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IN TUNE WITH GOD

THIRTY years ago and more we sang with others in the public schools, "There's Music in the Air." And we remember to have thought the poet's conception dreamy, almost spiritualistic. But now radio has taught us that there really is "Music in the air" all about us and that we may hear it if we know how to "tune in." But anyone who attempts this tuning in must contend with the natural want of accord between his own and the sending instrument, with many local interferences, and with that satanic like thing which radio people call "static." Nevertheless all obstacles must be conquered if worthwhile results are to be obtained.

We also remember a certain "spooky" feeling which came over us the first time we seriously recited "The Apostle's Creed" and said, "I believe in the communion of saints." For we had somehow got the notion that saints are dead Christians, and that to have communion with them meant to hold some sort of a "seance" of a spiritualistic nature. We were greatly relieved when we found that Christians can be saints before they die and that the reference in the creed is to the fellowship of living Christians with one another and with God, through prayer and faith and devotion and worship.

But the great task in connection with communion with God is to get "tuned in," and one's efforts in this matter must meet with many difficulties. There are the heart's own natural discord, the many local interferences and actual devil inserted "static."

Many years ago Professor Drummond reasoned that since death comes as a result of a creature's being out of harmony with its environment so that there is friction and strain, and since God Himself is the Author and Preserver of life, the only way that one can have everlasting life is to come into complete harmony with God.

And just as there is no music until the receiving set is "tuned in" with the sending instrument, so there is no life and peace and joy and communion until the soul is made to harmonize with God. The sending instrument has its wave length, and to this those desiring to "receive" must make their adjustments. Likewise, God is righteous and holy and true, and those who desire to have fellowship and communion with Him must be transformed into His image—must themselves be "tuned in." It thus appears that the results of religion are also its conditions. We have been reminded often of the fact that "men tend to become like the objects they worship," but now we see that we must also, initially, become like God before we can worship Him acceptably. Hence all talk of religion divorced from morality, and of faith apart from righteousness is but vain and empty talk. For "if we say we have fellowship with God and walk in darkness, we lie and do not the truth."

But to really get in tune with God means to get in tune with life itself. Men who decry all Christians as hypocrites, all business men as rascals, all financiers as thieves and all politicians as rogues are themselves "Out of tune," and their cynicism is the consequence of their own infidelity. They are looking at their own image and think it the apparition of another. They are themselves discordant, and think all else off the key. The only hope for harmony in the heart, the home, or in the wide expanses of earth is for each of us to "tune in" with God.

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WHEN THE DEVIL USES PSYCHOLOGY

REV. WILLIAM B. SPOFFORD, editor of *The Witness*, an obscure organ of the Episcopal Church, declares that there are "goings on" in the co-educational institutions of the country too shocking to print.

Mr. Spofford says, "When I was in college morals were very bad, but in those days we had what is called a conscience. But today this moral standard is breaking down. Young people do what the world considers wrong without having any sense apparently of shame or remorse. I attribute this largely to the newer psychology of behaviorism which teaches that man is a mere animal whose actions are to be explained as the result of stimulus and response. I believe this idea has been taken up to a dangerous degree by undergraduates, due to the teachings of a lot of 'smart' professors."

After beginning this editorial, we stopped to read President Nicholas Butler's annual report to the trustees of Columbia University, which appeared in the December 13 issue of the *New York World*, and to peruse the editor's comment upon the same. It is evident that Dr. Butler is confused; for in one paragraph he attacks the critics of universities and follows with a defence on the ground that the universities are the last home and only remaining hope of liberty. Then he passes on to denounce "modern Philistines" who are the "Proud discoverers and possessors of a doctrine of behavior which finds nothing to behave and no purpose in behaving. Where they have touched education—and they have touched and are touching it at many points—they are reducing it to a costly pantomime."

Dr. Butler goes on to defend "Classicism," whose spirit he says is the disinterested search for perfection, and which he claims is the means by which education may be made worthwhile.

Butler, you know, is a strong opponent of prohibition, is mortally afraid of the bondage into which the state will bring Bolshevism and the restraint the Church seeks to place upon heretical thinking. He would employ as teachers of youth men whose ideas are revolutionary and untested—upon the mere sup-

position that they are students and scholars,—and he would defend such delinquencies as may occur upon the ground that the love of liberty justified them.

In other words, Dr. Butler ignores the fact that man is fallen and insists on treating him as though his affections were pure and that only his reason needs training. And in this he is but a type of the modern educator who has taken the evolutionary hypothesis seriously and who has ignored the fallen condition of man and the absolute necessity of his having a radical change of heart.

But let us not be fooled into the supposition that some surface substitute for old time, Bible salvation will set us right. Semi-modernism shows up in the emphasis that is now being given to "religious education," and to the glorious freedom which mere intellectual "truth" is said to bring.

The fact is that education must be positively "Christian," rather than just nominally "religious," to be safe and valuable; and "truth" must be truth made vital by the presence of the Holy Spirit to be effective in the changing of character and the correction of conduct.

We will probably be classed with the "pessimists" when we say that for man in his fallen state there is no hope in unrestrained liberty. Liberty of thinking soon degenerates into philosophical and theological heresy. Liberty of action soon degenerates into fleshly, sensual, devilish license. Liberty in civil government soon degenerates into Bolshevism, anarchy and chaos. Liberty of conscience degenerates into moral and spiritual atrophy and rottenness. In support of these indictments we cite the whole history of mankind. What has become of the men and the nations who have been left to "think" without having the inspired Bible as a rule in their thinking? They have, without exception, drifted into pantheism, polytheism, dualism, deism or some other form of degraded paganism; into hopeless moral and spiritual degeneracy; into some form of exaggerated tyranny or communism; and finally into utter chaos and irrecoverable ruin. When you count God and the Bible out, no matter what you have left, whether "Philistinism" or "Classicism," you have no real standard for correct thinking, no rule for correct living and no power to actually approximate even the faulty standards that you do have. Men and nations that are without Christ are also "without hope" for this and for the world to come.

It may sound scholarly for men to go about speculating on what there is the matter with men individually and collectively and what it will take to cure them; but, after all, it is downright foolishness; for some men all along the line of the centuries have known that sin is the disease which afflicts the human race and that salvation through the blood of Jesus Christ is the remedy. Why then should men go back and speculate either on the disease or the remedy?

If some day they should find out what the trouble is and what will remove it they will see that all this time of speculation is lost. Revelation has made known what the reason of man cannot discover, and that revelation is here in the form of the sixty-six books of the Old and New Testaments and is available to all who really and truly and from their hearts want to know.

ON THE PREACHER QUESTION

THERE is always a considerable amount of "changing churches" among preachers, as well as among laymen, and Christian consideration requires that we place the best possible construction upon the act when one leaves our church, just as we are in the habit of ascribing the highest motives when one comes to us from some other communion. And yet there should be no blurring of the lines. We are outstandingly a holiness church. Our distinguishing doctrine is that of entire sanctification according to the Wesleyan interpretation. This is not a mere toleration with us, it is our glory and is embodied in our purposes. No one can be both for us and against us. No man can join hands with opposers of sound, second blessing holiness and still be of us or, properly speaking, for us. And on the other hand, no man can consistently preach for us who holds but loosely to Wesleyan sanctification. Our preachers must be clear eyed, sound minded, and uncompromisingly above board as expounders and promoters of holiness of heart and life.

If there are preachers among us who prefer to go to other communions, let them go. Let us not persecute them nor grieve after them. They have their lives to live and we have ours. They will answer finally to God, and so shall we. But let us not be cowardly. If a preacher is unworthy, let us not wish him off on other churches, let's discipline him ourselves. Let us give him a good "pedigree" if he deserves it, but let us not send our ecclesiastical washing to other people's laundry.

If preachers want to come to us, let us welcome them; but only after we have made full investigation of their relation and standing with the churches from which they hail. Sometimes men come with the claim that they are persecuted in their own church on account of their stand for holiness, when investigation shows that their poor standing is on account of shady social actions, crooked financial dealings or mixings with heterodox doctrines. The Church of the Nazarene must not ever become the dumping ground for dead, burnt out preachers from other holiness organizations or for backslidden, corrupt, compromisers from anyone's church. Our preachers must be, like Caesar's wife, above reproach. Unclean preachers will never make a success of preaching the gospel of purity. There is an actual demand for greater care

in the matter of admitting preachers from other-where into the ranks of the Church of the Nazarene.

And inside of our own circles; let us not forget that "eternal vigilance is the price of safety." We must be good, but let's us not be "goody-goody." We must be charitable, but let us not be whitewashers. We must be loving, but let us not be loose. We must be solicitous, but let us not be silly. We cannot ignore discipline without damning our movement. Get rid of the unclean preacher and the crooked layman. Keep the standard up for king and for peasant. Education, talent, money, standing—nothing—can become a substitute for genuine, old fashioned godliness and clean, straight living.

PROPRIETY IN GOD'S HOUSE

PLACES and occasions have their own propriety, and it has been a usual mistake to allow worldly people to establish the rule that anything which is offensive to the cool, dignified taste of "once born" people is out of place in the church. But it is deadening folly to permit such dictation.

William Arthur in "The Tongue of Fire," says:

The sanctuary of God ought, undoubtedly, to be the highest scene and model of propriety; the pulpit to be its foremost and most shining example. He who, under any pretext, introduces trifling, oddity, or coarseness there, strikes fearfully at the main support of power—true reverence. However offensive want of propriety may be elsewhere, it is doubly so in the house of God. But the united praying of Christians, the delivering of a message from above, and the mingling of thankful voices in praise to the Most High, like all other peculiar actions, have a propriety of their own; and of all improprieties, none is more alien to them than that, be it what it may—whether stiff form or elaborate literature—which gives to the place a savor rather of the wisdom of man than the power of God. At a marriage feast the solemnity proper to a funeral would be an impropriety. In a company of friends the precision of military movement would be improper. The noise of instruments is propriety in a concert; the sound of grinding, in a mill; the clatter of shuttles, in a factory; the ring of hammers, in a forge; the laughter of children, in a nursery.

And so the house of God has its own atmosphere; whatever would extinguish the reverent utterance of penitent or grateful emotion on the part of the simple and the poor, of the newly awakened or newly forgiven; whatever would train all Christian feelings to move there, in God's own house and in the assembly of His people, as if under the cold eye of a heathen world, is a more crying impropriety than those departures from *taste* which not only might flow, but must flow, from the utterance of feelings, where any multitude, composed of all classes, is deeply affected. When the noble idea of Christian propriety gives place to the paltry idea of properness; when intense reverence and love and joy, meeting and stirring the breasts of a multitude, are distasted, and men are set on having everything square, well cut, and arranged beforehand, then we have little right to expect the highest of all proprieties—the breaking of sinful hearts as if in pieces under the hammer of God's word, and the cry of awakened sinners, "What must we do to be saved?" In fact, many who call themselves Christians, and whose claim we readily allow, would regard the utterance of such a cry in the house of God as not less improper than if raised in a theater. The people may say, "Amen," if it be just by rule; may murmur

a response, if just where good men, long since dead, marked, "Respond here;" but any thing like the pentecostal scene—any general outburst of penitent emotion—would be intolerable; and even to see a solitary man, "unlearned and unbelieving," feeling himself judged and condemned, and "falling down upon his face and worshipping God," would be a disturbance of propriety, forsooth, because it would make a fracture in that icy properness wherein a long continuance of cold has incased many a branch of Christ's Church. Yet this scene is just as proper to the house of God as the crash of a falling tree is to the forest where the woodman is clearing.

Thus would we answer any who would criticise either the hilarity of the saints or the "noise" of the altar service in the campmeeting or the regular services of the church.

INDISCRIMINATE SOLICITATION FOR FUNDS

A pastor writes us that he is the recipient of many letters from churches in various sections of the country asking for help in the building of a church or parsonage, and he asks what we think of such methods of solicitation.

To begin with, let us say that so far as we know all of the many who have sent out such letters to our pastors and people have been sincere and honest people and have used whatever money they have obtained in this manner just as it was agreed it should be used. But having said this, we shall go on to say that we think the method itself is reprehensible. In the first place our people generally have their own local building problems, and general solicitation for local needs is relatively difficult any way. But in the second place, this method opens the way for unworthy persons to claim to be of us and to prey upon our people for their own selfish profit.

Letters of this kind come to us here at headquarters. Some of them are printed on a multigraph or some other such machine and the signatures are printed just like the rest of the matter. Of course the printed signature usually says that the name appended is the name of the pastor or secretary or of some other official. But it often occurs that we do not know whether the name is actually the name of the pastor or other official of that church or not, or if we do know that the name is correct, we have no way of knowing whether that person actually sent us the letter or not. And yet we have more information on such matters here than one would be likely to have at other cities in the connection.

We think it would be better, when such appeals are absolutely necessary, that the plan should be approved by the District Superintendent and that his own signature and that of the persons sending out the appeal should actually appear in ink on the letter, and that the circulation of the letter be confined to the District in which the church is located. Within such limits and with the few repetitions that would occur by the following of such a plan, no special harm could

result, as we can see. But this plan of sending out letters to the preachers and people of the whole country appealing to them for money to help pay for a local church or parsonage is a very good thing for us to quit and to quit right away.

And let us add, in order to encourage the speedy quitting of the practice, that we think the results from such methods are so meager as to be altogether disappointing any way, and that no one should undertake a building project depending on such general solicitation for the money to pay the bills.

ALFRED COOKMAN'S EXPERIENCE

The *Central Christian Advocate* quotes Alfred Cookman's experience as follows:

The following day, finding Bishop and Mrs. Hamline, I ventured to tell them of my consecration and faith in Jesus, and in the confession realized increasing light and strength. A little while after it was proposed by Mrs. Hamline that we spend a little season in prayer. Prostrate before God, one and another prayed, and while thus engaged, God for Christ's sake gave me the Holy Spirit as I had never received him before, so that I was constrained to conclude and confess:

"Tis done! Thou dost this moment save,

With full salvation bless;

Redemption through thy blood I have,

And spotless love and peace."

The great work of sanctification, that I had so often prayed and hoped for, was wrought in me—even me. I could not doubt it. The evidence in my case was as direct and indubitable as the witness of sonship received at the time of my adoption into the family of heaven. O, it was glorious, divinely glorious.

The editor then adds:

We would not speak censoriously; but may it not be doubted if all our people have even the first experience, "the witness of sonship" Alfred Cookman refers to. And lo, all the time an experience like his second great blessing is for each follower of our Lord and Savior.

"ZIGZAGGING"

The *Class Meeting Advocate* inserts an article on "Zigzagging," by C. M. A., which is so good that we pass it on.

The old farmer unconsciously taught a great truth when he explained that his dog, who had just returned with the carriage from a little drive and seemed thoroughly exhausted as he lay down on the grass panting for breath: "Tain't the road that tires him," said the farmer, "but the zigzagging. The team has only gone about ten miles but he's run more than fifty. There wasn't a gate open on the way but he had to go in and examine the whole premises. There wasn't a cat appeared but he had to chase it. There wasn't a dog barked but he just wore himself out barking back again and showing fight, so that while we were keeping on the road he was running over the whole country. No," he concluded, "tain't the straight traveling, but the zigzagging that tires him."

How true the old farmer's words are about many of our spiritual walks. The real tasks and trials of life are not too hard to bear, but the roundabouts that we make for ourselves, the cares we imagine, the needless waste of life and energy in things we have no need to say or do, this is where the wear and the worry come. Most of us are like the old lady who said she had many trials in life, especially those that never came. Beloved, God is able to keep you from stumbling, to lead you in a straight path and save you from "zigzagging."

REV. C. J. FOWLER, who for many years was the forceful president of the National Association for the Promotion of Holiness, was a warm-hearted friend of the writer. In my earlier evangelistic career, Dr. Fowler was kind enough to "coach" me. His suggestions and criticisms were always timely and without harshness, as well as of marked value.

Dr. Fowler had a keen, logical, judicious mind. He was a close student of the Scriptures and a scholarly exegete. He was a man of God, deeply pious. He was a man of importunate prayer. Often, when he prayed, the heavens were opened. When he struck fire his prayers were like an avalanche or a Niagara Falls of spiritual power. The earth fairly trembled. He was also constant in prayer, that is what made him such a spiritual giant.

Dr. Fowler had a heart that was tender as the heart of a child. He was not too big to be little and humble. This incident is to the point. We were together at Old Douglas Camp Meeting. He was preaching and I interjected something as he was preaching, not to his liking. He stopped a moment and answered me in a tone somewhat disturbed. The incident made but a slight impression on me. I had forgotten it, but about 11:30 at night after we had retired and I was nearly asleep, there came a knock on the door, and a voice said quite earnestly, "Cornell, Cornell, I want you to forgive me for the way I answered you to-night." It usually takes a big man to ask forgiveness for an indiscretion.

Dr. Fowler was a mighty preacher. His logic was clear and convincing. He was exceptionally serious and often his sermons were like a mighty torrent. He had one sermon on Judas Iscariot, showing the danger of carnality, that for logic and argument is unanswerable. I have written this introduction that I might the better present that remarkable sermon to the readers of the *HERALD OF HOLINESS*. All ought to read it, especially the preachers. It presents some clear thinking and profound truth.

"What is in a name?" So much that some names never are worn. None of us have ever, I presume to say, come across anybody named Judas Iscariot, either in acquaintance or reading. We have all met people named Peter and Matthew, James and John, but no mother ever named her babe Judas. It is just as good and euphonious a name as many of the apostles had, but children are never made to wear it.

Is not this a sort of an unwitting confession to the truth of Christian history? This name has no significance, and the act associated with the name has no turpitude above many acts, save as associated with the central figure, of Christianity—the man Christ Jesus

Judas Iscariot—His Relation to Christ

By REV. C. E. CORNELL

who was *more* than man.

What was Judas' relation to Christ and to Christian experience? I confidently affirm that at one time he was

A CHRISTIAN DISCIPLE

Certain good people hesitate to allow that Judas ever was a Christian, because of the way he turned out. Theirs is sort of a *doctrinal* hesitation. They have been trained under the "five points of Calvinism," one of which is "The Perseverance of the Saints,"—if one was ever truly regenerated, he never could apostatize. Judas turned out badly; if he had ever been converted, then this doctrine of "Perseverance" falls to the ground; so, to maintain the dogma, they hesitate to accept his genuine discipleship.

Others hesitate to allow he ever was a Christian, because they read his history backwards. They take this fearful act of his in betraying his Lord and throw it back across his whole life and judge the entire by it. This, of course, in relation to Judas or any one, is a very unfair and misleading thing to do.

A man may be better than his worst act. I mean, a given act in one's life may be a *single* act,—never have occurred before, nor again. One may, by a stress of circumstances, be betrayed into a wrong act, or even a criminal one, when his life had been free from such transactions. One whom you have trusted and had reason to trust, may betray you, when it would not be true to say of him, "He has always been false; it simply now comes to the surface." A woman may have had reputation for moral worth and genuine virtue, and justly so; if she be betrayed into a fall from her high estate, must we reason, "She has always been impure?" Such conclusions would be untrue and cruel. If now this principle may be allowed—and we think none can reasonably disallow it—it is of value in relation to Judas as to any other. He *may* have been better than his worst act. We think Judas was once a Christian because

CHRIST CHOSE HIM

You may have no intellectual difficulties—have no inner protests whatever—in thinking Christ would choose one utterly unregenerate to regenerate others; choose one to secure in others spiritual life, who himself was wholly without it. I confess *my* soul protests, though my conviction is not presented as an argument. But this is sure: There is no escape from the position taken by Dr. Daniel Steele, of New England, "If Christ, the Head of the church, sent forth unconverted men to convert the world, His Church would be justified in following his example of knowingly ordaining unsaved ministers of the gospel." Judas was a

DIVINELY EMPOWERED MAN

It is said of the twelve: "He gave them power" (Matt. 10:1). There is no intimation any exception was made among them. What was true of Peter or of John,—of whom more is known than of some,—was true also of Lebbæus and Judas and others of whose labors less is recorded. "He gave them power." Judas was a

DIVINELY APOSTLED MAN

"These twelve Jesus sent forth" (Matt. 10:5). None of the twelve was lifted into this dignity and responsibility more than Judas. This was his commission: "Go to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead; freely ye [Judas] have received, freely give. Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you [Judas] forth as 'a sheep' in the midst of wolves. When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:6-20). He with the others was not only apostled, but possessed the highest form of inspiration known in the New Testament,—"the Spirit of your Father speaketh in you." Judas was a

DIVINELY EFFICIENT MAN

It is distinctly affirmed: "And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them (Mark 6:12, 13). No exceptions made or intimated; "they cast out many devils," Judas, in common with the rest. You remember Christ's argument. They accused Him of casting out devils "by Beelzebub, the prince of devils." He said: "Every kingdom divided against itself is brought to desolation. If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? If I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 12:25-28). Christ cast out Satan. It could not have been by Satan. It was by the Spirit of God, which attested his relation to the kingdom of God,—"the kingdom of God is come unto you." The argument is as valid for Judas. Judas cast out devils. It could not have been by the devil—must have been done by the Spirit of God.

Every life centers somewhere; it takes aspiration and inspiration from that center. Every Christian life centers in God and has its inspiration from God; every unchristian life centers in the world and has its inspiration from the world. This is axiomatic—

self-evident. If Judas was a worldling, his life was world-inspired; if a Christian, his inspiration was from above. He did what only could be done by the Spirit of God, which determines he belonged to the heavenly kingdom.

Again: I think Judas was once a Christian from the fact he seemed to be

AS GOOD AS THE REST

I am not saying he was as good as the rest, but that he seemed to the rest of the apostles to be equal to them. He possessed their confidence. "He carried the bag." Do you not remember the last supper? Jesus said: "One of you shall betray me." They did not fasten their eyes upon Judas and say, "We know who it is, murder will out;" rather, they were alarmed concerning themselves; "The disciples looked one on another, doubting of whom he spake." *They never thought of Judas.* Even after Jesus said to him aloud, "That thou doest, do quickly," and he got up to leave the room and thus made himself conspicuous, *then* they never *mistrusted* it was Judas, but thought he had gone to buy something or make a distribution to the poor (Jesus had told John privately, but none of the others knew) (John 13:26-30).

But do you say, do not the Scriptures say Judas was a "devil," "a thief," and a "son of perdition"? Yes. But when do they say this? In what part of his ministry? Not the earlier part, nor in its first half. That he *became*, all this is clear; that he was *not* all this, always, is also clear.

I think Judas was once a Christian—a regenerate man—since he seems to have had

A MORAL FALL

That he had an *official* fall is certain. When his place in the college of apostles was to be filled it is said: "That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place" (Acts 1:25). He "*fell*,"—"FELL," surely, from "his ministry and apostleship." An *official* fall. But was it not more? Was here not a moral fall? Is there not a relation of tender and mutual heart-fellowship suggested in the words of the psalmist, which words Jesus applies to this very act? "Yea, mine own familiar friend [the man of my peace,—to whom my peace had been given, who had shared it] in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psa. 41:9; John 13:18).

He went "to his own place." Where? The church, as such, has always said, hell. Some, like the distinguished linguist and commentator, Adam Clarke, says Judas' own place was heaven. Dr. Clarke in his notes on the first chapter of the Acts presents a unique and strong argument endeavoring to show that Judas repented and was saved as any repenting sinner. There is one utterance of our Lord's which indicates, to say the least, that Judas had a different

destiny. He said: "The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born" (Mark 14:21). A distinguished New England teacher and author uses this passage against the modern doctrine of Restorationism and to its utter overthrow. "Heaven," he says, "is so blessed, and eternity in which to enjoy it, so long, that if Judas should be, in any period of the future, restored to God and heaven, it would not be true that 'good were it for him had he never been born.'"

But Jesus Christ utters another word which forever settles the destiny of Judas to have been hell: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition" (John 17:12).

He went to his own place. Character graduates destiny. Christ is the touch-stone of character. Man goes to his own place and that place is determined by what he is, and what he is, by his relation to Jesus Christ.

JUDAS FELL "BY TRANSGRESSION"

There was a beginning. He stepped upon the awful incline of conscious sinning until its terrific gravity carried him down to "perdition." Unserved man goes down to hell under a law of his nature. A natural downward-ness takes him to his own place, as a stone falls to the ground. The saved man goes up by a law of his nature—a supernatural upwardness to his own place in the bosom of God!

PHILOSOPHY OF JUDAS' FALL

There are two remarkable passages which as side-lights enable us to see here with great clearness. "And the supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." "And after the sop Satan entered into him" (John 13:2,27). The Scriptures speak of two mysteries—"the mystery of godliness," and mystery of iniquity. The *mystery* of godliness. There is in the scheme that which is beyond the conception and understanding of man. *How* God could be manifested in the flesh, justified in the Spirit, etc., is beyond man's appreciation, but not beyond his acceptance. In the economy of redemption—the plan of salvation—is that above the natural and human—it is supernatural and divine. There is *mystery* in it. So the mystery of *iniquity*. In the great sin-scheme, the awful plan of human wreckage, there is that above and beyond man. Man never conceived it and never wrought it out unaided. As salvation is of divine suggestion and inspiration, so damnation is of a power outside and beyond man alone. There is *mystery* in iniquity. It never can be understood. To give a good reason for sin would make it reasonable. There is no reason in it—it is ever unreasonable. As salvation has God in it, so sin has the devil in it. Both, while they

include the human and employ it, are, in inception and execution, above it.

The passages quoted from John as well as our text show us that Judas' sin, in this betrayal-act, was of satanic suggestion and execution. "The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him." "And after the sop Satan entered into him."

This dastardly act of history then was *suggested* by the devil and *executed* by his direct and demoniac inspiration!

Do you ask how could one who had ever had a Christian experience—ever had one particle of love for his Lord, do such a thing? I hope this question leaps to the front in every soul. This act was so horrible, so venturesomely wicked, that all ought to feel, no one who ever had a bit of right feeling for another *could* do such a thing. How could he do it? The Scriptures answer, by *being demonized*, "Satan entered into him." "Oh, yes," say you, "that I grant; if Satan could get possession it could be done. But, how could he so get possession of one who had ever had love for his Lord." I answer, he could be demonized by *being morally susceptible to demoniacal domination*.

Judas, evidently, was naturally covetous. He loved money. There is a single word in our text which throws great light upon his character—"money,"—"they covenanted to give him money."

Before Judas ever heard the truth or saw the Christ; when he was in a state of un-regeneration he was, evidently, a money-loving man—cared for it for its own sake. After he embraced Christianity and was converted this was his leading trouble—a *root of covetousness*. This was his battle as a disciple, his fight as a Christian. Are you ever inclined to think that in regeneration, as glorious and divine as that work is, all the sin-element—the "spirit of sin"—is removed? Then, surely, you have forgotten your own experience as a regenerate Christian and poorly read your Bible. If Judas had to fight with indwelling sin in the form of covetousness, would he have been the only Christian man who did? Certainly not, if the frank confessions of good and regenerate men are to be credited.

REGENERATION

Does not remove all sin. Listen to a distinguished divine of the American Church in his graphic utterance relative to his own experience: "I am haunted by another self. There are times when this shadow monster walks along my side and whispers the evil suggestion into my ear. Oh, I long to get my hand upon his throat and my feet upon his prostrate person! It is not what I have done; it is not what I have left undone; it is what there is left in me, that came I know not whence, that is here I know not why, and

that somehow must be cleansed away before I am the man, God helping me, I mean to be."

Hear the classic preacher, Frederick W. Robertson, in his notes on the 51st Psalm,—“Two sides of our mysterious two-fold being here. Something in us near to hell; something strangely near to God,—half diabolical, half divine; half demon, half God. In our best estate and in our purest moments there is a something of the devil in us which, if it could be known, would make men shrink from us. The germs of the worst crimes are in us all.”

Here was

JUDAS' DANGER

Here was his peril; here he became a “thief.” Do you know of his act of theft? Do you know *when* he did it? No. There is no record. The fact is stated; the history of the act not written. Judas “carried the bag.” At the first they needed no one to care for money, for they had none,—“Provide neither gold, nor silver, nor brass for your purses.” But the time came for a change in things. They needed and had money. Judas became the treasurer. With treasure came peril. *Something in him wanted what was in the bag, which was not his.* He took it. Here he becomes a thief. Jesus saw it and gives the fact to the world.

THIS SOMETHING

This “carnal mind,” this “old man” in the heart of the regenerate, is of the devil. It is sin. Sin is of the devil. It is the devil’s territory and property—the base of his operations. In this pride, envy, jealousy, unbelief, self-will and the like, which all the regenerate feel, the devil makes his stand; this is his strategic point; here he plants his batteries of hell and makes war on the soul. Here is constant and awful peril.

THE DEVIL HAS RIGHTS

In the unsanctified Christian soul. There is there, in it, that which is his and over which he can exercise power. This he does as we all know to our sorrow. In the heart of the regenerate—of good men—is an enemy. “The carnal mind is not subject to the law of God, neither indeed can be.” This is the devil’s own field of operations and too often his field of conquest.

Ownership carries with it certain rights,—the right of approach to property and control of it. You own a field. The title to the entire lot is in you, save one spot upon which is a spring of water. That spring belongs to another. The title is in him. His ownership of that spring carries with it the right to it and control of it. He has a right to cross your field, in a reasonable way, to his property; to dig a ditch to it, and indeed to make any use, in reason, of that which is his own. You can’t help yourself. You own a large

pasture-tract with the exception of a great ledge of rock which belongs to another. His ownership of that ledge gives him a right of way to it, to blast it and haul away at his reasonable pleasure. You can’t help yourself. There are rights in ownership.

The “carnal mind” is *of* the devil—is the devil’s. His own property. To which he has right of way, and over which he can exercise control. He can plant his munitions of war on this territory of the human soul, and fire away at your spiritual life to his heart’s content. He can marshal his satanic forces, march and countermarch them over and around this carnal field of his operations in spite of you and much to your sorrow, and alas! the facts reveal frequently to your defeat! Mark: I am not saying he can control your soul and defeat your spiritual endeavor in spite of you, but that he can marshal his black battalions and his devil-divisions—plant his fiery columbiads on this territory of your heart and keep up a fearful battle in spite of you.

“The devil having now put into the heart of Judas Iscariot, Simon’s son, to betray him.” Mark that language, *put into the heart!* Not ask to do it, try to do it, *did it.* He took that hellish idea and lugged it in upon his own devil-territory of covetousness and carnality and laid it down bodily!

JUDAS

Had so far fallen that the protest of his better nature was so weak, if it protested at all, he could let that awful suggestion lie within sight—could allow it to remain even on the devil’s own ground without giving it battle. When Satan found the idea of betrayal could have place there without protest, indeed could be consented to, *then* “Satan entered into him,”—Satan in all his hideous and hellish personality took complete possession *to execute what no man unaided could do.* “The mystery of iniquity.” Judas became devil-possessed, which makes any act possible! *Moral susceptibility* to demoniacal domination—*having the “carnal mind”—“an evil heart of unbelief”* is the great and awful secret of his fall!

INDWELLING SIN

Is a bottomless pit. Pride, jealousy, self-will and the multiplied expressions of its awful presence, oh, how many have fallen over its awful verge and gone down forever! The best men in business circles, and many prominent in church as well, have fallen into the pit of indwelling sin, to fall eternally! The beautiful and cultured women in our best society, influential in the first circles and known in God’s church, have fallen into the black pit of pride, jealousy, and passion and have gone down smirched and ruined forever!

Indwelling sin makes any act morally possible. How could a man who ever had had the confidence

of his fellows for business integrity and moral uprightness ever have committed that crime and become an inmate of your prison? *Inbred sin*. How *could* so estimable and cultivated a lady have been so betrayed as to forget her high calling unto Christian womanhood? *Inbred sin*. What means the shocking of business community in the downfall of so many Christian clerks, bank officials and leading financiers? *Inbred sin*. It makes any act morally possible! With it

MAN HAS HIS PRICE

Judas had his. Thirty pieces of silver and a carnal heart made the betrayal of the Son of God possible! And many the person, since, who has been betrayed into death through the same inner sin with no greater outward inducement.

Oh, how the heart of God is moved by these truths! He knows human conditions and perils. He has made a provision to remedy all the ruin. *There is a remedy*. It is in the expulsion of the sin-principle,—“that the body of sin might be destroyed that henceforth we should not serve sin.” The divine remedy is sin’s destruction! Said our Savior-brother, “the prince of this world cometh and hath nothing in me.” Nothing of Satan’s corrupt territory in that holy soul. Nothing that wanted his satanic suggestion. Nothing common between them. “Great is the mystery of godliness.” God, start back from it as we may, undertakes to make men Christly! Undertakes to make men who have been sin-scarred and devil-filled, Christly! Undertakes to make men to conquer in the arena of human probation, as Christ conquered, by conditioning them as He was conditioned,—the prince of this world cometh and hath *nothing in them*. The blood has cleansed. The fire has fallen. The nature has been transfigured. The Spirit has come. The incarnation has had a kind of repetition. Here is our hope. Here our victory. Oh, ye struggling saints of the regeneration! Your redemption has come! The jubilee-time falls now! The return to Christliness is yours. Claim Him, “who of God is made unto us wisdom, righteousness, sanctification and redemption.” *Then*, “as He is, so are we in this world.” Hallelujah! Amen.

PASADENA, CALIF.

ONE MAN WHO WAS TRULY GREAT

By CHARLES ALLEN McCONNELL

Great in the sight of one’s neighbors, great with the people, great with a nation—what planning, what scheming, what ceaseless toiling, yes, even what dark sinning, to attain such a place. What rivers of blood have flowed from Alexander to William the Horrible that men might add the word Great to their name. But John the Baptist was called great not

only by his neighbors and by his nation, but he was great in the sight of God. He dwelt in no splendid palace—he slept out under the stars. His was no fine raiment—he was clad in camel’s hair with a leather girdle. No dainty viands were prepared to tempt his appetite—his daily food was locusts and honey from the rocks. No great pulpits were opened for his message—the banks of Jordan heard his voice as one crying in the wilderness to repent. He charmed no man with soft speech—he charged boldly the high men of his people “Ye generation of vipers;” he faced an adulterous king with condemnation of his sin. But of him Jesus declared, “There hath not risen a greater than John the Baptist. You and I, my reader, may never be accounted great by the people; we may never be heard of outside our little home circle, but there is every possibility of our attaining true greatness—the greatness of John the Baptist. He was full of the Holy Ghost; he was fearless; he was faithful. Hear the words of Jesus: “Whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest shall be servant of all.” Striving for the greatness of this world breeds envy, brings heart burnings, and ends in a knowledge of failure. But he who chooses Christlikeness—who gives his life to the faithful ministry of outflowing love, has as his reward the greatness of God which is eternal.

BETHANY-PENIEL COLLEGE,
BETHANY, OKLA.

THE SHEPHERD OF THE FLOCK

By REV. J. W. MONTGOMERY

Are there any pastors in the Church of the Nazarene who draw salaries, preach sermons and preside at the board meetings, and never visit their sheep? Are there any who preach more on destructive lines than constructive? Are there any who feel that it is a sign of deep piety on the part of the minister to “preach it so hot” that their flock scatters? Do any feel that it is all right to “drive people away” because they do not dance to every tune that is played? If there are such pastors how would they interpret Jer. 23:1, 2? Which reads as follows: “Woe unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. . . . Ye have scattered my flock, and driven them away, and have NOT VISITED them: Behold I will visit upon you the EVIL OF YOUR DOINGS! saith the Lord.”

As I read this scripture I just wonder if that man who “feels no call to visit” the people would not be better situated on the day of Judgment having spent his life in the factory, shop, behind the counter or the plow than in the pastor’s study.

FT. WAYNE, IND.

BALANCE THE BUDGET

By General Superintendent Williams

IF A ship at sea springs a leak it will be necessary to instal pumps immediately to remove the water from the vessel, or it will sink. If it is discovered that the water is entering the vessel more rapidly than the pumps can remove it, one of two things must be done, or both. First, the hole in the vessel must be closed, or reduced in size, or the efficiency of the pumps must be increased. If the water enters more rapidly than it can be removed the result is inevitable.

If a business man awakens to the fact that the income from his business is \$50,000 and his expenses are \$60,000 he knows full well that he must either increase the income or decrease his overhead expenses, or both. That is if he is to save his business.

It is a wise man who so regulates his own affairs as to balance his budget. If he can keep his expenses less than his income, or at least not to exceed his income, his future is assured. Otherwise embarrassment and final bankruptcy must result. The same is true of a local church or an institution of the church or the entire church. A local church must adjust its budget so that its income will be sufficient to meet its obligations from month to month. The necessity for this is obvious to any thinking man or woman. The same is true of an institution in the church. If a school or rescue home is not meeting its obligations from year to year embarrassment and shame will finally result.

There is a temptation, no doubt, at times, to excuse ourselves for lack of good business methods on the ground that we must have vision and faith. But it must be remembered that faith must have a basis or a foundation. Faith must have the background of truth to be real, otherwise what we call faith is mere presumption. An institution of the church should carefully plan its expense budget in harmony with its income, or at least its probable income. If at the end of the year it is discovered that the institution is not meeting its obligations something should be done immediately to remedy the situation. It should not be allowed to go on from year to year. It seems to be the case that sometimes institutions are tempted to borrow money to cover their deficit, thus adding to the debt they already have and continue to borrow year by year to cover the deficit, thus continuously piling up higher and higher the sum total of deficits. This is not only bad business, but it will ultimately result in utter disaster. The budget should be balanced every year. The fact should be faced frankly and sincerely. If a unit of the

church cannot run, if it cannot pay its way by any means whatsoever, then the sooner it closes its doors and liquidates its indebtedness and goes out of business the better. No one will deny this fact.

The serious thing to my mind is not the debt that is against an institution or a department of the church, but it is the continual increase that is tragical. If no debt is added from year to year and an effort is being put forth to pay the debt existing, the problem can finally be solved, otherwise the situation becomes more complicated, more difficult of solution from month to month.

We may call it what we please, but we must balance our budgets. We must do this at home, for no man can have good influence with unpaid bills. We must balance the budget in our schools, for no school can continue to exist unless it can balance its budget from year to year. The same is true of institutions and the departments of the General Church. Our General Board is to be commended in that they have tried to cut expenses commensurate with the probable income through the budget. This was necessary. It seemed a tragedy to retrench, but retrenchment seemed absolutely necessary when it was carried out.

The time has come, however, when we cannot retrench any further. This will utterly destroy the morale, the courage, the faith and the spirit of our people; moreover, it would grieve God. I do not believe the Lord would smile on the church, that He would lead us and continue to bless us if we should undertake less than we are now trying to do. We cannot, we must not try to cut expenses any further. We have cut all along the line down to blood. The situation in our General Interests cannot be remedied, therefore, by the further curtailment of expenses. It must be done by increasing the income. Our people are able to do all we are doing and much more. If the right atmosphere is created, the right enthusiasm is put into the church, and the people, with vision and prayer, begin to press forward, we will advance both at home and abroad. Perhaps the most of our institutions have cut expenses about as low as they can. If they have not they should reduce yet more, unless their budgets balance. But they can at least work harder to insure a larger income for the support of the work they are trying to do.

We cannot hope to impress the world with spiritual things unless we keep financial disgrace and dishonor out of our ranks. Something will finally have to be done to prevent local churches from going deeper in debt than they should go. Some few have put them-

selves in what is an almost impossible and hopeless situation. Institutions can do the same thing. The church should be guarded against this. It is an easy matter for a man to plunge a church into hopeless debt, or for an administration in an institution to get it involved and then leave it, but the situation is not left. The honor of the church, the honor of the department of God's work is still there. It must be cared for by somebody at some time.

Personally, I wish there could be a greater effort made throughout the church to balance the budget, to make buckle and tongue meet in everything, to instal more pumps or to plug up the leaks that the ship might be safe and seaworthy. In some extreme cases it might be necessary to shut off the compartment where the leak has occurred. In the church we hope this will never be necessary. We want every interest and every department and every institution to succeed, but in order to protect themselves and the cause of Christ and the name of Christianity every unit of the church must find a way to balance the budget or admit frankly and openly that it can not balance it. This is safe, sound and scriptural.

HOLINESS AT HOME

By REV. HORACE G. COWAN

A chain is no stronger than its weakest link.

Let him that thinketh he standeth take heed lest he fall (1 Cor. 10:12).

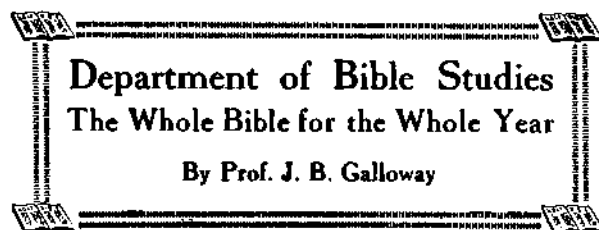
Considering thyself, lest thou also be tempted (Gal. 6:1).

HERE is something wrong with that profession of salvation, though it may be attended with great joy and shouts in church or on the camp ground, which does not stand the test of the petty trials of home life. Shouting in church and nagging at home, on the part of husband or wife, are a team which do not pull together, and will land the one who tries to drive them in the ditch. Speaking of the joy of salvation and the blessing of holiness in church, and telling the faults of the children before outsiders and strangers who may be visiting in the home are sign boards which do not point in the same direction. The children are not fooled when father or mother say they are sanctified wholly in the testimony meeting, and afterwards tell visiting friends how badly the children are behaving, neither are the visiting friends. Parents who are in the experience of holiness have the right to require their children to obey them, and to punish them for disobedience, but scolding and threatening without making good does not beget that respect which children owe to parents. The parents should have that poise and self-control which will enable them to do and say to their children those things which will balance their prayers at the family altar.

Children often get saved and sanctified in our meetings, and consciously or unconsciously copy the testimonies of grown people; but their experiences are those of children, and they should be dealt with as children. The first and only commandment with promise is, "Honor thy father and thy mother," and a boy or girl who professes to be saved or sanctified ought to remember that disrespect or disobedience of of parents is a violation of this commandment which cancels the promise and leaves a blot on their profession. Father and mother know what is best for children in the matter of associates, amusements, dress and deportment, and the child who testifies to having the love of God in the heart will have that love for parents which will be manifested by respect, obedience and confidence in them.

There is no better place to practice salvation, develop holiness and grow in grace than in the home circle, and the testimonies in church or on the camp ground ought to reflect the light of holiness which shines brightest at home. There may or may not be shouts at the family altar, but blessed is that family where there is mutual respect, confidence and sympathy when things go wrong in the house, barn or fields, because there is on the part of father and mother, son and daughter, an abiding faith in Him who "in that He hath suffered being tempted, is able to succor them that are tempted."

FREEWATER, MONT.



LESSON FIFTY

"The key of a book usually hangs near the entrance of it, but it must be dipped in the blood before it will unlock its hidden treasures"—A. T. PIERSON.

PART ONE. THE FIFTIETH WEEK'S ASSIGNMENT. Read the Book of Revelation.

This book is greatly neglected by many people and misunderstood by more. This should not be, for it is "the dome of the cathedral of the Bible." It is the climax of God's revelation. If we spend all of our time trying to solve its puzzles and interpret its symbols of future events we will not be able to get as much out of it as we would if we remember that it claims to be a revelation of Jesus. Study it in this light, for it is one of the most wonderful revelations of our Lord to be found in the Bible. The Book is Christo-Centric. All things recorded in it relate to Christ as the spokes in a wheel.

Why we Should Study this Book. A special blessing

is pronounced upon those who read it. See 1:3. By reading this book we will get a marvelous vision of our Lord, and also see what is in store for this age. This book gives the assurance of the final victory and glory. The ultimate triumph of right. To understand the Bible we must read it. It reaches farther than any other book. "The great river of prophecy, gathers all the streams of the Old Testament, pours its flood through this book of the New Testament into the ocean of eternity." The object of this book is to show things shortly to come to pass. v. 1.

The Title of the Book. It is not strictly accurate. The words, "the divine" were added not earlier than the fourth century. It is not a revelation of John but according to the first verse, a revelation of Jesus. The Greek word for revelation is *apokalupsis* from the verb "to uncover," to draw the veil aside so that the hidden may be seen. In the New Testament it is translated "appearing," "manifestation," "coming" and "revelation."

The Authorship of the Book. It is first referred to by Justin Martyr 140 A. D. as the work of John, one of the apostles of Christ. Johannine authorship is acknowledged by Tertullian, Clement of Alexander, Origen and many others of the Church Fathers. The book claims to be the work of John (1:1, 4, 9; 22:8). His authorship has been questioned because of the dislike of his millenarianism, but chiefly because of a supposed contrast of the character and style of this book with that of the Fourth Gospel. Such writers as Godet, Alfred and Salmon have seen beneath the surface differences a strong resemblance.

The Date of the Writing of the Book of Revelation. Eusebius assigns it to John while on Patmos, during the reign of Domitian. Irenaeus in 180 A. D. says "For it was, not a long time ago, almost in our generation, at the end of the reign of Domitian," probably about 96 A. D. "The book is a song of triumph arising in the dark night of defeat."

Relation to the Old Testament. "The book of Revelation is a perfect mosaic of passages from the Old Testament"—Dr. Scroggie. Without the Old Testament this book would be a riddle. There is a striking relation between Daniel and Revelation, however John carries us on beyond Daniel into the unending eternity.

Outline of the Book. The key-verse of the book, 1:19, is a divine outline of the book. 1. The things which thou hast seen (ch. 1). 2. The things which are (chaps. 2, 3). 3. The things which shall be (chaps. 4-22). The following will make a good outline: 1. Christ's message (ch. 2). 2. Christ in relation to the churches (ch. 2, 3). 3. Christ in relation to the Tribulation (ch. 4-18). 4. Christ in relation to the Millennium (ch. 19:1-20:7). 5. Christ in relation to the Judgment (ch. 20:8-15). 6. Christ in relation to

Eternity (ch. 21:1-22:5). 7. Christ's Promise (ch. 22:6-22).

Schools of Interpretation. 1. The Preterist—those who claim the book was written before and largely describes the destruction of Jerusalem. 2. The Historical—those who interpret the contents of the book as being fulfilled in past history. 3. The Futurist theory is that the greater part of the book is yet unfulfilled. We consider this as correct. There are those who give the book a spiritual interpretation and do not see any history outlined.

Hints on Interpretation. Distinguish between literal statements and symbolical language. Interpret symbols uniformly, and according to Bible usage. Note the numbers and groups. Notice that the book is not always chronological for repetitions and parentheses occur. Remember that it will be more fully understood as it is unfolded. Search for spiritual applications. Classify the results of your study. Memorize the best verses.

PART TWO. CLOSING WORDS TO THIS SERIES OF BIBLE STUDY.

With this lesson we close the Blessed Book as this is the last lesson of the assignments from the Series of Bible Studies, "The Whole Bible for the Year." It is the prayer of the author that they have been a blessing to you by increasing a desire on your part to know the Word of God better. If you know it, you will love it. May we only close it to open it at the beginning to begin again with the New Year. God's people must keep close to the Word or lose the Word. The enemy is doing all he can to defeat the Truth, and his chief weapons are neglect and doubt. We clip from a recent magazine the following: "A recent survey made by the Central Missouri College among college and high school students reveals that 16 per cent of those questioned did not know where Christ was born nor His mother's name; 12 per cent did not know the first clause of the Lord's Prayer; 65 per cent did not know the Golden Rule and 70 per cent did not know what to call the Sermon on the Mount." Is your Bible an unknown Bible? It need not be, for even a child can understand much of its truth. This does not imply that you are able to comprehend all of its mysteries. General Booth says that he reads the Bible as he eats fish, eating what he can, and laying aside the bones; but as the years go by he often finds that what he once could not understand spiritually has now become quite plain to him. What we cannot understand today may become as clear as the sunlight later. Our deepening experiences in the things of God will make the Bible plain to us.

The skepticism of this age may hurt us, but it will not destroy the Truth, for as Sir Thomas Browne says, "The Bible is too hard for the teeth of time." God has protected His Word, like Noah's ark, from

the angry storms. Its first words were penned in the desert years before Homer sang his immortal songs and finished on the shores of the Aegean Sea by John in exile on the barren Isle of Patmos. God's hand has directed its production all the way.

As we study the Bible as a whole we see its divine unity. Remarkable progress is seen as we read from chapter to chapter. It opens with the words, "In the beginning God created the heaven and the earth," ascending higher and higher with one stately, entrancing vision of the only-begotten Son of God after another until we reach the final cry, "Even so, come, Lord Jesus."

If your Bible could talk to itself would it say, "I was purchased and lovingly presented by a mother or friend to the one whose name is carefully inscribed on my first page. Occasionally I am consulted to find the preacher's text. But most of my lifetime is spent on this shelf. How I long to help my owner with his burdens of life, but he has seemed to forget that I am here. Oh, he may hastily read a few verses in formal devotion. But why does he not take time to find my hidden treasures? He talks about me frequently but woefully misquotes me. He will turn to me for consolation when death enters his home, and will search my pages to support his arguments, but usually I am shamefully neglected. At times the only thing I can do to help him is to press a few posies between my pages that contain the most wonderful messages of life. I seem to be the most neglected book in his library. I wonder why?"

As the fire needs fuel and we need a new supply of food each day, so we need to read carefully and prayerfully a portion of the Bible each day.

The Nazarene Publishing House is planning to put these series of Bible Studies in book form soon. Write them about price.

THOUGHT GEMS

Selected from sermons by J. B. McBride in the Elkhart, Kansas, revival, by Willard B. Davis.

The man who can have religion and not know it, and lose it and not know it is always on uncertain ground.

It is a reflection on the Trinity to say that outward signs are necessary to testify to the indwelling of the Holy Ghost.

Man may have enough human love to die for his fellow man, but Jesus had sufficient love to die for His enemies.

Just as God loved the world and gave Jesus to save it, so Jesus loved the Church and gave Himself to sanctify it.

Sanctification is not optional—it is imperative.

Hell was not in God's original plan, and was not made for man, but for the devil and his angels. It

is the incarceration place for the soul that rebels and refuses God's mercy.

Jesus came to this world in direct opposition to man's being lost and threw His mangled form across the path of every sinner.

Death cannot lay hands on the sinner without the permission of God.

If we will do the cleansing on the outside, God will not fail to cleanse the inside.

Just as Jesus was mysteriously begotten of the Holy Ghost, so every soul born into the spiritual kingdom is mysteriously begotten of the Holy Ghost.

The man that fails to get beyond the laws of science, reason, nature and logic will never reach the inner circle of divine revelation.

Deity came in the form of humanity to bring it back to God.

The greatest miracle ever performed is the transformation of a child of hell into a child of heaven.

Spiritual creeping paralysis is the bane of professed Christianity of this age.

The sanctified are looking for the *uppertaker* rather than the undertaker.

No variegated bouquet was ever more beautiful than a congregation of Holy Ghost filled people.

Sin is the only thing that keeps this world from being a heavenly place.

God has provided that the war might terminate in favor of the Christian and carnality be destroyed.

PRAYER FOR MISSIONS

By REV. A. H. KAUFFMAN, M. A.

Be Definite!

Indefinite prayers never reach any goal or accomplish results. This is true in Christian experience. People are not converted by praying, "Lord help me to be better," nor are they sanctified by praying for more love. Revivals at home begin by definite praying.

How often prayers for missionary work are hazy and indefinite. How commonly people pray, "God bless missions," "Bless the heathen," or "Bless all the missionaries." Such praying is like sheet lightning—it is too vague.

Our fields have difficulties and problems. Our missionaries have needs. They are often in danger of disease and epidemics. Some are in troubled areas. For protection they look to God. You can enter into their lives and work by praying for their health, safety and victory in their work. You should pray for a missionary, native worker, orphan, station or hospital. By prayer you may go from field to field and maintain a prayer circle that reaches around the world.

Real heart trouble, humanly speaking is incurable, and no man has ever hung out his shingle as a healer of broken hearts. But Jesus, the broken heart specialist has never lost a case.

QUESTIONS ANSWERED

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

Q—We hear a great deal these days about Wells' "Outline of History." Is this work sound and would you advise its use?

A—I do not know whether Mr. Wells ever took his work seriously or not, but I am sure that no person of intelligence who is possessed of a sound mind and regard for "facts" ever did. His story *might* have been true, if the evolutionary hypothesis had been true, and Mr. Wells writes on the assumption that it is true. In other words the "Outline of History" is a historic novel and is based upon a foundation of fancy and fiction, instead of upon facts, as real history is. I don't think the book has any real value, unless it is to show to what lengths of folly a gifted man may go when he cuts loose from the Word of God and tries to make a logical story out of the guesses of infidels.

Q—How do you explain the words of Moses in Exodus 32:32, when he asks God to either forgive the people or else blot his own name "out of thy book which thou hast written:" and of Paul in Romans 9:3 where he says, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"? In Mrs. Montgomery's book, "Prayer and Missions," page 174, the Chinese General, Feng, is said to have prayed, "I am willing to go down to hell for the sins and wickedness of my people, and indeed I will praise thy justice even in hell." What do you think of this?

A—I fully agree with Adam Clarke that the book to which Moses referred was the book in which the names of the Children of Israel were written, looking to their inheritance in the land of Canaan, and that Moses' prayer was that God would either forgive the people and let them go into the land or else blot out his name and not let him into the land either. And I also follow Clarke in his explanation that Paul could wish himself "Devoted by Christ" to such physical destruction as his people were known to deserve and to be about to receive in order that they might be spared the national destruction which they suffered at the hands of the Romans and as a judgment from God because of their rejection of Christ. It is unthinkable either that one should wish to be damned in order that another might be saved or that one's being damned should accomplish such an end. As to Gen. Feng's prayer, seeing he lays emphasis upon his desire and ability to praise even in hell, it is evident that he is thinking of place and position and not of moral and spiritual ruin. There cannot possibly be any virtue in anyone's willingness to endure eternal damnation, and there cannot be any possibility that God would be pleased with the carrying out of any such a devotement of a good man. The vicarious sufferings of Christ are quite another thing, for they are the basis of God's ability to be just and still be the Justifier of the ungodly. But even these did not include the utter damnation of anyone.

Q—In Judges 11:30-40 we have the record of "Jephthah's rash vow." Did Jephthah literally sacrifice his daughter? Peloubet says he did, Adam Clarke says he did not.

A—The consensus of scholars has usually been that Jephthah, reared in the wilds as he was, was foolish enough to suppose that God could be pleased with a human sacrifice and that this was the meaning of his vow and that the vow was carried into effect. Adam Clarke, Dr. Godbey and some others have tried to rescue Jephthah by explaining that such a vow, according to the customs of the Jews, would mean death in case of an animal, but would mean devotement to a life of virginity in a case like the one before us. These good men, however, have a difficult case on their hands and they have by no means fully succeeded. But we ourselves can know full well that if Jephthah did this thing he was going contrary to God's Word and that his unenlightened state is pitiable indeed.

Q—If you were a member of a church whose pastor would not fellowship a brother preacher in the same church and would not let him preach in his church, what would you do?

A—I would pray real hard and *talk* none at all about this matter.

Q—When there is confusion in the church, left by the old pastor and as yet untouched by the new pastor or the District Superintendent, what ought to be done?

A—These good men ought to be given time and opportunity to pray and think and act on the basis of good judgment and the leadings of the Holy Spirit, and other people ought to be patient and prayerful and kind all the way through. If neither the old pastor, nor the new pastor, nor the District Superintendent is able or willing to adjust matters it is not very likely that anyone else can do it. But anyone can live a holy life, refrain from gossip and interference and pray all he wants to.

Q—You know our Manual provides for a probationary membership, in case any particular church elects to use it. But some tell us that it is to be used only in doubtful cases, while others say that if a church uses it at all it must apply it to all who are to be received into the church. What do you think about this?

A—I think it an unfair and dangerous policy for a church to show discriminations. If a probationary system is used at all, it should be applied to all. If any exceptions are permitted they should be made on an exact and conventional basis. For instance: if a church should adopt a probationary membership for children, let the age be fixed and then apply that age test without regard to the size, brightness or social standing of the child; otherwise you will have trouble and you will deserve to have it.

LATE NEWS, TERSELY TOLD, GATHERED FROM THE FOUR QUARTERS OF THE UNIVERSE

By REV. C. E. CORNELL

Take diligent heed . . . to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.—Joshua 22:5.

Notwithstanding the popular impression that Turkey does not welcome American invasion, records show that the Turkish government has frequently, at great pains expressed appreciation of the work the American colleges are doing in that land. Turkish students are giving a good account of themselves in the several colleges there.

In 60 years there have been only 300,000 Japanese who have emigrated to other lands. This accounts somewhat for the steady and rapid increase in population on the island which is highly industrial, but like England, faces a scarcity of raw material. Living standards have increased perceptibly in recent years, but they are still comparatively low.

According to an air map issued by the German government, there are now seventy air routes in the world. This shows an increase of ten routes since the last map was issued.

In Long Island, N. Y., there is a curfew law regulating the hours when radio loud speakers may be operated. The law is being enforced as Edward H. Dobbs of Long Beach, will testify, after being arrested and taken to jail in his pajamas for using the loud speaker after midnight. Such a law would be of value in other sections of the country.

In Peru, a law has been passed making mandatory the installation of shower baths in all school buildings. The law recently was passed by the Peruvian congress and will call for

a considerable outlay to equip all the school buildings throughout the country.

In Philadelphia the chief surgeon of the police department has appealed to the public not to feed the policemen on their beats. It is a habit of long standing to offer candy, peaches, bananas and other titbits to officers; but the surgeon has found an increasing rate of diabetes among the men, and by restricting their in-between-meals eating it is hoped to check the disease. The American people in general are eating too much sweet.

It is said that annually there are 60,000,000 bunches of bananas brought into the United States. About 60 per cent of them are unloaded at New Orleans and distributed from there, and 40 per cent go to Boston and Baltimore. There are about 180 bananas to the bunch. Bananas are a nutritious food.

Tristan de Cunha, an island lying between the Cape of Good Hope and the straits of Magellan, is a great trial and worry to the British government. They would willingly abandon the island, but the inhabitants will not have it. The reason is that famine strikes the island so frequently. Some years ago the islanders grew corn which thrived there, but due to a shipwreck on the coast, rats left the ship and took up their abode on the island, with the result that the land is infested with rats, and corn cannot be stored. There is no written law on the island. The population is less than a hundred.

Edward Bellamy, who wrote "Looking Backward" 30 or more years ago, prophesied conditions, many of which have come true. Here is practically one of his predictions. At Finchley, England, an enterprising firm of caterers has come to the rescue of tenants of apartment houses that are not equipped to prepare meals in, and of those who do not care to cook. Orders for meals are taken over the telephone and delivered within an hour to more than 5,000 families. The food is kept hot by means of charcoal burners in the bottom of each container, the food itself being placed in pans stacked one upon the other in a rack. Later the firm collects the dishes. This was Mr. Bellamy's prophecy that an arrangement similar to this would be in operation.

Rev. Dr. Charles Stelzle, preacher, author, publicity expert, sociologist, and arbitrator of labor disputes, has just been elected president of the Church Advertising Department of the Associated Advertising Clubs of the world. Dr. Stelzle is internationally known as he has held many important positions in the educational, labor and religious world.

A French surgeon has devised a new set of instruments which makes it possible to perform emergency operations in airplanes, rapidly moving express trains or in ambulances.

A news item says: Twenty-seven doctors, thirty druggists, sixteen agents for whiskey companies and four drug corporations have been indicted in New York on a charge of conspiracy to violate the Prohibition Laws through wholesale prescription bootlegging. The government estimated that the combine approached a \$15,000,000 business. The rummies are getting hit hard and more and more the law is being enforced against the law breakers.

Rev. A. M. Moss, an evangelist, was assassinated as he stood in the pulpit conducting a revival service at Eary, Ky., the murderers firing through an open window. Mrs. Jerome Robinson, a member of the church, was fatally wounded and an aged man in the congregation was also wounded. Authorities arrested several members of a group of moonshiners, whose enmity the evangelist had incurred because of his attacks on

bootlegging and the aid he had given dry enforcement. Rev. Moss' blood cries to high heaven and to every law abiding citizen to assist in putting down the illegal liquor traffic. Many of these law violators are murderers at heart.

Two American missionaries, Rev. J. W. Baird and Rev. R. G. McGill, were drowned near Alexandria, Egypt, while attempting to save Mrs. A. A. Thompson, wife of another American missionary, from drowning. The two previously had rescued several children, including one of Mr. Baird's daughters, but were too exhausted when they swam to Mrs. Thompson's aid. Meanwhile, however, she had reached a favorable current and was thus saved. Mr. Baird formerly lived at Portage, Wis., and Mr. McGill at New Wilmington, Pa.

No wonder that the churches are empty and the theaters are full. Note this latest survey of the moving picture industry. 130,000,000 fans attend the movie shows each week. Admissions collected totaled \$700,000,000. More than \$1,000,000,000 is now invested in the industry. Last year over 400 feature pictures were produced, and as Will Hays says, the good pictures were almost invariably a failure, while the bad ones were almost invariably a success. Over \$4,500,000 was spent to produce "Ben Hur." A very few stars are paid \$100,000 a year. But many draw from \$10,000 to \$50,000 a year.

A lifeboat which by means of its own buoyancy will reach the surface of the sea when released under the water has been designed and offered for experiment as suitable for submarines. The boats are in the form of a steel compartment of cylindrical shape and would be accommodated in the superstructure of a submarine. When the boat reaches the surface it could be opened up and an SOS sent from a small wireless.

Teachers in Finland are rebelling against what they say is low pay. They have demanded that they be placed on a level with other state employees namely, track walkers, telegraph operators, conductors and station watchmen, according to Alfred J. Pearson, United States minister to Helsingfors.

In Alaska a good team of "huskies" now brings \$500 to \$700, depending upon their strength and the efficiency of their training. One of the most desirable traits in a dog used to team work is his training to halt immediately upon command. Prompt halting is necessary, because the great danger of sled travel is the air holes in the ice. To teach them they are often allowed to plunge into an ice hole trap so that the chilly bath may be remembered. The dogs are very apt learners.

A MODERN HAMLET SOLILOQUIZES

To pledge or not to pledge—that is the question.
Whether 'tis nobler in a man
To take the gospel free and let another foot the bill,
Or sign a pledge and pay toward church expenses!
To give, to pay—aye, there's the rub. To pay,
When on the free-pew plan a man may have
A sitting free and take the gospel, too,
As though he paid, and none be aught the wiser—
Save the finance committee, who—
Most honorable of men—can keep a secret!
"To err is human," and human, too, to buy
At cheapest rate. I'll take the gospel so!
For others do the same—a common rule!
I'm wise, I'll wait, not work—I'll pray, not pay,
And let the other fellow foot the bills,
And so I'll get the gospel free, you see.

—Watchman-Examiner.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week just as we had arrived at Shawnee, Okla. Our good pastor, Rev. Joe Bishop, had secured the First M. E. Church, of which Dr. Meed is their fine pastor. Dr. Meed has a beautiful

church and he worked in perfect harmony with Brother Bishop. and they had the meeting well advertised. The church was large and about full, but if it had not been for the big rain the church would not have held the crowd, for they were coming from the school at Bethany and Oklahoma City in droves and the big rain stopped them, but we had a fine crowd and fine interest. Brother Joe Bishop is making a fine work at Shawnee. He has a fine work and a fine people, but there, as it is almost everywhere else, our church is not half big enough. We have made that mistake all over the nation, but we thought that we were doing our best when really we were not. First we lacked the money and second we lacked the vision. In many places our dear boys thought that a church that would seat four or five hundred was so much larger than we would ever need that they built to seat two hundred, when we should have had vision and built one that would seat from five hundred to one thousand. If we had a large church and put on our big drives in our own churches it would bring us much larger returns than to put on a drive up town in somebody's else church. Well, our boys are seeing that, and they are planning far better than we used to. My home was with Brother Ross Beevers and his fine family. I have known Ross for more than forty years. His father, Brother D. C. Beevers, and I held meetings all over Hill County and Limestone, McClennan, Navarro and Dallas, and some other counties. We were in Shawnee on Thursday night of December 9.

We were up early Friday and drove to Henryetta for an all day meeting. That day will long stay in our memory. Brother Harmon had everything in the finest of shape and three big preaching services well advertised and dinner announced in the basement. He had asked the preachers, lawyers, doctors and the mayor and the Chief of Police, and that dinner would have done credit to the White House in Washington, D. C., but then Harmon is a much larger man than most fellows that have been hanging around Washington. Harmon is big both in head and heart. For that one day,

and the field had been well worked, we got forty-four subscriptions for the HERALD OF HOLINESS. Brother Harmon came from a locality in Arkansas, the Wonder State, where in one settlement there have come more fine Nazarene preachers than from any other spot of the same size in the United States. Arkansas is the home of more good things than any state on the globe. Her hot springs and mineral springs and cold mountain springs and great farms and fine people are almost without number.

After that great day and a fine night's rest in the home of Brother Fred and Sister Lois Hill and their sweet babies we were up and early on the road for Holdenville, where we were to spend Saturday night and all day Sunday. Brother Johnson is our fine pastor. He is another old boy from Arkansas. He has almost worked miracles in Holdenville. My home was with the good pastor and family, and such entertainment you will scarcely enjoy in a life time's travel. The spiritual tide was at high tide. We overran our church and on Sunday night we used the First M. E. Church South, of which Dr. Vanderpool is the pastor. I had met Dr. Vanderpool in old Kentucky and also in New Mexico both. He is a fine man and good brother beloved of the Lord. He was as kind to us as a man could be. May God bless these Methodist pastors. At last they have found out that our fine Nazarene boys are not their enemies, but their real friends, and they have been so very kind to us as we have toured the Eastern Oklahoma District. We had a large crowd in the big church on Sunday night. In Holdenville the offering came up much larger than at any other place on the District. We secured thirty subscriptions for the HERALD OF HOLINESS. We are planning to let the people know on Sunday night of December 19, when we close in Durant, what our nineteen days have done in the way of securing subscriptions for our great paper.

We were up early on Monday morning of December 13, and we are to make a short run to Atwood, Okla., for a morning service, where our good Brother Bell is our faithful pastor. The church and parsonage are out one mile from Atwood at Newberg. The city used to be there but the railroad passed by them one mile distant and a part of the town moved to the railroad and the rest of them stayed out at Newberg. Newberg is just one mile from the old home place, where our good Brother Jarrette Aycock was raised. Our good HERALD OF HOLI-

NESS readers will agree with me today that Jarrette Aycock is one of the finest evangelists in our great church, or no finer one in any church on the face of the earth. He can come a little nearer to having a great revival anywhere and taking more good people into our church and taking more subscriptions for the HERALD OF HOLINESS than any evangelist in the field connection. When it comes to all good and no bad you can't improve on the Aycocks. We had a fine service and took thirteen subscriptions for the HERALD OF HOLINESS. Our good Brother Bell had pledged himself to send in twenty-five subscriptions before January 1, and he had just sent in twelve. We rolled up our sleeves and got his other thirteen, so he is now up with his pledge and ready to make another one and start in on another new list.

After a great dinner we made our next run to Ada, Okla. Here we have that great man, McCain, for our pastor. and he is one prince on earth. He had the meeting well advertised and his church packed. He has a large church and a fine people. There we got thirty subscriptions for the dear old HERALD OF HOLINESS. We had one most delightful time and there I met with an old friend, Dr. R. T. Blackburn, whom I went to school with at Georgetown, Texas in 1891. We entered school on Tuesday of September 12, 1891. Afterward he was sent to Lions Station in the Texas conference, and he gave me a call for a meeting. I had just married and Miss Sallie and I went to Lions and held a meeting for a month. God gave to us young people many precious souls. I was glad to meet him and his good wife. One more time they took supper with us at the home of Brother and Sister McCain. I also met there Brother Roscoe Carrell, the great pianist from Cedar Hill, Texas. His playing and Prof. Messer's singing were fine. Our stay in Ada could not have been nicer than it was, but after a fine night's rest on Tuesday morning of December 14 Brother McCain went with us, making five in the party, and we made a run to Tishomingo, where we had an all day meeting. *More later.*

UNCLE BUDDIE.

GOD'S HAND

By MYRTLE POLAND

Art thou ready, O my soul,
To take the step to the vast Unknown?
To that land of mystery,
You and I—alone?

Art thou fearing, O my soul,
The journey into Wonderland,
Where we must go, just you and I?
Then let us hold God's hand.

FOR ALL THE FAMILY

By Mrs. J. T. Benson

BILLY ALLEN PLANS TO HELP THE BIRDS THIS WINTER

I CERTAINLY hate to see winter coming," said Billy Allen to his mother one crisp fall day.

"Why Billy?" asked Mrs. Allen.

"Well, mother, it's like this. Since you have told me so many interesting stories about birds and their habits, I've been watching them and trying to study them myself. I know a wren now when I see one and a robin, a cardinal, a catbird, a mockingbird a jay and a woodpecker! Isn't that fine Mother? But now cold weather is coming, they will all go away and we won't see them any more until next spring. I'm sorry. I wish they stayed with us all the year."

"But Billy, some of them do. How would you like to make friends with the ones that do stay and do something to make the winter more pleasant for them?"

"How could I do that?" asked Billy in surprise.

"Easily enough, dear. You see in the winter it's very hard to find a sheltered place for a nest, and still harder when the snow is on the ground, to find something to eat. That's where you could help them."

"I'd just like to know how a boy could find a good warm place for a bird to live," said Billy. "And if I wanted to feed the birds, they wouldn't let me come near enough to them to do it."

Mrs. Allen smiled and said, "I once read a story about an island where no man had ever lived. When the first explorers went there they found the birds so tame that they could walk among them without frightening them in the least. They could even stroke the back of a mother bird sitting on her nest. This story may, or may not be true, yet I can't help but believe that cruel treatment is the cause of much of the fear birds have for human beings. Why are birds not afraid of cattle or horses? Because they are not their enemies as men are. But in spite of the brutal way many boys and men treat birds, lots of them would like to be our friends and live near our homes, if only they could trust us. The other day I read something very interesting about a woman who wrote a number of very beautiful stories. Her name was Gene Stratton Porter and she was a great lover of nature. When she built her home in California she was determined that the birds must not be frightened away. So the workmen and trucks were only allowed to go straight to the space set aside for the building. The balance of the six acres were kept quiet for her feathered neighbors."

"Do you mean that birds will learn not to be afraid of us, if we are careful not to disturb them?"

"Yes, dear, they soon grow quite tame. In yards where there are no prowling

cats and no mean boys with flippers and air guns there will be birds of all kinds."

"Please, mother, tell me what I can do to make friends with some of them," said Billy.

"Well, Billy, the first thing is to feed them every day. You see, most of the birds we find in our yards are seed eaters. That is they find their food mainly on the ground, and when the snows come and the ground is frozen hard, the poor little snow birds, the white throated sparrows, cardinals and finches and many others suffer from lack of food."

"I would love to help feed them, but how can I do it?" asked Billy.

"We will go down to the seed store in the morning, son, and get some millet and wheat and perhaps some sorghum seed to scatter on the ground. We will also go by the market and buy suet and pieces of beef."

"Suet? Do birds eat suet and beef?"

"Yes the mocking birds, robins, woodpeckers, and chickadees think it a great feast to peck at strips of beef and suet tied to the branches of trees. Even if it freezes they can still get what they need from it."

"Oh, I'm so excited over it, mother. Can we go the first thing in the morning, and do you think if I'll feed them every day they will soon learn about it, and come to live in our yard?"

"I'm sure of it, son. Not many will come the first day or two, but as it gets colder and food is harder to find, they will be glad of the nice meals you furnish them. Pretty soon, they will become quite tame; maybe some of them will learn to eat from your hand if you are very careful."

"Oh, I will be, mother," cried Billy, "and I can study them in the winter as well as in the summer can't I? Maybe better, because they can get plenty to eat in warm weather without me helping them. And I guess I ought to put water out for them, shouldn't I? Don't they need water?"

"They certainly do," said Mrs. Allen, "I had forgotten about that. We'll get some shallow pans and you can keep them full of fresh water. In the spring and summer they will use these pans for their bath tubs."

"Bath tubs? I never thought about birds wanting a bath tub," said Billy. "But what about the houses?"

"I'm coming to that part now. A fine way to encourage certain kinds of birds to live around your house is to make little bird houses for them. Martins, blue birds, wrens and chickadees will build their nests in these boxes. A house for a wren or a bluebird should not be more than six inches across. It is better to have the opening above the bottom with a little wooden perch below it on which the bird can alight. A

round hole no larger than a half dollar is the right size for the bluebirds, and one as large as a quarter for the wrens. These houses must be placed quite low down. If fastened against the side of the garage or on a tree about five or six feet from the ground, that nuisance, the English sparrow will not take possession. The birds may not build in them before very early spring, but how lovely it would be to have a pair of bluebirds all next summer who will pay their rent in joyous songs, and in working about our yard and garden. Isn't it pleasant to know that when we help the birds they will, in return for our kindness, help us? Every day of their lives bluebirds require some insect food, and the young ones in the nest are fed almost entirely on worms and insects which must be destroyed if we expect to grow flowers, fruits or vegetables. Then there are the wrens. If someone does not provide them a suitable home they are liable to build in any sort of queer place. An old hat, a tin can on a shelf, a basket hanging on the porch, a coat sleeve, in fact any place into which they can carry a pile of sticks, scraps of paper and bits of horse hair seems a good enough building site to them. I heard of a man once who had a hard time convincing a friendly little wren that it was not proper to build a home in his camp bed. And the same man said that he had seen a nest in an old basket hanging on a porch, and that the dear little wren was so tame that she allowed him to stroke her back as she sat on the nest. A house for martins must be made a little larger, for they prefer to live in colonies. So they like a sort of apartment house, with two or three rooms in it. The opening must be about three inches across. They want to be in an open place, and we could put their box on a good stout pole fastened securely, so the wind cannot rock it about. I'll get whatever material you need, dear, and we'll get busy and see if we can't make our yard a lovely retreat for the birds."

"Well, I'm glad winter's coming after all," said Billy, "I didn't know there were so many interesting things to do in winter. I guess I'll go to bed now, and get a good night's sleep, so I will be ready early in the morning to start work."

NOTICING

"If we notice little pleasures
As we notice little pains;
If we quite forget our losses
And remember all our gains;
If we looked for people's virtues,
And their faults refuse to see,
What a comfortable, happy,
Cheerful place this world would be!"

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NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

A CONVENTION AND A REVIVAL

Within the past month it has been my privilege to attend the District N. Y. P. S. Convention of the Kansas District, and conduct a revival campaign under the auspices of the N. Y. P. S. at Erick, Oklahoma.

The Kansas Convention was held at the Pleasant Hill church at Sylvia, Kansas. It was well attended with a total representation of delegates from over the District of better than one hundred forty. Mrs. A. L. Hipple the District President, had the convention well arranged for and the success of the convention is surely due to her wise planning and leadership of the past year. There were a number of very excellent papers and discussions. They are interested in the whole work of the church, planning wisely for Juniors, Intermediates, and Young People's societies in their churches.

The Pleasant Hill church entertained the convention royally. It simply could not have been done any better. Each time we were called to meals in the basement of the church we found the table laden down with the finest provisions the farms of that section of Kansas could produce.

The Convention was considered a success from every angle. President Sanford from Bresee College gave us a very inspiring address in the afternoon service, Sunday. The expression department of the Bresee College presented a very fine pageant on Saturday night, showing the neglected field open to the church in giving the gospel to the foreigners within our own borders. It stirred our hearts to do no less for the foreign work, but rather to do more for the work at home.

It has been my privilege to hold a meeting at our church in Erick, Oklahoma. Rev. T. C. Leckie is the pastor here, an old friend of mine, having been my pastor for some considerable time in years gone by. Brother Leckie is a splendid pastor, a good preacher, and has done a good work in the Church of the Nazarene. The N. Y. P. S. of this church were responsible for this meeting and stood by me in a noble manner. They have as fine group of young people in this small church as I have found in any church its size anywhere. They know how to pray, and are a very spiritual crowd. Paul Garrett is the president of their society, and also led the singing during the campaign. There was not the results accomplished that we had desired. It rained us out two or three nights the first week of the meeting, and froze us out several nights in the last week; so we found it hard to do much with both the devil and the weather against us. But there were a number of earnest seekers at the altar and some happy finders. We secured eighteen subscriptions for the *HERALD OF HOLINESS*. The attendance was good every night we had favorable weather. The church seemed to be

stirred to greater activities. We believe they will have a gracious year of victory under the leadership of Brother Leckie. —D. S. Corlett.

WASHINGTON, D. C. ZONE RALLY

On December 3rd the Washington Zone held their rally at the Washington First Church at 8 p. m. A goodly number from all of the societies were present. The program was opened by singing and Rev. Sweeney, pastor of Capitol Heights Church, led in prayer. Mr. Arthur Armbruster of Park Lane Society, read the scripture lesson for the evening, Miss Della Machlin, Miss Virginia and Billie Chappalier from the John Wesley Church Junior League sang a song. A splendid instrumental number by Brother Chester Williams and Rev. Parker, pastor of the First Church, was rendered, also a duet by Mrs. Todd and Mrs. Smith from the Capitol Heights Society. Rev. Parker of First Church, gave the address of welcome. Miss Hilda Pixton, President of the John Wesley Society, gave a talk on Christian character which was very helpful. Brother Cave of Park Lane Society, gave a splendid outline on "Encouragement." Mr. Armbruster of Park Lane, spoke on "Why a District Paper is Important." Miss Speaks of First Church, spoke on "Choice Points and Thoughts Worth Considering in the *HERALD OF HOLINESS* within the past month, Particularly to the N. Y. P. S." Master Eugene and Miss Jane Purll from John Wesley Society, sang, "Like the Man of Galilee." Miss Hattie Goodrich of Indian Head, Md., spoke on the *N. Y. P. S. Journal* which would be a great help to us in our Sunday night meetings. Mrs. Todd, president of Capitol Heights Society, brought to us the importance of cottage prayer-meetings by the N. Y. P. S. Rev. Mater of Park Lane Church, gave a short message on "Ways and Means of the N. Y. P. S. Assisting the Pastor." Rev. Parker of First Church, gave a message on "How to get People to Church."

This entire program was very beneficial to each one present. We could feel the presence of the Holy Spirit. At the conclusion E. McCowen of Park Lane, Va., was elected zone president, and he responded with an address of appreciation, thanking all for their confidence and pledging his best work.—Sarah A. Purll, Secretary of the Rally.

ARKANSAS DISTRICT

It is without question our late Assembly was the best we have had in a long time, but still we might improve, so we are beginning now to make the next one still better.

As I look over the reports, I note that pastors' salaries for the last year were \$3,000 more than the year previous; that the pastors received 381 into the church during the year; that \$338 were paid

for all district purposes over the previous year; \$4,166 more was paid for all purposes over the previous year.

When compared with nearly \$1,800 salary for District Superintendent; \$300 traveling expense, and \$300 Home Missionary money, we feel that we have done well. If we could have the Home Missionary money, we could do something worthwhile, too.

Our Missionary work in the mountainous section of the state is coming fine. It would be a good thing if our people all over the country could understand our mountain work. It is a great opportunity.

Two of our Ministerial Conventions are history. The first one at Mansfield, with Rev. R. G. Reedy as pastor, was one of the best we have ever attended, with a spirit of unity and sweet fellowship.

The one just closed at Beebe with our young pastor, Rev. V. D. Whitehurst, was a splendid one. The discussions were interesting and our people are getting the vision of our possibilities, and opportunities, and we feel that if we can get the money, we can do something this year out of the usual.

Rev. C. C. Cluck at Bentonville, is coming fine. Great preparations are being made for the Ministerial Convention at that place in April at which time Rev. Dr. Babcock will conduct a revival meeting. We would urge all our people in all that section of the country to now begin to make your arrangements to be there for this spread of good things. Remember, it is April.

Rev. M. E. Borders is coming along fine with his building enterprise. He has organized the first Woman's Home Missionary Society, I suppose, in all our connection, and they are doing things for God and the church. Thank God for this new departure!

Rev. L. L. Swett has just closed a good meeting. Rev. Lee Hill our efficient District N. Y. P. S. President, and this writer will hold him a meeting in February. Pray that it may be worth while. El Dorado is a great oil town, and our work ought to thrive.

Rev. T. C. Grigsby and his good wife have been doing some good Home Missionary work. Rev. Jesse DeCamp, one of our mountain missionaries has been working with them, and they have left the Nazarene imprint.

Rev. Chas. Johnson, the new pastor at Vilonia, the school town, has had a good revival. He used only local help, but God came on the scene, and much good was done.

Rev. Chas. C. Robinson, Jonesboro, is bringing that old historic church to the front in good shape. He has just closed a good revival. You will hear good news from there before the year is gone.

The M. E. people have built them a good brick church at one of the good towns on the R. I., and now offering
(Continued on page 21)

NEWS FROM IOWA DISTRICT

OVER THE DISTRICT.

Continuing our report from last month, we went from Sioux City to Climbing Hill, where we stayed for two evening services. The congregation was very responsive. The pastor and his wife seem to be enjoying their work very much. The pastor and his people are rejoicing over having adopted the storehouse system of tithing. By the way, our people of the District, generally, are taking favorably this plan.

Our next point was Pierson where we were taken by our pastor at Climbing Hill, Rev. Craig Weathers, by auto. We remained with this church from Friday night over Sunday. Our pastor at Pierson, Brother E. E. Russell, gave us a cordial reception, and although, a part of the time the weather was very bad, we had a good meeting with some definite results. While here on Saturday, the pastor took us to Storm Lake where we called in homes of those who were interested in our line of work.

On Monday morning Brother Russell took us to Sioux City, in order that we might be with the church there for a business meeting.

From Sioux City we returned to University Park, and while here for a few days, we attended the regular prayer-meeting at our church. We enjoyed speaking to the worshipers and listening to their testimonies.

Our next point was Ottumwa, where our Brother McLearn is pastor again this year. The attendance here was good and we had a profitable time together, beginning on Saturday and remaining over Sunday, having in all, four services.

From Ottumwa we went to Keokuk. Our people here have rented a store building and we believe the work will be pushed with renewed interest. We do not have a stationed pastor, but we are planning to supply them with a preacher occasionally until better arrangements can be made.

From here we went to Montrose. The pastor, Brother Fetterhoff, had just closed a good revival meeting. We enjoyed our stay with them and were given an appreciative hearing.

Our next point was Farmington. Brother Williamson, our pastor, was at this time assisting in a meeting in one of our churches in Chicago. While the weather prevented some of the country people driving in for these services, nevertheless we had a gracious, profitable time together.

From here we went to Allerton, where our Brother W. T. McFarland is pastor. We remained with them over Sunday. Our fellowship with this pastor and people was very sacred. We sincerely pray that our brother's ministry may be extended to the edifying of our church.

We visited our church at Centerville next. We found Pastor Hardin and his

people working together in harmony, with a good, prospective view.

Lacona was our next church. We were entertained in the home of the pastor and wife, Brother and Sister Mossman. We had good services with them both evenings.

We visited our Mason Church next. The pastor, Brother Reed Richards, and his wife are occupying our lately purchased parsonage. This pastor and people seem to be optimistic for the future of the work.

We went to our Chariton Church from here, beginning on Saturday night and holding over Sunday. The blessing of the Lord was upon each service. We were quartered in the comfortable home of our Brother and Sister Millen.

The good mother of this home, arose while it was yet night, and prepared meat for us before our leaving and Father Millen, who sings "Yes, I Know," so joyously at our Assemblies, was happy to take us to an early train.

From Chariton we came to Algona, at which place we have begun a two weeks' meeting. The result of which we hope to report in our next letter.

In all of these meetings my wife has been with me, and has spoken on the subject of Missions, usually one night at each place.

Our health is excellent, for which we thank God and solicit your earnest prayers that we may be "not slothful in business; fervent in spirit; serving the Lord."

D. W. DOBSON,
District Superintendent.

WOMAN'S MISSIONARY SOCIETY.

As President of the Iowa District Woman's Missionary Society, I deem it a great pleasure to be privileged to visit the various local W. M. Societies. It has been a great inspiration to me. God is blessing the work of the women of our District, for which we are very grateful, and we push on with greater determination to do our bit in getting the Glorious Full Gospel message to souls near and far.

There is prospect of several societies being organized in the near future. Some who have heretofore grown somewhat weary in the work, are planning to take it up with renewed energy.

We wish to say to the local Corresponding Secretaries that we desire that each society determine as nearly as possible, as soon as possible, the amount, in pounds (net weight) of the bandages which are being prepared for the China hospital, and send such information to Mrs. Mary Southwick, Marshalltown, Iowa, and she will, in turn, send this information to Mrs. Paul Breese, 1126 San-tee St., Los Angeles, California.—Mrs. Amy Dobson.

CENTERVILLE, IOWA.

We are happy to report that the last month has been gloriously filled with many blessings and some real live work among our people. We have been listening to a series of impressive sermons on sanctification and two souls have sought and found the blessing. We are having a steady increase in our Sunday school attendance, and our preaching services have been especially well attended. Our finances have been well cared for, and a good number of our people have taken up the storehouse tithing plan. Our general budget is paid up to the first of the year and our District budget is up, and besides we raised \$100 moving expenses for our pastor, W. H. Hardin, who came to us from Iola, Kansas. Our people gave the pastor a splendid thank offering, bringing in almost everything that could be thought of in line of food, chickens, meat, butter, canned fruit, and at close of the meeting a purse of \$35 was presented, which was gratefully accepted. We are rejoicing in salvation. Looking forward to a great revival in January, with the help of God and the prayers of His people we should press on to greater victory. The field is white unto harvest. Pray for us.—Mary A. Kelly, Reporter.

COUNCIL BLUFFS, IOWA.

The first four months of this Assembly year finds the smile of God resting upon the work here. God has been blessing, the spiritual tone is deepening, and our dear precious people are looking up for a greater visitation of God's power in salvation power. The attendance is on the increase, and many new faces are seen in the Sunday services. Our cry to God is that the faithful Holy Spirit will convict hearts and bring them unto repentance. Each department of the local church is taking on a new impetus, which we trust will be the channel for a greater work to be done. The Sunday school, under the leadership of Superintendent R. T. Kissel, put on a community Sunday school survey, with thirty-five canvassers reaching over three thousand homes in a radius of twelve blocks of the church. This new departure was an eye-opener, not only in finding hundreds who nearly have forgotten the Church of Jesus Christ, but hundreds of homes where the children are as ignorant of the teachings of the Christ as are some children in foreign fields. What a job God has given to the Church of the Nazarene. We have a visiting committee of five elect ladies of the church, who are willing to go anywhere to visit and pray in the homes, inviting people to the church services, endeavoring in this way to encompass their salvation. Our Young People's Society is growing in numbers and in interest. Splendid weekly devotional services are conducted, and their capable president, D. Ray Campbell is

leading on. The Woman's Missionary Society is taking up an educational program in their meetings, and Mrs. Grace Tyler is serving well in this office. We have been conducting some fast and prayer days on Fridays, meeting at noon at the church. This is proving a great means of spiritual "charging" for service, and we are asking God to burden the church for a lost and dying world. May the God of all grace keep us humble, warm-hearted, and cool headed, that we may through God bring His kingdom into many hearts all about us. Please pray for us.—E. R. Borton, Pastor.

DIAGONAL, IOWA.

Just closed a very wonderful revival here. I say wonderful because God the Father, God the Son, and God the Holy Ghost had right of way in a marvelous way. Sister Lula Carter, evangelist, a good preacher and expounder of the Scriptures led us out in the deep things of God. Sister Coates presided at the piano, a beautiful player and singer, in fact a capable Bible preacher and altar worker. God bless these precious sisters and may the Nazarenes keep them busy in the Master's vineyard. Rev. McNaughton, our beloved pastor, is certainly a man of God, a shepherd of the flock, and a tireless worker, visiting in the homes, praying and expounding the Word of God. Our church is on the upgrade, and others are looking our way, for which we give God all the glory.—Mrs. Etta Cheers.

Sunday School Lesson

January 16

By M. EMILY ELLYSON

LESSON SUBJECT: The Christian's Use of the Bible.

LESSON TEXT: Deut. 6:4-9; 2 Tim. 3:14-17.

GOLDEN TEXT: *Thy word is a lamp unto my feet, and a light unto my path* (Psa. 119:105).

IN THE first division of this lesson, which is found in the Old Testament, we have a brief summary of our holy religion containing the first principles of our faith and obedience. Moses taught only that which God commanded him to, and the things which he taught were to be made practical in their lives and to be taught and practiced by their posterity. There is no inheritance so highly desirable in a family or country as that of religion. The prosperity of any people is secure if the fear of God and His righteousness are taught and maintained by the people.

The first two verses of the lesson are reckoned by the Jews to be one of the choicest portions of scripture. They write these words in their phylacteries and consider themselves obligated to say them at least twice every day and are most happy that such an obligation is placed upon them. They have this saying among them, "Blessed are we, who every morning and evening say, Hear O Israel, the Lord our God is one Lord."

This statement asserts what we are to

believe concerning God. First, that the God whom we serve is not a fractional being broken up into many gods but He is Jehovah, infinite and eternally perfect, self-existent and self-sufficient. Again He is the living and true God, and while He may reveal Himself in different manifestations, He is but One. A firm belief in this truth will arm any people against idolatry or the fearful error of polytheism which has so debased the nations that once knew God but are now the leading heathen nations with great civilizations hoary with age.

How happy are we who have this Lord for our God; we have but one Master to please but one benefactor to look to for aid. How much better to have one ever flowing spring of water than a hundred cisterns that will eventually go dry if the drought continues long! How much better one sufficient God than a thousand insufficient ones!

We are also taught in these two first verses what our God requires of us. It is all summed up in that beautiful word "love." This God commands us to do the very thing that beautifies character and makes life in this world worth while. If we love God as He requires, in the performance of all of life's duties we will be controlled by this principle of love. To love God with all our heart and soul and might means to love Him sincerely, not just outwardly but inwardly, with a strong enduring love that carries the whole nature toward Him with ardent and fervent affection.

We find here also instruction for maintaining our holy religion. First, the Word must be stored up in our hearts so that in our daily meditations we will be conversant with these truths so that our whole being will live and act under the influence of the Bible. Then we must be diligent in teaching the Word to our children—instilling these truths into their minds, frequently repeating these words to them, making every effort to get the Word into their hearts. This is what we would call family piety, pure and simple. O for more of it today! It would save our boys and girls from a thousand snares of the enemy to have their minds and hearts thus stored with the Word of God. Such teaching as is described in this lesson will yield a gracious harvest in the near tomorrows. The sweetest recollections of our childhood are the "Lord's day" afternoon services at mother's knee when her beautiful bird-like voice led our child voices in hymns of adoration and praise from the old well worn hymn book, and after prayer that any child could understand she read a portion from the Bible and commented as she read, finally closing with another beautiful old hymn and, with a tender hand pressed upon each head, a fervent prayer that God's truth might ever govern our lives.

We are convinced after a study of this lesson that what we need today as a remedy for the conditions which we deplore is a return to the methods enjoined by Moses. How else shall that good thing committed to us be perpetuated if we do not transmit it to our children? Mothers, any kind of public career that you may desire is as the glint of tinsel when compared to the career of a real home builder. Fathers, you may amass

a fortune but it will be to your discredit if it is gained with the time that should have been given to the education of your family in eternal verities.

We pass from the teaching of Moses in the Old Testament to a bit of Saint Paul's instruction to Timothy, who was one of his spiritual children. It is quite evident that Timothy had been carefully raised, for his knowledge of the Scriptures leads Paul to comment on the value of these sacred writings in the field of training. And he now counsels the young man to abide in the things which he has learned, for these only will make him wise unto salvation and equip him for his great ministerial work.

The fact of Timothy being acquainted with the Scriptures from his childhood shows that the instructions of Moses were closely adhered to by Jewish parents. Paul has no special book on Theology to recommend to this young minister, but instead urges the continued study of the Word of God for his complete furnishing for the work to which he was called. If this was what young Timothy needed it will surely meet our need also.

FROM TREVECCA COLLEGE

We are glad to report that we have registered over two hundred of as fine young people as you will find in any of our institutions anywhere. This is a nice increase over former years for the first quarter which closes today. We are especially gratified with our School of Religion which has had over a hundred per cent increase or more than double over all last year. This is a splendid index as to which way the wind is blowing in Trevecca.

We are putting on an Institute from January 25th until February 3rd, for the special benefit of the pastors, evangelists, and Christian workers of this Southeastern Educational Zone. We are offering them board, room and tuition free for ten days under the very best teachers and leaders in the holiness movement, Dr. J. B. Chapman, editor of the HERALD OF HOLINESS, and Dr. and Mrs. E. P. Ellyson, editors of our Sunday School Literature. These workers need no introduction to our pastors or people. This will be a feast of fat things, and we want every pastor, evangelist, superintendent and Christian worker to come to Trevecca College at Nashville, Tenn., and attend this "School of the Prophets." All it will cost you will be your carfare here and back. We will entertain you royally without money and without price, so be sure and come.

We have many applications from new students who want to enter Trevecca after Christmas, the second quarter, and we are looking for a substantial increase. God is graciously blessing us in the campaign to lift the debt from Trevecca College. We have already raised more than half of it in cash and notes and hope to raise the balance before the time is up on the first of October. Remember us in your prayers, and let those in this educational zone remember us liberally with your gifts and offerings, and God will bless you. Yours for Christian Education.

A. O. HENRICKS, President.

ARKANSAS DISTRICT

(Continued from page 18)

their old building to us for a mere pittance, but if our District Budget doesn't come in better we will lose it. This is a fine section of the country.

Rev. L. L. Gaines is doing well in his North Little Rock work. He is loved by all, and the work is going as it has never before.

The District Campmeeting Board has closed the deal for a fine camp ground for the District Campmeeting. All who have made subscriptions to this should get their subscriptions in at once. We are expecting something out of the ordinary at the coming camp with Revs. John and Bona Fleming, and Prof. Rinebarger. Great interest is being manifested in this enterprise. Let all who read these lines breathe a prayer to God for our work in this Wonder State.

Rev. J. K. Davidson is coming fine with the work at Fort Smith. This place offers a good opportunity for our people; a great work should be built here.

Rev. Paul Watson at Ozark and Alix, is coming just fine, but has to teach to supplement his salary. But God is blessing him and his people.

Rev. L. L. Isaacs is getting hold of things at Fordyce. We feel he will have a good work in the near future.

Rev. Horace Blackshear writes he is having a good time, but he also is teaching. God is with our old boys down here, and we are not even thinking of surrendering. We are just getting ready to give the devil a good chase.

Rev. D. C. Reynolds is coming good at Hot Springs. We wish our people could all see the opportunity we have in so many places, and join us in prayer that we may make good.

Rev. T. C. Grigsby is now in a bad shape with sciatic rheumatism. He is suffering much. Pray for this good man. We need him. God needs him here. He is a blessed good man.

Our HERALD OF HOLINESS revival did not materialize as we had hoped, but we are coming along, and will get quite an increase in subscriptions in time.

Our next Ministerial Conventions will be Mena, Jan. 11-16; Caney church, Jan. 25-30. Let all our people who can attend, for you can never be the same again. Keep pushing the HERALD OF HOLINESS; Home Missions; the tents, and red hot, gully-washing revivals. We must have them; we can have them if we will go after them.

JOHN W. OLIVER,
District Superintendent.

CHURCH NEWS

PASTOR MRS. L. D. THOMAS, GREAT BEND, KANS.—"I have not reported through the HERALD OF HOLINESS since requesting your prayers while I was in the hospital at Arkansas City, Kansas, last January, suffering from injuries received in the terrible accident that occurred on Christmas eve at which time my precious husband went to be with Jesus. These have been long, lonely months, but not without the conscious presence of my Savior. Daily I have

sought comfort from such promises of the Book as Psa. 46:1 and 1 Peter 1:3-7. While I do not understand why I must be left alone in a needy harvest-field where reapers are so few, I leave that to Him who knoweth all things and will reveal in His own time what we should know of such mysteries. I give Him the praise for bringing me out without a scar on my face. I was on my feet in March and laid aside my crutches in a short time. In June I was recovered sufficiently to again crave a corner in which to preach the gospel and the Lord opened a place where I supplied a few weeks, until our District Assembly when I accepted the call to Great Bend. We were organized last March after a revival conducted by Rev. C. E. Allen, with twelve members. Rev. Mrs. Anna Erdman was pastor until I came. We still worship in an old hall and while the class is small we are believing God for a good Church of the Nazarene in this place. It is the only place in town where souls have a chance to pray through at an altar. The Lord is blessing our efforts. A few have sought Him and conviction is upon others. We are calling in the homes of the people; have a Cradle Roll of nine babies now, our Sunday school is nearly doubled and we see a marked improvement in the interest and attendance at all services. Two came into the church recently and we expect a healthy growth after our January revival. Our people are standing by us in prayer and support. Friends, our hope is not in more machinery, programs and money, but in conscious, lively touch with heaven. Prayer will move men and the forces of evil. The forces of evil cannot move men while upon their knees. I have read of men that prayed by the hour, now I have known one. Aside from regular and private devotions, my companion often came from his study with his face illuminated by God's glory to say, 'It is time to pray.' He had already been pouring out his heart in prayer to God for His Church, for the missionary cause, and for lost men everywhere. He found time to wait upon God and ordinary duties defeated him not. When he had a burden on his soul other engagements and other programs were secondary. Only the Lord knows how I miss his prayerful life. I am selling his two beautiful songs, 'The Savior's Call,' and 'Our Conquering Christ,' both for 15 cents. The proceeds I am sending to assist our native evangelists in Africa."

PASTOR MARTHA J. SKUCE, BRADFORD, PA.—"We started our fall revival on Nov. 7th, and closed on Sunday the 21st. Our co-workers were Miss Thelma McDaniel of Columbus, and Miss Elsie Harry of Oil City. We all loved them and they surely brought God's blessing on the people with their music and singing. We had a real revival, during the two weeks over fifty souls bowed at the altar and nearly all prayed through to victory. Sinners received pardon, backsliders were reclaimed, believers sanctified and the church edified and blessed. We are expecting to receive some good members from this meeting. The church has caught a clearer vision than ever of what God can do. By His sustaining grace we are going up to possess the

land. His glory is in my midst, and we believe unity prevails. Our last Sunday services will never be forgotten. The three great services were sealed with His glory and power. Such holy shouting and weeping and praying reminded us of a campmeeting. During the day eighteen souls prayed through to victory, and several took the great Physician as their healer. To God be all the glory."

PASTORS H. B. AND FLORENCE H. GARVIN, CHAMPAIGN, ILL.—"Our recent revival meeting was, in my judgment, the most profitable meeting which our church has had in the past two years. We had extensively advertised John Fleming and Burl Sparks for the meeting. Burl Sparks was on the job, but Brother Fleming was kept away by sickness. Rev. Edward C. Oney of Ashland, Ky., came to us as evangelist to take Brother John Fleming's place. To say that Brother Oney filled the bill is putting it too mildly. From the very first night he held the large audience in a grip of interest, and drew larger crowds. It was only a ten day meeting, but wonders were wrought in our midst. Mighty results were evident from the first night that Brother Oney was with us. Souls earnestly sought the Lord during this short meeting, and a class was taken into the church. Most of the seekers seemed to get victory. Brother Burl Sparks was simply grand, the type of a song leader and altar worker that our church needs. It is marvelous how the baptism of fire and glory continues to rest upon the Champaign Church. Even though we have enlarged our building once by pushing out the side of the tabernacle as far as the alley, we find that it is not yet large enough to accommodate our largest crowds. God continues to give us hundreds of new friends. The intensive evangelistic spirit of our people, the flaming passion in prayer and personal work, the modest and saintly appearance of our crowd of young women with long hair, sensible dress, and happy faces, together with the blessed freedom and shouts of victory give one the sensation that the God of old fashioned holiness dwells in our tabernacle. Pray for us."

PASTOR CORA RYAN, CHICAGO, ROSELAND CHURCH—"This church was organized shortly after the Assembly with twenty-three charter members. God's blessing has been upon us from the beginning. This work was born of God. There has been a long felt desire to see a Church of the Nazarene in Roseland. It has been talked of before, and prayer-meetings have been held with that thought in mind, but this seems to be God's opportunity. By God's help we have been enabled to purchase a little brick church for the moderate price of \$8,500. We have made our down payment of \$1,500 and thus far have kept up our monthly payments, for which we thank God. We have a very fine little Sunday school, a N. Y. P. S. and also a W. M. S. We take the HERALD OF HOLINESS and the *Other Sheep*, pray and pay. In fact, we believe in tithing, storehouse tithing as God's plan, and are practicing it. We appreciate very much the help of Brother W. G. Schurman, pastor

of First Church, also Brother F. M. Messenger, associate pastor and others, who have given us words of encouragement, believing that we are building on a sure foundation. And if God be for us why worry about those that are against us?"

CINCINNATI, OHIO, TWELFTH AND SYCAMORE—"That's what they call it, 'Twelfth and Sycamore.' Its real name is 'Central Church of the Nazarene,' Cincinnati, Ohio, but who would know where to find it if we did not say 'Twelfth and Sycamore?' That explains it. You see, although it is a new church only a little more than a year old, the people want to find it. You can't blame them. Brother W. Sherman, the very efficient pastor, is always putting on a program you don't want to miss. The writer lives not far from the church so he knows. The location being in the heart of the city, especial emphasis is placed upon evangelistic services. A choice selection of evangelists has been secured from time to time for these campaigns since the annual Assembly. Brother Jas. Miller of Indianapolis was here for two weeks of real heart searching preaching in midsummer, and the influence of that meeting has been blessing the church ever since. Then Brother Lee of Philistia, Ohio, followed with his characteristic red hot evangelistic sermons in October. He is a stirring preacher and we like him and his family of talented musicians. He drew several carloads of Philistians from his home town during the last few days of the meeting, and surely Samson, the mighty judge of ancient Israel, would have fallen in love with them if he had heard their ringing testimonies. And last, but not least, came the District Superintendent, Chas. A. Gibson, of Columbus, Ohio, who put on a real constructive and inspirational campaign that will not soon be forgotten. He is an able preacher who 'bringeth forth out of his treasure things new and old' and enables the saints to comprehend and appreciate the deep truths of the gospel. He was ably assisted by those outstanding musical artists, Brother and Sister Shank, of Columbus, Ohio, who are traveling the length and breadth of the land thrilling and winning the people to Christ by their wonderful music and their beautiful Christian spirit. About a dozen joined the church at the close of this meeting and others are expected to follow. The church is in a healthy condition. The saints relish the truth, even the strong meat of the Word. The spirit of unity prevails. Brotherly love continues. If you want a real heavenly thrill just stop off, drop in, and rub up against the saints at Twelfth and Sycamore."—S. E. Cooper.

HUTCHINSON, KANSAS, FIRST CHURCH—Before our Assembly in September we accepted a call as pastors to the First Church of the Nazarene at Hutchinson, Kansas. We believe God has led us here and we are enjoying our work in the pastorate again, after two years as District Superintendent. We also enjoy our labors with this fine crowd of Nazarenes. The church and school are pulling together, and the Lord is giving victory along many lines. Sunday, December 5, we

ANNUAL MEETING OF THE GENERAL BOARD

Notice is hereby given that the Annual Meeting of the General Board of the Church of the Nazarene will meet in annual session at Headquarters, 1923 Troost Avenue, Kansas City, Missouri, at 10:00 a. m., Thursday, February 10, 1927.

The departments of Foreign Missions, Home Missions, Church Extension, Ministerial Relief and Publication will hold departmental meetings for the consideration of the business pertaining to these several departments.

Notice has already been published that the members of the Department of Foreign Missions would meet Tuesday, February 8, to consider matters pertaining to foreign missions. Persons having business with that department should plan accordingly.

Persons having business to present to the General Board or its departments should write the undersigned so that place can be arranged on the order of business.

E. J. FLEMING, Secretary.

closed our revival with Rev. Lum Jones as evangelist. Very good crowds were in attendance throughout the meeting, many of whom were new people. Numbers have said to us that this revival was different from any they had ever seen in that it broke loose the first night with fifteen at the altar. This continued at every night service and only one night were there less than eleven seekers. We appreciated very much the privilege of working with Brother Jones through this meeting. We believe he was God's man for this time. The preaching was of the type that brings Sinai conviction to hearts, for he preaches and acts as though he believes the Bible doctrine of hell for the man or woman without God. He has a message that should be heard in every church in this day of infidelity and looseness. We shall never forget some of the scenes of this revival. People would stand under tremendous conviction, yet seemingly held spell-bound by the devil. Also we shall never forget the praying of the saints who fairly snatched souls out of his grip as brands from the burning. There was a large number of seekers, but God who keeps the record, knows just how many victories. We praise God for His goodness and march on to greater victory."—A. L. Hipple and wife, Pastors.

PASTOR MILLARD R. FITCH, TROY, OHIO—"We have recently closed a successful series of revival meetings with Rev. R. F. Whitehurst, of Wilmore, Ky., as evangelist. In answer to much praying God manifested Himself in our midst, and honored the preaching of the Word to the saving and sanctifying of many souls. The last eight days of the series beggar description; a shower of blessings on Friday night with a number at the altar praying through to victory, a fruitful service Sunday morning and so much of the presence of the Lord on Sunday evening that the program was completely broken up by a number of people rushing to the altar in response to a fervent ex-

hortation from one of our young people. The saints shouted, sang, laughed, cried and reeled like drunken men for the space of an hour and best of all they are still under the influence of this spiritual intoxication. From this service to the closing one there were seekers and finders at the altar each night save one. The evangelist had to go home several times without a chance to preach his sermon. This meeting in many respects proved to be the best put on by the church here under my ministry. Six weeks have passed since the close and we are still reaping results. There is a marked increase in the spiritual tone of our services and the people. Rev. Whitehurst is distinctively Nazarene in honoring the Holy Spirit. He is a man of much prayer, works hard at the job of winning souls, boosts every thing that is distinctively Nazarene, stands by the pastor and loves the people. Time alone will be able to tell the good that he did here and to record the spiritual values received by the church and people."

PASTOR A. H. PERRY, COSHOCTON, OHIO—"The Church of the Nazarene at Coshocton is enjoying the fruits of a gracious revival held by Rev. C. C. and Flora Chatfield during the month of November. They gave us most excellent service both in preaching and singing the message of the gospel. We highly appreciate their ministry. The Lord's blessing was upon the meeting from the first; and, while there was a real battle He gave us a decided victory. About one hundred and twenty sought definitely either to be converted, reclaimed or sanctified. Nearly all of them prayed through, several united with the church and we expect others to do so. The revival spirit has continued on the church and we are having seekers at the altar nearly every service. Five of them were at the altar Sunday evening, Dec. 12. This is a good spiritual church, the future seems bright and the pastor is greatly enjoying his ministry in the Church of the Nazarene. It is only a few months since we came into the church."

EVANGELIST I. M. ELLIS—"When we last reported we were at San Diego First Church. God gave us a good meeting with Brother Drake. The last Sunday was a great day. We next went to San Francisco with Rev. and Mrs. I. W. Young, pastors. We had a splendid meeting. Our afternoon crowds reached near the one hundred mark. We gave a series of Bible readings on the book of Revelation in the afternoons, that created quite an interest, and proved a great blessing to those who could attend. A goodly number prayed through in the afternoon meetings. The last day was a wonderful day. We preached to the Sunday school at 9:30 and then at 11:00 and again at 2:30 and then the closing service at 7:30. In all of these services there were a number of seekers and many found victory. Brother and Sister Young are fine pastors, and I never enjoyed my labors with any pastors more than I did with them. We next went to Redlands, Calif., with Rev. and Mrs. Frank Daniel, a friend of many years, and the Texas Trio, Johnnie and Jackie Douglas, and Miss Ruth Lanier. Here God gave us a good meeting with

the largest crowds they had ever had in any revival. A fine class came into the church. The Douglas band are great singers, and draw large crowds. We are at home for Christmas, then we go to Phoenix, Ariz. Pray for us that God will keep us hot in these days when it is so easy to cool off."

PASADENA, CALIF.—"The young people of First Church, Pasadena, were sponsors for a Thanksgiving Week revival. Dr. John Matthews who now lives in Glendale, Calif., was secured as the evangelist. The meeting made progress from the first and when Thanksgiving week was over it was deemed advisable to continue another week. The tide kept rising and the meeting ran a third week. Dr. Matthews preached the gospel in a most convincing and attractive manner. His interpretation of the scriptures and forceful presentation of the truth was convincing and put fat on spiritual ribs. There were a number of clear cases of salvation and the church was greatly edified. The weather was not propitious but in spite of that fact the attendance kept up remarkably well. The young people under the leadership of Prof. Hugh C. Benner managed the financial end of the meeting and were faithful in their attendance upon the services. First Church has an aggressive company of young men and young women."—C. E. Cornell.

PASTOR H. N. HAAS, LINCOLN, NEBRASKA—"Our meeting with the Aycocks is now history. It was one of the best meetings in definite results among the young people. Quite a few have been to the altar for either pardon or purity. Seven have united with the church. Received a number of subscriptions for the HERALD OF HOLINESS. A nice pounding and love offering for the pastor. The Sunday afternoon "Object Lectures" of Mrs. Aycock were greatly appreciated by all. In fact Brother and Sister Aycock are two of the best all-around evangelists in the Church of the Nazarene. Our next meeting will be under the care of the Lancaster County Holiness Association December 31 to January 9. The evangelist is Rev. T. M. Anderson of Wilmore, Ky."

LONG BEACH, CALIF.—(The Broadcasting Church)—"God is richly blessing the saints in this great coast city of Long Beach. We have never served a people who were more appreciative or kind than this good people. When the roll is called up yonder there will be hundreds of 'ayes' from old Long Beach, Calif. This past season we had a wonderful revival under C. B. Fugett of Ashland, Ky. The glory fell. Professors became actual possessors; sin was uncovered and confessed; souls prayed through at all services save one and we took in two nice classes of members with another formed to be received. We are enjoying preaching the gospel and although the burdens, financial and otherwise, are somewhat depressing at times, yet we have found solace in the presence of Jesus who helps us solve our problems. We have just read about Brother Jernigan broadcasting in Tennessee but he must share the honors with the Long Beach church. Since last Au-

gust we have broadcasted twice a month on Sunday mornings right direct from our church auditorium through remote control over Radio KFON, commercial broadcasters. We reach thousands every month in this manner and it is great to receive letters telling of how people are getting blessed through this great modern method of spreading the gospel. I presume we are the only church in the connection who broadcast their regular services and although it is very expensive yet so far we have financed the effort outside of our budget. The broadcasters want us to go on the air every Sunday morning and if we can afford it we will do so. It is great to hear a spiritual choir of thirty-five voices and a good orchestra with a Holy Ghost filled congregation and a typical Nazarene message over the air. God is in our effort and by His help we will continue. Pray for us. We greet all our friends over the United States. If you come to California, come to the best city in the West, with the best climate, the queen of the beaches, Long Beach, and make it your home."—L. A. Reed, Pastor.

PASTOR ARCHIE WILSON, ROXANA, ILL.—"Our desire is to honor God, by reporting to His glory what He has been doing in our midst. We came here immediately after the Assembly, and found a fine crowd of real Nazarenes. (We appreciate the sacrifice, and efforts of the former pastor, Brother Rice.) Not a large crowd. But we appreciate quality in preference to quantity, although we are yearning for the qualified quantity and they are coming, Amen. Rev. A. J. Mitchell, of Lomax, Ill., one of God's ambassadors, came to us Nov. 28, to bring to us messages to revive, reclaim and sanctify those in need of the same, and to edify the church. This was done, and we cannot measure the good accomplished, but we call it wonderful, marvelous. There were several that were definitely justified, several prayed through in their homes, and settled it to go through with God, one called to preach, others are earnestly seeking to be wholly sanctified. Three united with the church, several others will do so in the near future. The church and the pastor are in love with Brother Mitchell. A wonderful sweet spirit prevails. Sister Jessie Ewers, one of our talented young women, conducted a children's service yesterday evening which was very much appreciated by the pastor and those present. These will be held every third Sunday afternoon and I am confident will prove a wonderful blessing to the Sunday school and church. The Sunday school is mounting up, average attendance near 53. A nice offering was taken for the evangelist, and a real nice love offering was taken for the pastor, that is very much appreciated. On with the battle. Keep the unction on, by prayer, reading of the Word, and obeying orders given by the Holy Spirit."

EVANGELIST P. P. BELEW—"Just returned home from an eight days' evangelistic rally. The first five days were spent with our church at Valparaiso, Indiana. A meeting had been running for two or three weeks with the pastor, Rev. Guy C. Williams, doing the preaching and Rev.

Mertie Hooker singing. The writer was called for the last Sunday and requested to continue the meeting till Thursday night, which was done with good success. There were fifteen at the altar Sunday morning and seekers every night till the close. The other three nights were spent with the church of which Sister Hooker is pastor at Ladoga, Indiana. Here God gave us a great time with seekers each night and a veritable deluge of power and victory Sunday morning. We are to begin our New Year's work in Michigan. Remember to pray for me."

PASTOR W. F. COLLIER, NASHVILLE, TENN.—"I assumed the place of pastor of Grace Church, Nashville, Oct. 1, after four years in the field as Superintendent of the Tennessee District. We have had a good beginning for the year. Rev. G. M. Hammond, my predecessor, knows how to open the way for a pastor to follow him. When we got on the field we found, at every turn, the people's hearts were open and ready for co-operation. Would it not be a fine thing if all we pastors would learn that secret, and practice that virtue? The first thing we undertook was to remodel our tabernacle into a more serviceable church. This we have done at the cost of approximately \$2,000. The entire church seemed to fully co-operate in the matter of remodeling the building. Just as this work was barely completed, the church having had a burden for a revival for some time, we put on a two weeks' revival, the writer doing the preaching for the first week. The second week Rev. W. M. Tidwell, pastor of the First Church of the Nazarene, Chattanooga, Tenn., came and did the preaching. For us to say that he did the preaching is sufficient to those who know him. Having pastored one church for twenty years, he knows how to build your church as he preaches the glorious gospel of full salvation. He literally captured the people of this part of the city. Crowds grew until the last Sunday and the house which seats about six hundred was crowded. Brother Tidwell left us feeling that his work was not finished here. We had a number of happy finders during the meeting, about twenty in all. We are looking forward now to another great revival campaign during the year. Our regular crowds have been good each Sunday and Sunday night. Our Sunday school has a regular attendance of 160, the largest attendance being 200. We have found it easy to meet our regular finance and are paying all our claims at the end of the month. We have received up to date twenty-one members since the Assembly, and have some more to come in immediately. The spiritual tide of our people seems good and the unity of the church is unsurpassed. We are trusting the Lord to give us the best year of our lives. Rev. C. B. Jernigan, who was elected District Superintendent at the Assembly, is on the field. God is blessing his work and giving him the hearts of the people. We are thankful for our Superintendent."

PASTOR E. W. LARRABEE, ROCK ISLAND, ILL.—"It has been a little more than two years since God sent us to this city where

we found a small band of Nazarenes, about thirteen in all. As we think of that small beginning and that 'unlucky' number of charter members we feel it is truly wonderful what the Lord has done. In this short time God has given us a splendid following of fine people; a membership of about fifty, and many loyal friends. We received a nice class of six into church membership Sunday, with more to follow soon. By close of the year we expect to have a membership of nearly one hundred. All departments of our Sunday school now total about 350. In the main department we have about 180, with the attendance running from ninety to 135. Have had to make room for more classes in the wing of our church. What seems unusual in some places is a usual thing here. We are preaching to better crowds than at any time in our ministry. There is hardly a Sunday that we do not enroll a number of new members in our Sunday school, and it is very unusual to have a Sunday pass without people praying through at the altar. Have had some remarkable cases of salvation. God is pouring out His Spirit upon us and we are looking up and forward. If our plans materialize we will have a fine church property in this city before very long. Please help us pray to this end."

PASTOR L. RICHARD RAHRAR, GREENFIELD, IND., Stringtown Church of the Nazarene—"We are glad to report that God is still in the midst of His people in this place. Sunday, November 21, was a great day. Rev. J. W. Blansett and Revs. Haldor and Bertha Lillenas were with us for a Sunday school rally and all day service. There were 134 in Sunday school, this being the record attendance at this church at any time. Our revival began also on the above date with Rev. F. P. Cassidy of Lexington, Ky. Brother Cassidy is a man filled with the Holy Ghost. He knows how to get under the burden with a pastor and put things over the top. He has a fearless message seasoned with love that just makes folk hungry for old time salvation. There were better than forty different ones at the altar. The people said they never saw seekers go to the bottom and straighten up as these did. They stayed with it till they got through. Some were taken into the church and others will come in later. On the last Sunday afternoon there was \$1,200 raised on the parsonage debt. Greater victories are expected. Pray for us."

PASTOR E. H. WILLIAMS, CHASE, KAS.—"We are glad to report for our little church at Chase that the dear Lord is helping us in every department of our work. We have some of the salt of the earth in this country. We have our General Budget raised to May 31, 1927; our District budget to December 31. A nice love offering was received December 19 for Christ and His Church. We have a beautiful spirit of oneness among our people and we are expecting the God of Elijah to lead us on to sure and certain victory."

EVANGELIST JOHN HATFIELD—"We have just closed a four weeks' meeting at Ev-

erett, Washington. It was a union meeting between the Nazarenes, Free Methodists, Evangelicals, Quakers, and the County Holiness Association. It was held in a big wooden tabernacle. Rev. John Dewey was our co-worker. Miss Florence Wyse from Hollywood, Calif., was our pianist and soloist, and not a few were our leaders in song. The meeting started off with victory in the first service, and the tide kept rising until the close with not a fruitless altar service. The last day was the crowning day, over forty seekers at the tabernacle, but at the morning service in the Nazarene church Brother Dewey had an altar full of seekers. However, we were at another church, but nothing happened outside of the regular program. It was estimated that there were over three hundred seekers at the tabernacle, but don't think for one moment that they all go through, not by a long ways. However, there were quite a sprinkle that did get through, and scores that got blessed, but if that is all they want God can stick that on their skin. We had some desperate cases, some of them were at the altar over two weeks, but we held to it, and made them confess out and dig down and pray through. There were some old chronic seekers that had been at it for years, but when they did get through we all knew it, the fire fell. One old protracted seeker struck fire one afternoon, and that night she broke the meeting up. The fire fell and instead of a sermon we had an altar service. The meetings ran late, seldom ever closing until eleven or twelve o'clock, and a few times later. We never left a service until there was nothing more to do. Another peculiar feature, there were so many holiness preachers at the altar that had lost out, and some of them were in sin. There was one ex-Salvation Army captain and about a dozen preachers. Our best work was the last week. There were more visible results in that week than in the previous three weeks. It should have run longer. Ten day meetings as a rule are not long enough. From a financial standpoint, the offerings are not so very much better for four weeks than for ten days. There is more money in a ten days meeting, but there are more souls in a four weeks meeting. Now, who shall make the sacrifice? The evangelist, or the people, or both? Amen."

PASTOR D. M. FRENCH, EVERETT, MASS.—"December 12 we closed a revival campaign with Rev. Bona Fleming, evangelist, and Miss Lula Barnard, song leader. Both were blessed of God. Our faith was tested greatly throughout the meeting. An exceptionally severe snowstorm kept many people away, but the last Sunday was a beautiful day and Brother Fleming preached to a full house. The closing service was marked with the greatest altar service the church has seen for years. We are going forward with renewed courage, determined to tell a lost world that Jesus can save."

PASTOR W. H. BURTON, EL RENO, OKLA.—"I came to the Olivet Church (which is a country church) the middle of October. God has wonderfully blessed us here. Our Sunday school has more than doubled,

our night crowds are good and we are marching on. We just closed a good revival with Evangelist W. F. Cleghorn, though the last week was practically rained out. Several souls prayed through to definite victory. Three came into the church, with two or three more to follow next Sunday. Finances came easy, a good offering for evangelist and a nice love offering for pastor. We are giving God the glory for what has been done, and are looking to Jesus Christ, the author and finisher of our faith, for greater things."

PASTOR THOMAS MURRISH, MODESTO, CALIF.—"God has visited us most graciously here. This is a new work, just a year and seven months old. We have a nice commodious church, new and comfortable, and now the Lord has given us a good revival. We are thanking God for sending us two good evangelists, Rev. E. J. Lord and wife, from Oregon. At least forty persons sought the Lord Jesus for either pardon or cleansing, and many were happy finders. Also, we were fortunate in having Miss Beatrice Vallow with us as our singer for over two Sundays—and she can sing. On the last Sunday, which was yesterday, the Vallow family came down from Berkeley, and they played and sang delightfully. It was just grand. Three were sanctified on the Sunday last, beside those that were saved. We all were edified, and blessed, and enthused by the great sermons preached. The Free Methodists helped us with their presence and prayers. We expect to receive some new members next Sunday. So we are encouraged and happy. Praise God from whom all blessings flow. Amen."

PASTOR THOMAS B. GREEN, NEW BERLIN, N. Y.—"We are praising God for His wonderful blessings upon the little church at New Berlin. We have had seekers at the altar, and the Lord was with us in His saving and sanctifying power. Praise the Lord. In one of our recent prayer-meetings God helped the pastor to speak a little while from the subject, "The Mountain Prayermeeting." The climbing was somewhat difficult at times, but nevertheless the saints enjoyed it, because in about fifteen minutes we all grouped together around the altar and reached the top of the mountain. The presence of God was manifest. All agreed that God gave them a new touch of fire and zeal, in order that they might go down the mountain sides into the valley, where lost souls were in need of the glorious gospel of Jesus Christ. We were glad to have our District Superintendent, Rev. J. A. Ward, with us on the three evenings of December 13, 14, 15. His messages were full of inspiration. He is truly a man of God, who preaches the blessed gospel of straight, clean and full salvation. To God we ascribe all the honor and glory."

EVANGELIST O. B. ONG—"I was associated with Bud Robinson and L. C. Messer in the camp at Red Deer, Alberta, beginning June 26. There were over six hundred registered at the dining hall and over five hundred seekers at the altar during the ten days. District Superintendent Thompson is a wonderful director of af-

fairs and is beloved of all. Brother Bell, the pioneer of this great work, was with us for a few days, and was a great blessing. Following the camp, I was at Rim-bey, Alberta, for twelve days, with Pastor Brooks. We had a splendid meeting there. Then we were with Pastor Fowler at Delburne, Alberta, seven days, and at his country charge, Cumberland, for seven days. At the latter place, fifty-one prayed through and seventeen joined the church. After this, we went to Claresholm, Alberta, for a meeting with Pastor Olive Bean, whom I had known in the Quaker Church. Miss Sally McCurlie of Stettler had charge of the singing. God gave us some special cases, including the worst drunkard in town, and eight joined the church. Calgary, Alberta, was our next place, where we were with Pastor Roy Smee and his fine people, where God gave us a number of souls. Drumheller, Alberta, was our next place, where Brother Spittle is pastor. We were there for two weeks and a number prayed through. Our last meeting in Alberta was at Medicine Hat, where we have a new work, and where we are informed that Brother Bell is to have charge during the winter. There is a splendid crowd of young people there and we had some good altar services. I see nothing but success and victory for the church at Medicine Hat. I was never associated with more loyal pastors or with a more appreciative people than during the seven meetings which I held in Alberta, following the camp-meeting. I am looking forward to being in Ohio and other eastern states after January 15, 1927. My home address is 1844 Las Lunas St., Pasadena, Calif."

PASTOR SAM K. MOXLEY, MOBERLY, MO.—"We came to Moberly soon after the Missouri Assembly, and found a faithful band of people. This church is not quite two years old, and is an outgrowth of the revival held by Rev. N. J. Hepburn and the Edwards Evangelistic Party. Brother Hepburn was called as pastor and served in that capacity until the last of the last assembly year, when he declined a recall to enter the evangelistic field. During the time of Brother Hepburn's pastorate he, with the co-operation of the good people erected a large, commodious tabernacle in a good location. The work has been steadily going on. Our recent revival, with Evangelist Elwood Taylor of Wilmore, Ky., was a great blessing to us. The church was strengthened, and several were converted and sanctified. We are expecting to receive some good members out of this meeting. Brother Taylor is one of our best evangelists. May God continue to use him is our prayer. We were also blessed during the meeting with having District Superintendent Williams with us for two nights. The finances of the meeting came easily. Through the kindness of Brother Taylor and with the co-operation of our church and friends here, we were given a beautiful new Corona typewriter as a love gift in appreciation of our services during the meeting. The revival still continues in the regular services. We had a good day last Sunday with two seekers Sunday night, one of whom prayed through and received gracious pardon. Our cottage prayer-

meetings every Tuesday night are seasons of refreshing. Last Sunday afternoon members of the Y. P. S. drove over to the Randolph County Sanitorium and held a service. They were cordially received and were given a hearty invitation to return again."

SHREVEPORT, LOUISIANA, Church of the Nazarene—"The Shreveport church is seeing the best days of its history. The constituency is united in the holy bonds of Christian fellowship. One could not find a more harmonious congregation anywhere. Many have a vision of greater things and are putting forth strenuous efforts to attain the goal. The church members stand by us in every way, and we are doing our best to serve them in the most acceptable manner. During the past year we were able to build a nice concrete basement which cost us about ten thousand dollars. The building is to be of a Spanish stucco design, modern and well equipped for all church purposes. Our district and general budgets are paid in full each month. The people are delighted with the system and are working it beautifully. The various departments are doing splendidly under the direction of their efficient leaders. Mr. R. L. Brister is the Sunday school superintendent, and the Sunday school is doing well under his leadership. Miss Rae Welch, the president of the N. Y. P. S., is leading the society on to victory. Mrs. Akin is president of the Woman's Missionary Society, and the ladies make it possible for her to lead them into fields of usefulness. They have been a real blessing to the church during the past year. Rev. Jarrette and Dell Aycock held a good meeting for us recently. There were thirty-nine professions and the church was greatly blessed under their ministry. We were delighted with their services in every way and they were called back for 1928. When we returned from the Assembly, after having been unanimously recalled by the church, our faithful Sunday school superintendent, Mr. R. L. Brister, had preceded us home, and with the co-operation of the church had arranged a nice banquet for us. Each department of the church was represented by a special speaker who spoke many kind words of love and appreciation. We were pleased to have with us at this gathering our faithful District Superintendent and his wife. Brother and Sister Nelson gave helpful addresses. Our hearts were delighted with this expression of Christian fellowship and brotherly love. We are beginning the new year with faith and victory, and, by the grace of God, we mean to make it the best year of our lives."—G. M. and Ina Lee Akin, Pastors.

THE NEW PASTOR, WACO, TEXAS, says, "You ought to just see the church since the former pastor left and I took charge. Rev. O. F. Hatfield was pastor here for six years and gave nearly \$3,000 of his own money toward the large church building. He had the respect of the business men and made a name for our church. I have been trying hard to keep up the pace he set, but the 125 members are having a hard time to get used to a poorer preacher. This is the first holiness church I have seen of this size that did

not have a church boss. They are a wonderful people. Sister Yat, a Chinese woman, recently joined, and acts just like the rest of us. She has two little children that we hope will make Nazarene missionaries some day. I repeat, You ought to see the church since I came on the field, for the former pastor was a wonderful man of God, and had the respect of everyone. Down on your knees for this holiness preacher. 'You can see what I am up against.'"

MEDICINE HAT, ALBERTA—"I am pleased to be able to report just closing a great meeting in the John Wesley Mission in this city. In spite of the extreme cold weather for this time of the year, the crowds were fair, some were saved and some backsliders were reclaimed and a number were sanctified wholly. To God be all the glory. I have resigned the work here as pastor. Rev. Bell from Drumheller is in charge. God bless him good is our prayer. Rev. Charles Shaver and his dear folks at the mission surely know the Lord and how to pull down the glory from on high. I am now opened to a call anywhere that Jesus may want me to go in the evangelistic field."—J. A. Tench.

EVANGELIST J. A. KRING AND WIFE—"Our meeting at Canby, Oregon, opened on Nov. 7, and continued till last night, Dec. 5, two weeks longer than expected. Brother and Sister Channell are the good pastors of this church, and I found them on the old fashioned, rugged line of holiness and ready for the real thing. No surface work with them, but a real dying out to sin and a consistent Christian life after profession has been made. His radical preaching since the Assembly (this is their first year) prepared the way for us to put the gospel plow in deep and we endeavored, under the Holy Spirit, to break up the fallow ground of the heart. The battle for the first two weeks was a hard, stubborn fight, but the God who answers prayer, came to our help and souls broke through into the light and those who really got through, as is always the case, gave their own report of what had taken place. The meeting had considerable depth, for which we praise the Lord. Real confessions and restitutions were made, one amounting to a considerable sum of money, so I was told. Our good District Superintendent, Brother Wallace, was with us one night and helped shout the battle on. A goodly number got through to God and some new life came into the church folk. Ali told we had a very good meeting and we trust that the good work will continue. Here is a church that has its district budget up to date and the general budget in full for the year, and yet only six months of the Assembly year have passed. In order to continue this meeting we got the Grants Pass, Oregon, people to postpone their meeting till after the holidays. This will give me a much needed and appreciated rest. This was our twelfth meeting on this district since Jan. 7. We came on the district for a year's work, the slate being made, for the most part, by a committee of ministers on the north end of the district. We were to take the

churches, small and large, just as they came on the slate; a new experience for us, but one that we believe is a very good one, and that we trust has, in this case, been marked with some degree of success. God gets all the glory for whatever good has been accomplished. Our permanent address for the Assembly year is 3624 Whitman Ave., Seattle, Wash."

PASTOR HENRY B. JENSEN, DECATUR, ILL., West Side Church—"The writer became a Nazarene pastor last March, after serving another denomination for thirteen years in the pastorate. We have not had one moment's regret since making the change. The Church of the Nazarene just suits us. After serving the Cornell, Ill., Church of the Nazarene until Assembly, we left some of the best Nazarenes in the movement, and accepted a call to the West Side Church of the Nazarene, at Decatur, Ill. God has done great things for us at the West Side Church the past three months. In October a one week meeting was held. Rev. Wm. McPherson from Ottawa, Ill., preached five nights with splendid results—fourteen seekers. Mr. and Mrs. J. Warren Lowman were our special workers in a gracious heaven sent revival, from Nov. 30 to Dec. 12. This meeting is considered the best revival in the history of the church. In round numbers, 300 definite seekers, counting them as they came, knelt at an old fashioned mourner's bench, to be saved or sanctified. The average attendance was about 350, the highest being about 600. God helped the Lowmans in giving us a great meeting. They surely are great singers and draw the crowds. Brother Lowman very greatly and agreeably surprised our crowd as a rugged, old fashioned, Holy Ghost preacher. They sang over the local radio station WJBL. Noon meetings were held in a number of shops. This was the best revival in my ministry. The finances came in easy. About \$600 was raised for the meeting, including a love offering for the pastor. The pastor's salary was raised from \$28 to \$40 weekly. Thirty-six members were received the last night of the meeting, with more to follow. Some very hard cases were saved in this meeting. On the material side, great progress has also been made. Improvements to the extent of about \$2,200 have been made, including: decorating of large auditorium, roof repairs, outside painting, repairing of art windows, plumbing, steam heat for the pastor's apartment and garage. A great re-opening service was held November 21. General Superintendent Williams and E. O. Chalfant, District Superintendent, were present and spoke. An offering of over \$500 was received on the improvements. Fifty-five new subscribers have been secured for the HERALD. This splendid crowd of Nazarenes at the West Side Church is to be commended for their vision, sacrifice, faithfulness and determination, under God, to put the Nazarene work over in this church."

EVANGELISTS V. W. AND MARGUERITE LITTELL—"We have just closed two good meetings in Pennsylvania. The first was held for our church at New Brighton, Pa. Rev. O. F. Ring is the good pastor of the

flock. We were here only twelve days, but God mightily manifested His presence in the saving and sanctifying of souls. The church was much helped, and the tide kept rising higher and higher until we closed out on Sunday night with the altar full of seekers. The people stood right by the truth, and prayed much for souls. The pastor was given a good pounding, and the people invited the workers back for another meeting. The second meeting was held for our church at Butler, Pa., Rev. Lena McKee the much loved pastor of the church. This was an excellent meeting, good crowds and the Lord broke in and gave us seekers the first service and every service after, with the exception of two or three. The people stood by us splendidly, and Sister McKee is leading the church on in a splendid manner. There is a great future for the church in this city of 25,000 population. The people gave the pastor a nice love offering. We took several good adult members into the church. Pray for us as we push on in the battle."

PASTOR I. D. FARMER, CLEVELAND, OKLA.—"I came to this charge after the Western Oklahoma District Assembly, and found a good people ready to work. We followed Rev. W. F. Cleghorn who surely did a fine work last year. We have had good services since we came and the interest is growing. The Sunday school has about doubled itself, and our Sunday nights are times of refreshing. Prayer-meetings are well attended and things are on the go. We have our salary to date, and our budgets, both general and district, are paid up to date. Thank God for the tithes—they put things over wherever you find them. We are to have Rev. Casey Grimes for the winter meeting here. Pray for us at that time; we need a revival of old time religion."

PASTOR J. W. TURPEL, O'LEARY, P. E. I.—"Greetings from the isolated section of the far-flung firing line. Would like the HERALD readers to know that the work of Nazarene holiness on P. E. I. is in a hopeful condition. The three churches on this island of some ninety thousand people are a fixture and a source of revival in the religious life of the province. The past four or five years have been spent in getting our feet down. Now we are ready to do some aggressive evangelism. Our biggest problem is to convince the people that, as Brother Lillenas puts it in his song, "the up to date religion is the old time kind." This people have a religious life, but it is for the most part an intellectual rather than a soul kind. The situation presents three encouraging outlooks. In the first place, this people are a church going, religious people. The majority have a respect for sacred things. They believe in the church as a divine institution, especially the church of their respective fathers and mothers. This, then is one avenue of approach to hearts. Again, as the most of the people live in rural sections, there are fewer counter attractions such as movies, theaters, etc., so a religious meeting such as characterizes our Nazarene gatherings, is a source of much interest. It draws the folks. Lastly, the island population is migratory. As

the chief industries are farming, fishing and fox raising, many of the young people take advantage of the industrial appeal from across the border and are soon swallowed up in the whirl of business and pleasure in our near by American towns and cities. New England claims a large per cent of native islanders. In here lies the responsibility of the Church of the Nazarene. She must get the young people of this province acquainted with the gospel of full salvation and then as they enter American life they will lodge religiously with those whom God hath used to bring them into "his marvelous light." A few consecrated, heroic men and a little of the Lord's money and this island can become the scene of an old-fashioned, Holy Ghost revival. There are plenty of young people with abilities to fill places of distinction in the work of Nazarene holiness anywhere. What they need is a little old heart felt religion and the results will prove astonishing. We need a strong campmeeting centrally located where we can introduce our work and workers to the people, who as yet are really ignorant of our claims. We need a corps of strong workers, representative of our movement, to spend about a month each summer in such work. Then there needs to be a strong evangelist and singer to enter every strategic place with a tent in the summer and halls and schoolhouses in the winter until every community has come in vital touch with the message of holiness. To my mind, if this program could be carried out we would soon have a district in the Maritime Provinces, so sadly needed and yet so gloriously possible. Brother D. S. Deware of our South Portland, Me., church, gave us a good meeting in the O'Leary church during the month of July. Brother Deware captured the hearts of the people and all voted to have him return another year. At present, a Free Methodist brother, Rev. Levi Ecker, of Ontario, Canada, is assisting Brother Henderson of the Alton church in a revival. This brother is sweet, clear and strong on the doctrine of second blessing holiness. He will give the work there prestige. Keep us on your prayer list and if the Lord speaks to you and says, 'Come over to Prince Edward Island and help us,' by all means give instant obedience and trust God to help you promote an 'island wide revival.'"

EVANGELIST JULIUS MILLER—"Since reporting last we have held two meetings. The first one was at Bethel Chapel, out from Edmunds, N. Dak. Rev. J. W. Youngblood and his good wife are the pastors, and they are a very faithful and sacrificing people. They are in a hard field and are trying to bring the gospel to the people out there. We were informed that this church at one time was a strong holiness and revival center, but in recent years it has lost out. Some of the older members went to heaven, some moved away, others turned the light down, and the result is that the work is weak and struggling. 'There were not many mighty works done' here, save a few children who bowed at the altar, and the remaining few saints were refreshed. Our next meeting was at Buffalo Lake, Minn. Rev. Wm. H. Dietzman is the faithful pastor

here. This is a young Nazarene congregation, and is gradually coming to the front. We had a good meeting and the blessing of the Lord was upon all the services. Quite a number prayed through and a nice class of twelve united with the church. There are some very fine people in this church and they are constantly gaining ground and bid fair to become a strong congregation. The pastor, Rev. Dietzman, is an intelligent young man and stands for the highest Christian ideals. He has the respect of the people at Buffalo Lake and the Lord is blessing his work."

PASTOR MORRIS M. HIMLER—"Sunday night, Nov. 28, closed one of the greatest meetings the Fort Wayne Church of the Nazarene has ever had. Rev. Oscar Hudson started it with a three nights convention. The District Superintendent preached one night and Rev. John Fleming continued the meeting. Rev. Hudson preached some great sermons which brought results. Rev. J. W. Montgomery's sermon just fit in. We are glad the Lord sent this man to our district. He is doing the job. Rev. Fleming knows how to get God upon the hearts of the people. He had seekers at the altar the first night and at nearly every service during the meeting. Counting them as they came there were about four hundred forward. We took twenty-six into the church the last service which made about forty in the three months that we have been in Fort Wayne. Rev. Fleming is a safe and sane Spirit filled evangelist. Let us unite our prayers for the healing of his body. Burl Sparks of Seymour led the song service and charmed the people with his special singing. He knows how to do it and he carries a burden for the meeting. God is blessing this man. Prof. C. S. Harter whose address is now 211 W. 4th St., Fort Wayne, Ind., played the piano for the meeting. All that know him know what he can do with a good piano. It will pay you to engage him for a meeting. The revival meeting is over but the revival spirit is on the church. There have been seekers at the altar each Sunday night since the Assembly. We have a great class of working Nazarenes in this place. This is one of the best cities in Indiana with a great many souls that are slipping into eternity without God every day. Please pray that we might reach some of them."

FIRST CHURCH, PASADENA, CALIF.—"There are three excellent Churches of the Nazarene located in Pasadena now: First Church which is practically a "down town" church, Bresee Avenue and East Pasadena. The two churches are both located quite favorably in populous centers. First Church has over 600 members, Bresee Avenue over 400 members, and East Pasadena over 100. In spite of the fact that many have united with the two other churches, First Church is more than holding its own. The church is making steady progress. The congregations are splendid and there is a marked evidence of a growing spiritual tide. The Sabbath school under the aggressive superintendency of Prof. J. E. Hoover and his corps of godly teachers and officers numbers

over 400. The Woman's Missionary Society is aggressive, and the young people are wide awake and spiritual. Rev. H. B. Macrory, the new pastor, is fitting into the work like an old veteran. He has a kind and happy disposition and has already won his way into the love and confidence of the people. His preaching is evangelistic and forceful, and there have been a goodly number of seekers and finders as a result of his plain gospel preaching. He is just getting well started and anticipates great success. There is an increased spirit of prayer which is a decided advantage to any church. The mid-week prayer service is often a scene of joy and heavenly blessing. Brother Macrory is a capable prayermeeting leader. He never leads two meetings just alike. This is refreshing. He is keeping out of ruts and likes things juicy and unctuous. The church is well up on its finances. Just recently, in the brief time of 15 or 20 minutes, \$1,800 was raised to meet needed requirements. The money was heartily and hilariously given. Thank God, when a church is spiritual there is a loosening of the purse strings. First Church property which was bought a few years ago for \$35,000 is now estimated to be worth \$100,000, and the property getting more valuable right along. All told, First Church, Pasadena, is on the upgrade and under the wise and energetic leadership of a godly pastor will be heard from in the future. To our adorable Lord be all the praise."—C. E. Cornell.

TRENTON, GEORGIA—"Rev. J. A. Massey of Dillon, Ga., is our pastor at Mt. Peniel church which is located on Sand mountain near Higdon, Ala. Brother Massey was our pastor last year, and he was unanimously elected for another year. Brother Massey has won the confidence of the people at this place, and they love him, and he loves us. We are planning on putting up a building 30 x 40. The ground is cleared off, and very near all of the lumber on the ground, and just as soon as we get a deed to the property the building will go up in a hurry. We want to get the building completed just as soon as we can, and ask Brother H. H. Hooker and wife up for a meeting this next summer. Rev. J. A. Massey, Rev. C. L. Rodgers, and Rev. A. L. Fowler put on a meeting here last summer, and the people were stirred for miles, and we discovered that we needed a good house to worship in. Brother Massey is a splendid preacher, and he lets the old gospel plow down deep, and plows up the very essence of sin, and lays it bare to his congregation. Put this place on your prayer list.—A. L. Fowler.

PASTOR C. E. HAGEMEIER, GUYMON, OKLA.—"We have just closed a three Sunday meeting with Rev. A. F. Daniels of Hamlin, Texas, as evangelist. Our revival began with an all day service Thanksgiving and God wonderfully blessed from the very beginning. Several prayed through to definite victory, either for pardon or purity, and the meeting closed on Sunday, December 12, with mighty demonstration of old time power. We could not have been better pleased with any one's labors among us than we

were with those of Brother Daniels. His messages were fearless and soul stirring yet delivered in such tenderness that he won his way into the hearts of all who heard him. He received a unanimous call from the church and outside friends for a tent meeting next summer. We cannot only recommend Brother Daniels as an evangelist but also as a singer, for his special songs gripped the hearts of the people. Any church desiring an evangelist will not make a mistake in calling Brother Daniels. Our church is progressing nicely and, though small, we are glad to report that it is 100 per cent tithers."

PROF. C. C. CRAMMOND—"We have recently held two good revival meetings. The first meeting was with Rev. Myron Dawson, pastor of Calvary United Brethren Church, Lake Odessa, Mich. God wonderfully helped Sister Crammond in proclaiming a full gospel and many felt their need and received definite help from the Lord. The whole church seemed to get a spiritual uplift and the meeting closed at high tide. Ten united with the church at the closing service. Our next meeting was with Rev. Albert Elliott, pastor of Bethel Church, Lansing, Mich. This was a good revival. The church was blessed and harmony prevails on every hand. According to the pastor's report, twenty-one were saved and seven sanctified. Several family altars were established and some promised to become tithers. To God be all the praise and glory."

PASTOR WILBUR H. PARKER, MUNCIE, IND.—"Following the Assembly, in the early part of September, we came to Muncie to take up our duties as pastor of the Church of the Nazarene. The church was in good spiritual and financial condition and received us kindly. We have a nice seven-room parsonage and they put in \$160 worth of furniture to help us get a start, beside other donations and extra cash offerings. Being a new pastor we followed our custom of holding our first revival which we just closed last Sunday night. The church stood loyally by us, the attendance was good throughout and our church would not hold the people on Sunday nights. We were assisted in the meetings by Paul and Dora Geil of Frankfort, Ind., as singers and musicians. Paul Geil is an expert with the xylophone and orchestra bells. He gets blessed and gets the people blessed in the song service. Their duets were also a great inspiration in the meetings. Though young in the work they are earnest and effective as personal workers in the audience and around the altar. Our son, Paul, assisted in the music with his saxophone. We had seekers at the altar every night but one after the altar was opened. The praying through and finding salvation was of the good old fashioned type. Some chronic cases were cleared up and a number of our backsliders were restored, especially from among the young people. A number of outsiders were brought to God, and we will likely receive fifteen or twenty into the church as a result of the meeting. About forty-five different individuals prayed through, and about sixty-five definite professions. Seven were received into the church with more to follow. Our

good District Superintendent was present and preached the last Thursday night when eight prayed through. Rev. Howard Sweeten was with us one night and preached a sermon on holiness that blessed the saints and brought five seekers to the altar. Twelve prayed through the last Sunday and several more were at the altar. During the time of the revival several Sunday afternoon union holiness meetings were held alternating with the Pilgrim Holiness Churches, the Free Methodists and Nazarenes. The churches would be full and God set His seal on these services by remarkable manifestations of His presence. With courage and faith we press on in the possession and proclamation of the blessed experience of entire sanctification. We are glad to be on the Northern Indiana District and purpose to throw ourselves into the work on the district and the general interests of the church as well. Eighty out to prayer-meeting last night and five requests for prayer."

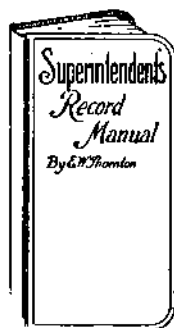
PASTOR CHAS. H. HARE, MIDLAND, MICH.—"This is a city of about 6,000 population. It has but one main industry, the Dow Chemical Co. 1,300 to 1,600 men are employed the year round. The progress of the church here has been very ordinary. We came as pastoral supply in the fall of 1918. The church was then about 2½ years old. The fall of 1919 we moved here as regular pastor. For over a year our only place of worship was a hall outside the city limits. The membership was less than ten. In the early summer of 1920 we secured Rev. L. H. Bachelor for a meeting. Brother Bachelor and his workers gave us a good meeting. We had been able to rent a small centrally located church, which we continued until one month ago. On a few occasions a faint wave of building consideration came over us, but last June we really went to work. We purchased one-fourth of a block with a house on it, well located. We then proceeded to erect a tabernacle. The building is of cinder blocks, 36 x 64, finished on the inside with celotex instead of plaster, and will seat over 250. It is one of the finest small churches anywhere about us. We owe \$3,000 on it and it will take \$1,000 more to finish it. The entire property will represent a valuation of \$12,000, with a debt of less than \$6,000. On November 7 we held our first service in the building. The District Superintendent spoke morning and evening to a good audience. November 22 to December 5 we opened a two weeks' revival with Jas. Miller of Indianapolis as evangelist. The attendance averaged almost 150 for the two weeks. There were fifty different seekers at the altar but the greater good was realized by the church itself. It got a genuine vision and boost. Our estimate of Brother Miller is that he is surely a man of God with a message our churches need. He is as kind as he is fearless, as tender as he is direct. During the late summer we raised nearly \$3,000 locally yet during the revival we added another \$300. This paid the evangelist, brought our district and general deficit up, and left us \$100 for chairs. To God be the glory. The prospect for our church here never was as bright. We have the respect

of the city. People are interested in our work and there seems to be an awakening on all about us. Watch for our sign as you pass through the city. We are just one-half block off the state highway M24 and Federal Highway M 20. God is with us. We expect great things before next Assembly. Stop in and see us. Pastor's residence, 708 E. Buttles St. Phone 443."

BRESEE AVENUE CHURCH, PASADENA, CALIF.—"After nearly four months without a pastor Rev. J. W. Short, former superintendent of the Indiana District, arrived in our midst to serve as pastor. Sunday, September 26, his first service with us, was marked by the presence of the Holy Spirit and the hearty response of the church to his message 'An Open Heaven' which sounded a keynote for his future ministry with us. Brother Short has taken his place among us as one providentially chosen. In all the services he has been blessed with the special anointing of the Spirit to the edification of the church. He has received over fifty members into the church and there have been seekers at many of the services. We have had two weeks of special revival effort. During the first week various preachers brought the evening messages while Rev. John Hatfield spoke at the college chapel and the afternoon church services. He earnestly exhorted the Christians to a deeper type of piety and we are sure many were helped. No one can listen to his messages or feel the earnestness of his spirit and be the same afterward. During the second week Dr. C. E. Hardy, pastor of First Church, Los Angeles, preached at the college chapel and the church services. His ministry was a great blessing to the church and many were helped in their souls. On Sunday morning, November 21, the financial needs of the new church were presented to the people and they quickly responded to the appeal. Our Sunday school is running around the

five hundred mark and the N. Y. P. S. is in a flourishing condition. The young people respond to a spiritual program. Brother Short is trying to put on a real Nazarene program and to this end every meeting is a holiness meeting. In February we will have Rev. C. W. Ruth for a two weeks' meeting. As a church we humbly thank God for His blessings upon us and looking ahead for great things."—S. R. Hammer, Secretary.

PASTOR JOE BISHOP, SHAWNEE, OKLA.—"We came here two years ago, October 11. Since then we have had more than 150 souls at our altar. A number have prayed through to certain victory. When we came here there were only about one hundred enrolled in Sunday school, and a church membership of sixty. We now have over two hundred in Sunday school enrolled, and an average of about 135. We have eighty-six members of the church now. The interest is good along all lines. We have a good N. Y. P. S., with Herschel Morris as president. He certainly is a fine young man, very much devoted to his Lord and the church. We have a fine man as Sunday school superintendent, Jas. P. Smith. Brother Smith has been superintendent of this Sunday school fifteen years. He certainly has the burden of the work on his heart. Our Woman's Missionary Society is doing a great work under the leadership of Mrs. A. T. Guff. We have a loyal band of Nazarenes here. They stand by their pastor with their prayers and give of their means. The Lord has helped us to build a nice home for the pastor and repair the basement of church for Sunday school work. We have standardized our Sunday school. Most of our teachers are taking the course of study outlined by our Publishing House. We have secured 109 subscriptions for the HERALD OF HOLINESS since our Assembly. We mean to put the paper in every home possible. Rev. Allie Irick and wife will be with us January 2 to 16 for a revival. We are praying for a great time. We covet the prayers of all those who know our Lord."



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PASTOR L. F. RAHRAR, GASTON, IND.—"One of the most successful revivals ever held here closed Sunday night, December 12, with Rev. J. B. Kieff evangelist and Paul and Dora Geil song evangelists. Brother Kieff did not shun to declare the counsel of God and the Lord surely puts His seal upon his ministry. Souls prayed through in the old fashioned way and the meeting was a success throughout. This was a great battle. God honored the prayers and faith of the people of Gaston and gave victory. We humbly give Him all the glory for we feel sure that victory came only in answer to prayer. Brother Kieff preaches the truth; the people shouted and prayed till two o'clock in the morning. He surely can dig men and women out of sin and they prayed through and were baptized with the Holy Ghost. He doesn't believe in patting them on the back and telling them they are all right, but they have to die out and repent. Closed with saints and sinners crying, pleading and shouting."

WURLAND, KY.—"We came here as

pastor of this church two years ago this last Assembly year. Our progress has not been by leaps and bounds, but through the help of God we are steadily marching on. We have our indebtedness on our church property lifted, and a lot donated for a parsonage. We are planning to build our parsonage in the near future. Since we came we have purchased a piano, and have it practically paid for. God has also given us an orchestra in answer to prayer. We have been able to put in a new altar rail, purchase carpet and aisle runner, besides several other minor improvements. But we are praising God most of all for the wonderful revival He has given us with Rev. E. C. Tarvin, California, Ky., as our evangelist. He certainly won the hearts of the people as he dealt out the old rugged gospel truths. The most remarkable thing was, we did not have a single barren service. There were between sixty and seventy that knelt at the altar counting them as they came. They certainly prayed through in the old time way, many throwing away their tobacco, others making restitution. The glory came on the church as souls prayed and wept their way through to victory. This is Brother Tarvin's second revival at Wurtland, and both saved and unsaved unanimously joined in extending him a call to return for another revival. The principal of our high school stood by him and the church most loyally. Rev. Tarvin not only preaches the gospel but he is a beautiful singer. His solos were greatly enjoyed by all that heard him, for as he sang the glory came on the congregation. The finances came easily; a good liberal offering was given Rev. Tarvin, and also a love offering for the pastor. We are expecting to put on two home missionary campaigns in our nearby towns with Rev. Tarvin as our evangelist. Be sure and pray for us."—Rev. Elsie Martin, Pastor.

BRESEE CHAPEL, IND.—"Our pastor, C. R. Mattison, is serving us the second year. He is putting forth much effort in building up the kingdom of God in the hearts of men and women in church services and outside of church services by visiting and praying with saved and unsaved. His wife is a constant companion in his labors. We had a two-weeks' meeting in November. E. C. Tarvin of California, Ky., was our evangelist. He put himself into the services, giving good messages, working in the congregation and around the altar. There were two reclaimed and later sanctified, one saved and later sanctified, another sister was sanctified and others were at the altar but failed to pray through. God marvelously put His Spirit on the last few services. We were glad to have Brother Perkins, pastor of Oakland City Church of the Nazarene, in two of our services, Brother Green of Princeton Church in one service and Brother Quinn, our District Superintendent, was with us one stormy night. We were also glad to have the Mackey and Somerville people in regular attendance. An offering of between \$95 and \$100 was given to the evangelist and a love offering of about \$40 was given to our pastor and wife. The music was furnished by local talent. We, the women of our church,

are charter members of the Mackey Bresee W. M. S., which was organized by Brother McHenry a few weeks ago. We had a good service in November. We desire the prayers of our brothers and sisters in the Lord."—J. E. P., member of the church.

EVANGELIST JERRY CLEVENGER, WAYLAND, MO.—"I was called here by telegram to assist Rev. J. O. Humphrey, pastor of the South Methodist Church, in a revival meeting. On arriving I found that the M. E. Church had just closed a four weeks meeting with no visible results, and the evangelist is a strong preacher. We opened the battle and for a number of days it looked as though we were going to have a water haul also, but one night God broke through and six grown men and women came to the altar and five professed. Then, on Sunday night following we had a great crowd and a middle aged man came to the altar and prayed through. I was there just two weeks and as I had a date with Auburn, Nebr., for December 2, asked them to excuse me. Brother Humphrey got Brother Brenaman to help him and continued the meeting and God came in wonderful power and seventeen more were saved or sanctified. Brother Humphrey is a bright man, well informed and a splendid speaker. He has some fine people at Wayland and some men who are not afraid to put their money into the cause of Christ. When they came to make up my pay Brother Voss, a wealthy farmer living near Wayland, gave me \$100. He is a strong holiness man and appreciates the full gospel. Such men should be appreciated. I was very thankful not only for what Brother Voss gave, but also for every dollar that was contributed to my support. I was entertained in a number of homes while there and was royally treated wherever I went."

EVANGELIST A. F. DANIEL—"I have just closed a great meeting with Brother and Sister Hageimer and their good people at Guymon, Okla. One remarkable thing about the meeting, almost every seeker found victory and the last Sunday of the meeting was a real demonstration of old time power. This is Brother Hageimer's third year as pastor at Guymon, and I predict for them their best year. They are fine folks to work with and they have some of the salt of the earth in their church. My next meeting will be at Chickasha, Okla., with Pastor F. N. DeBoard and his good people. Pray for a great meeting there. The meeting will begin January 12."

EVANGELIST J. D. BRAZIL, BROKEN BOW, OKLA.—"This has been a good year for me. I have held several meetings with good results, with lots of people born of the Spirit, and sanctified by the Holy Ghost. Big sinners would give up their booze, cards and cursing before they came to the altar for their pardon. One man said it had been thirty years since he had been to church and was a noted gambler and booze man, was saved and quit the business. I am doing pioneer work mostly, but held three meetings for our churches last summer. Had fine meetings

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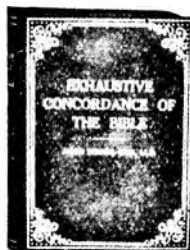


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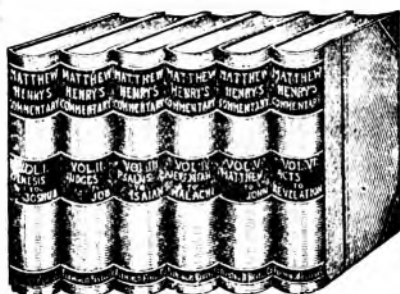
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and good results with some additions to the church. I'm out and out for the cause of Christ and will like to have some calls from our churches. I'm making up my slate. My time is taken up for next August, 1927. For references, District Superintendent J. W. Oliver, Arkansas District; Pastor W. O. Felts, Cove, Ark."

PASTOR H. J. RAHRAR, HAGERSTOWN, IND.—"This church was organized about six years ago. Rev. Walter Rees, who is now pastor at Elwood, Ind., was called as their first pastor. God blessed them under his leadership. They worshiped in halls and private homes for several years. Being knocked from pillar to post they felt it the Lord's will to build for themselves. A lot was purchased on which stood two houses. One was sold and moved, the other was left for a parsonage. They then began to build a church. The Lord was on the scene, and honored their faith. Soon the building was completed enough that they could worship in it. They then tried to secure a loan to complete the building but were unable to do so. Therefore, the building program was at a standstill. At the close of last year Brother Reese felt it best to make a change and accepted the call to Elwood. The church gave us a call, and feeling it His will we accepted. Since the Assembly the Lord has helped us to raise in cash about \$500 thus enabling us to complete the church building. We now have a nice commodious church building which will seat about three hundred persons. This new church was dedicated on November 14. Rev. C. J. Quinn, District Superintendent, and Revs. Haldor and Bertha Lillenas were the special workers. This day was a day of victory, over a thousand dollars was raised in cash and pledges, covering nearly the entire indebtedness. The church now owns a nice church building well furnished which faces two good streets in a good location, a six room parsonage with an indebtedness of only \$1,200. We give God all the glory. We began a revival campaign on November 21 with Rev. Geo. Beirnes of

Kingswood, Ky., as evangelist. This meeting continued until December 7, some sixteen different seekers bowed at the altar, most of whom prayed through to definite victory. The church was also greatly helped by this meeting. Brother Beirnes is a good sane Bible preacher and has had much experience in revival work, and understands the problems of the pastor."

TELEGRAMS

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

DECATUR, ILL.

Sister Carrie Crowe Sloan will be in First Church for revival campaign Jan. 2-16. Special night delegations invited: Jan. 3, Champaign; Jan. 4, Taylorville; Jan. 5, Springfield; Jan. 6, Clinton; Jan. 7, Bloomington; Jan. 10, Olivet; Jan. 11, Peoria; Jan. 12, Pana; Jan. 13, Sullivan; Jan. 14, Assumption.—M. F. Grose.

AMARILLO, TEXAS.

Just closed a good meeting in Borger, Texas, an oil town with twenty-five thousand people and not one year old. Organized Church of the Nazarene. Church building and lot almost paid for. Building too small, will enlarge at once. A. L. Conner called as pastor. Will return for tent campaign.—W. E. Ellis.

ANNOUNCEMENTS

PRAY for revival, Jan. 5-23, at North Side church, Miami, Fla.—For a Baptist church at Atlanta, Ga., whose pastor is desirous that it "shall be on fire for God."—"Please pray for my son that is lost that he may return home and also that he may be saved and sanctified."—Mrs. S. C. M., Maine.

NOTICE—Northern Indiana: The Christian Worker's Convention for the Northern Indiana District will convene in the

First Church of the Nazarene, Elkhart, Ind., March 21 to 27. Rev. W. M. Tidwell of Chattanooga, Tenn., will preach at night and Rev. M. G. Standley of Cincinnati, Ohio, will lecture on "Personal Work" each day. We expect every pastor to be on hand. We trust our evangelists may arrange their states so as to be present. Several neighboring District Superintendents will attend.—J. W. Montgomery, District Superintendent.

NOTICE—I will hold a meeting in Boise, Idaho, with Rev. A. C. Tunnell, pastor of the Church of the Nazarene, and his good people, Dec. 26 to Jan. 9 inclusive, and will hold a meeting in the Methodist Church at Abbyville, Kans., Jan. 16 to 30 inclusive. Let all the good holiness people near these places attend and help push the battle for souls. Let all correspondents address me at these two places in care of Gen. Del.—J. B. McBride.

NOTICE—Northern Indiana: Rev. Bud Robinson and the writer will tour Northern Indiana during the month of April and first half of May, in the interest of Home Missions, touching almost every town where there is a Church of the Nazarene, and probably a few where there are none established. Those living in towns where there is no church of this denomination, who desire to hear "Uncle Buddie," please get in touch with the undersigned, and we will reach you if possible.—J. W. Montgomery, District Superintendent, Northern Indiana, 211 4th St., Ft. Wayne, Ind.

"PRAY for my entire family and that I may be healed."—Mrs. W. T. W., Ark. Pray for a brother in Corallia, Oregon that he may be healed, for a brother in North Carolina who is afflicted with an ulcerated stomach; for a brother in Denver, Colo., that the Lord will open the way for him to enter the evangelistic work.

RECOMMENDATION—It is with much pleasure that I introduce Mr. John Kerwood of Bluffton, Ind., who came to us about a year ago from the M. E. Church and has been a faithful member during that time. He is a beautiful singer with a high tenor voice which charms and blesses the people, and is open for meeting any place that God may lead. He has had much experience and you will not make a mistake in getting him. We should keep him busy. Bluffton, Ind., will get him.—Morris M. Himler, Pastor of the Fort Wayne Church.

NOTICE—District Preachers' meeting and W. M. S. rally will convene at Lindsay, January 3-6. Dr. H. Orton Wiley, president of Pasadena College, will lecture each day during the convention. Sister Winans, returned missionary from Peru, will also be present throughout the convention. A most pleasant and profitable time is expected. Let all pray for a spiritual uplift and a larger vision.—Frank B. Smith, District Superintendent.

NOTICE—It has proven in the past to be advantageous to have a meeting of the Department of Foreign Missions before The General Board meeting and a meeting is called for said Department of Foreign Missions for February 8th and 9th and if necessary to extend into the meeting of the General Board, which has been called by the General Secretary to meet February 10, 1927.—Department of Foreign Missions, H. F. Reynolds, Secretary.

NOTICE—Owing to a meeting being canceled we have a date open the last half of January we could give some church between Kansas City and Pennsylvania, as we will be in East in February. Anyone desiring this date write us 2923 Troost Ave., Kansas City, Mo.—Lewis J. and Edythe Rice, Evangelists.

NOTICE—I will be open for evangelistic meetings after January 1, 1927.—G. W. Erskine, Chillicothe, Ohio, Rt. 2.

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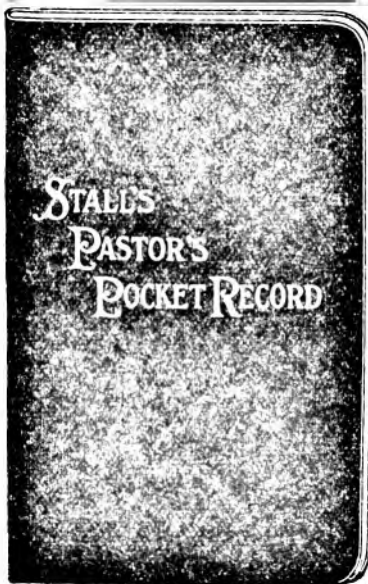
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The 40,000 Campaign

OLD INDIANA TO THE FORE

Dear Editor:

I have read your plan to increase the subscription list of the Herald of Holiness and hasten to notify you that I am in hearty accord with you and will pledge myself and the Indianapolis District to make it a success. I fully believe that you can count on every pastor on Indianapolis District to put our part of the program across. I am in for it for all I am worth and I feel sure we can do the job. We will begin plans to organize the District into an intensive campaign to begin as soon after the first of the year as possible. I look for the city of Indianapolis to exchange places with some other city in the list above it in the near future. Indianapolis should stand at the head of the list of cities and we will soon begin to rise. Look out for us.

C. J. Quinn, Superintendent,
Indianapolis District.

Dear Editor:

I have just read your challenge to the church, and I feel that it would be a shame for us to fail to accept it and run the subscription list above forty thousand. You may count on Northern Indiana District to do her part. Our boys are one hundred per cent back of the proposition, and I am expecting our half of this great state to run above 2,000 by Jan. 31. Those who are unable to gather the full amount of subscriptions desired plan to take a little offering for the worthy cause and send it for the short time "get acquainted" period to outsiders and thereby make hundreds of friends to our cause. We have asked the churches to bring their list up as follows:

Anderson	125
Alexandria	25
Arcana	25

Auburn	100
Bluffton	50
Churubusco	25
Dunkirk	25
Elwood	50
Elkhart	150
Ft. Wayne	300
Frankfort	100
Gaston	25
Gary	75
Hammond	200
Harris Chapel	25
Huntington	200
Kokomo	75
Logansport	25
Modoc	50
Monroeville	40
Muncie	125
Marion	40
Montpelier	25
Parker	20
Rogersville	10
South Bend	400
Glenn Park	75
Valparaiso	20
Winchester	100
Crawfordsville	100
Atlanta	10
Kendallville	25
Union City	25

If you will be so kind as to publish the statement from the District about the middle of February, showing how many of these churches run their list out over the top and thus go on the Honor Roll, we will greatly appreciate it. It would not surprise us a great deal to see at least 75 per cent on the Honor Roll by that date.

Yours for the spread of holiness through the printed page.

J. W. Montgomery, Superintendent,
Northern Indiana District.