kingdom where Christ was to rule was said to be at hand, available, could be attained unto then.

A monarch cannot rule successfully except by the consent and approval of a majority of his subjects and it cannot be a perfect government without the consent of every subject, there can be no taint of a revolutionary spirit in a perfect kingdom. A just God, One not willing that any should perish, will exhaust every means to prepare His subjects before setting up His literal kingdom.

Preceding the Civil War of the United States, there had been a constant agitation for years concerning the system of slavery which existed in the southern states; neither of the old parties were competent to handle the question and only for the constant agitation which had been going on in men's minds and the education of the public mind resulting there from through oratory, sentimental songs, stage plays like Uncle Tom's Cabin, etc., etc., could a new party have been formed which could handle the situation. But we are not writing a treatise on civic righteousness, but simply illustrating how the minds of the people of a nation must be brought into harmony with the designs to be carried out before any nation can be successful. Our Lord could terminate these worldly Gentile nations at any time if He saw fit to do so, but He will not do it until the last willing subject has been rescued from loss and destruction. What we are trying to say is this,—the Kingdom of Heaven which John and Jesus declared was at hand, is a preparatory spiritual kingdom where the Lord by the Holy Spirit reigns in the hearts of His people.

When the saints and martyrs were arrested and commanded to renounce Christ or forfeit their natural lives, and rather than do so they gladly went to the stake to be burned, was it a nominal king or Christ who reigned over them? "For behold the kingdom of heaven is within you." Christ rules and reigns in the hearts of all His true subjects.

Daniel told of the future destruction of all Gentile

nations and of the setting up of a kingdom by the God of heaven which should never be destroyed. God promised David that his kingdom should be established forever (2 Sam. 7:16). Isaiah prophesied of Christ "Of the increase of his kingdom there shall be no end upon the throne of David," etc., etc. The angel said to Mary, the mother of Jesus, "The Lord God shall give unto him the throne of his father, David; and he shall reign over the house of Jacob forever." Peter declared at Pentecost that God had sworn with an oath to David, "that of the fruit of his loins, *according to the flesh*, he would raise up Christ to sit on his throne" (Acts 2:30).

David's kingdom was literal, not a spiritual kingdom, and it is for this prospective *literal* kingdom Jesus taught us to pray, "Thy kingdom come, thy will be done, as in heaven, so in earth." The prophets and apostles all agree that a literal, everlasting kingdom of God is to replace the Gentile nations all of which are to be destroyed.

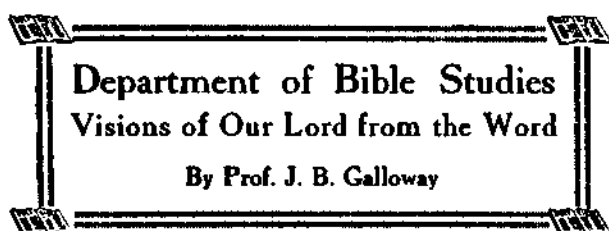
If we now have learned of the evolution of the Kingdom of Heaven, its prospective completion and literal fulfillment, let us see what Jesus taught concerning its propagation and growth in this age. If He taught that the present preparatory kingdom will grow, and by such a process finally fill the whole world, we ought to know it. If, on the other hand, He taught the opposite, that only a portion would be fitted for His kingdom and the masses on earth would be destroyed as they were at the close of the antediluvian age, we ought to know that.

In the parable of the Sower, He taught that the seed of the kingdom as it was sown in the world, only one-fourth of the soil yielded any fruit. The first, the wayside, was a soil where it never even took root and the fowls of the air ate it up. In the second, the soil having no depth of root, the sun of opposition and persecution withered it up and it died. In the third, the soil was good but other things, thorns and thistles—cares of the world and deceitfulness of riches—sprang up and choked out the seed of the kingdom and it bore no fruit. But in the fourth, the seed took root and grew without hindrance and brought forth some an hundred, some sixty, and some thirty fold, averaging a little less than 64 per cent, making the average for the whole world throughout this dispensation, less than 16 per cent. The inference to be drawn is that less than 16 per cent of all the effort put forth in this dispensation will bear fruit. While Jesus did not definitely say that this parable was likened unto the kingdom, He did say, in explaining the stony ground hearer, "When anyone heareth the word of the kingdom," etc., etc.

His next parable, the wheat and the tares, represents the mixture which will finally appear in the visible kingdom caused by the sowing of false seed by an enemy. These tares resemble wheat so closely they can hardly be distinguished from wheat. In this parable the kingdom is likened to the *man*. His intent was a crop of wheat, but by the mischief of an enemy his efforts were partially counteracted.

The mustard seed parable likens the kingdom to the seed, not to the man. It is likened unto a grain of *mustard seed* which a *man* took and sowed in his field. In this parable we are taught the growth and expansion of the kingdom in individual experience. It is not like the mustard seed in its color, its shape, or its pungent, peppery taste, but when a man gets the real seed of the kingdom sown in his heart (his field) it grows and increases as the tiny mustard seed does, into the greatest of all herbs, an herb the size of a tree.

In regeneration the experience at first is infantile—babes in Christ—but as one grows in grace and knowledge, experiences the second work of grace and is finally raised and receives its glorified body, the most ordinary person will become a giant in intellect, power of endurance and along all other lines, compared with which our mightiest statesmen, generals and business men would seem like mere pigmies.



Lesson Five

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

I. READ YOUR BIBLE THROUGH SECTION

1. *For the Morning Watch*, Mark 1-7, a chapter each day.

2. *For Personal Meditation*, Psa. 38-49.

3. *For the Evening Devotion*, Gen. 38-48.

In the Early Morning Watch we may hear God's voice and utter our cry unto Him. If our ears are open to His voice, our voice will reach His ears. May we enter a divine partnership with heaven, be workers together with Him. God is anxiously awaiting this communion. Will He be disappointed? God is ready to enter into fellowship with those who will live close to Him. We read of Samuel, "The Lord was with him" (1 Sam. 3:19). The same is said of Abraham in Gen. 21:22; of Jacob in Gen. 28:15; of Joseph in Gen. 39:2; of Moses in Ex. 3:12; of Joshua in Josh. 1:5; of Gideon in Judges 6:16; and of David in 1

Sam. 16:18. Many other examples could be given to show how God will work together with His people. This is the secret of growth in spiritual things and an enlarged influence over men for God. May this day-by-day communion become a part of our life's program.

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

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

The Doctrine of the Holy Spirit.

Sunday, 1, He is a Person, John 16:13.

Monday, 1, For the same, John 16:14.

Tuesday, 1, For the same, John 16:15.

Wednesday, 2, He is Divine, Acts 5:3.

Thursday, 2, For the same, 1 Peter 4:14.

Friday, 3, He is in the church, Acts 9:31.

Saturday, 3, For the same, John 14:16.

PART TWO. THE FIFTH VISION

The First Shadows of the Cross in the Bible

"We want to hear Thee speak in Thy Word,

O let Thy voice therein be clearly heard;

That it may not in letter only come,

But in each heart in living power speak home."

The Cross of Calvary throws its shadows back through the long ages. We may trace it even to the Garden of Eden when man first fell. In the last book of the Bible we learn the cross was God's eternal purpose even before man knew sin for we read in Rev. 13:8, "the Lamb slain from the foundation of the world." In this book Jesus is called 'the Lamb' twenty-eight times and the word used for lamb is not the common Greek for lamb, but a word meaning, "a little pet lamb." From the earliest times God instructed the children of faith by pictures, making known by types and symbols the deep things of God, and the precious things of Christ, which could only be spiritually apprehended by the teachings of the Holy Ghost. As the eye gazes upon the types only the Holy Spirit can communicate to the mind the pages of man's history, therein (1 Cor. 2:11). As blood has stained all the pages of man's history, so the blood of Jesus runs through the whole Bible to cleanse from all sin. If the disciples had understood that Christ was the anti-type to which all the symbols pointed they would not have been so shaken in their faith by His death. They should have seen that it was necessary for Jesus to die to redeem man. From the types Jesus shows and asks His disciples, "Ought not Christ to have suffered these things?" Paul tells us in 1 Cor. 15:3, "Christ died for our sins according to the Scriptures."

We need only turn to the first pages of the Bible to see how God taught Adam and Eve that it was the shed blood of the Lamb that was their only hope. For the innocent victim whose skin covered them was a type of the sacrifice they needed. A lamb was slain before them to provide the coats of skin. The death of Christ was necessary to procure us robes of right-

eousness. They had clothed themselves with aprons of fig-leaves, garments not fit to wear in the presence of God. He clothes them with the skin of a bleeding lamb. It was *one* skin, for the Hebrew word is in the singular, "kothnoth or" tunics of skin. It points to *the lamb*. They were arrayed by the hand of God with the skin instead of the covering that they had devised. The fig-leaves garments are too frail to cover sin, for they are made by man's hand. But the coats of skin will make a fitting wedding garment in which to appear before the King of kings for they are provided by our Lord. This slain victim in Paradise was the first shadow of the cross.

God's way of salvation and man's way of salvation is contrasted in Gen. 3 and 4 where Abel offers a lamb and Cain the fruit. Abel's offering forms another shadow of Calvary's cross.

A Comparison of the Offering of Cain and Abel.

1. Cain's was naturally more beautiful,—luscious rosy fruits and fragrant flowers. While Abel's was a bleeding beast.

2. Cain's cost less,—a handful of fruit or a sheaf of wheat. While Abel's was a choice full grown lamb.

3. Cain's was soon burned up, while Abel's smoldered a long time.

4. Cain's produced no suffering nor death. Of Abel's the blood was shed and the life taken.

5. Cain's was easily gotten and prepared. Abel's cost more to secure and prepare for worship.

6. Cain's was not in faith while Abel's was in faith. See Heb. 11:4.

7. Cain's was not acceptable nor did the fire fall upon it. Abel's was pleasing to God and holy fire fell upon it. Cain was punished for his offering while Abel died a martyr for his. Jude 11, 12 describes the way of Cain, "Clouds they are without water" and Prov. 25:14 says, "Whoso boasteth himself of a false gift is like clouds and wind without rain." Which will you choose—fig-leaves or coats of skin, the fruit or the Lamb of God? "Without shedding of blood there is no remission" (Heb. 9:22).

In the altars built by the patriarch and the symbols that follow the shadows lengthen and deepen. What a wonderful shadow we find in the ram caught in the thickets which was offered instead of Isaac. Gen. 22. Christ was brought as a lamb to the slaughter. "The Lord hath laid on him the iniquity of us all" (Isa. 53:7). Isaac said, "Behold the fire and the wood: but where is the lamb?" The lake of fire is open to receive the wood as fuel for the everlasting burnings. "Behold the fire." "Our God is a consuming fire." The wood, an emblem of sin, is laid upon the fire. Man is a sinner, Behold the wood. Oh! the heavy faggots will be carried down to the everlasting burnings. Every unpardoned, unsuccessful sinner that has not been washed in Emmanuel's blood is exposed

to hell fire. Where is the Lamb? Throughout the world goes the sound, Behold the wood! Behold the fire! but, Where is the Lamb? Look down in caves of darkness. Behold the fire! The sorrowing cry comes back, Where is the Lamb? Let us send up the challenge to heaven. Behold the fire! Behold the wood! But where is the Lamb for the sacrifice? The echo comes back for ages until one blessed day at the bank of the Jordan, John the Baptist points with his finger to Jesus and says, "Behold the lamb of God." Jehovah-jireh, God will provide Himself a lamb (Gen. 22:14). "He taketh away the sin of the world."

THE LESSON ILLUSTRATED

A train of cars was passing swiftly down a steep grade of the Allegheny Mountains, when the engineer discovered a little girl and her baby brother playing on the track just ahead. At this crisis, the girl discovered a niche in the side of the rock into which she thrust the baby, and pressed herself; saying as she did so, "Cling close to the rock, Johnny; cling close to the rock." The train thundered by, and they were unharmed. So amid the perils of life may the sinner hide in the Rock of Ages.—*Selected.*

LATE NEWS, NOTES AND COMMENT FROM THE WIDE FIELD

By REV. C. E. CORNELL

Engineers who have studied the possibilities of providing port facilities for Palestine, have favored the construction of a harbor at Haifa.

A German inventor's motorless gliding plane recently established a record by staying in the air with a passenger nine hours and twenty-one minutes.

A patent has been granted a resident of the state of Washington for an airplane to be propelled by man power applied by hand cranks and foot pedals at the same time.

The Etruscans once occupying a division of Italy north and west of the Tiber were the most advanced of the peoples of that part of the world until the rise of the Romans. They had a highly developed political organization and were at the height of their power about 500 B. C. They were bested by the Romans about 309 B. C.

Pemmican made of various dried meats, fruits and nuts, is an Indian dish and one of the most compact of foods. It contains more nourishment per pound than most foods. The dried or jerked meats are pounded or ground between stones, mixed with fat or marrow and fruits and nuts and then dried in bags. It will keep during all kinds of weather for four or five years. It is a remarkably healthy food.

Storms not unlike those that rage about the earth have been calculated to occur at different times around the sun. The surface of the sun is thought to be considerably disturbed by these storms, and a means of studying them by eye instead of merely by photographs has been found.

Fitted with a reduction plant, a saltery, four ice plants and a storage room of 1000 tons capacity, a ship is being prepared for deep sea halibut fishing in the Pacific, will be a veritable

factory afloat. The ship will fish off the newly discovered halibut banks of the Aleutian Islands, far to the westward of the present banks and much closer to Japan than Canada.

It takes a fifth of a second to snap one's fingers and if strength held out the fingers could be snapped 600,000,000 times in a calendar year. An "atomic year" is the time required for one revolution of the flying atomic elements around the center of the atom and more than a million billions of the "atomic years" would elapse while you snapped your fingers once, according to E. E. Free, scientific writer.

Marakesh is a colorful city on the Moroccan desert that is called the "Paris of the Desert." Its hotels are furnished in a way as up to date as any hotel in England or France. In the spring the Moroccan desert is aglow with colorful flowers which die out during the hot summer. The houses and mosques are built of a clay that grows bright red as it dries out. The French call it "La Rose" because of the color the city takes on on this account.

Not until Columbus discovered the New World and the English and French colonists became acquainted with the Indians did the Old World have such foods as beans, corn, potatoes, pumpkins, chocolate, and maple sugar. The French, taught by the Indians how to make maple sugar, became highly proficient.

For many centuries Rome has had to face periodic traffic problems due to the fact that as the capital of a temporal and spiritual empire, it drew continuously, vast throngs of visitors. The task facing Mussolini, due to automobiles and the flood of tourists is not greatly different from that which confronted Sixtus IV toward the end of the fifteenth century when he had to take drastic action and widen the streets. The names of the streets in Rome today indicate periods of progress under different rulers.

Whether by accident or plan the most holy time to journey to Mecca coincides with the most delightful season on the desert. Spring in the Arabian desert comes just after the winter rains in January. Dusty shrubs bearing all the appearances of having been dead for years, suddenly burst into new green, and brilliant desert flowers tint the meadows. Wells flow anew, camels acquire fat humps again and the landscape is in many essentials at its best.

It is reported that the new Italian colony near Villeta, Paraguay, has finished planting 127,000 orange trees which are to be cultivated according to the most approved methods. An earlier report stated that an English firm had entered into an agreement with the orange growers of Paraguay for their entire 1926 crop. Paraguay oranges are said to have an excellent flavor.

Fewer than half of the men in the United States Senate have served for more than one term of office. Fifty-three have been in office six years or less, eight have been elected for two terms and sixteen are serving their second full term in addition to an unexpired term. Only nineteen of the ninety-six are serving third terms.

War on the ground squirrel, in California, by federal, state and county officials, has resulted in the slaying of some 12,000,000 of these pests. They destroy much in grain and vegetable fields. It is estimated that \$3,000,000 was saved by the killing of so many of the animals. So the expenditure of \$371,400 was wise and economical, on the whole. But the end is not yet. Ten million acres in this state still are infested with these pestiferous creatures. The war against them is to go on. Their complete extermination would be of great material advantage to California.

QUESTIONS ANSWERED

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

Q—Why are there divisions among holiness people in regard to Bible truths, when all claim to be led by the same Spirit who is to guide us into all truths?

A—It is not necessary that all should agree in every detail of interpretation of the Bible, but after twenty-seven years of association with the holiness people I think I am qualified to say that they are agreed on all matters that have to do with vital godliness and the present and eternal salvation of the soul. On the other hand, "All are not Israel who are called Israel." So I hold no brief for the defence of all the people who claim to be holiness people. I believe more grace would bring them closer together, and I believe that it is God's will for them to be more vitally united. Some divisions are carnal, no doubt about that. But we are improving. Hurtful divisions are disappearing, casual separations are passing, the spirit of unity is gaining ground, organic union is spreading and growing and the prospect of a large, united army of holiness people was never so bright as now. The people all over the land are ready for further steps looking to the amalgamation of the holiness bodies into one. Some leaders are a little slow, a few are militant in their opposition, and of necessity the institutions of the various bodies must not be sacrificed. But more and stronger emphasis on "Things that Matter Most," and less upon incidentals and personal notions is the need of the hour and that need is being met more and more. Keep on praying, brother, and keep on agitating. The man of Christian breadth is the man who is coming out best when the final form of holiness' militant purposes has been approximated, any way.

Q—How does the Church of the Nazarene stand on the subject of the Second Coming of Christ? is it pre-millennial or post millennial?

A—The statement on this subject is on page 25 of the Manual and reads as follows: "We believe that the Lord Jesus Christ will return to judge the quick and the dead; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord." This is a clear statement of the facts which the Bible makes plain concerning the Lord's second coming and taken alone, we think it is rather a pre-millennial statement. And speaking of the members of the Church of the Nazarene, we think that fully ninety per cent of them are, as they understand the distinction, pre-millennialists. But there is a note appended to the above statement in the Manual, which says: "We do not, however, regard the numerous theories that gather around this Bible doctrine as essential to salvation; and so we concede full liberty of belief among the members of the Church of the Nazarene."

Q—Where do the souls of the ungodly go between death and the judgment?

A—The Bible does not speak explicitly on this subject, as regards the spirits of wicked men, but it does say that the angels who kept not their first estate are reserved in everlasting chains under darkness unto the judgment of the great day (Jude 6), and we infer that something of the same sort is the fate of the wicked. But state, rather than place, is the most important thing, and the Bible does plainly teach that death ends probation and that those who are not saved before they die will never be saved, so wherever the wicked go when they die, their state is unchanged and they are lost, even as they were while living and as they will be after the Judgment. No theory of an intermediate state can give any proper comfort to Christ rejecters.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:
In my last letter on California I told you something of the churches and schools.

Well, in my resting spell I have heard some fine preaching from such preachers as Dr. Babcock, C. W. Ruth,

James Short, H. B. Macrory, Dr. G. Campbell Morgan, Brother Shelhamer, Dr. John W. Goodwin, Dr. U. E. Harding, Rev. Paul S. Rees, and I have met the most of the preachers of the Southern California District, and quite a number from the Northern California District. At this writing Brother C. W. Ruth is in a fine revival here in the Bresee Nazarene Church with Brother James W. Short, and he is preaching every day at eleven o'clock at the college and every night in the big church. Up until last night they had been running three days, but the altar was filled and quite a number getting to God, and they have twelve more days to run. I was out last Sunday night, the 23rd, at the East Pasadena Church with Brother Paul J. Goodwin. It is remarkable what this young man has done out there in a year. On Dec. 27 of 1925 the city dads allowed him to put up a big tent for only one day and a number of us gave him a great rally, and Dr. Goodwin raised several thousand dollars toward the new church. Now he has a beautiful brick church there that would do credit to any city on the continent. It is nothing short of a miracle. I have been to my own church every Sunday morning since I got home. I don't think in all of my travels that I have heard better music than we have at the First Church. I would judge, that after working the United States as a man works a farm, the First Church in Pasadena has as many, if not more, fine musicians than any church of our connection. The music is simply wonderful, and the work is moving fine. We plan to have Dr. Babcock in March for a revival, but sorry that I will be in Dallas, Texas, or Louisiana at that time, and of course will not get to be at my own church home for our revival. For it is a privilege of a life time nowadays to go through a revival with Brother Babcock, for he is easily one of the greatest preachers of the nation.

Well, since my last letter I have made a fine trip to the ranch to see my children, and also to see my youngest grandson. The trip to the ranch is about 175 miles and is one of the most beautiful trips in the state. We make a run of fifty-five miles over the great Sierra Nevada Mountains and part of the coast range. When the highway was first built in this fifty-five mile run there were 2700 crooks and many were very sharp curves, and in many places were dangerous unless the driver was very careful. But the state has spent hundreds of thousands of dol-

lars on this mountain highway. They are doing all that men and money will do to make it a perfect highway. For several years past they have been cutting off the sides of the mountains and filling in great hollows, and some places in a half mile they have taken out fifteen or twenty of those crooks and making the road much straighter and more safe and many places for a mile or two the highway is fifty feet wide and it is a marvel how men can build roads comparatively level and at the same time climbing mountains almost a mile high. I enjoyed the trip to the ranch very much and found my children and grandchildren all well and the new grandson as fine as can be. Their orange and lemon crop is very fine and so far the cold hasn't hurt them. On the way to the ranch we crossed the great Los Angeles Aqueduct. This wonderful water line is 250 miles long and is taken from the Owens River in the Owens Valley, and the intake is a few miles above Independence, the county seat of Inyo County. From Independence to Los Angeles the drop is 3000 feet, and there are four large storage reservoirs that are included as a part of the Aqueduct. The first and largest is Hiawee, and is large enough to contain twenty billion gallons, and the other three are Fairmont, Dry Canyon and St. Francis. In making the 250 mile run there are 103 tunnels that altogether are fifty-three miles in length, and also there are thirteen inverted steel siphons totaling twelve miles. Many of these tunnels are under great mountains, some of them almost a mile above the sea, and the Aqueduct cost \$24,500,000. The work was begun in 1908 and was completed in 1913. This Aqueduct is large enough to supply 2,000,000 people with plenty of water. The chief engineer of this great water line was Mr. William Mulholland of the Los Angeles Municipal Water Bureau, and it is called one of the masterpieces of engineering of the world. The drop of three thousand feet provides an opportunity for the Los Angeles Bureau of power and light to generate several power plants along the way of 110,000 horsepower of hydroelectric energy. The Owens River is fed by the melted snows from those wonderful mountains in the high Sierra range, one of which is Mt. Whitney, which is called the highest mountain in the United States. The top is 14,501 feet above sea level, while the bottom of California is the Death Valley which is 276 feet below sea level. There is the top and the bottom of the state, so you see a man can find any kind of climate that he wants in the great state of California. California was admitted into the Union on the 7th day of September in the year of 1848, and is the second largest state in the Union, with 158,297 square miles of territory. Inyo and Mono Counties are in the high Sierra Mountain Range, and they are called the Switzerland of America. The great Mt. Whittier Fish Hatchery is

located at Independence, Calif., the county seat of Inyo County, and is run by the government, and millions of trout are hatched here annually and placed in the lakes and rivers of this great mountain range. The trout season is open from May 1 until Oct. 31, and this great mountain region is called the fisherman's paradise, as there are probably more fine trout caught in that region than at any other point in the nation.

Well, how wonderful God has made this great old world. Just think of it, in just one day's travel from Los Angeles a man can go down 276 feet below sea level, or going in the other direction in one day's travel he can visit Mt. Whitney and go up 14,502 feet above sea level. While I write this letter the middle west is tonight shivering in zero weather, and here I am in my shirt sleeves working in my oranges and lemons and grape fruit and avocados and then flowers in full bloom all around me. I am working out doors in the hot sunshine, trying to get my voice back, and thank the Lord, it is coming up some.

In lots of love,

UNCLE BUDDIE.

BUD ROBINSON'S SLATE FOR APRIL

Rev. Bud Robinson and J. W. Montgomery will tour North Indiana in the interest of the North Indiana Gospel Tent Association during the month of April and first half of May. They will explain the plan and purpose of the Association when they come and expect everyone who is able and interested in such work to join. The Advisory Board decided to ask each member to pay dues of two dollars per year for a period of three years. Let each one be prepared to join the Association and pay the first year's dues in advance when they visit your church. The slate in part is as follows:

Elwood	April 1
Atlanta	April 2
Anderson, Morning	April 3
Alexandria, Night	April 3
Gaston	April 4
Marion	April 5
Montpelier	April 6
Elkhart	April 7
Kendallville	April 8
Monroeville	April 9
Auburn, Morning	April 10
Churubusco, Night	April 10
Modoc	April 12
Winchester	April 13
Muncie	April 14
Union City	April 15
Dunkirk	April 16
Huntington, Morning	April 17
Ft. Wayne, Night	April 17
Elkhart	April 19
South Bend	April 20
Hammond	April 21
Gary First	April 22
Hobart	April 23
Gary Second, Morning	April 24
Valparaiso, Night	April 24
Kokomo	April 26
Logansport	April 27
Lebanon	April 28
Veedsburg	April 29
Hillsboro	April 30
Crawfordsville, Morning	May 1
Frankfort, Night	May 1
Red Key	May 3
Portland	May 4
Lynn	May 5
Harris Chapel	May 6

J. W. MONTGOMERY,
District Superintendent.



NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY



THE PRESENCE OF GOD

By D. SHELBY CORLETT

The recognition of the fact that we are living in the presence of God continually will be a source of greatest joy and continuous victory to the child of God. We will realize that in the midst of the severest trial, or in the midst of the fiercest conflict, or when the pressure from the world of darkness is the heaviest, or when the temptation to discouragement is the greatest; there is real comfort in knowing that even then we are in the presence of God: "For whither shall I flee from thy presence?" If our day upon earth be a heaven below, He is there as one to share our blessedness. If it be that which would correspond to hell; with sinful environment, influences as black and evil as those of the "pit," or the smutty wings of the devil seem to cloud our sky, "behold [look for him—see], he is there;" to see that no devil, or pressure, or darkness may overcome the trusting soul. His presence will be our support and strength even in conditions like these. If my lot be a lonely one, as though taking "the wings of the morning and fleeing unto the uttermost parts of the sea"—shut away from others of like precious faith—shut in by the hand of affliction, or taking care of those afflicted—deprived of the fellowship with the saints—"even there shall thy hand lead me, and thy right hand shall uphold me." Though my lot may be amidst the darkness of sin, of unbelief, of heathen superstition, of the oppression of unbelieving loved ones; surely such darkness cannot hide the trusting soul from his God; "Even the night shall be light about me; . . . the night shineth as the day." We rejoice in the wonderful presence of a God who possesseth our reins and whose eye guides us through our lives, regardless of circumstances and conditions through which we are called to pass.

But there is a difference between living in the presence of God and living in the consciousness of that presence. We are living always in the presence of God, but are we always living in the consciousness of His presence? "He is nearer to us than breathing and closer than hands and feet," if we are living in the consciousness of His presence.

Without the consciousness of His presence we may feel like Jacob, "all things are against me;" but in the consciousness of His presence we feel like Paul, "All things work together for good to them that love God." Without the consciousness of His presence we will feel like Elijah under the juniper tree, that the pressure is too great; but in the consciousness of His presence we will feel like David; "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

So let us cultivate a continuous consciousness of the presence of God and recognize His presence as our Friend, for:

*"Jesus knows all about our struggles,
He will guide 'till the day is done.
There's not a Friend like the lowly Jesus,
No not one."*

ZONE RALLY, COFFEYVILLE, KANSAS

The N. Y. P. S. Zone Rally held at Coffeyville, Kans., Jan. 21-26 was certainly owned and blessed of God. On account of bad roads, the Tyro N. Y. P. S. was the only outside society represented. Rev. May of Tyro, gave a splendid talk, as did also Rev. John Brice, our local president. A number of special songs and instrumental pieces were rendered by the young people. Brother L. C. Messer was with us on Saturday night, leading the singing and singing a solo.

At the close of the meeting, officers for the zone were elected as follows: Thelma Hall, President; John Brice, Vice President; W. E. Vannest, Secretary, and Bob Hicks, Treasurer. The program committee is composed of Rev. R. L. May, Earl Hutchins and Brother Hildebrand. And the next Zone Rally will be held at Tyro, Kans., March 4, 5, 1927.

We all went away from the zone meeting at Coffeyville determined to push the battle for God as never before.—W. E. Vannest, Reporter.

NEW YORK DISTRICT

A zone rally for the southern zone of the New York District N. Y. P. S. was held at the Bedford Ave. Church of the Nazarene, Brooklyn, on the evening of Jan. 20. About ninety people, mostly young people, were present to hear Rev. C. J. Forcey, pastor of our church at Rochester, N. Y. His theme was "God's Plan for our Lives."

Brother Mills and his orchestra from Utica Avenue, furnished the music for the occasion, and Brother Mills favored us with several selections on the saw.

There were present representatives from Bellmore East Rockaway, Springfield, G. E. Miller, Beulah, Utica Avenue, John Wesley, Richmond Hill, and Bedford societies. We regret that Charles F. Bingler, who was serving as District President for the third year has been forced to resign on account of ill health. He was an inspiration to us all and carried a burden for the work. May the Lord touch and heal his body! Brother George S. Seward, who was Vice-President has succeeded Brother Bingler. He too is filled with the Holy Ghost and is on fire for God.—Reporter.

IDAHO-OREGON N. Y. P. S.

The N. Y. P. S. Rally for zone three of this District was held at Boise, Sunday, Jan. 30. This was the first rally for this zone and it proved to be a success. A number of the societies were represented and we expect to have a larger representation at the next rally.

God's presence was manifested throughout the day. Our president, John Mandtler, was in charge. Prof. R. V. DeLong of Northwest Nazarene College, was the preacher of the morning, using the topic, "The Challenge to this Generation." Our hearts were blessed as we listened to this message. Brother Conrad Corbett, a student from N. N. C., spoke in the afternoon on the subject "Keep in God's Love," text Jude 21. After this was the election of officers and the arrangements for the next zone meeting. The officers elected are: Gordon Craker, President; Conrad Corbett, Vice President, and Alma Craker, Secretary-Treasurer.

At six p. m. we had prayermeeting in which God spoke to our hearts, and at 6:30 Brother Mandtler took charge of the N. Y. P. S. meeting. Rev. Plumb of Nampa, was the regular speaker of the evening, and there was an altar service in which souls prayed through.

Boise N. Y. P. S. faithfully provided entertainment for the visitors, for which we wish to extend special appreciation. The next zone rally will be held in April, at a place to be arranged definitely later.

—R. W. Coulter, Reporter.

HAMLIN DISTRICT ZONE RALLY

The northern zone of the Hamlin District N. Y. P. S. held a meeting at Plainview, Texas, Nov. 23. The service opened with a wonderful devotional and this was followed by a sermon by Rev. Amos R. Meador, and this by an altar service in which souls were found seeking God.

We were delighted to have District Superintendent Cagle, and Sister Cagle, District Evangelist, with us. Among ministers present were: W. E. Ellis of Amarillo; S. L. Wood of Lubbock, and Minnie Echols of Post. Each gave a searching message, which we very much appreciated.

The papers were good and some splendid programs, including one by the music department of our school at Hamlin, were given. Plainview, being the home of our District President, Rev. R. M. Hocker, whom we all love, everything was splendid in the way of entertainment for visitors. Our next zone rally will be held at Dodsonville, Texas, Feb. 22-25. Come!—Reporter.

NEW BRIGHTON, PA.

The New Brighton, Pa., Society is still alive with twenty enthusiastic members, including the associate. Our Sunday services are attended pretty well. We use the Y. P. S. Journals. We hold one gospel service a month in a county institution. Our president is also teacher of the Y. P. S. class. He is a good Bible student and deeply spiritual. We have made pledges to the church. Pray for our Society as we go forward.—Herbert J. McNeese, Secretary.

OKLAHOMA CITY, OKLA.

We are glad that our God is still on the throne, and that He still gives revivals. Thank God it is possible for the young people to have a revival. Beginning Jan. 16 to 30 inclusive, we were privileged to have with us as evangelist our general N. Y. P. S. Secretary, Rev. D. Shelby Corlett; as singers, Rev. J. Warren Lowman and Mrs. Lowman, also our Young People's Specialist, Rev. M. M. Snyder.

Brother Corlett's sermons were truly God given and full of inspiring thoughts for all. Each night he delivered a message that searched hearts, convicting sinners and making hungry the hearts of the unsanctified. He also assisted our singer, Brother Lowman in special songs. At every service we were blessed with stirring messages in song. Thank the Lord that He has put into the holiness movement such talents as each of our workers possesses. Brother Snyder was, as always in the past, a blessing to us all as he mingled with the young, talking with each about their soul's salvation.

On Sunday evening, Jan. 30th we had for our N. Y. P. S. lesson one of Rev. Corlett's programs. It was helpful to us all. We also had two special numbers, a solo by Mr. Haskell London and a number by our girls' quartet. Our society is growing and we feel encouraged.

Through all victories we give God all the glory. Many were saved, others sanctified, and much definite work accomplished through the revival. Thank God we are pushing the battle as never before and by His grace and our faithfulness we are sure to be more than conquerors. Praise the Lord.—Reporter.

OKLAHOMA CITY, FIRST CHURCH REVIVAL

We have just recently closed a very successful revival with Pastor F. H. Bugh and his good people at Oklahoma City First Church. The revival was held under the auspices of the N. Y. P. S. of the church, and the young people got behind it in a noble manner. Brother M. M. Snyder, formerly the District N. Y. P. S. President of the Western Oklahoma District had main charge of the meeting and boosted in every way possible.

We had as our collaborators in this meeting J. Warren Lowman and wife as singers, and everybody that had heard the Lowmans sing know that they are singers of the first order. Their singing was a great attraction to the meeting and brought a great many strangers to the services. They had just closed a very successful revival in the Christian and Missionary Alliance Tabernacle in Oklahoma City and quite a number of the people which attended that meeting were in attendance during this revival. The weather was very bad all through the meeting; ice, rain, snow, slush, fogs, and almost every kind of bad weather they have in that section of the country seemed to have been crowded into the two weeks of the meetings. Despite this fact the congregations were good, and after we began to give the altar calls the long altar was filled nearly every night, and many times we had to use the front seats as the seekers would come from all parts of the church. Nor were these all our own folks, but numbers of new

people were definite seekers after God either for regeneration or the entire sanctification of their hearts. We considered it a very good revival in every way, and when the weather conditions are taken into consideration it seemed to be an exceptionally good meeting. The folks seemed to appreciate the service of the evangelists and responded in a financial way until the offering was large enough to pay one hundred twenty-five dollars to each of us for the entire meeting.

Pastor F. H. Bugh is a new man in this church, coming there only a few months ago, but seems to be getting his feet down well. He is a faithful pastor and stood by us in the preaching as well as any pastor we have ever labored with. We are expecting great things from Oklahoma City First Church under his leadership.—D. S. C.

N. Y. P. S., LANSDALE, PA.

The N. Y. P. S. of Lansdale begin this new year of 1927 with more faith in God and a stronger determination to work for our blessed Lord while it is still day. We see the shadows of night slowly falling all around us and we want to be about our Master's business when He comes. Our society of forty-two members is in good spiritual condition, and our prayer services at six-thirty Sunday evenings are well attended.

We were glad to have with us during the Christmas holidays Roy Bowers and Charles Troyard of Eastern Nazarene College and Miss Vida Kratz of St. Luke's M. E. Hospital, Philadelphia. Miss Kratz is a graduate of E. N. C., and will graduate this summer as a trained nurse. She is preparing for work as a missionary to China. May God bless these young people who have consecrated their lives to His service at home and abroad.

Our business meeting on Thursday evening, December 30, at the home of Miss Mildred Grosse was especially well attended. Prof. Wayne Gardner and Mr. Edward Dewar of E. N. C. were visitors, also Rev. Howard Stahl and wife of Laurel, Del. Rev. Howard Stahl and wife were here on their wedding trip, having just been united in marriage on Tuesday morning December 28. Mrs. Stahl was Miss Pauline Robinson of Delaware, Delaware. May God richly bless these two as they journey through life together. Brother Stahl is a graduate of E. N. C. and a former member of our society. His brother, Wesley Stahl, gave us a real surprise after our business meeting by announcing his engagement to Miss Mary Reeder of Lansdale, both members of our society.

It might be interesting to note that the father of these two brothers, Mr. George Stahl, of East Greenville, Pa., was united in marriage to Miss Emma Fox of the same town on Wednesday, December 29, by Rev. Kraft, pastor of our church at Lehigh. Brother George Stahl's first wife died several years ago. May all these be blessed and happy together is our prayer.

Please pray for our coming revival in February with Rev. J. B. Bates. We want to see many souls saved and sanctified.—Mrs. Fred Schwab, Reporter.

HOME MISSIONARY OUTLOOK OF THE CHICAGO CENTRAL DISTRICT

We are now planning to put on the most aggressive Home Missionary Campaign in the history of the Chicago Central District. In the last three years, we have organized about sixty churches. We have a net increase in church property of \$250,000 and are paying approximately \$30,000 more for pastors' salaries than three years ago, and last year we raised on the District more than \$100,000 for all purposes than we did four years ago, and a net increase of 1,500 in membership.

We take courage in the battle. We have only just touched the edges of the 11,000,000 people in our great territory of the states of Illinois and Wisconsin, and the city of Chicago.

We are hoping to put on campaigns in many of the following cities: Metropolis, Harrisburg, Olney, Mattoon, Robinson, Kankakee, Gibson City, Herrin, Marion, Jacksonville, Centralia, Hillsboro, Kampsville, Rushville, Lewistown, Monmouth, Princeton, Dixon, DeKalb, Woodstock, Waukegan, Elmhurst, and Newton. Also in Wisconsin, we have the following places slated to enter: Beloit, Milwaukee, Portage, Fondulac, Oshkosh, Neenah, Wausau, Wisconsin Rapids, Green Bay, Rhinelander, Phillips, Ladysmith, Hurley, Superior, Eau Claire, Chippewa Falls, and LaCrosse.

Anyone who may live in these cities and have friends living in them will you please address me at Danville, Ill. Will you help me to get in touch with these cities in Wisconsin and Illinois?

We are contemplating buying seven new tents this year. We have between ten and fifteen of all grades and kinds already. We have an army of workers begging us to go to work. We believe that God is calling the Church of the Nazarene to give the saving gospel to the masses in the twentieth century and so far as we are personally concerned we are going to work at the job.

Anyone interested in going out and pouring out his life and sacrificing to preach old fashioned holiness that will cause people to go the straight and narrow way may write us at Danville, Ill., General Delivery.

E. O. CHALFANT.

A tyrant King once ordered his smith to forge a long chain. So the smith labored on the chain day after day, link after link, until at last the chain was finished and he presented the finished chain to the tyrant king who ordered him to make the chain just as long again. So the smith labored on, forging link after link, until he had a chain of great length. At last he presented the great chain to the tyrant king who ordered him to be bound with the chain he had himself forged. So it is with habits. We forge them day after day, link by link, until we become bound with the chain of our own making and fall often to the very lowest degree.

OUTLOOK FOR OLIVET COLLEGE



We have just closed one of the best Board meetings in the history of the institution. It was good in many ways but the outstanding feature was the good report that our president-treasurer brought us concerning the financial and spiritual condition of the institution.

When Brother Willingham took over the institution June 10th of last year, after we had bought it back from bankruptcy, we had to reorganize in every way. We had to secure a faculty and there had to be approximately \$9,000 worth of repairs. Not being able to secure help, Mr. Willingham acted as president, treasurer, business manager and field secretary, and he brought us a report which was greatly pleasing to the entire Board of Trustees. One of the remarkable things about this report was that in the running expense of the institution, we had a margin of between \$1,500 and \$2,000 to take care of outstanding obligations for the first semester. Brother Willingham gave us an actual report of all the finances and each member of the Board of Trustees was furnished with a copy.

Not only was there a full report given us as to the financial situation in the running expenses of the institution but the general financial situation was gone into and plans were instituted to provide for every financial need of the institution and the next twelve months it is the plan of Brother Willingham to put on an extensive program in order to put us into a perfectly satisfactory financial situation.

It has been our privilege for a number of years to be connected with Olivet College and we are frank to say that we have a man in the present Brother Willingham who we believe is whole-hearted and sincere in his desire and intentions to make Olivet a spiritual school. In fact we have been so closely associated with Brother Willingham that it is our firm conviction that spirituality is going to be first in the institution and that this young man will do everything in his

power to put on a program along religious lines that is the desire and wish of the constituency.

We are also fully aware that while our good president has done a superhuman task that he cannot continue in the future as he has during the past two months, and that he must have help both in the business management in the running of the school and also on the field in raising the finances to promote the institution. It is his desire to secure good men to help him, and in this the Board gladly concurred.

We have one of the finest student bodies in the history of the institution—about 200, and we are keeping up the standard of religion and all things that go along to promote our type of a New Testament Christian.

We feel like a word should be said in regard to the personnel of the Board of Trustees. We have always been favored with a fine crowd of men to help us in the problems of the institution but at this Board meeting, we are especially favored in many valuable additions. We now have Rev. C. A. Gibson and Rev. O. J. Nease of Ohio; Rev. S. D. Cox and Rev. C. L. Bradley of Michigan; Rev. C. J. Quinn and Rev. Haldor Lillenas of Indianapolis District; Rev. J. W. Montgomery and Rev. C. H. Strong of Northern Indiana District; Rev. W. G. Schurman Dr. Edwin Burk. Rev. L. H. Howe and Rev. G. Ed. Gallup of Chicago Central District; Rev. N. B. Herrell and E. J. Fleming of Kansas City District; Rev. D. W. Dobson and Rev. W. A. Graves of Iowa District; and Rev. J. E. Linza and E. C. Dees of Missouri District.

These men, we feel, under God, will be able to assist President Willingham in the future success and upbuilding of Olivet College and they have all pledged their fullest co-operation in every way to make the institution a success.

We are now well under way in the new semester with a fine enrollment. In February, Rev. J. W. Montgomery, Superintendent of the Northern Indiana

District, will conduct an evangelistic campaign in the institution. In the month of April, F. M. Messenger will be with us to give us a course of special lectures. May 19-29, Dr. J. B. Chapman, Bona Fleming, Bud Robinson, and Haldor Lillenas will be with us to conduct our commencement and campmeeting.

Looking at it from every angle and viewpoint, the outlook for Olivet College has never been brighter than at the present time. Will you please pray for the college and its president?

N. B. HERRELL,
E. O. CHALFANT.

NEWS NOTES OF OLIVET COLLEGE

On January 25th the Board of Trustees was entertained in the college dining room. Among the numbers on the program were a duet by Mr. Roy Stevens and Miss Halliday, and a reading by Mr. Herbert Thomas.

Since our matron, Miss Knop, has had to leave on account of illness, Miss Opal Fretz has been appointed matron for the remainder of the year. Miss Knop is reported to be improving very satisfactorily after a recent operation.

Emanuel Stowe's mother from New Castle, Indiana, has been visiting at the college for a few days.

Miss Agnes Anderson is convalescing after a painful accident in which her ankle was fractured.

Mrs. D. Kean and son William, relatives of Professor Peake, are in Olivet for a two weeks' visit.

Rev. A. J. Frank of Sidney, Illinois, was a recent visitor in Olivet.

Mr. Harold Botteron and Mr. Moeschburger began a revival meeting at Montezuma January 30th.

A general reception was given by the old students to the new ones on Friday evening, January 28th, at which an interesting and appropriate program was given.

Several new students have come to us for the second semester, among whom are R. M. Banning of Modoc, Indiana; C. Nightlinger of Gary, Indiana; Bertha Densmore of Winchester, Indiana; Mary Fleming of Watseka, Illinois; C. L. Krigbaum of Claytonville, Illinois; Lavina Hasselbring of Claytonville, Illinois; Louis Skow of Chicago, Illinois; Roy Stevens of Pittsburg, Kansas, and Roy Iverson of Sioux City, Iowa.

The following were special speakers at the Chapel: January 1, Rev. Laurence Howe of Harvey, Ill.; January 12, Rev. Ed. Gallup of Springfield, Ill.; January 25, Rev. Orval Nease, Columbus, Ohio; January 26, Rev. S. D. Cox, Superintendent of the Michigan District; January 29, Rev. and Mrs. Purinton of Danville, and Rev. Bennett, formerly District Superintendent in Montana; February 2, Rev. A. H. Kauffman, returned missionary from Jerusalem.

Olivet this year is expecting to graduate about the usual number of students. Of the three general departments, the college class has the largest number with eleven seniors, the high school comes second with eight, and the Bible college with five. And there will be several graduates from the special departments.—Carl McClain, Reporter.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

LEHIGHTON, PA.

The Church of the Nazarene of this place has had such a time of spiritual quickening as it has not had for years. We began a series of revival services on Sunday evening, January 2nd, and have continued until this date, the meeting being in its fifth week now. We were puzzled as to whom to call as an evangelist to conduct the meeting for us, and so we just simply announced the meeting and everybody fell in line and pulled together in the strength which the Lord gave, and the results were exceeding abundantly above all that we asked or thought. There have been thus far about nine adult seekers, and some of them for the two works of grace, and evidently all were finders. About a dozen young people and children also bowed at the altar, and some were unmistakably saved, helping others to make the decision to seek the Lord also. A most encouraging feature of this meeting is the fact that the whole church is far ahead spiritually from where it was before the services began. A spirit of co-operation among some of the denominations represented in Lehighton and Weissport prevailed. Pastors and people of the United Evangelical, Evangelical, Methodist, and Mennonite Brethren in Christ Church, helped much with their presence and the active part which they took in pushing the battle against sin and Satan. Rev. J. T. Maybury, the District Superintendent spent Sunday, January 16th with us and conducted a communion service at 10:45 a. m., and delivered his great sermon on "A Scriptural Survey of the Second Coming of Jesus," to about one hundred folks among whom were at least six preachers, at 3 p. m. The high mark from the standpoint of attendance was reached on Saturday evening, January 29th, when almost two hundred people gathered to hear Rev. C. H. Eagle, the pastor of the Evangelical Church of Weissport, preach a glorious sermon on 2 Cor. 5:17. Thus far six adults have come into the church as a direct result of this meeting, as well as about a dozen children, who were received on probation. We will not forget to give all the glory to the Triune God, Father, Son and Holy Ghost Amen! The relations existing between pastor and people is very harmonious and is supposed to continue at least one year longer, if Jesus tarries. Some of the offerings which would have been given to an evangelist, had there been one, was given to the pastor. The congregation also kindly remembered the pastor on Christmas, presenting him with a much needed overcoat, which is very highly appreciated. —E. C. Krapf, Pastor.

LANSDALE, PA.

The spirit of unity is blessedly prevailing. We are praying most earnestly for our spring revival, March 6 to 20. Though keenly disappointed that Dr.

Bates could not fill this date as scheduled, on account of the serious illness of his father and accepting a pastorate in California, effective Feb. 27th—yet we believe God will direct in filling the gap. Pray for us. All departments are having a healthy growth and we can truthfully say that the first month of the year has netted results. Souls have been helped and prayers answered for the sick. The Storehouse Tithing plan was instituted the first of January. This first month has produced most gratifying results financially and spiritually. We are expecting no more deficits, but an increased spirituality and souls won to God as a result of consistent Storehouse Tithing which involves other things being equal. —C. E. Ryder, Pastor.

DISTRICT SUNDAY SCHOOL NOTES

This is the second instalment of Sunday school notes. Like the first they will again be inspirational. The Sunday school as an educational force is paramount, for its purpose, properly understood (in teaching God's Holy Book) is the salvation and upbuilding of the pupil in mind and soul so as to fit it for the duties and trials and temptations of this life, and for the life to come. Love out of a pure heart should therefore be the supreme pedagogic principle and method of the Sunday school teacher. The Sunday school teacher should seek to be fitted the best possible for this God pleasing and very responsible task. The end of teaching is not alone intellectual or stocking the mind with knowledge, even though it be God's Book. Everything done in the Sunday school is but a means to an end, and not as in a secular education where largely everything done is an end in itself. Everything a Sunday school teacher does is for the purpose of saving the boy and girl and giving instruction in righteousness. Officers and teachers of the Sunday schools on the Washington-Philadelphia District—have you the vision and purpose of heart for your respective school to "Bring them in from the fields of sin," and make your school under God, the best success possible in your community? If God does not want you where you are—then don't do the job, but if He does want a Nazarene Sunday school in your neighborhood—then work for an enlarged enrolment and increased efficiency. And don't forget that as an educational force the Sunday school stands second to none. Are you working for a 25 per cent enrolment increase by this coming Assembly and for a 50 per cent increase by the next Sunday School Convention in the fall? Do it and get blessed.—C. E. Ryder, District Sunday School President.

EAST LIVERPOOL GROUP CONVENTION, PITTSBURGH DISTRICT

The Sunday schools of the East Liverpool Group of the Pittsburgh District met in a great convention on January 26 in the East Liverpool Church.

Rev. James F. Ward, our pastor at East Palestine and District Secretary, had a very interesting program arranged for the day. God was in the midst from the beginning.

At the morning session "The Qualifications and Preparation of the Teacher" was the leading subject. Very good papers and addresses were made. Dr. J. Howard Sloan, District Superintendent, made an inspiring address on Sunday school work.

The afternoon service was opened by an address on Evangelism by Sister Crooks, and followed by Sister Sloan and others.

The convention was well attended; every Sunday school in the group was represented. One school had 100 per cent of the officers and teachers present.

The good pastor, Rev. O. L. Benedum and his fine people entertained us most royally and we all said, truly it was good to be there.—G. B. Schlosser, Reporter.

Sunday School Lesson

February 27

By M. EMILY ELLYSON

LESSON SUBJECT: Making the Community Christian.

LESSON TEXT: Gal. 5:13-25.

GOLDEN TEXT: Have no fellowship with the unfruitful works of darkness, but rather reprove them (Eph. 5:11).

WE have a most practical lesson on godliness, contrasting the works of a mere selfish life with the fruits of the Spirit filled life. The Apostle in the first verse of the lesson tells these Galatians that they have been called into liberty but he defines the bounds of that liberty. Liberty is not license. Liberated from the bondage of observing the external services connected with the old covenant such as circumcision which did not profit them, but in no sense did this liberty free them from the moral law giving them freedom to indulge themselves in any corrupt practices which would be the ground for quarrels and contentions among them. They must by love serve one another.

Personally we must stand fast in our Christian liberty, in the doctrines we believe and teach, but should we use these as an occasion for strife with other fellow Christians who may be differently minded from us? Our

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of service and we should maintain such a temper in promulgating the truth we believe as will enable us to serve one another. The great thing in a Christian life is one's own spiritual culture; to neglect this means weakness in every part. Next to our soul culture the great thing is our service. We cannot render a perfect service unless there is the underlying principle of love promoting us to the activity. Love to God and love to our neighbors sums up the whole law. The Apostle makes use of this as an argument to persuade the Galatians to mutual love and intimates that this would be a good evidence of their sincerity in their religion and would be the most likely means of rooting out those dissensions that were among them. Also, according to John 13:35, this spirit of love among brethren is a proof of discipleship.

Where this disposition is kept up it goes far toward extinguishing unhappy discords that may sometimes arise among Christians, at least it will so adjust differences that fatal consequences will be prevented. Strifes among brethren, if persisted in, are likely to work a common ruin. They will be consumed one of another. Christian churches cannot be ruined but by their own hands. As long as persecution is from the outside, and all is right within, the church will grow and thrive, but when disturbance gets in among the members and they tear and rend each other what can be expected but that God will deny His grace to them and the Spirit of love depart from them and the evil spirit who seeks their destruction should prevail.

The chief concern of the Apostle in this lesson is that the church should be a united body, set against sin both in themselves and also in the community where they are located. If churches everywhere would do this and forget differences of opinion and get to their business of opposing and suppressing all forms of evil we would have different churches and different communities. We cannot but believe that much of the flagrant wrong existing in every locality, the fearful crime wave, the persistent open violation of the laws and many more appalling conditions flourish because the Church is not awake to her privilege and duty as an aggressive sin condemning force. We are weak, yes we are very weak and negligible at this point. There is an undue regard for the approbation and applause of men. But the glory which comes from men is vain-glory, it is not abiding; instead of desiring it we should be dead to it. The church cannot put up a victorious fight against sin and wrong until she sets herself to act under the guidance of the blessed Holy Spirit. Paul in this lesson gives us this general rule to guide us: "Walk in the Spirit," and be "led of the Spirit." They who follow this rule cannot suffer defeat for they will have with them constantly the Executive of the God-hood given for this age. It is He who will nerve the arm in the conflict when it seems you have reached the limit of your strength. It is He who in the busy hours whispers to us to meet the Master at the trysting place for a few minutes of holy communion. Who has not felt His tender wooings drawing him away from the

cares that oppress to a more intimate walk with God. How very much richer would be our Christian lives if we would always give attention to the checks and drawings of the Holy Spirit.

The Apostle specifies the works of the flesh which must be watched against and mortified, and the fruits of the Spirit which must be cherished and brought forth. It is past dispute that the things designated as the works of the flesh are condemned by the light of nature itself, as well as by the light from the sacred page. They are sins which undoubtedly will shut men out of heaven. God could not admit such men into His favor and presence unless they are first washed and sanctified. Some of these are sins against the first and second commandment, some are sins against the seventh commandment; some are sins against our neighbor breaking down the royal law of brotherly love, others are sins against ourselves such as will destroy our mental and physical powers and degrade us, making us beastly in our conduct and sensual and devilish. Those who plunge themselves in the filth of the flesh could never be comfortable in the world where just men made perfect may dwell.

But another list is specified here, known as the fruit of the Spirit, a list in most marked contrast with the other. Instead of degrading one's self and his influence as does the works of the flesh, the fruit of the Spirit lifts one into God-likeness and more and more recommends the life of righteousness to others. This lesson teaches us that it is not enough to "cease to do evil," but we must also "learn to do well." Our faith obliges us not only to die to sin but to live unto righteousness, not only to oppose the works of the flesh but to bring forth the fruit of the Spirit.

Brother, sister, if we live by the Spirit, by the Spirit let us walk and "have no fellowship with the unfruitful works of darkness, but rather reprove them."

CHURCH NEWS

EVANGELIST J. WARREN LOWMAN—"When we sent our last report we were in the midst of the battle at Decatur, Ill. West Side Church. God came graciously upon us there and gave us a real old time revival. Many were either saved or sanctified and quite a number joined the church. Brother Jensen, the good pastor and his wife are wonderful folks to work with. We came to Bethany, Okla., to mother's for Christmas, and God opened the door for us at the Christian Missionary Tabernacle in Oklahoma City. God came and blessed in the old-fashioned way. Over four hundred people knelt at the altar for either pardon or purity. Many people were definitely healed in their bodies also. We just closed with First Church of the Nazarene in Oklahoma City. We acted in the capacity of singers with Brother D. Shelby Corlett as the evangelist. In spite of the inclement weather God came and

gave us some precious souls. Brother Corlett is a fine yokefellow. We enjoyed working with him very much. He is a splendid preacher and presents the gospel in an attractive way. We began last night at our church in Capitol Hill, Oklahoma City. God was there. Almost every seat was full and we are expecting real victory."

PASTOR SADIE MCNEES, MOHAWK, INDIANA—"Just closed a good revival meeting with Rev. Frank Cassidy as evangelist. He is surely a man of God and preached with the anointing of the Holy Ghost. There were 31 different seekers during the meeting, some came several times. Another good feature of the meeting was the after effects, which have been so encouraging. Such a good atmosphere. On Sunday following the revival there were three seekers in the morning service and five at night. We have good prayermeetings; Sunday school is growing, also the N. Y. P. S. and the future looks bright. We have some fine Nazarenes at this place and they surely know how to be good to a pastor, we consider it a privilege to work among them. We are expecting God to make the Church of the Nazarene a center of holy fire in this community."

HAVERHILL, MASS.—"After six years of a splendid and fruitful pastorate with the Haverhill church in which nearly ninety members were added to the church, a healthy spiritual condition was developed, extensive repairs made in the interior of the building, a splendid parsonage secured and general good will maintained between pastor and people. I feel it wise to make a change this spring, the Lord willing, and will turn my attention to other fields of labor. After the Assembly, the last of April, I expect to be free to enter the evangelistic field, or possibly consider another pastorate, as the Lord may direct. I shall never forget the beautiful fellowship with the Haverhill church, and the wonderful seasons of refreshings we had together."—F. W. Domina, Pastor.

EVANGELIST MIKE ROBERTS, 53 PALMA, VENICE, CALIF.—"Since the Assembly, I have been engaged in four meetings, three of them were the greatest meetings of my life. My first meeting was with the Methodist Protestant at Eagle Town, Okla. We were unable to seat the crowds. God certainly did honor His word. The last Sunday we preached on tithing. There were fifty-two at the altar and prayed through to definite victory, and they doubled their pastor's salary for another year. From this place we went to Chapel Hill, Ark., where we were engaged in a meeting for the M. E. people. We found this church at a low ebb, with only twelve in Sunday school. But we left them with one hundred and two in Sunday school and we had fifty saved and sixteen sanctified. From this place we were called to DeQueen, Ark., by the Probate Judge and other business men for one week. Our services were held in the district court room, where we received a hearty co-operation from the pastors of the M. E. and Baptist churches. At our closing service there four ministers testified that DeQueen had not witnessed such a meeting for twenty

**On To Forty Thousand!
Are You Helping?**

years. Men and women wept under the power of God. Then we went to Idabell, Okla., for a few nights' meetings. God met and blessed our efforts. Some few saved and sanctified. There is a plan to organize a church this summer and some have already subscribed for that purpose. We have accepted calls back to each place for meetings this summer. Our next meeting will be with our dear Brother W. P. Jay at Hawthorne, Calif. We are trusting God for a great meeting."

PASTOR S. A. JONES, SHELBYVILLE, TENN.—"We just closed a revival conducted by Rev. D. M. Coulson, which was a success in many ways. First the gospel of full salvation was preached, which always leaves its effects upon the hearers. Second there was no clubbing the little lambs over the head or crippling the faith of the sheep. Third we found out that some of the outsiders loved the church and its pastor by their response, even to a Jew contributing financially, and telling us to come to see him again. God bless the needy souls of our little city. Fourth this young soldier was helped by listening to an old veteran. Heaven's blessings on our old war horses! There were some four or five subscriptions for the *HERALD OF HOLINESS*, and since the revival we have taken a man and his wife into the church."

EVANGELIST J. L. GLASCOCK—"Tuesday night, January 25, we closed a very excellent meeting in the Pilgrim Holiness Church in East Columbus, Indiana. East Columbus and Columbus are two cities separated by a small stream of water, and the two have a population of some 8,000. Many special meetings were held in a number of the churches at the time of our meeting, but they seemed not to affect the attendance of our meeting. We have scarcely ever held a meeting when the weather was more unfavorable to the work than in this one. Heavy rains, which made high waters, a temperature below zero, much snow, ice, and sleet, which made the travel very difficult and dangerous. But the people were faithful in their attendance, so that, in the main, we had good congregations, considering the unfavorable weather, and a number of times the house was well filled. After the second service of the meeting, there was not a single service in which people were not converted, reclaimed, or sanctified, up to the closing service, between thirty and forty in all. The pastor and his people stood nobly by us in the meeting, and expressed themselves highly pleased with our work and ministry. A number of people were saved who are heads of families, as well as a goodly number of fine young people, together with a lot of promising boys and girls. At this writing we are at home for a little rest, but expect soon to be afield again. We have some time not yet engaged. Persons desiring to correspond with us relative to dates should address us, 1350 Grace Ave., Cincinnati, Ohio."

PASTOR HARRISON O. DAVIS, SYLVIA, KANS., PLEASANT HILL CHURCH—"Just closed a very successful revival with Miss Dorothy Wilcoxson as evangelist and Miss Alta Imel as singer. Forty-two bowed

at the altar for either pardon or purity. Miss Wilcoxson is of a meek and humble spirit. The church and community appreciated her prayers and untiring labors among us. Miss Alta Imel rendered very efficient services in song. Evangelist E. W. Kiemel and wife who were at home at this time aided much to the success of the meeting. A beautiful spirit of love and harmony prevails, and all the departments of the church are moving forward."

LOWELL BLVD. CHURCH, DENVER, COLO.—"Since last report God has marvelously blessed the church and Sunday school. Our goal for 100 in Sunday school by Christmas was not reached as expected, on account of stormy weather which kept many of our scholars away; but our school has increased in number every Sunday since and on January 23rd we had a wonderful day with 100 in Sunday school, and the evening service was wonderfully owned and blessed of God. During the first prayer one brother who had drifted away from God voluntarily broke out in prayer for himself and prayed through to victory. The announcements were made and the offering was lifted and during a special number in music by our orchestra two more moved out and came forward for prayer without an invitation and the Holy Ghost so took possession of the service that our pastor did not get to preach. On January 30th we were blessed and encouraged to see 119 come out to Sunday school and the evening service was crowned with nine seekers and all praying through to old time victory. Since December first we have had 28 seekers and almost all happy finders and eleven have united with the church. Our church building is a good deal too small, so we are now making preparations to enlarge our borders. We solicit the prayers of the Nazarene family that God will continue to pour out His Spirit upon us, and that we will get the needed financial support to carry on our program for God and His cause."—**E. J. Delve, Reporter.**

PASTOR J. I. LONG, PATRICKSBURG, IND.—"On January 12th we closed a good meeting with thirty-seven professions. Three adult members were taken into the church and prospects of others later. This meeting was held with local talent and was a hard struggle to begin with on account of the holiday season on one hand, and the High school open almost every night offering a place of amusement for the young people on the other. Yet we kept at it day and night until the victory came. One Sunday evening we had a prayermeeting preceding the preaching service and when we arrived for the preaching hour one good sister was at the altar praying to be reclaimed. She soon came through shouting for joy. When we made another call for seekers, eight more fell at the altar, each praying through to victory. At the close of this good altar service we took our offering, made our announcements, dismissed and went home rejoicing over the victories

Less than 3c a week will send the Herald of Holiness to a friend, neighbor or relative.

of the day. On the last Sunday quite a few testified that this was the best meeting ever held in the church since it was organized in November, 1923. People from a distance came in to our services and fell at the altar and found God. A young man, a telegraph operator, and his wife from a little town 30 miles away were both saved and sanctified in this meeting and are getting along fine at this time. We are having good services and the church in general is moving along well with souls praying through at our regular services. We praise the dear Lord for the way He is leading us."

PASTOR MRS. L. D. THOMAS, GREAT BEND, KANS.—"Our revival meeting is history, but the spirit of the revival stays with us. This is our hope in the new church less than a year old. Rev. B. H. Edwards of Wichita, was our evangelist. His straight messages were honored of the Lord in the salvation of a number of souls, there being about twenty seekers. A few of these will unite with the church. There were shouts of victory. Brother Edwards' services are of value to any church, and he should be kept busy. Miss Elsie Snowbarger, the blind sweet singer of Kansas, was our soloist. Her sweet spirit and beautiful singing won the confidence and appreciation of all who heard her. We are gaining ground and people are beginning to realize that the Nazarenes are here for business. Our attendance is increasing and we see greater things ahead for Great Bend. We are aware that the devil is wide awake and we have no time for side issues or hobby riding. God has called us and while on the job we expect to devote our efforts to building a clean holiness church in town. We need a more suitable place of worship and are praying that God will give us a church building soon. Harmony prevails in the church, and our people are standing by us. Rev. Jim Nix and wife our pastors at Johnson, Kansas, were a great blessing to the meeting. He is a good gospel preacher and they both helped to pray the glory down. Our Tuesday night cottage prayermeetings are times of refreshing from the Lord, and are well attended. Our Sunday school has doubled and we believe much prejudice against holiness is broken down since the revival. We expect to go on with the battle and ask that you remember us in prayer. The Lord recently sent me a helper in the person of Mrs. Myrle E. King, who is a good preacher and has had several years of experience both as pastor and evangelist. She will hold revival meetings as the Lord opens the way and trust you and the Lord for remuneration. Address her at 801 Baker Ave., Great Bend, Kansas."

PASTOR SAMUEL G. MUSE, GEORGETOWN, KY.—"We recently closed a good revival with Evangelist Lewis J. and Edythe Rice as workers. Brother and Sister Rice came to us Jan. 6th and for three and one-half weeks waged war against sin and the enemy. God wonderfully helped them in presenting the old fashioned gospel. They preached with unction and power and their messages were safe, sane and effective. God greatly blessed their ministry among us in the

salvation of souls. Despite the fact that the meeting was greatly hindered by bad weather, God gave us thirty-two seekers, counting them as they came. With the exception of two, every seeker professed either pardon, reclamation or cleansing. The church was greatly strengthened and encouraged and we believe much prejudice was removed. We praise God for sending these good evangelists to us and we feel eternity alone will tell the good they accomplished. We found them to be all we expected and more too. Truly God has blessed us and we give Him all the glory for all that has been accomplished. Pray for us."

TALLULA, ILL.—"Just closed a good revival the 23rd with Rev. H. C. Beavers of Columbus, Ind., as evangelist. He is a Holy Ghost man, not afraid to preach the whole truth; spends much time in prayer, gets his messages from God and fearlessly brings them before the people. He was a God sent man to Tallula. We had good crowds, great conviction and quite a number got to God in the old fashioned way. The church was helped, the pastor, Geo. M. Eades, encouraged and we are climbing up the ladder, going through with God."—J. C. B., Secretary.

PROVIDENCE, R. I., PEOPLE'S CHURCH OF THE NAZARENE.—"Sunday, Jan. 16th was a red letter day to us. In addition to our holding a Young People's Convention with Rev. Lloyd Byron, Clarence Haas, and Willis Anderson from Eastern Nazarene College, our Sunday school celebrated its fortieth anniversary. After a short period devoted to Bible study a special program was given. Rev. F. A. Hillery, the first superintendent of the Sunday school, and also first pastor of the church (serving seventeen years in that capacity) gave an interesting account of the beginning of the Sunday school from which we give the following facts: May 12, 1886 a company of holiness people met at the home of one of the brethren and organized the South Providence Association for the Promotion of Holiness. Soon after a store was hired and meetings were held on Sunday and Friday evenings. On Sunday, Jan. 16, 1887 our Sunday school held its first session. The school was organized for the promotion of holiness as taught by the Word of God. It was the supreme ambition of the first officers and teachers of the school to give emphasis to the Wesleyan doctrine of entire sanctification. At the first session ninety-five persons were present, eleven classes were formed and teachers placed in charge of each class. About six months after the school was started, the People's Evangelical Church was organized, composed largely of members of the Sunday school. The school and church were one in purpose, their whole object being to promote the doctrine and experience of entire sanctification. Seven persons were in attendance at this anniversary who were present at the first session of the school. They were: Rev. and Mrs. F. A. Hillery, Rev. Henry Spear, Mrs. Annie Spear Walter, Mrs. Myra Lewis, Mrs. Eliza Reed and Miss Kittie Vale Kelley. A short time was given for reminiscences followed by a short speech by the present Superintendent, Mr. Samuel Albro. Attractive

It Will Bless Others! The paper has been a blessing to you. Why not send it to someone else. \$1.50 a year or less than 3c a week.

souvenirs were given to everyone. Quoting again from Brother Hillery, 'We have much from the past to encourage us. Our people have been blessed of the Lord in life and triumphant in death, and as Joshua said, 'Not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to pass.'—Reporter.

PASTOR G. E. SHARP, BUIHL, IDAHO.—"We have just closed a very gracious meeting with Dr. J. G. Morrison as evangelist. There were some fifty in the altar, counting them as they came, most of whom were happy finders, either saved or sanctified wholly. The Doctor's messages on faith were timely and eagerly grasped by the church. As the meeting advanced our faith mounted up. The last evening we were believing for an altar full and the Lord gave us the desire of our hearts. We are not only believing for souls but for our financial difficulties as well. Souls are still coming and so is the money. We are believing for the greatest year Buhl has seen. Why not? 'Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them.' This promise is big enough to cover the whole church, at home and abroad."

BERNIE, MO.—"We are still in the battle against sin. For the past three months we have been praying for a revival with at least one hundred souls saved. Brother Seal of Des Arc, Mo., came and did the preaching and truly we feel that he did his whole duty. He certainly did give us the plain, unpolished truths of the Word of God. There were only nine conversions, but we are expecting a more consecrated church and thereby reap a greater harvest through the coming year. We are fortunate to have a good pastor, Brother Hughes, a man of God for which we are very grateful. Pray for us as a church that we may stay in the center of God's will, and count it a privilege to do service for the Master."—Mrs. T. H. McGovern.

EL PASO, TEXAS.—"Thanks be to God which giveth us the victory through our Lord Jesus Christ. Looking back over the work of the church here our hearts are filled with praises to God for never has the outlook been so gratifying. At

our recent annual church meeting, Brother and Sister L. May were unanimously recalled for another year. We cannot find words to express our gratitude to God for blessing us with such tender, kind shepherd as Brother May and such a sweet singer as Sister May. Our budget is taken care of promptly each month. Among other blessings God has given us a Sunday school superintendent with a vision, Brother D. W. Surhart. This department of the church is wide awake and each month finds the attendance larger than the previous. We have adopted the six point system and find the results most pleasing. Under the supervision of Mrs. S. J. Brient we have a nice class taking up the Teacher's Training work. The N. Y. P. S. subject last Sunday on 'Courage,' inspired our hearts to stand fast under all conditions. Our young people do not believe in hiding away their talents. The W. M. S., under the leadership of Sister May as president, holds two meetings monthly; one for mission study and the other for Dorcas work. The Church of the Nazarene is the only holiness church in a Catholic city of 100,000 population and were it not for the mighty grace of God we would stagger at the tremendous responsibility resting upon us. But we have a great God and with a leader such as Brother May and a people with a vision we do not fear the outcome, as long as we keep low at the feet of Jesus."—Reporter.

PASTOR C. E. FRITSCH, HAVANA, ILL.—"We are on our third year at this place. In some respects it is an exceedingly difficult field. The past years of this little church have been fraught with many struggles and conflicts, but in the midst of them all God has given us many encouraging victories. We have as loyal and sacrificing little band of choice Nazarenes as can be found either far or near. It is a great blessing to have some folks around you that you can really count on, and that will stand with their face toward the enemy when the battle gets hot and the pull is hard. On Jan. 9th our meeting with Evangelist J. M. Huff of Olivet, Ill., closed. Part of this time Rev. G. D. Urschel of Olivet, was with us and ably directed the singing. We can say that the preaching was good, the attendance was fair, but the results were far below our expectation. There were a few seekers and happy finders, for which we gladly praise God. The rainbow of promise of a future harvest beckons us on. We are looking up and pressing on."

LANSING, MICH., CHURCH OF THE NAZARENE is having a very gracious Holy Ghost revival. Several weeks were spent in preparation, with fruitful altars. Then the special services began New Year's eve and ran for seventeen nights. The fire is still burning hot. The plan was for the pastor, Rev. R. V. Starr, to conduct his own meetings, but illness laid him aside for part of the time. District Superintendent Cox came to the rescue and preached for several nights. But special prayer was made and God raised up Brother Starr to resume his labors to the close of the meetings. Results seem to be lasting. In a large majority of cases the seekers went to the altar with-

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Bethany, Okla.

out waiting for the invitation. Backsliders came and found definite victory, who had refused to yield during several previous revivals. A goodly number of strangers have been saved and fully sanctified. Brother Starr is apparently giving much effort to prayer and deep study. His messages show scholarly preparation and skilful adaption to the needs of his people. The people are responding, accepting the burden of the work with new zeal for lost souls. There is a definite effort to establish the unity of the Spirit, as a means of strength. The Holy Ghost has control. His presence is definitely felt in our midst. Thank God. At the annual meeting of the Sunday School Board, Albert Hawkins was elected Superintendent of the Sunday school to fill the vacancy caused by the resignation of Fred T. Hurry. Brother Hurry has faithfully, devotedly and efficiently served this Sunday school as superintendent from its infancy, over thirteen years. He has carefully nurtured it through its early troubles until it is now a thriving organization. He has kept up an intensive study of the latest and most approved methods of Sunday school work. He now has the chairmanship of the District Sunday School Committee. God bless Brother Hurry."—Reporter.

PASTOR B. H. POCOCK, CHESTER, W. VA.—"A splendid revival meeting just closed on night of January 30, with Stella B. Crooks of Chicago, as the evangelist. The crowds were excellent, with the church being filled to its capacity more than one night during the campaign. Between fifty and sixty were at the altar, counting them just as they came, and many of these found definite experiences. Rev. F. F. Freese, pastor of the Church of the Nazarene, Newell, W. Va., had charge of the singing, and did his part well. The male quartet of his church rendered several special selections during the campaign. Also Rev. Benedum, pastor of East Liverpool church, came over, and his good people came several nights to the revival. They dismissed two of their week-night services for the meetings. This was very thoughtful of the Liverpool folks. The Newell church had fine representations of their co-operation. Also, we were glad to welcome our old friend and brother, Rev. I. N. Toole, who has held great revivals in Chester in years gone by, and who is now in the evangelistic field in our meetings. He was with us in two or three services. His prayers were thoughtful and brought the glory down upon our hearts. God bless him. This meeting greatly blessed our church. Many new faces were seen in the congregation from night to night. Methodists, Free Methodists, Presbyterians, Nazarenes and others were in attendance. Sister Crooks is a great preacher, and on the closing night raised \$100 in cash and pledges, which was to be applied on our budget."

PASTOR PAUL WORCESTER, WEISER, IDAHO—"We have just closed a two weeks' campaign here with Dr. J. G. Morrison, President of Northwest Nazarene College, as evangelist. The church has been greatly stirred, and some precious hearts have been converted and sanctified, among them a number of

young people. Many of the church were sanctified. Dr. Morrison delivered his messages on 'Achieving Faith,' to a fine company each afternoon. The church has caught a new vision. Agonizing prayer is going up night and day for the lost. Charter members say 'Never has the church known the deep spirituality that it possesses today.' The realization of faith, and especially faith for doing things, has done this. Dr. Morrison can give the remedy for any backward church that is accomplishing nothing. If you will take the remedy, you will surely have a revival."

PASTOR C. A. GEEDING, RACINE, WISC., CENTRAL CHURCH—"We are not doing a rushing business up here, but God is blessing us with a steady and substantial growth. We are well along in our fifth year as pastor of this church, and are having the best results of any time since we came here. There are no doubt a few reasons for this and one of the main ones is that I have one of the best churches to serve that any man could ask for. They are loyal to the general interests of the church, the district interests, and loyal to their pastor. With such co-operation the church cannot help but succeed. Our Sunday school under the wise leadership of Mr. H. A. Horner is making great progress and is standing at the highest mark in every feature, of any time in its history. The Woman's Missionary Society is doing a good work. It is said by some of the older members of the church, that the general condition of the church is the best in its history. We have recently closed one of our best revivals that we have had during our ministry here, Rev. Charles Dye of Troy, Ohio, being the evangelist, and Mr. and Mrs. R. A. Shank of Columbus, Ohio, were the singers. We absolutely have never had better workers than they. We received excellent results from the meeting. The church paid the workers well, and the finances came easily. The evangelist secured a nice love offering for the pastor and wife. Our good people are looking forward to the time when they will build a new church, as our present

building is becoming inadequate. Our greatest desire is to serve God and the church to the greatest extent of our ability."

PASTOR F. W. DOMINA, HAVERHILL, MASS—"By special request, I gave our New Bedford Church four nights on up-to-date prophetic truth that was wonderfully owned and blessed of God. There were eighteen seekers at the altar—good cases, and mostly new ones. One man who was a skeptic, surrendered to the truth, and was saved. He said, 'that is the only line of truth that would have reached me.' The saints were greatly helped and encouraged. The church was well filled every night, while on Thursday night, extra seats were brought in to accommodate the people. They surely have a live crowd, and they make things rally in their song service. Brother Kirkland and his good wife, are doing a splendid work in New Bedford and Brailey's Corner. They have had a great revival in the latter place, that would do justice to the history of old time revivals. It looks now as if they would have to build larger accommodations soon. Having served this church five years, some time ago, it surely was a treat to be with them again for a few nights."

PASTOR J. H. VANCE, AUGUSTA, KANS.—"We have just closed a good revival at this place with Jesse Tryon of Pasadena, Calif., as our evangelist. This meeting was a hard fought battle from start to finish. The attendance was vacillating, which made it hard to get conviction on the people. Several came to the altar during the meeting, some seeking pardon and some seeking purity. Nearly all who came seemed to pray through to victory. Rev. Jesse Tryon is a fearless preacher of the old type, and is not afraid to tell the people the true plan of salvation. He preaches the gospel like he fought in the ring when he was a prize fighter, with the intent to win the victory. He helps the pastor to build up the church in righteousness and true holiness. He also looks after the financial interests of the pastor and church."

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GENESIS, 2, 3.

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of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

it was parted, and became into four heads.

11 The name of the first is Pison: that is it which compasseth the whole land of Hav'ilah, where there is gold;

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river

No. 106. Publisher's price \$3.40. Our price \$2.85.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

The meeting closed with all our financial obligations paid in full, and a good offering for the evangelist. He sets no price on the gospel, but will go anywhere for what the people will give in a free will offering. The church at Augusta is in perfect harmony with each other, and we are moving on to certain victory, for which we praise the dear Lord. We mean to be true to God and second blessing holiness to the end or until Jesus comes."

EVANGELIST FLOYD F. COOLEY AND WIFE—"The morning of Jan. 12th found the writer in an old deserted Congregational Church at Farmington Center, Ohio. After cleaning the dirt out and starting a fire we were ready to start meetings. The attendance was good during the entire time of the meeting. The interest was very good. The attendance average was from thirty-five to forty-five which was good considering the conditions that had existed. The Lord helped us preach the gospel in its fulness and purity. As a result of this meeting the church has been re-opened and Sunday services are to be held. A call was extended for a return meeting in the summer months. We will go wherever the way opens. Anyone wishing to write in reference to dates, may address us at 306 Second Nat'l Bank Bldg., Warren, Ohio."

EVANGELIST W. C. CANARY, PALO ALTO, CALIF.—"I am at Sacramento, Calif., in the Church of the Nazarene in an old time revival. The Lord is answering prayer. The meeting started Jan. 24th and the crowds have been good, almost every seat taken. Souls have been at the altar every night but one. Friday night the altar was full, with souls at the

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front seats. Such praying through and shouting! The Lord sure did come and help us. To Him we give all the glory, and the end is not yet—There is one more week and we are expecting some great victory by that time."

PASTOR J. L. ROBY, MIAMI, FLORIDA, NORTH SIDE CHURCH—"Jan. 5 to 23 Freddie Thomas and mother were with us in a great revival campaign. We knew that the evangelists knew the revival was on when they came. It is evident that God has had His hand on the situation. Deeper than the currents of the gulf stream and higher than mountains of difficulties have been the currents of prevailing prayer for this city. The passion for souls has grown into tremendous proportions. God has and continues to answer. There was a beautiful spirit of harmony and love throughout the whole meeting. Saints from several different churches threw themselves into the work of winning souls. The Salvation Army and members of the First Church pushed the battle. Our church at Princeton, thirty miles away, had representatives at several services. The Lord rewarded them for their efforts. Freddie Thomas is a great soul winner and possesses rare gifts and graces. His mother's solos and other special services rendered were greatly honored of God. The attendance was in keeping with the spirit of the revival—great. About 230 knelt at

the altar, and a good majority prayed through to victory. Monday night, Jan. 26th the evangelist told his life story at First Church with twenty-two at the altar and a number definitely blessed. He and his mother spent five nights at Princeton, closing with great victory. On with the revival!"

EVANGELIST J. E. BRASHER, CRESTVIEW, FLA.—"I am still under the cleansing blood of Jesus. I have been afflicted with rheumatism, and have not been preaching regularly for the last few months, but I am improving now. I am glad to say, and have been called to Milligan, Fla., to preach the Word where there is a small band of holiness people. The Lord used me to preach His glorious gospel of holiness and there were a good number of them at the altar. A few weeks ago I was in a home where a young married man was in an intoxicated condition and his wife was abusing him and a general family row was the result, causing a free for all fight. I did all I could to make peace, and finally began to pray and held on to God until He heard and answered prayer, and there was peace. This was what I call a hand to hand fight with the devil. In all of my experience as a Christian I never realized greater victory over the devil. Beloved readers, I need your prayers, for the healing of my body, for our financial needs to be supplied, and for doors to be opened for me that no man can close."

PASTOR M. L. BROWN, KEWANEE, ILL.—"Just closed a great revival with Rev. Elwood Taylor of Kentucky, as the evangelist, and Rev. Mrs. G. D. Urschel of Olivet, Ill., as song leader and soloist. Rev. Taylor is one of our best evangelists to my thinking, in the Church of the Nazarene. He is a real gospel preacher and puts his whole being into his preaching. Our people enjoyed his messages very much and a number exclaimed that they had received more good from his preaching than any meeting they had ever attended. Brother Taylor is safe and sound and any church or people should feel it a privilege to have him with them. Rev. Mrs. Urschel had charge of the song service and sang a special song at almost every service, also preached for us a number of times. As the Young People's Society secured her, they will report more later. This was a good meeting from the beginning. Rev. A. H. Kauffman was with us on Tuesday night, Jan. 4, and we had a great missionary service. Brother Kauffman delivered a most wonderful message to a packed house, and all seemed to enjoy it very much. Also Brother Chalfant our beloved District Superintendent was with us, and gave us a boost. Of course we were all very glad to see Brother Chalfant. We had good crowds despite the bad weather. A number were saved, reclaimed or sanctified and some received both works of grace. Counting them as they came I suppose there were around two hundred at the altar during the meeting, but we feel we would rather modify this and say that we had about forty different seekers during the meeting. We are marching on, expecting greater things from God in the future. Pray for us."

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The Author

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EVANGELIST LEE L. HAMRIC—"At this writing we are here in Palco, Kansas, in a fine meeting. Souls prayed through last night—good crowds attending. Will continue until the 13th, expecting a great revival. Brother Doby is the good faithful pastor of this good church. We find some good loyal Nazarenes here. Our last meeting was at Duncan, Okla., with Pastor Green and his good church. We had a good meeting considering so much bad weather. Several souls were brought to God through the meeting. It was a pleasure to be with Brother Green and his church. He is an old friend of twenty years' standing. It was also a pleasure to be associated with Prof. and Mrs. London, our old friends of many years. They had charge of the singing and music. Eight years ago we conducted a revival in the Duncan church. We found a number of the faithful saints standing true. Brother Green is loved and respected by his church. Our next engagement will be in southwest Texas, near the border line at Mirando City. We will spend April and May in California in revivals, the Lord willing. We do appreciate the good **HERALD OF HOLINESS** so much and expect to place it in every home possible. We have a date in March we could give some church for a meeting."

EVANGELIST B. M. KILGORE, MENA, ARK.—"We drove from Hamlin to Mena, Ark., came by Pilot Point, Texas and stayed one night with Brother Roberts. He asked me to take charge of the morning service in Rest Cottage. About twenty-five girls and the workers gathered in the parlor and I made them a talk. We were just getting ready to close up the service when a father drove up. He and his son had come from New Mexico to get his daughter who had been in Rest Cottage for about seven months. They came in and Brother Roberts met them and introduced them to the workers and then began to tell the father how God had saved the daughter. The old man began to weep and said, 'You are the happiest people I ever saw.' He got down on his knees and we prayed for him. He prayed and God saved him. Then the brother got down on his knees and prayed. Sister Roberts asked the young man if he would give up his tobacco and live a clean life. He said, 'yes' and put his tobacco out on the chair where he was kneeling. God blessed him and there was a happy father, son and daughter all praising God. Rest Cottage does not only save young women but many such services are held in Rest Cottage—fathers and mothers come there to bring their girls or to come and get them, and find God before they leave. Rest Cottage is kept in good condition, clean and nice. It is out of debt and run in a way that God's richest blessings rest upon it. I trust that all our people will remember Rest Cottage and the workers in your prayers and offerings."

PASTOR V. C. MULKIN, ELLINGTON CHURCH, CARO, MICH.—"This is a good work in the country that has seen better days. It is the mother of several churches in this section of the country. It has furnished several preachers and a mis-

ON TO FORTY THOUSAND! ARE YOU HELPING?

sionary to China and two or three of our young people are called of God to Christian work. Our fall revival was held the first three weeks in December with Evangelist W. G. Bennett as preacher. And say, he does his work well. Few better preachers anywhere; tender yet plain and forceful in his messages. The big difficulty was in getting the people to attend. Rain, lots of it—mud, lots of it. Side roads were well nigh impassable at times for an auto. There was also plenty of sickness and indifference, yet some souls got to God and some of the church got the burden Christians should carry. A much better spirit prevails than before and three have come to God in the regular services since the revival closed. Two nights ago in a cottage prayermeeting a man, long a backslider, returned to God, burned his tobacco and rejoiced in God's saving power. We have some choice prayers among our membership—saints who know how to intercede. So we feel encouraged to press on."

KANSAS CITY, MO., FIRST CHURCH—"We have just closed a three weeks' revival with Rev. L. N. Fogg of Los Angeles, as evangelist, and Rev. Arthur Gou'd of Providence, R. I., as singer. While the meeting did not accomplish all we had anticipated, yet in many respects it was a very successful revival.

A great number of our people were reclaimed and many others revived. Brother Fogg gave us some very fine, old fashioned gospel preaching, and we never entertained in our home a more lovely spirited man. We are expecting the revival to continue, and reap in a larger way the fruitage of his preaching. All of our people thoroughly enjoyed Brother Gou'd's singing. Throughout the revival there were about 150 seekers at our altars and from this number 118 professions, either for regeneration or sanctification."

—Geo. M. Hammond, Pastor.

DRUMHELLER, ALBERTA—"The past year has under God, been the best of my life and service. The Lord has never been so near and precious as he is right now. We ever give God thanks for the privilege of laboring with the saints of the Drumheller Church. We cannot speak too highly of these precious people. How they have rallied to the standard, praying and laboring in the Holy Ghost for the salvation of this people. There are evidences on hand now that God is liable to do anything with us up to sending a flood of revival blessing. We have been enjoying droppings by the way—a few have stepped out from the ranks of sin, others have sought the blessing of entire sanctification for which we give God all the glory. Our services are fairly well attended. We have an average of from twenty to thirty attending the prayermeeting, which I think is the secret of the high spiritual tone of the other services. We believe that prayer changes things. Amen. Some will be

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anxious to hear of our hospital work. I might say that this is a great means of access to many homes and hearts. The hospital district reaches out for over a radius of twenty miles which means that one can preach the gospel to a whole community. There are splendid opportunities for personal work when one can read and pray with them in their rooms, thus we believe God's Word will not return unto Him void. A few cases have taken hold of the promises of God and sought His forgiveness—others have been encouraged to hold on as they passed through the valley of the shadow. Two of our young people are workers in this institution and their lives tell the story that Jesus is able to save. We enjoyed seeing another nurse kneel at the altar and seek the Lord as her Savior on Sunday, January 9th. Pray for this work. Regarding reading matter for the patients I hand out tracts and gospels and twenty copies of the **HERALD OF HOLINESS** every

week. These papers are highly appreciated. They are handed out prayerfully. I have another plan I have adopted which gets them interested in the Word of God. If they have to be in the hospital for a time I give them a gospel of Matthew, Mark, Luke or John; have them to read it and then commit to memory one whole chapter. When this is done I give them a New Testament as a present. I feel I must say something about the other good things that God has been giving us. We have felt the need of a larger house to live in as we have only two rooms and a back kitchen, the back kitchen not being finished. The time came for something to be done. It all seemed to be in the will of the Lord. Money was given to allow the purchase of another house which is being added to the present building. A few months ago an offering was taken which realized over \$100 toward the purchase of a car. For these we say a big thank you to God

who is able to provide for all our needs. Please pray for us."—J. P. Spittal.

DURAND, WIS.—"It has been ten or twelve years since a few of us attempted to start a Nazarene work in Durand. Two of our number have gone on into 'The Pearly White City.' We have had a struggle and at one time it looked as though we would lose even our church building. But the Lord sent Brother Flanery with his tent and gave us a revival and sent us Brother J. S. Legget to be our pastor, and now we are moving on for the Lord. We have cottage meetings three nights in the week, as well as services on Sundays. Pray that we may have a great revival in this needy town."—F. S. Harding, Reporter.

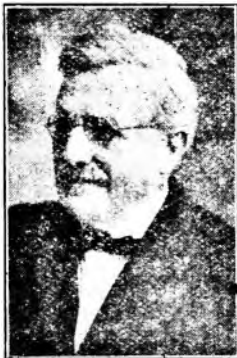
EVANGELIST F. A. POWELL, LOVINGTON, N. M.—"During 1926 we conducted fourteen revivals and the Lord gave us many precious souls. We were with Pastor Bishop at Albuquerque for a short meeting the latter part of December. The weather was bad and we did not have many visible results, but went out to the State Social Welfare Home for a service and had fourteen professions. After this we had a meeting in Roswell, N. M., covering the date of the District N. Y. P. S. and Preacher's Convention. The Lord blessed, especially while the preachers were with us during the week. Eighteen or twenty prayed through, six joined the church and four others gave their names as expecting to come in soon. One talented young woman testified to having been called to the ministry. Brother Whitley, our pastor at Roswell, is a coming young man and is much loved by his people. We are anxious to do more during 1927 than we did in 1926. We have been serving as District Evangelist, but plan to re-enter the pastorate this spring, if the way opens, and we would like to correspond with some church in need of a pastor. We refer you to General Superintendent Goodwin, District Superintendent Roberts of New Mexico, and our pastor, Rev. A. L. Metcalf."

REV. KARL L. TEISNER, UNIVERSITY PARK, IOWA—"We are having a good revival in a country church about seven miles from here. The place is known as White Oak Church. Brother E. A. Lacour is the evangelist and Sister Chrysler of Council Bluffs, has charge of the music. Both of these are splendid workers, and you would do well to employ them for meetings. We have already had fourteen bright conversions and the meeting will continue another week."

BEACON, N. Y.—"The Determination Organization (organized to provide for the church debt), held its monthly meeting at the home of Mrs. I. Murphy in Groveville Park, on January 18. Organized in Jan., 1925 with twelve members, we now have forty. This gives us a steady income of from forty to fifty dollars per month. This has enabled us to pay the interest on the church debt during the last two years and also to reduce the mortgage \$300. We now have

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a balance of \$180, making \$900 that we have raised in two years. The recent monthly meeting was a very pleasant and profitable one and was enjoyed by all."—Edna Lord, Secretary.

EVANGELIST R. P. FITCH—"For thirty-five years we have been on the move for God. Twenty-five years we have been in the holiness movement and our itinerancy has covered about twenty-five of the forty-eight states. We have had five pastorates, organized about ten churches and built seven church buildings. At the solicitation of District Superintendent Miller, we came to labor on the New England District, arriving here in time for the fall convention, covering Labor Day, at North Reading, Mass. The people received us cordially, we preached four times and had our first fruit in New England. After the convention we went to South Eliot, Maine, where Miss Phillips is pastor, and where they have a splendid new church, for a meeting. We had a delightful and profitable meeting and some new material was added to the church. South Eliot is only three miles from Portsmouth, N. H., where a United States navy yard is located and where three thousand men are engaged in building and repairing submarine boats. We had the privilege of visiting the navy yards and seeing one of the submarines. We visited the room where the Japanese-Russian commission met at the request of President Roosevelt and signed the treaty which brought to a close the war between these two nations in 1905, and we also had the privilege of seeing a real whale. This whale was driven on the rocks at Hampton by the storm which first raged on the Florida coasts, and he was left stranded by the receding tide and died. He was 48 feet long and weighed between fifteen and twenty tons. He could easily have swallowed Jonah. Our next meeting was at Auburn, Maine, where Brother Alley is the efficient pastor. We had twenty-five or thirty at the altar. We hope to see these good people in larger quarters soon. Our next meeting was at Malden, Mass., where K. Hawley Jackson is pastor. We had a good time there with about fifty at the altar. From there we went to New Haven, Conn., for two weeks with Rev. H. P. Jett. Our meeting was held in a little hall only a block from one of Yale University's six million dollar dormitories. But God blessed and gave us a few souls. We went from there to Haverhill, Mass., with Brother Domina. We had a splendid time with this strong pastor and this famous old church which numbers such men as Drs. Fowler, McLaughlin and Reynolds among its former servants. Our next meeting was at Hartford, Conn., with Pastor H. H. Stahl, formerly of the Ohio District. The South Manchester Nazarenes came over several times and helped us with their musical instruments and prayers, and we had a good time and a good meeting. We are now in a meeting at Drayden, Maine, not far from the White Mountains, where Miss Freda Hayford, an E. N. C. girl, is pastor. Had the first service in their splendid new church building on Jan. 30. We are contemplating a trip with the family and by automobile back to Ohio,

starting about May first and going via New York City, Philadelphia, Baltimore and Washington, and would be glad to give any of our churches on the route a meeting. Address us at 86 Wendall Ave., Wollaston, Mass., until May first."

LONDON, OHIO, CHURCH OF CHRIST IN CHRISTIAN UNION—"We are in the midst of a glorious revival with Evangelist F. W. Cox of Lisbon, Ohio. Eighty-two have sought the Lord, and we have three days more to run. The church has been packed, many new people are coming and the blessings of the Lord are upon us. Brother Cox is a man of prayer. He has held several healing services. A woman who had not stood on her feet in ten years testified to being healed and walked

to her house. Also a man was gloriously healed and left his stick in the church, and it is there yet. I can heartily recommend Brother Cox."—Frank Sollars, Pastor.

EVANGELIST W. E. HUDNALL, CONWAY, ARK.—"I am giving my whole time to evangelistic meetings, and have labored principally in Arkansas and Texas, during the past year. I expect to push the fight stronger than ever during the present year. Am now in a meeting in Texarkana, Texas, where about twenty have prayed through. The Nazarenes and the Salvation Army are working together fine, and as the meeting continues we expect many more to pray through. Mail sent to my home address will be forwarded to me directly."

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By Martin Wells Knapp

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KANSAS CITY, MO.

TELEGRAMS

OKLAHOMA CITY, OKLA.

Rev. J. Warren Lowman and wife with Capitol Hill Church. Preaching and singing very effective. First Sunday night packed house with fifty or more seekers. Help us pray for repeated Pentecost.—J. E. Burkett, Pastor.

EUREKA, CALIF.

I G. Martin with us for ten days. A real wave of salvation. A number prayed through to victory. Sixteen joined the church. Revival continues with Rev. W. N. Bamford as the preacher. Fifteen piece orchestra furnishing the music. We are marching on. Victory ahead.—N. J. Houk, Pastor.

COFFEYVILLE, KANS.

Just closed the best Young People's revival this church has ever held. Rev. Lum Jones as evangelist, with Prof. L. C. Messer for song leader. About 150 seekers at altar. Over 700 people present Sunday night and over two hundred turned away. Nice list of subscriptions taken for HERALD OF HOLINESS. Over \$3,000 pledged for new church. Raised splendid cash offering for evangelist and all expenses of meeting paid. Had chorus of over eighty young people. Had a great pounding for the pastors.—M. T. and Lida Brandyberry, Pastors; John A. Breece, N. Y. P. S. President.

MITCHELL, IND.

Great revival in progress. Old time conviction on hearts of people. All night prayermeeting. results: twenty-one seekers at altar Sunday night. Two weeks to run yet. Cannot accommodate the crowds. Great revival anticipated. Evangelist F. P. Cassidy preaching with unction and power.—C. W. Henderson, Pastor.

ROCK ISLAND, ILL.

We are now engaged in the greatest revival that we have seen in years. Evangelist Mrs. S. A. Keel of Des Moines, Iowa, preaching in the power and demonstration of the Spirit. Crowds are coming and scores seeking God. About sixty-five at altar Sunday. Pray for us.—Rev. E. W. Larrabee.

FLINT, MICH.

Dedication of sixty thousand dollar new church and parsonage, Sunday, Feb. 13th, two thirty o'clock. Dr. Howard W. Jerrett will preach. S. D. Cox, District Superintendent, will preach at the morning service, M. S. Cooper evening. This will close Cooper campaign. Many finding God.—Church Board, Central Church of the Nazarene.

NEW BEDFORD, MASS.

New Bedford, Mass., Church of the Nazarene will broadcast from WNBH, commencing Feb. 13th and continuing every Sunday night for three months at

7:30 to 9, Eastern Standard time.—Rev. R. J. Kirkland.

LINDSAY, CALIF.

Closed good meeting with the Aycocks. About hundred different seekers, a most all prayed through. Twenty joined the church. Large crowds. 325 at beginning of Sunday school. House packed to hear Mrs. Aycock's object lesson. 113 HERALD subscriptions. Love offering for pastor. Aycocks called back for 1929.—W. L. Fear.

HASTINGS, NEBRASKA

Evangelist H. W. Sweeten closed a two weeks' revival last night. The crowds were good all the way through and a good sized audience was turned away the last night. Consider Sweeten one of the best men in our movement. The whole church greatly blessed.—R. L. Major, Pastor.

CONNEERSVILLE, IND.

Revival with Mattie Wines evangelist, closed last night. Her prophetic messages great. Many in the fountain. House packed. Chief of police Starkey off duty three months, ready to die; Doctors said no hope; Mayos said same; miraculously healed by divine hand. Assumes duties today, Feb. 7th. Praise the Lord.—Stephen C. Johnson, Pastor.

MANNINGTON, W. VA.

Mannington, W. Va., witnessing great revival. 123 adults, forty children at altar, all claiming victory. Received twenty-four members. J. A. Rodgers of East Palestine, Ohio, evangelist; Marsh Ward, pianist and chorister. No greater workers. House filled to overflowing every night. One more week to go. I say victory.—H. F. Heinlein, Pastor.

DANVILLE, ILL.

Chicago Central District: Attention! All pastors and workers and churches do your best to bring up quota for HERALD OF HOLINESS. Keep Chicago Central District first. We can do it.—E. O. Chalfant, District Superintendent.

PHOENIX, ARIZONA

We are in the midst of the sixth week of the greatest revival campaign ever conducted here. House packed every night. 420 prayed through, seventy-one joined the church. Seventy people healed. Two evangelists engaged and on account of illness could not fill their engagements. Decided it was in the providence of the Lord, wired Earl F. Wilde and wife to come and sing for us. I went ahead with the preaching. God has marvelously blessed our labors together. No better workers can be found than the Wildes. We have never witnessed such a revival.—Ernest G. and Jamie Roberts.

FT. WAYNE, INDIANA

Great revival on. Dr. R. T. Williams at his best. Wonderful convincing, Spirit-filled sermons. Big crowd, seven hundred Sunday night. Fifteen hundred raised for missions. Altar lined each service. Rev. E. Arthur Lewis singing. Will continue meeting. Large number of HERALD subscriptions coming. Received nice class into church.—Morris Himler, Pastor.



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ANNOUNCEMENTS

NOTICE—Following my meeting in Cleveland, Ohio, which closes Feb. 27, I have some dates which are not taken, and shall be glad to give them to churches in that general section, but will go any where. My home address is 1529 W. Nelson St., Marion, Ind.—P. P. Belew.

NOTICE—I will be ready to give all my time to evangelistic singing engagements, beginning June first. For reference write Evangelist J. B. McBride at Pasadena, Calif., or Miss Hester Fisher, head of the Voice Department, Bresee College, Hutchinson, Kans. Write me at Ford, Kansas.—Ruben E. Bridgwater.

NOTICE—Evangelist W. F. Herbig, Valley City, North Dakota, has a number of his book, "Fighting the Call," on hands and asks that we announce that they may be obtained from him at fifty cents per copy.—Editor.

NOTICE—I am in need of a man to work on general and dairy farm. Want a sanctified Christian and prefer a Nazarene. It will be a steady place for the right man, who will have to fit into our home and family life.—J. W. Cotner, Flasher, North Dakota.

RECOMMENDATION—I wish to say that Brother Herbert McNeese of New Brighton, Pa., is a young man called of God to preach. He is ready to state for meetings. He is safe and sound. Give him a call.—Rev. O. F. Ring, pastor Church of the Nazarene, New Brighton, Pa.

NOTICE—Rev. Chas. H. Stalker and Rev. R. A. Shank and wife will conduct special revival meetings in the First Church of the Nazarene, Allentown, Pa., beginning Feb. 13th through to the 27th. We shall be glad to welcome all Nazarenes around Allentown and vicinity.—Wm. Heslop, 843 Maxwell St., Allentown, Pa.

RECOMMENDATION—This is to certify that Miss Mary Miller of Weeping Water, Neb., is an accomplished musician and I can fully recommend her to any pastor or evangelist having need of a musician. I have been personally acquainted with her and her work for almost four years, she having been the church pianist for three years, and also for a goodly number of revivals, where I formerly held a pastorate.—F. D. Grover, pastor Church of the Nazarene, Burr Oak, Kansas.

SPECIAL NOTICE—I shall hold a revival in the Pilgrim Holiness Church, Goodland, Kans., March 23 to April 17th. Then I have open dates. Anyone wishing to engage me for revivals in Kansas, Nebraska, Colorado or other western points, please address me soon. Home address, Box 331, Lisbon, Ohio, to March 16th. From that time to April 17th address care Rev. C. C. McNall, Goodland, Kansas. I can also stop off in some points in Iowa on my way back East.—Rev. F. W. Cox.

NOTICE—The W. F. M. S. of the First Church of the Nazarene, Hutchinson, Kansas, are planning on an all day missionary meeting, Feb. 27th with Mrs. Esther Carson Winans, missionary from South America, in charge.—Mrs. Grace Hodges, Corresponding Secretary.

NOTICE—Hamlin District: Our Secretary, Mrs. T. E. Verner has resigned and gone to Bethany, Okla., and Rev. J. C. Horger has been appointed in her place. Let all of the churches send all funds for the district to J. C. Horger, Hamlin, Texas.—H. C. Cagle, District Superintendent.

NOTICE—The Indianapolis District will hold their Preachers' Meeting and Woman's Missionary Convention, at Vincennes, Ind., April 4 to 10. Dr. J. E. Chapman will be the special worker. The Woman's Missionary day is April 6. Let every pastor arrange his work so he can be present without fail.—Grover B. Wright, Secretary.

NOTICE—Having felt the call of evangelism burning upon our hearts for many years and with a desire to educate our children in our school at Olivet, Ill., I am resigning our pastorate at Hamilton, Ohio, to enter the evangelistic field. Have been an elder in the Church of the Nazarene for sixteen years. Have been a pastor for about fifteen years and served two years as District Evangelist. Am now arranging state for summer meetings and will go anywhere the Lord may lead. Terms—free will offerings. References furnished if desired.—Rev. H. W. Welsh, 1224 Lincoln Ave., Hamilton, Ohio.

SPECIAL NOTICE—INDIANAPOLIS DISTRICT
Beginning at Newcastle March 15th Mrs. Esther Carson Winans, our returned missionary from Peru will visit the churches of the Indianapolis District, as follows:

March 15, Tuesday Night... Newcastle
March 16, Wednesday Night... Richmond
March 17, Thursday Night... Hagerstown

Light on the Tongues Question

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A Sixty-four page book, which discusses in an able and scholarly manner every phase of the subject. It explains every difficult Scripture bearing upon tongues, proves that baptism with the Holy Ghost is not evidenced by speaking in tongues, makes clear the divine purpose in the bestowment of tongues, shows the true value of tongues, points out the inconsistency of seeking tongues, establishes the origin of modern tongues, analyses and refutes the teaching of modern tongues.

In the introduction, Dr. J. B. Chapman, Editor of the Herald of Holiness, says: "A number of books have appeared during the last twenty-five years which deal with the subject of 'unknown tongues,' and many of these books have much merit. But none of them show more painstaking preparation and greater care in accuracy of treatment than this work by Rev. Pascal P. Belew. He quotes the best authorities and steers clear of ranting. Even those who have been led to believe in the theory and practice which he combats cannot fail to be impressed with his fairness, and friends and foes alike will recognize the thoroughness with which he has done his work."

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"No matter what may be one's attitude toward the 'movement' nor what his belief or theory touching the subject, he should read this book. The author's argument is sound, and the quotations he gives are of very great interest and value."—J. E. Shannon, D. D., Pastor.

"I commend it to ministry and laity as a prevention, in case a cure is not needed, and as a cure in case a prevention is too late."—Rev. J. A. Huffman, D. D., Dean of Theology, Marion College, Marion, Ind.

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March 18, Friday Night...Connersville
 March 19, Saturday Night...Cambridge City
 March 20, Sunday Morning...Stringtown
 March 20, Sunday Night...Shelbyville
 March 21, Monday Night...Bedford
 March 22, Tuesday Night...Mitchell
 March 23, Wednesday Night...Bloomington
 March 24, Thursday Night...Indianapolis First Church
 March 25, Friday, All day convention of Indianapolis churches, held in First Church, Cor. State and E. Washington St.
 March 27, Sunday Morning...Evansville
 March 27, Sunday Night...Princeton
 March 28, Monday Night...Bicknell
 March 29 and 30, W. M. S. and Preachers' Convention...Vincennes
 C. J. QUINN, District Superintendent.

REQUESTS FOR PRAYER—"Pray with me for my family, as I have seven still out of the fold."—A mother. "Cry mightily to God for the salvation of an old lady of eighty-three years."—A sister in Ore-

gon. A sister in Pierce, Ky., very much interested in the salvation of the people of her community, earnestly desires prayer that God will send workers there and that Church of the Nazarene may be established. "Pray for me that I may know His will and do what He wants me to do."—A brother in Colorado. "I have been praying for entire sanctification, but have not as yet gained the victory. Please pray for me."—V. M. W., Indiana.

If you know how fond I am of the paper you would not think it necessary to notify me as to when my subscription expires. I plan so as not to miss a single copy.—Mrs. C. E. E.

Every copy of the paper is filled with good things which inspire my soul to higher and nobler things in the Lord. I wait with anticipation for the coming of the HERALD OF HOLINESS each week.—H. J. H., Idaho.

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 British Isles, probably Glasgow, ScotlandApril 13 to 17

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A Story of Old Time Religion
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Are You Saved?
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He Picked Me Up

(Continued in third column)

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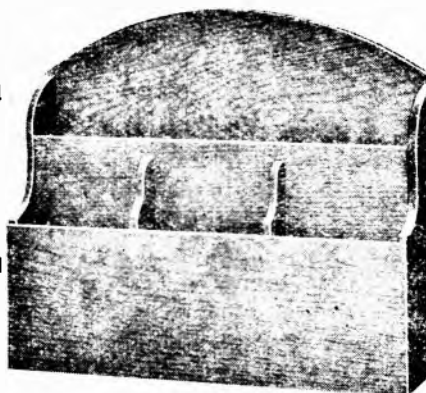
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What It Is and What It Stands For
The Infallibility of the Word of God
The Man that Died for Me
The Masterpiece of Satan
What Must I Do to Be Saved?
The Purity of Little Girls (6 Page)

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College

The Southeast in for the 40,000 Campaign

LAST week we saw five of the seven District Superintendents of the Southeast (South of the Ohio and east of the Mississippi) and found them all enthusiastic for the 40,000 program.

Harrison of the Carolina District, said, "We are only a home missionary District, and are not yet fully organized, but we will do our best for the Herald of Holiness. We know that there is nothing that can do more to help us in entering new fields than that the Herald of Holiness should be widely circulated among the people. Count on us to go the limit."

Wells of Kentucky, said, "We are ready to go into a campaign to enlarge the Herald of Holiness list in Kentucky. We believe the paper is splendid propaganda and we know that Herald of Holiness readers make good Nazarenes. We are with you for the 40,000 campaign."

Jernigan of Tennessee, quoted Dr. Bresee as having answered the question, "What is a heathen?" by saying "It is a Nazarene who does not take the Herald of Holiness." And Jernigan says that his District is not any thing like up to the standard in the number of subscribers that it has. He says he is stirring up his pastors and going after the matter by every possible means to at least double the list on his District. And Jernigan is known everywhere in our ranks as "A Go-getter," so we expect to see the old Volunteer State come to the front for the Herald of Holiness.

Anderson of Georgia, says we must count them in. He plans to put on a special effort to make Georgia a real center for the Herald of Holiness. Anderson is getting his feet down in a number of new centers and he is especially anxious to have the Herald of Holiness help him in the task of promoting and conserving our work.

Hooker and the Alabama boys, as we told you last week, have adopted a plan for securing 1500 new subscribers for the paper within the next few months. They have apportioned the number of subscriptions to be secured to their churches just as the budget is apportioned and every man is expected to go after the task of bringing up his part. Hooker's men follow him and Alabama is soon to be the chief Herald of Holiness state in the South.

We did not get to see Norcross of Florida, or Watson of Mississippi, but we know they are staunch for the Herald of Holiness and that they will join with the others of that section of the country in making the 40,000 campaign a success. The Southeast is stirring and we are fully counting on it.

And just now a letter arrived from Frank Smith, District Superintendent of Northern California. He says, "Our people love the Herald of Holiness and will make a long strong pull to secure subscriptions. **March is to be our big month.** The Herald of Holiness is one of the very best means for making Nazarenes, and loyal ones too."

Brother Smith is in another group to the one we are mentioning in our caption, but in our zeal we are counting on the Nazarenes from Georgia to California, any way, so we just attach his words here.

And the subscriptions are coming in. There is lots of talk, but there is also much action. So let everybody talk and everybody work and we will make the hill. Next week we hope to have our "Where the Herald of Holiness Goes" map ready for this page. It is a map of the United States with numbers corresponding to the subscribers to the Herald of Holiness in each state. This will be interesting. In the meantime please send us some more subscriptions. Everyone get at least one more. The next three months should all be Banner Months for the Herald of Holiness, and we believe they will be so.