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HERALD of HOLINESS

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"JESUS IS MY HIDING PLACE"

THE trolley was to pass a lonesome cemetery and it was going to be necessary for us to ask directions as to the proper place for us to leave the car.

As we contemplated the situation, we thought of the sensation we would cause if we should approach the conductor and say, "Please put me off at the cemetery." We were in a somewhat contemplative mood, so to ourselves we mused that unless Jesus Christ should return in His advent glory and break up the usual order of things we shall one day "get off at the cemetery." But as we further mused, we said, "No matter, for to the soul which is truly right with God the future can hold no dread." No matter how different the future may be from the dreams and visions which we have had of it, its threatenings mean nothing to the good man.

But how many people are there who are "All their life time subject to bondage through fear of death!" The undertaker's threat to put them off at the cemetery is a shadow on their sunniest days, and the uncertain fate which the future holds locked is wormwood in their honey. Fear and care and sin and sorrow are a legion of death to their hopes and remembrances and prospects.

Had it been God's design He could have arranged to transfer His faithful ones from earth to heaven without the interference of death. But He has designed rather to let them meet and defeat the grim monster and to lift their bodies from their slumbers in the grave. So why should I worry about the route? It is the terminal that matters. Swamps and deserts may lie along the way, but if the terminal is located in elysian fields, that's my joy.

Salvation! Salvation through Jesus Christ! Salvation from guilt! Salvation from defilement! Salvation at last from all the effects of sin! Salvation present and full, free and for all! Salvation sufficient and everlasting! Salvation is the theme of my song.

Poverty cannot cool my fervor, for I have riches stored up in that true Homeland to which I shall shortly depart. Sickness shall not discourage me, for soon I shall pluck healing leaves from the Tree of Life. Life's brevity does not disappoint me, for what is ten or twenty, forty, a hundred, five hundred or a thousand years, more or less, to the man who expects to live forever? Death cannot affright me, for my soul will triumph over it. The grave has lost its terror, for out of it I plan to come when Jesus sounds the trumpet call to The Marriage Supper.

HERALD OF HOLINESS

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SCIENCE IS CONCERNED WITH FACTS

PROPERLY speaking, science has to do with facts, and when it sticks strictly to its field it is the handmaid and not the enemy of true religion. It is only when professed scientists enter the domains of hypothesis and supposition that trouble actually arises. It cannot be to the interest of true religion to dispute any facts whatsoever, and it cannot be to the interest of true science to propose guesses as though they were facts.

A noted scientific organization in England announces that the facts do not warrant the claims of any that they have had communication with the spirits of their departed loved ones. This is very annoying to Sir Conan Doyle and others who hoped to gain scientific sanction for the silly and far reaching claims of spiritism. But let people believe what they will, science can place its seal only upon fully attested facts.

Dr. Paul Kammerer, the Austrian biologist who recently committed suicide in Vienna, made himself famous by his alleged proof of the theory of the inheritance of acquired characteristics in animals. His books had been published in many languages and he had lectured in many lands. But scientists—real scientists—remained unconvinced and demanded a closer examination of his evidence. Dr. G. K. Noble of the American Museum of Natural History, examining his microscopic slides in Vienna, found that the changes in cellular pigmentation alleged by Dr. Kammerer as proof were not natural but ingeniously faked. Chemical analysis proved the use of ink on the exhibits. Dr. Noble announcing the facts in *Nature*, made no comment. But Dr. Kammerer admitted the falsification with ink and said it was done by some other hand. But rather than meet the disgrace he killed himself.

From Amsterdam under date of Dec. 21 comes a news item which says, "The missing link" skull, which was reported to have been discovered at Trinil, Java, in September, by the Dutch Professor, Dr. C. J. E. Heberlein may not be a skull after all.

"Professor Eugene Dubois, who in 1892 unearthed part of an ape-man's skull in the Trinal region, writes

to the papers that recently received photographs of Prof. Heberlein's find lead him to believe that part of the leg bone of a stegodon (a prehistoric species of elephant) has been mistaken for a skull."

Of course we are not interested in the bone finds *per se*, but it is rather interesting to note that a leg bone of an elephant has been mistaken for the skull bone of a man. But this is about the fate that has come or is yet likely to come to all the fossil finds upon which evolutionists have based their far famed "hypothesis" concerning the naturalistic and evolutionary origin of man.

Some men believe and teach that it is possible to commune with the spirits of departed loved ones. Some believe and teach that acquired characteristics may be transmitted to progeny among animals and men (and this is one of the most important supports of the evolutionary hypothesis). Some hold that there are fossils which "prove" that man ascended from the brute creation. But the facts of science do not support any of these theories. If they did, we can imagine that the way of true religion in the world would become rough and stony indeed. But as it is, the truth of the Bible and the sufficiency of the Christian faith stand firm, and the "facts" of science are all in their favor.

THE BIBLE IN THE PUBLIC SCHOOLS

We frequently hear it said that the Bible has been barred from the public schools of this country, and it is commonly understood that this means that the several states have passed laws to this effect. But a New York newspaper gives a summary of the situation which shows that in just six states is the reading of the Bible in the public schools especially prohibited. These states are Arizona, Illinois, Louisiana, Minnesota, Nevada and Washington. Likewise, in six states the reading of the Bible is specifically required. These states are Alabama, Georgia, Massachusetts, New Jersey, Pennsylvania and Tennessee. In New York, outside of New York City, the Bible is not usually read during the regular school hours, but in the city the charter permits the reading of the Bible "without comment" in all schools at any convenient time.

There are six states whose laws specifically permit the reading of the Bible in the public schools. In nineteen states and the District of Columbia the law is silent on the subject, and under general terms of the law Bible reading is construed as being permissible. In five states whose laws otherwise contain no specific provisions on the subject, the courts have rendered opinions favorable to Bible reading.

Perhaps we have overestimated this situation from the standpoint of the actual laws of the states. Perhaps we have simply taken a "they say" in this matter and have allowed the devil and the skeptics to beat us where we might have won. Perhaps the Bible

is being neglected illegally right in the schools which our children attend. Perhaps the school board or the indifference of the teachers is to blame. Any way, we might look into the matter locally and find it possible to agitate in favor of the Book and render a service to the children of our day by making it possible for them to hear portions of the Word of God read by their teachers from day to day.

OBSERVING THE SACRAMENT OF THE LORD'S SUPPER

A local preacher who called on us yesterday said he had been a member of the Church of the Nazarene for about three years and that he had never yet had the privilege of celebrating the sacrament of the Lord's Supper in his own church. His case may, perhaps, be rather exceptional, but, nevertheless, there are churches in our connection that are not very regular and not very frequent in their observance of this holy sacrament, and we believe they are falling short. It is practically the universal observation of Christians that the celebration of the sacrament is a means of grace to them. It is possible to subtract from the sacredness of this Christian ordinance by observing it too frequently and with too small an amount of preparation for it. But no church should be content with less than an observance once every three months, and this should be a regular and not an intermittent matter.

In today's mail came a letter from a beloved brother in Oklahoma telling what a blessing he received from a communion service which he recently attended in our church at North Little Rock, Ark. He said the people were called forward and served, and then the elders and others whose duty it was to distribute the elements gathered in the middle of the rostrum and served one another. He said that too often the usual way makes him think of being invited to a home for a meal and being forced to stand aside first and watch the family eat. He also said that in the plan there, one distributed the bread, another the fruit of the vine and another collected the empty cups. So the service was expedited and was beautiful and full of grace. Is your church making the best use of this sacred ordinance instituted by our Lord?

WE NEED OLD-FASHIONED FATHERS AND MOTHERS

Someone has said, "As soon as we mention our need of old-fashioned fathers and mothers, someone goes to talking about hickory shirts and hoop skirts and to asking if these are what we want. But this shows but shallow thinking on the subject. What we have in mind is something more fundamental than some passing style of dress; it has to do with the very most essential qualities of character and life."

Judges who have to do with juvenile delinquents are open in the assertion that the principal contributing cause of youthful delinquency is lack of home training and parental control. And by this they do not mean that the lack is some passing matter, such as is probably suggested by "special" speakers in mothers' meetings, etc., but they mean a lack of fundamental righteousness, a lack of personal religion, a lack of the sense of responsibility, a lack of earnest effort to bring the children early into formal and direct Christian influences and education.

Judge Levy of New York, says, "Too many mothers have allowed a peculiarly modern buoyancy of spirit to displace the old-fashioned and serious-minded responsibility that parents used to show toward their young. In an effort to develop responsibility and initiative in their children many parents allow them too much of the wrong kind of freedom—freedom that enslaves them by wrong associations made at an impressionable age."

We truly need old-fashioned fathers and mothers. We need them for their own sake and we need them for the children's sake—old-fashioned fathers and mothers who make genuine Christianity the basic principle of life and character and conduct. We need such fathers and mothers. In fact we never needed them more than now.

WHAT KIND OF A GIVER ARE YOU?

Someone has said that there are three kinds of givers—"The flint, the sponge and the honeycomb." To get any thing out of the flint, you must hammer it, and then you get only chips and sparks. To get water out of the sponge you must squeeze it, and the more you squeeze the more you get. But the honeycomb just overflows with its own sweetness.

Some people are hard and stingy. They give nothing if they can help it. Others are good natured. They yield to pressure, and the more they are pressed, the more they will give. But many delight in giving, without being asked at all; of these the Bible says, "The Lord loveth a cheerful giver." Which kind of a giver are you?

A NEW YEAR'S THOUGHT

Pastor A. McNaughton of Diagonal, Iowa, offers the following New Year's thought:

"Only the less valuable things cost money, the best things are free. God gives us life and health and happiness and sunshine and air. Love is not for sale in the stores. Sympathy carries no price tag. Courage is never found on the bargain counters. Tenderness cannot be tied up in bundles. Good cheer can never be weighed by the pound. And yet these are the most priceless gifts that we can receive or give to others."

THE SUPREME TASK OF THE CHRISTIAN

By Prof. A. S. London

LYMAN BEECHER, one of the greatest preachers of his day, was asked this question: "What do you count the greatest thing that a human being can be or do?" He said: "The greatest thing is, not that one shall be a scientist; nor that one shall be a statesman; nor even that one shall be a theologian; but the greatest thing of all is for one person to bring another person to Jesus Christ." Beecher was right. The supreme work of a life is in winning men to Christ.

Only one person out of every forty of the forty-two millions of Protestant church members have ever won a soul to Christ. It now takes one hundred church members to win one adult to Christ and to the church. One leading denomination says that it takes twenty-one of its members to lead one soul to Christ in twelve months. With all our machinery, money, men, and effort we are hardly beginning to do the work that must be done by the Church in bringing a lost world to Christ. People are not saved by cities, or in platoons; they are saved as individuals. The best method for bringing a soul to Christ is the personal method. The message is: "Ye shall be witnesses unto me."

The story of Andrew bringing his brother, Simon, to Jesus, as recorded in the first chapter of John is an interesting one. Andrew had just found Christ. His new found joy caused him to become interested in others. It is always true. There are many evidences whereby one may know that he is saved, but, I doubt if there is a more convincing one, than in the fact that he has a great anxiety for the salvation of other souls. "If any man have not the spirit of Christ, he is none of His." And truly the

The story of Andrew is still more interesting when we note that immediately after he was saved he went home to do his first Christian work and bring his own brother to Jesus. Simon was a hot-headed, impetuous, hard-to-handle kind of a fellow. But Andrew wanted his brother to have just what he had found. Well do I remember when but a small boy how that my heart went out after my younger brother who was

unsaved. Andrew did not think of getting his feelings hurt when he talked to Simon about coming to Christ. He did not just try once and give him up as a hard case. The record says, "He brought him to Jesus."

There is still another very interesting thing connected with this story. It shows the power of personal contact with those you desire to see saved. He not only prayed for his brother and longed to see him converted, but he went after him personally. This same method is used in every line of business—the personal contact method. Large wholesale houses send out their drummers to sell their wares. They want their men to see the merchants and talk personally to them. It is not enough to merely long to have their goods before the people. They put their heart's desire into the most telling method—the personal touch.

Elisha may send his servant Gehazi with the prophet's own staff back yonder to the place where the dead boy lies, saying, "Put my staff on that boy and see if it will not bring him to life." But, the boy will remain a corpse. Elisha himself must go and stretch his own body, warm and throbbing with life, if the boy is to be made alive. Jesus preached his greatest sermon on the new birth to just one man. He preached his sermon on eternal life to a lonely woman at the well of Samaria. He gave his best service for one soul.

Jesus emphasizes the importance of personal work when He gives us the story of the shepherd leaving his

ninety and nine sheep that are safely housed and going out after the one that is missing. Ninety and nine of them were safe. But one was out of the fold. The search was not stopped until the lost sheep was found. Oh, that our hearts may burn within us for the lost about us! This is our supreme business. We must not permit anything to come in and hinder us in the program of winning men to Christ. Everything else is secondary to this one thing—bringing men to Christ.

The one great question that confronts everyone who is really interested in bringing others to Christ is: "How can I best bring others to Jesus?" In the first place, we should see to it that our lives are in ac-

A NEW YEAR'S PRAYER

By JOSEPH FRANCIS

*We thank Thee Lord for mercies past
Throughout the glad old year;
We thank Thee for this glorious morn,
This golden bright new year.*

*Though sorrows may beset our paths,
We'll have Thy grace to cheer;
We'll trust Thy gentle guiding hand
Throughout this coming year.*

*May all our thoughts and words and deeds
Be freighted with Thy love;
That we Thy mercies may declare
Descend from God above.*

*Then on that bright eternal morn,
When earthly cares are o'er
We'll meet to sing our Savior's praise
On heaven's blissful shore.*

SIoux CITY, IOWA.

cord with our profession. A holy life is the greatest enemy of Satan. It is the greatest agency for the advancement of the cause of Christ. It should be said of us like it was of one of old, "Behold now, I perceive that this is a holy man of God, which passeth by us continually." We cannot all be great preachers. It is not the lot of many to be noted or famous in the eyes of the world. But all can be holy men and women. This is within the reach of the most humble of God's children.

Again, if we are to bring others to Christ, we are to "Preach the word." "Preach the preaching that I bid thee." Nothing short of this will win men to Christ. Other things may entertain, but only Christ preached can draw sinners to the place where they see the need of a Savior. "Sirs, we would see Jesus."

Again, if we are to win others to Christ, we are to do like Andrew did—give our testimony. He said, "I have found the Messiah." There are but few things more powerful than an earnest, humble, testimony to the saving power of Jesus Christ. When but a small lad, it was the testimony of Aunt Sarah, Aunt Rachel, Aunt Jennie, Aunt Martha, and others, that caused a deep hungering in my life for heart holiness. How I did love to hear those old settlers in our community testify to what Christ had done for them many years before, and in the midst of adversity, sickness, and death, how that Christ had been sufficient. I sat on my seat and longed to have what I knew they possessed. And in 1906, July 12th, three thirty o'clock in the afternoon, under the ministry of our Dr. Chapman, I found this experience. Thank God! I was but a small lad at that time. I did not know all that was embraced in my consecration, but it took in all the things that I knew and the things I did not know, and it brought me into an experience that has ripened and grown in my heart until the present day.

Again, in order to win others to Christ we must love them. We should let them know that we love them. A friend of mine who was saved after he was fifty years of age says that in thirteen years in the town where he lived there was not a single person that spoke to him about becoming a Christian. And while attending a meeting, the very first person that asked him to come to Christ broke his heart and was the human agency of his salvation. "No man cared for my soul," is the cry of many who are lost today.

I sometimes fear that we get so busy taking care of the machinery of the church, until we neglect the supreme business of the church. I recently attended two revival meetings in two different cities. The last Sunday night came in the first meeting with the interest so great that it was decided to hold over another night, in order to win others to Christ. Monday night came and a great crowd assembled. I shall never forget the text used by the evangelist who was tired and worn: "Choose ye this day whom ye will serve." Eighty

persons responded to the invitation to come to Christ. What a scene!

The last Sunday night came of the second meeting. It was decided best to hold a Monday night service. A great crowd assembled. But nothing was said about men being lost. There was no invitation for people to come to Christ. There was some machinery about the church that needed attention and the meeting was largely devoted to it. This was probably necessary to oil the machinery and take "another" offering for the evangelist, and this is all right, but I thought of the hundreds who would probably go another year before they were urged to become Christians, and that scores would go away never to seek Christ. I could not but think of the difference in the closing scenes of the two meetings. In one a great solemnity came over the audience as the preacher announced his text for this last night of the meeting. In the other one there was a spirit of "hurrah" and an "Ease in Zion" attitude that seemed to say, "All is well." I do not know what the recording angel will have to say in these instances, but I do know that the supreme business of the Church is to win others to Jesus Christ.

PRAYER FOR MISSIONS

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

A Personal Conviction

Every Christian should have his own personal convictions. He should have convictions regarding God, the Bible, the Church and the Sabbath day. Convictions are deeper than opinions and are more enduring than impressions. They represent truths inscribed in the soul. Convictions become part of your very self. They mould character and guide conduct.

One conviction which seems to be lamentably lacking in the Church at home is regarding the necessity of foreign missions. Many feel that it is a good work and we ought to do something along that line. Probably no one in our movement is opposed to missions, but the attitude of too many is weak and vacillating.

The great work of foreign missions is not optional. It is not merely incidental to our work at home. Our interest and zeal for our work abroad will largely determine the measure of our blessings in the homeland. We must be a missionary church. Our scope must be world-wide. The evangelization of the world is the divine plan and must be our plan too.

Only when you feel that the salvation of the heathen is of utmost importance can you pray and intercede for them. If you only half believe in the necessity of missionary work, your prayers will be frail and unavailing. Ask God to make you realize the necessity of evangelizing the heathen. Get this personal conviction.

THE SIN-PRINCIPLE CONDEMNED TO DEATH

By A. M. Hills, LL. D.

"There is therefore now no condemnation to them that are in Christ Jesus . . . For the law of the Spirit of life in Christ Jesus made me free from the law of the sin [principle] and of the death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and [as an offering] for sin, condemned the sin [principle] in the flesh: that the requirements of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:1-4, Accurate translation).

PAUL is still relating his experience. He has described in the seventh chapter his bitter bondage to the sin (depravity) dwelling in him, and the cry of despair it occasioned. That is the mournful wail of the seventh of Romans, Paul's experience trying to live up to his law—ideal—in *his own strength*, without the help of Christ or the Holy Spirit, whom, as yet, he did not know.

Some say that that chapter is a picture of St. Paul's best, and of every Christian's best!

Never! In that passage there are up to verse 25 twenty-nine "I's"; "law" nineteen times; "sin" fourteen times; "me" ten times; "dead and died and death" seven times, and no Christ and no Holy Spirit. Is that a Christian experience? If so, then the naked aborigines of Australia, worshipping snakes and sacrificing to demons are Christians! Indeed, is that the way St. Paul was in the habit of describing his Christian experience? Emphatically not. In the first seven verses of the first chapter of this epistle, containing only one sentence, he had eleven references to Christ. His beloved Savior was "all." In Him he always triumphed, and was more than conqueror. He called God and men to witness "how holily and unblameably he walked among men" (1 Thess. 2:10).

No, the eighth chapter was the up to date Christian experience of St. Paul. It so utterly contradicts the experience of the seventh that they cannot both belong to the same man at the same time. There he was "carnal, sold under sin," a wretched captive tugging at his chains; here he is free. There he was trying to save himself; here he is already saved by another. There he was groaning; here he is shouting happy. There it was agonizing prayer; here it is rapturous praise. There he was hopelessly defeated; here he is victorious and more than a conqueror through Christ. There it was dark despair; here it is cloudless hope.

In the sixth chapter Paul exhibited sanctification and a life of holiness as provided for in the atonement, both a blessed privilege and a solemn duty. In the eighth chapter it is Paul's personal experience and the

possible experience of every Christian. It begins with no condemnation and ends with no separation from God.

Godet reports Spencer as saying, "If the Holy Scripture was a ring and the Epistle to the Romans its precious stone chapter 8 would be the sparkling point of the jewel. The Holy Spirit brings Christ potentially into the Apostle's life, Who not only justifies him but abides in him as a new principle of death to the sin principle and life to God.

I. *Christ justifies the sinner.* "There is, therefore, no condemnation to them that are in Christ Jesus" (verse 1). He is fully justified, pardoned and restored to the favor of God. He is also adopted into the divine family, and the Holy Spirit bears witness to the fact. "The Spirit Himself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 8:16).

The phrase "In Christ Jesus" means not a legal or federal union. It is a vital union, such as Jesus described in the parable of the Vine and the branches, a living relation, which passes the holy life of Christ into us.

Mel. Trotter, when a helpless, hopeless drunkard, ready to go to hell for a drink, got saved so completely and wonderfully that for years he became the leader of Pacific Garden Mission in Chicago. Wonderful Savior!

II. Verse 2. "For the law of the Spirit of life in Christ Jesus made me free from the law of the sin-principle and the death." Godet, the great French Commentator, says, "Verses 1-4 describes the restoration of holiness by the Holy Spirit. Sin entails death on the justified, in whom it regains the upper hand as well as on the unjustified" (8:12-13). There is therefore only one way of preventing sin from causing us to perish; that is, that *it perish itself*. Grace does not save by patronizing the sin but by destroying it.

The word "law" occurs in this second verse twice. No one can rightly interpret the seventh and eighth chapters of Romans without critically noting the sense in which the word "law" is used each time it occurs. In this verse it does not mean any *statute*, or *decree*, or legislative enactment. Dr. Maclaren says it means here "Constancy of operation." Godet calls it "controlling power imposing itself on the will." Dr. Steele says it means "Uniform tendency." Dr. Barnes says it means "*the influence*." Now, if we substitute any one of these phrases for "law" we shall get the meaning of the verse: "The influence of the Spirit of life in Christ Jesus made me free from the influence of the

sin (principle) and *the death*," that is, the *moral death* that accompanies *the sin* (principle).

That is the Apostle's wonderful testimony of deliverance, which he gladly proclaimed to the world. He believed that the power of the Holy Spirit which broke the power of *the sin principle* over him can deliver others too. In substance he confessed: "The controlling power of the Holy Spirit *in one instant* (aorist tense) made me free from the *influence* or *power* of *the sin* (principle)—depravity. I tried intellectual methods; but found that they could not free me from the dominion of carnality which had captured my passions and desires. I whipped myself up to keep the law of God; but I found that the proneness to evil would not loosen its grip upon my being. I tried every human resource, and they all miserably failed. Nothing touched the necessities of my case until I heard of Jesus Christ. When I applied to Him He sent the Holy Spirit who subverted and expelled *the tendency to sin*, and set me free."

III. *The law of God could not do this.* Hear St. Paul further;—verse 3: "For what the law [of God] could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and as an offering for sin, condemned [to death] *'The Sin in the flesh.'*"

"Law" in this verse means the law of God, the moral law. This law could not justify or sanctify, as Paul knew by sad experience. It condemned every kind of sin, but could not save from it. The flesh hindered it. "Flesh" (*sarx*) here means "*the seat of passion and frailty*" and then figuratively "*the carnal and rebellious principle itself*" (Adam Clarke). Human depravity fatally hindered the law of God.

But "God sent His Son in the likeness of sinful flesh." Christ took on Himself human nature as God originally made it, without any sinful propensity. There was no "*he hamartia*, the sin principle" in it. Jesus came to do *for* us and *in* us what no written or unwritten law of God could accomplish.

Dear old Dr. Maclaren said: "That life of Jesus, lived in human nature (in a human body) gives a new hope of the possibilities of that nature lived in us. What the man Christ Jesus was He was that we may become. In the very flesh in which the tyrant (the sin principle) rules, Jesus shows the possibility and the loveliness of a holy life. He condemned to death the sin in the flesh as wholly unnecessary and no essential part of it."

Godet quotes Theophylact: "He sanctified the flesh and crowned it by condemning to death *the sin* (principle) and by showing that the flesh is not sinful in its (essential) nature."

"But," someone asks, "do not some teach that we must have sin in us"? and "No man can be free from sin while in the mortal body, which sin must indwell us to the last moment of our lives"? Let there be no

mistake about that: "It is ever taught at Keswick, as in every part of God's Word, that there are to the very last hour of our life upon earth powers of corruption within every man which defile his very best deeds and give even to his holiest efforts the nature of sin." "We shall never be sinless in this world." "We do not at Keswick make light of those depths upon depths of mischief that lie hidden within us."

Yes, we are compelled to admit that this is the fundamental element, and warp and woof of most Keswick teaching. And the "higher life" conventions in the East repeat this same unscriptural nonsense. And so do the Moody and Torrey Bible Schools. Torrey says in one of his books: "There is not a line of Scripture that warrants the idea that the baptism of the Spirit cleanses from inbred sin!" Poor Torrey!

What about these texts:

1. Acts 15:8, 9 (R. V.), "Giving them the Holy Spirit . . . cleansing their hearts by faith."

2. Rom. 6:18 (R. V.), "Being made free from the sin [principle] ye became servants of righteousness."

3. Rom. 6:27 (R. V.), "But *now* [not at death] being made free from *the sin* [principle] . . . ye have your fruit unto sanctification." That is exactly what sanctification is—deliverance from *the sin-principle*.

4. Rom. 8:2 (R. V.), "Law of the Spirit . . . made me free from the law of *the sin*."

5. 1 John 1:7, "The blood of Jesus Christ His Son cleanseth us from all sin" v. 9. "And to cleanse us from all unrighteousness."

What can possess educated men like Dr. Torrey to pervert and distort and deny the plain, unmistakable meaning of such texts? And yet they pretend all the time to be teaching *holiness*! But observe, it is a *new brand* of modern holiness—"Corrupt" holiness! "Sinful" holiness! "Depths upon depths of mischief" holiness!—a kind the writers of the Bible never heard of. Yet this moral rubbish is being peddled out all over the English-speaking world, in the interest of the Father of lies, to side-track *true holiness*, that cleanses the heart. See 1 Thess. 5:23 and 2 Peter 1:4. "Exceeding great and precious promises: that by these ye might be partakers of the divine nature, *having escaped* the corruption that is in the world through lust."

IV. What man could not do and divine law could not do, Christ has done for us. Christ, by His incarnation, provided for the pardon of sins, and the expulsion of *the sin principle*. He baptizes with the Holy Spirit, and by the entrance of the Spirit of holiness into our nature, the great usurper—*the sin principle* is driven out—executed.

Clarke says: "The design and object of the incarnation and sacrifice of Christ was to condemn sin: to have it executed and destroyed—to annihilate its guilt, power and being in the soul of a believer."

Godet says: "The condemnation of *the sin* by Christ's life is the means appointed by God for its destruction in ours."

Alford: "Sin is throughout the passage an *absolute principle*. The Apostle is not speaking of the removal of guilt, but of the practice of sin . . . by the new and sanctifying power of the Spirit by Christ. The context shows that the weakness of the law was its having no sanctifying power. It could arouse sin but could not cast it out." This noble quotation endorses my whole argument, and my translation, "*the sin-principle*" of the Greek noun for sin in the singular number with the article "the" before it. "The sin" occurs twenty-nine times in three chapters, meaning always "*the sin principle*." Sixteen of the world's greatest commentators endorse our argument and translation and do not leave Torrey and his Keswick friends an inch of standing. Bless God! we have the truth, and "the mind of Christ," and of the Spirit.

V. Notice the result, v. 4. "That the ordinance of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Alford: "We must look for the meaning of the word 'condemned' in the effects—victory over sin, and casting out of sin" (the sin principle). This is very important to the right apprehension of the whole chapter, in this part of which, not the justification but the sanctification of Christians is the leading subject. Christ's victory over *the sin* is mine, by my union with Him, and participation in His Spirit. Whedon: "The righteousness of the law does not mean *imputed righteousness*, nor simply innocence, but an actual and active *personal* righteousness, energized by the Spirit." This does not sound much like "Corruption holiness," does it?

Dear Dr. Maclaren wrote: "Remember the alternative. There must be condemnation for us, or for *the sin* that dwelleth in us. There is no condemnation for them who are in Christ Jesus, because there is condemnation for *the sin* that dwells in them. It must be slain or it will slay us. It must be cast out, or it will cast us out from God. It must be separated from us, or it will separate us from Him. We need not be condemned: but if *it* be condemned, then we shall be." In your case, dear reader, which shall it be?

Oh, struggling hearts, mourning over spiritual failures and defeats; falling below your ideals, watching and weeping and striving in vain, do you want to keep God's law, and live a victorious life pleasing to Him? Then come in faith to Him who opened the fountain for sin and uncleanness. Come to Him who prayed that you might be sanctified, and shed the blood that cleanses from all sin. Come in faith, and you will not be disappointed.

PASADENA, CALIF.

ANGER, SINFUL AND HOLY

Ephesians 4

By MRS. LENA MONTGOMERY WALLACE

YOU will notice the first twenty-three verses of this fourth chapter of Ephesians are given as an exhortation to unity; the next five verses to the putting on of the "New Man;" the last four, to casting aside corrupt communication. But we want to especially notice the putting off of the "old man" and the putting on of the "new man," together with the special advices concerning the out-croppings.

I believe that when the "New Man" is put on desires, dispositions, and practices will be exactly reversed. To me the Bible affirms this. It is here demanded of us that we "put off the old man with his deeds," and "put on the new man."

God's plan of salvation is first to take from before adding to, but He always adds more than He takes. In the 26th verse the demand is "Be ye angry, and sin not." Notice in all God's program for fallen humanity there has never been found room for sin. In the 31st verse is also another demand; namely, "Put away anger." This appears to many a contradiction. Others desire to remove the punctuation mark and make it read, "Be ye angry and sin, not." Which means they cannot be angry in any sense without sin. Hence leave it all out. Because they think there is only one kind of anger, or one definition for it; namely, high temper, therefore must be discarded entirely else you sin. But I deny it being a contradiction and refuse the moving of the comma. I think it is in the proper place and should remain.

We must remember that anger is a strong emotion which is sinful or otherwise, according to its object and motive. When ascribed to holy beings it is used figuratively to denote displeasure at sin. Anger then is either holy and approvable or sinful and blamable.

In the 26th verse it appears to me that Paul is commanding and exhorting to anger, in the 31st verse against it, introducing two kinds. He tells us what and whom we are to be angry with, what kind of anger we are to be in possession of, and what we are not. One he exhorts us to, the other against, and shows the effects and results of both. One is God-like, the other unlike God. One fights for right and conquers sin, the other fights regardless of right and conquers the soul. Both are the natural consequence of the condition of the heart. One is caused by the seed of righteousness and the life of God implanted in the soul, the other is caused by the seed of carnality and the life of wickedness. One's author, prompter and promoter is God, the other the devil. Man possesses one in a holy state of heart and life; the other in an unholy state.

In the state of the "New Man" we are to "be angry," but not such as is evil and vengeful but that of holy origin. We must have in our possession a spirit of

hatred, a disposition to fight, a weapon to wield, but he who possesses these must be one hundred per cent. Christ-like, have a holy hate or displeasure for sin, disapprove it always and everywhere. We are to possess such hatred as will prompt us to fight, and constantly keep on our fighting clothes. But this hatred is to be only that for sin; this spirit to fight for God and good; a fervent hate or disgust and disapproval for wickedness and vice, a boiling heat which moves us to action and will cause us to put forth such efforts as will enlist all our ransomed and holy powers to extinguish it.

Yet we will have no disposition to fight anything but sin, and our only sword will be that "of the Spirit" having on "the whole armor of God." We are to be careful whom we fight, what we fight against and what kind of weapon we use. We are to fight no one but Satan, nothing but sin, and use no carnal weapons, for this is a holy warfare and we are fighting against "spiritual wickedness." This anger is God-like, stands for right, against sin, and is the result of having God enthroned in the heart.

Both kinds of anger here mentioned are a heart's condition. The one characteristic of the "New Man" is possessed by God Himself and is the consequence of having Him in the heart. He is its author. Hence we are to be angry only with sin, not at outs with the sinner. Fight sin but don't sin in fighting by using the wrong weapon or method. Be sure the sun doesn't set, or the day close, leaving the soul under condemnation for possessing and manifesting the wrong spirit and a zeal that is unholy.

God was and is holy, just and true. Yet in His holiness He felt such emotions of anger and wrath as moved him to banish Satan from the celestial city, and will finally lock him in hell's bottomless pit of fire and brimstone to suffer eternally. God also became angry and sore displeased with the ante-diluvian world for their indulgence in sin. More especially was He grieved with the professed Christian part of that people who were called the "Sons of God" (Sethites), who committed the sin of spiritual adultery by marrying the world, the daughters of men (Canaanites) (Gen. 6:1). God being so grieved repented that He had made man, and declared He would destroy him off the face of the earth. Yet He was slow to pour out His wrath. He said, "Man's days shall be a hundred and twenty years." He gave that people a chance to come back to His fold through righteous Noah's 120 years' ministry, after which He poured out the fierceness of His wrath in a mighty flood. And let me just say here that God is grieved with the sin of the present generation, His anger is kindled against it. Many disastrous things have come as a result, yet through His long-suffering He is offering mercy still.

The Christians of this age, as in the days of Noah,

are being entangled; and but few are remaining spotless, and fewer still are willing to stand against the evils and put their disapproval upon the same.

We who are restored to His image and likeness through the sanctifying grace of God wrought in the heart by the Holy Ghost are to "Be angry, and sin not." Angry with the sin and vice of this godless age, and so fervent in spirit that we will never let up nor spare friend or foe, time or money. But will hate sin with all our heart, fight it with all our might, stand everywhere and all the time by precept and example; both in spirit and principle, with God, and let there be no difference between His holiness and ours save in quantity. Be in quality what He is, for I am persuaded not many days hence and the end will come. "Let us watch and be sober."

OKLAHOMA CITY, OKLA.

CALEB: THE MAN WITH ANOTHER SPIRIT

By PROF. H. O. FANNING

THE scene at Kadesh-barnea is one of the saddest in all history. A nation refusing to enter the enjoyment of the greatest privileges and opportunities offered to men in all time. They refuse, not because they do not see the goodness of the land, but because they see the difficulties in the way of possessing it. The possession of worthwhile things always involves difficulties, the making of sacrifices, the endurance of hardships, the performance of hard, and, oftentimes disagreeable labor. There is no royal road to the worthwhile things of life. If there were such a road to them, they would cease to be worthwhile. The real good derived is not in the thing possessed, but in the development, discipline, and training that come through the effort to possess it. This is true in all realms of attainment; physical, mental, moral, and spiritual. The obtainment of spiritual life is not a goal but a gateway. It is not an end, but a beginning, an open door to the best things possible to human kind, both in time and in eternity. There is no royal road to attainment in spiritual things. The way is rugged and steep. So rugged and steep that few travel it very far. God has not chosen to make a primrose path to attainment in the things of His kingdom. We have much reason to suppose that such a path is an impossibility.

The ten saw the difficulties in the way in the light of their own present ability to cope with them. Caleb saw them in the light of God's will concerning them. Whatever might be their present inability to cope with these giants and seasoned men of war, their ability would be sufficient by the grace of God when the testing times came. We should not look at future difficulties in the light of our present attainments. By making the most of our present opportunities we

will be able to overcome when the future emergency arises.

Caleb was not unmindful of the strength of the enemy. He knew it would be no easy thing to possess the land. Jesus did not say, "All things are easy to him that believeth," but, "All things are possible to him that believeth." Caleb did not expect an easy victory. He was ready for victory at any price. He saw that it was worth-while at any cost. It is not the difficulties in the way of possession that count, but the desirableness of the thing to be possessed. Not the forces against us, but the forces for us; not the forces to be overcome, but the forces by which we are to overcome. Caleb saw the excellence of the land, and remembered that God had promised it to them. He believed that what He had promised, He was able to perform. He knew all about the difficulties in the way, the walled cities, the giants and the seasoned warriors, and, in the light of this foreknowledge, promised the land to Israel. Men who go with God frequently have to go alone. Not only did Caleb separate himself from the heathen round about, but in this matter he had to separate himself from the professing people of God, even from those in equally important positions with himself. He was not actuated by lust for leadership, but zeal for the glory of God and the good of his brethren. Men with such a spirit are needed in the emergencies that arise in the work of God among men.

God takes men at their own word sometimes. Israel, under the leadership of the ten, refused the land, and murmured against God and His servant Moses. God took them at their word, and disinherited them. But He reversed their decision concerning their children whom they said God had brought thither that they might be a prey, and brought them into the land. But He also took Caleb at his word, and gave him an opportunity to prove Him.

Men frequently take themselves at their own word, at their own estimate of themselves. Many of God's people are doing little in life, because they have settled it in their own minds that they can do nothing worthwhile in their present situation. Others, by the grace of God, are accomplishing things because they believe they can. We are saved by faith, we are sanctified by faith, we stand by faith, we live by faith, we achieve by faith. We do things because we believe we can do them, by the grace and power of God. Paul achieved because he believed he could. "I can do all things through Christ which strengtheneth me," was his battle cry. Caleb achieved because he believed he could. At Kadesh-barnea, the people refused to go up because they thought they could not. Under Joshua, a new generation went up and possessed the land because they believed they could. Presumption may rest on mere human opinion, but faith must have a promise of God to rest upon. Caleb knew he was

in the will of God, and purposed by His grace to stay there. Through such faith, men in all ages have "Subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens," and, by the grace of God will continue so to do until the end of time.

HAMLIN, TEXAS.

WHERE SHALL WE DRAW THE LINE?

By Rev. J. B. Creighton

SOME time since the Editor of the *HERALD OF HOLINESS* gave us an editorial on "Where Shall We Draw the Line?" and I was very forcibly impressed with the interrogation, and more so with the concise, conclusive and comprehensive manner in which the editor met and slew that uncircumcised Philistine, who in these latter times is defying the climacteric ordainment of Jehovah.

Through the years gone I have witnessed the propagating of many issues purporting to be more vital to the preservation, conservation and perpetuity of the holiness movement than the doctrine and experience of holiness. These more important themes they claimed were indited through the direct leading of the Holy Spirit. They proved to be as non-filling as the hole in a doughnut and soon evanished, leaving spiritual deterioration and apostasy in their substitutional path.

God's Bible is abundant in truth from many angles, but there must of necessity be one central truth, and that truth qualifies the Bible as holy, and that word holy is the only word in the Bible that places the dignity of the Bible on a proper plane.

In the case of corrupt humanity there can be no substitutional exchange between holiness doctrinally and experimentally in favor of other truths being advanced to first place. When we segregate holiness doctrinally and experimentally from its appointed first place we are turning our feet into the turbulent stream of the Modernist whose swift current will hasten us on into that fixed gulf where God and mercy cannot come.

God has fixed His own standard, and drawn His own line of demarcation; and it behooves us to hear the voice of Him who sitteth on the circle of the heavens, and in humility to obey. The central, outstanding and all inclusive truth of Revelation is holiness unto the Lord, inside and out.

Man's need and God's reason is definitely expressed in both Testaments as recorded in 1 Peter 1:16, "Because it is written, Be ye holy for I am holy." Here are four witnesses to the sun-crowned truth of the Book, the two Testaments, man's need and God's reason.

This text teaches that God's holiness is primary and that man's need is God's holiness; hence, man's primary need is holiness. This text also teaches that the first attribute of God is holiness and all other attributes of the God-head are subjective to and are governed by His holiness. The angels yonder before the throne in their acclaim cried HOLY! HOLY! HOLY! present possessive, present and eternally ruling in the Godhead is His holiness.

Man has other needs than holiness, but they are subjective needs, and are only supplied upon the condition that man subscribes to God's holiness. Man is in need of fitness to live and serve and die and meet God in judgment, and it requires subtraction, addition and multiplication. And these three processes can only work in the inner man through holiness of heart, eliminating, introducing and extenuating.

Who would steal God's ancient land-marks and set his fence over on God's territory for gain, fame, or following through some illusive, delusive, substitutional, abstraction to the distraction of the mind and seduction of the spirit life from the holiness of God?

YAKIMA, WASH.

DYNAMITE

By MISSIONARY A. J. SMITH

THE Greek word for power is *dunamis*, from which our word dynamite is derived. The disciples had been asking Jesus concerning the restoration of the temporal kingdom of Israel. He answered them that it was not for them to know times or seasons which the Father had put in His own power, but informed them that there was something more important for them to know, and that was that they might be conscious of the Spirit's power. This is not the power of logic or eloquence which is like sheet lightning that dazzles but never strikes, but it is a spiritual power which we receive when we are baptized with the Holy Ghost as the disciples were on the day of Pentecost.

Much is said today about organization. But organization without the Spirit's power will do very little toward bringing the unsaved to Christ or building up the Church. Some years ago the Chinese government built some gunboats for river protection from the pirates. It was announced one day that one of the boats would sail up the river. Many people gathered to see it. Everybody was anxious to see when it would start. The signal was given, the engineer pulled the throttle, but nothing moved. There was not the least evidence of power. No sound of steam anywhere. What was the trouble? In their great excitement they had failed to build a fire under the boiler. Of how much value is a beautiful well organized church in the community if nobody ever gets saved, reclaimed or sanctified? The church that

does not help people back to God, that has no program for the salvation of men, has no reason for existence.

This power is often missed through the lack of prayer. No matter how much power we may have, it is necessary for us to be constantly on guard or we will lose it. We must use this power or lose it. We must use it right. If we let it run in the wrong channel it will do harm. After J. G. Paton had been absent from the New Hebrides for twelve months he did not ask anybody as to the spiritual condition of the native Christians. He simply went back of his house to look at the path that led to the prayer room. If there were no weeds and a good path, he knew all was well, but if the path was grown with weeds, the spiritual thermometer registered a poor condition.

The manifestation of this power is manifold. There will be unity after we are filled with the Holy Spirit. There will be constancy in daily prayer, Bible reading and meditation. How few Christians have a clear ringing testimony! Many have lost the art of witnessing altogether. Their hearts are cold and their lips are sealed. The power is lacking. It is not with God that we have no power. The trouble is with us. We do not meet the conditions which God has laid down for the reception and retention of His power. God is always ready and willing to give us power, but the heart must be clean and the way clear for the special endowment. The Holy Ghost does not come to live in an unclean heart, but He will come and cleanse us and make his abode there if we but let him. Blessed Holy Spirit, come now and take thy place in our hearts, abide, live and reign supreme!

TAMINGFU, CHINA.

MY JOURNEY

By MRS. LIBBIE M. KEENEY
(79 years of age)

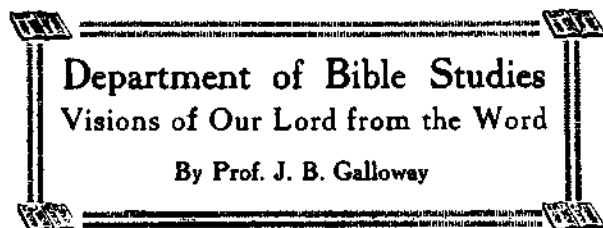
I'm going on a journey soon;
My ship may sail at night or noon,
For I can hear the splashing oar
That dips to bring the boat ashore.

I'm going on a journey soon
Where mankind needs no sun and moon,
Where I shall meet the friends so dear
Who left me sadly weeping here.

I'm going on a journey soon,
And hail with joy the precious boon
Of having Jesus at my side
To lift me o'er the swollen tide.

I'm going on a journey soon,
And though I land at night or noon
My loved ones on the golden strand
Will wave to me a welcome hand.

I'm going on a journey soon;
No lonely hours at night or noon
For me, and in that happy throng
I'll sing where time is never long.



Lesson One

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

I. Read Your Bible Through Section.

1. For the Morning Watch. Matt. 1-7, a chapter a day.
2. For Personal Meditation. Psalms. 1-7, a chapter a day.
3. For the Evening Devotion. Gen. 1-7, a chapter a day.

NOTE. These assignments of three chapters a day with a few extra ones when the chapters are short will take you through the Bible during the year. If you prefer you may interchange the time for reading the assignments, or you may read more than one assignment at one time if you wish. If you use these for Family Worship we suggest that you read number one for the morning and three for the evening. We especially urge that you establish a morning Watch and give the first half-hour or more to God in private devotion. May this early hour of Bible reading and prayer be to you the Open Gate of Heaven, through which the light and power may stream into your waiting heart, and from which may you go out to a holy walk with God all day. If you have not established such a quiet hour you know not the sweetness and strength of life that you are missing. Do not excuse yourself for lack of time, for some of the busiest people have practiced this custom for years.

II. A Choice Verse to Hide in Your Heart Each Day.

NOTE. For about six months a verse will be given each day to support the doctrines as found in the Manual. Each doctrine will be analyzed and a proof text given for each part. One or two weeks to each doctrine.

The Doctrine of God.

Sunday (There is one God), Deut. 6:4. Monday, Eph. 4:6.

Tuesday (He is eternally existent), Psalms. 90:2. Wednesday, Rev. 1:8.

Thursday (He is infinite), 1 Kings 8:27. Friday, Acts 15:18.

Saturday, He is the sovereign of the universe, 1 Tim. 6:15.

PART TWO. THE FIRST VISION OF OUR LORD

The First Gleams of Light from the Light of the World

"Shine thou as the Light:

Stand thou near to its Source,

*And open thy life to light's live-giving day;
For the incoming beams feed the outgoing ray."*

A striking peculiarity of the first book of the Bible is that it is a book of beginnings. The first recorded words that God ever spoke are sublimely uttered in Gen. 1:3. "Let there be light," and there was light, and God saw that it was good. Milton, the poet sings, "Hail, holy light! offspring of heaven's first-born." The word "light" is divinely rich in comprehensiveness and meaning. Its splendor is used in the Scriptures as a symbol of that which is luminous, radiant and good. It is the smile of heaven and the joy of the world. It is a torch by which we may see God and His works.

Light is a Symbol of Our Lord. Jesus says, "I am the Light of the World" (John 8:12, 9:5). The first time it was spoken to a sinful woman and the second time to a man born blind. The heart of the first was closed and the eyes of the other were closed. Jesus the True Light opened the heart of the woman and the eyes of the man. As the physically blind cannot see the sun, so the spiritually blind cannot see the Sun of Righteousness, for "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, . . . should shine unto them" (2 Cor. 4:4). Verse six shows that the God who commanded the light to shine out of darkness (in the morn of creation), hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The Lord is my light (Psalms. 27:1). The Lord shall be thy everlasting light (Isa. 60:19). The people that walked in darkness have seen a great light (Isa. 9:2). The Gentiles shall come to thy light (Isa. 60:3). I am come a light into the world (John 12:46). Paul saw a light from heaven and Jesus spoke to him (Acts 9). John the Baptist was sent to bear witness of the Light, the true Light that lighteth every man that cometh into the world (John 1:9). In the New Jerusalem there will be no need for the sun, for the Lord God giveth them light (Rev. 22:5).

What the Light Does. By studying the nature of light we will be able to get much truth about Our Lord, the world's greatest light.

1. Light is corrective. We read in Gen. 1:14 that God said the natural lights were to separate the day from the night. It separates us from darkness.

2. It is guiding. Israel was led through the wilderness by a cloud of light. This light is identified as the Lord in Ex. 13:21 and Psalms. 105:39. The wise men were guided to the Christ child by the light of the star. Jesus promises to lead us into all truth. We may walk in the light and have fellowship.

3. It will keep us from stumbling. One who is walking in the dark stumbles because he has no light (John 11:9). Light will manifest hidden things (1 Cor. 4:6).

4. Light illuminates. Another reason for the lights was, "to give light upon the earth" (Gen. 1:15). Jesus says, "As long as I am in the world, I am the light of the world." David prays that the Lord will bless us and cause His face to shine upon us (Psa. 67:1). If you are in darkness, come to Jesus for light.

5. Light rejoices the heart (Prov. 15:30; 13:9). The light of the star rejoiceth the wise men with exceeding great joy (Matt. 2:10). Light is sweet (See Eccl. 11:7). Something to be longed for (Job 30:26; Psa. 130:6).

6. Light is healing and life-giving. Light is necessary for natural life. Shut the light away from a plant and see it die. According to John 1:4 the light was the life of men. Everlasting life comes by believing on Christ (John 3:16).

7. Light makes glorious and is attractive. It beautifies. Jesus was made too glorious for the disciples to behold as He was transfigured in the garments of light (Matt. 17:2). The persecutor on the road to Damascus was arrested by the light from heaven (Acts 22:6). Light rejected and rebelled against blinds and confuses (Job 24:13, 16; Isa. 5:20). That which was a light to Israel was darkness to the Egyptians.

Darkness is a symbol of sin and death, while light is an expression of holiness. "The light of Israel shall be for a fire, and His Holy One for a flame: and it shall burn" (Isa. 10:17). But we need to be warned that Satan is transformed into an angel of light (2 Cor. 11:14).

"And God saw the light that it was good; and God divided the light from the darkness." The presence of the light makes the day, and its absence produces night. We are either "the sons of light" or "the sons of darkness." All about us is darkness, blindness and unbelief, but we need only to open our hearts by faith to the cheering beams of the light of heaven. We are exhorted to walk in the light (1 John 1:7), and to abide in the light (2:10). The fruit of the light is goodness, righteousness and truth (Eph. 5:8, 9). May our eyes ever be open to the glorious Light of the World.

THE LESSON ILLUSTRATION

As a visitor to a mine looked down below the surface into the shaft fathoms below the miners were working in the dark. Seeing below a bright light he first thought he had seen one of the miner's lights. But realizing that the light was too clear for the miner's light he began to look for its source and found that it was a star shining in the heavens above the shaft mirrored in the darkness of the shaft in the earth. So into the earth's darkness shines the Day-star, Jesus. The deeper the darkness the brighter the light from this heavenly star will shine.

A cottage, if God be there, will hold as much happiness as might stock a palace.—J. HAMILTON.

LATE NEWS, NOTES AND COMMENTS IN TABLOID FOR BUSY READERS

By REV. C. E. CORNELL

Religion which is merely ritual and ceremonial can never satisfy. Neither can we be satisfied by a religion which is merely humanitarian or serviceable to mankind. Man's craving is for the spiritual.—REV. SAMUEL M. SHOEMAKER, JR.

A restless world can find quietness and victory at the feet of the lowly Nazarene. The religion of Jesus will cure the ills of the world.

One of Rumania's salt mines contains a famous echo that repeats sounds clearly sixteen times.

The voice of thy thunder was in the heaven; the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Psa. 77:18-19.

California Institute of Technology at Pasadena, Calif., has recently received the magnificent gift of \$300,000, to be used for a great aeronautic school. This will make this growing city a world-famous center of air development. The money came through the Daniel Guggenheim Foundation. A new structure costing \$200,000 will be constructed at once. Beside the gift of \$300,000 for the buildings for an air school, provision is made for an allowance of \$15,000 a year from the Guggenheim fund for a term of years to foster and study experiments in aeronautics.

Built of concrete, an amplifying horn in a California city has carried music four miles.

A floor broom four feet wide has been mounted upon wheels by a San Francisco inventor, enabling the broom to be handled even by a child.

Thousands and tens of thousands of persons go swimming each year in all parts of the country. Here is some sane, sensible advice worth heeding:

Death by drowning is to be classed as an avoidable accident, in spite of the fact that drownings constitute a large percentage of accidental deaths, states Dr. E. H. Arnold in Hygea for August. Under certain conditions, however, swimming and bathing may be perfectly safe.

One should never go in swimming alone, whether one is a good or a poor swimmer. It is well to have some one in a boat or a canoe not more than fifty yards away in case of accident.

Beginners should not swim in water over their depths. Non-swimmers should not wade in water deeper than the middle of the chest unless they know well the bottom of the body of water.

One should never stay in the water long enough to feel chilly. Women are apt to stay warm longer than men, due to the thicker protective layer of fat under their skin. In shallow brooks, inland rivers and lakes, one may stay in longer without becoming chilled than in the ocean or the Great Lakes, which never warm up to the same degree as the smaller waters.

Nearly 20,000 automatic telephones have been added to the systems of Sidney and Melbourne, Australia.

The American Philosophical Society, the oldest learned society in the United States and one of the oldest in the world, has just entered its two hundredth year. It was founded by Benjamin Franklin in 1727, it has in its career of two centuries numbered among its members most of the outstanding scholars and scientists of America. It is today the honor

society of American men of science. Franklin was not quite twenty-two years of age when he founded this organization. Benjamin Franklin became its first president. He held that office for twenty-one years, until his death in 1790.

Will Hays, the czar of moviedom has issued orders to banish all disrespect toward prohibition. We trust that his order may be generally respected.

Palestine will yet blossom as the rose. The malaria commission from the League of Nations health organization reports a great diminution of malaria in the Holy Land, due to the war on mosquitoes. Draining and oiling and the use of paris green produced the best results, but the quinine treatment of children also helped. War on malaria has been intensive since 1918, and success is in sight.

Prohibition chief, General Andrews, has been in conference with British officials in London on the subject of preventing international rum running. After the first meeting, General Andrews expressed himself as highly pleased with the attitude of the British and hopeful of helpful arrangements between the two countries.

According to the International Geodetic and Physical Union, the earth is exactly 7926 miles and 678 thousandths of a mile in diameter at the equator and 7899 miles and 964 thousandths of a mile through the poles. This calculation which was made by a professor at the Northwestern University, is accepted as correct by the scientific world.

The *Pathfinder* answers this question as follows: How much of the population of Palestine is Jewish? Are the Jews going there in large numbers? According to the census of 1922, the population of Palestine was about 755,000. About 83,000 of the people were Jewish. It is estimated that about 40,000 Jews have gone there the last few years from all parts of the world. In 1924 the head of the Zionist organization announced that the Jews were going to Palestine at the rate of a 1,000 a month.

At an auction sale in London of portrait paintings by the celebrated artist Sir William Orpen of celebrities at the Versailles peace conference, 36 in all, that of Woodrow Wilson brought by far the highest price. It was knocked down at \$13,000.

The department of Agriculture estimates that there are 7,000,000 dogs in the United States. About 60 different breeds of dogs are considered important enough to classify.

Modern ingenuity is fast spreading over the entire world. Nations hitherto primitive are introducing the auto, the movies, the radio. Here is a striking example. At Bombay a rail road car has been equipped for giving open air moving pictures along the Indian Peninsular line. The pictures will demonstrate public hygiene and modern agricultural methods. The glories of the Hindu scenery will also be shown.

Speaking to the World's Christian Endeavor convention at London, Ramsay MacDonald, former social premier, declared that the youth of today required a severer and more drastic discipline, a hardening in spiritual things. American delegates asked the British churches to help stop the rum running by the British.

Dr. Robert G. Cochrane, Secretary of the medical work, Mission to the Lepers, says: "The most tragic side of leper work is the knowledge that in India and Burma, and for that matter every country where leprosy is prevalent, for every old 'burnt out' case we see, there is a case passing from the

early into the late stages of the disease with no attempt to prevent this ever-recurring tragedy. Our Mission is not only one of relief to sufferers but also one of preventing men and women and little children from suffering what is nothing short of a living death."

In East Africa the drought has been so severe that wild animals have invaded the towns and settlements in search of water. At Nairobi the inhabitants have only to stroll a short distance out of town to encounter herds of buffalo and rhinos and it is a frequent occurrence to meet all manner of big game including lions on the roads leading from one town to another.

Indians are skilled meat carvers and would put a modern butcher to shame. In the days when they slaughtered buffalo they did it with great technique. Muscle by muscle they lifted the meat from the carcass, never cutting across the grain, until nothing but the bones remained. These they dissected carefully to obtain the marrow. The bones were fashioned into weapons while the hide provided clothing.

For thief protection: Never leave doors or windows unlocked. Strange men and women who come to the door seeking work, should never be engaged; they may be thieves.

Fix the loose window catches, a knife will open an insecurely locked window.

Do not leave a peddler standing at the open door while you go to another part of the house for your pocketbook. Shut him out first.

In the United States alone there are approximately 7,000 child-caring institutions and societies. They spend several hundred million dollars a year looking after 500,000 children who have been removed from their homes mainly because of poverty or ill health. Of these 7,000 institutions or societies, 1,400 are orphanages which care for 150,000 children.

QUESTIONS ANSWERED

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

Q—A woman has been divorced several times and is living with a husband now—her fifth husband. She contends that God has forgiven her and that men ought to. And she quotes that all sin except sin against the Holy Ghost may be forgiven. She did not have Bible ground for divorce. Should she be received into the membership of the church.

A—That God does forgive the most wicked sinner whenever he truly repents, we believe and know, and that He will find a way to get some people into heaven whom we have agreed to keep out, we do not doubt; but we think a notorious case like this one should make the victim humble enough that she would be willing to stay outside the regular membership of the church. She could not be received into the membership of the Church of the Nazarene—the church law forbids it, and I don't think any other church should receive her.

Q—According to the Manual of the Church of the Nazarene, can a local preacher serve as pastor of a church?

A—No, not in the fullest sense of the word; for he cannot be authorized to perform marriage ceremonies, or to administer baptism or the sacrament of the Lord's Supper. He could, of course, be appointed as supply preacher by the District Superintendent in the absence of a pastor, but he would have to be licensed by his District Assembly before he is eligible to serve as pastor.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you in my last letter just as we were reaching Durant, Okla. As you readers of the **HERALD OF HOLINESS** know, this was the last point to be made by the Owens, Robinson and Messer party on the Eastern Oklahoma District. We made the seventeen towns in the nineteen days allotted to us for that campaign.

While it is still fresh in my mind I want to say that no evangelistic party ever traveled with a District Superintendent who was kinder and nobler than the Rev. S. H. Owens. He is a Christian gentleman of the first magnitude. For old fashioned manhood and unselfishness he is the limit. He cannot be surpassed on the face of the globe, and of course the readers of the **HERALD OF HOLINESS** know that I think that my little tune lifter is the equal of anything on the planet.

After traveling now for one million miles and working with the best preachers and singers of the nation no man has ever yoked up with a finer young man than Prof. L. C. Messer. He is simply as good as gold and as clean as the blood can make him. There is not one drop of stingy blood under his hide, but when you know the mother and father that raised that boy you are not surprised that he is one of the finest young men that walk the dirt of this old planet. We had the honor of traveling with the Rev. J. M. Messer, the father of the singer, for nineteen days. And men, hear me just a minute, Father Messer is one of the greatest prayers that I ever traveled with in my life. He belongs to the old school when the Lord trained them in the black jack thicket, back in the days when we had to eat wind for a living and sleep on the clothes line at night and had no calls only those that we made ourselves. Back in those days we would go to a town or village or to a country schoolhouse and build us a brush arbor and start the meeting without a committee or without a dollar, and worse still, just about everybody in the country was dead set against us. Sometimes for a week we slept right on the straw after closing the altar service, and we had no idea that we needed anybody to stand by us or stand good for us or give us a call. We went on the old saying that a "lean bound for a long

race," so we were not over loaded with the good things of this world.

But here I am back at Durant. Well, we have a fine pastor at Durant, Brother Gussie Carter, an old Peniel boy, and he is as fine as walk the dirt. He has fine people and they are doing things for God. Over Saturday and Sunday they gave us thirty-seven subscriptions for the **HERALD OF HOLINESS**, and we were well taken care of in every way. My home was with one of the Messer boys, a brother to my singer, and I was never better cared for in my life. Brother L. C. Messer has two brothers there who are the real standbys of the church. One of them is the Sunday school superintendent and the other one is the choir leader and also at the head of the Young People's work. Those old boys are surely making good, and their wives are fine singers. Miss Eva Messer is the pianist of the church, and old Father and Mother Messer are the prayers and shouters. I was just wondering what we would do at Durant if it was not for the Messer family. On Sunday in the afternoon I told the story of my life at the First M. E. Church South. They have a most beautiful pastor, and he was kind to us as kindness could be.

Well, I must not forget to say that in all of my travels I have met no finer people than our Nazarenes in Eastern Oklahoma. For kindness and love and friendship they are equal to the best. We were well nigh fed to death on what they called poverty, but beloved, it was so different from the kind of poverty that I was raised on. My, my, those folks never saw any real poverty. Of course, they imagine that they have, but they haven't. Out at Atwood near the old home of Jarrette Aycock one man had ready to ship 20,000 bushels of the finest yams that I ever ate in my life. They had so much sugar in them that it would run out at the ends of the potatoes while they were baking, and after they were baked you could just stick your finger in them and pull it out all over with that golden sweet stuff that goes in to make up a yellow yam sweet potato. But that was just a small part of the good things. But I told those good people what real poverty was, the kind that I was raised on. Now, reader, here is real poverty: to have to eat dried apples for breakfast and then drink a cup of hot water for dinner and then let the apples swell for supper. That is the real thing.

But here I am back at Durant one more time. On Sunday night we were

all tired out. We went to the home of one of the Messer boys and Prof. and Miss Eva and the other Messer brother and Brother Carter and Miss Ethel Lunn had a kind of a farewell meeting that lasted until after one o'clock. We cooked a fine supper before midnight and cracked pecans and made pecan candy and such things until after one o'clock in the morning. My train for Dallas was due at 3:35, but as the children were all tired out I had Prof. Messer to drive me to the depot and let the rest of the party get some sleep. So we broke up and I went to the depot and waited until my train came and it was real late, so I sat there until four a. m., then left the city.

I am now on the run for home. We pulled into Dallas at about eight and I was met by two of my best friends, the Rev. P. L. Pierce and the Rev. R. S. Card, both friends of the past twenty-five years. They took me to a fine hotel and got me a great breakfast, and then we drove to the home of Brother R. S. Card and let him out. We drove on to the home of Brother Pierce, where I stayed until train time. While Sister Minnie was preparing dinner Sister Pinson came over and we had a nice visit. Then Brother Pierce and I ran over to the home of General Superintendent Williams, but he was in Southern Texas. We had a fine visit with Sister Eunice and then back to the parsonage. After dinner we made our way back to the Union Station and at 1:15 I boarded the west T. P. for Los Angeles. I got the best train, a very fine and fast train. We left Dallas at 1:15 on Monday, the 20th, and at ten a. m. on Wednesday morning I got off at Shorb, four miles out from beautiful Pasadena and at 10:30 I was in Pasadena. That was the quickest trip that I ever made from Dallas to my home. The trip was a lovely one, and we had so many people on the train coming to California, and everybody seemed to be so kind and jolly and in a good humor. We had one pleasant trip. I found California in a wet spell, and also a very cold spell, but I think the fruit growers have kept their smudge pots running until they have saved their crops. At least, I hope so.

Well, I will say goodbye for this week. In perfect love.

UNCLE BUDDIE.

He that is faithful in that which is least is faithful in that which is much.—JESUS.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

WITNESSING FOR CHRIST

"Ye are my witnesses." "Ye shall be witnesses unto me." "With the mouth confession is made unto salvation." These and many other Scripture verses show the Bible importance for testimony. It is well to be noted that in each case we are called to be "witnesses," and there is never a hint where any of God's children are called to be his lawyers. A carefully arranged argument is well to convince the minds of people to the truth of the gospel and its message; but unless this is backed up with definite, direct testimony it will never bring a verdict upon the part of those we are endeavoring to reach.

A testimony to be effective must be a matter of knowledge. No "hearsay" is taken in the courts as having any bearing on the direct testimony of the case in hand. So the person testifying must have a personal knowledge of the event before it is accepted. This is vitally true with regard to the witness for Christ. He must have a personal knowledge—not that knowledge received through the reading of books—but an experiential knowledge by having received a definite inward witness of the Spirit of God to his spirit that he is the child of God. It will be well to note the number of times the Apostle Paul referred to his inward experience, as a definite knowledge, that Christ had come to his heart, as an example of our witnessing for Christ. Over and over again he refers to the trip to Damascus, when the mighty transformation took place in his life, changing him from Saul the persecutor, to Paul the Apostle. Numbers of times he said, "I know," "I am crucified," "I am not ashamed," etc., in telling of his personal knowledge of what Christ had done for him. So let us make sure before we are going to be witnesses for Christ that we have a personal knowledge of Christ as Savior.

Further a testimony to be effective must have a direct bearing on the case. Simply for a witness to take the time by telling some anecdote, or illustration from his life—which has no bearing on the case—does not qualify him as a good witness. In order to have the greatest effect his testimony must be direct to the point. This is also true in Christian testimony. Those testimonies have the greatest effect which are direct, and have as their object the convincing of others that there is a reality to the knowledge of Christ within the soul. It may be a testimony of the saving power of Christ, how he has lifted one from the mire of sin, placing his feet upon the rock, and establishing the life of the one testifying. Or it may be a witnessing to the work of the Holy Spirit in the entire sanctification of the soul, how there were stirrings of carnality; but through the effective workings of the Holy Spirit the heart has been cleansed from all sin. Or it may be the relating of an exploit of grace,

the triumph in some fierce battle, a peculiar blessing received because of the reading of some book or portion of the Scriptures, or the telling of some temptation that has been overcome; all of which has a direct bearing in the case for the purpose of edifying the body of Christ, the Church. In other words make sure that when we have testified we have not merely expended so much effort, words, and strength; but that it has had a direct bearing on some phase of Christian living which will be for the edification of those present.

Again a testimony to be effective must be definite. It is alarming even to a casual observer to note the indefinite testimonies among many of the modern holiness professors today. But if one will ever have in mind that when he testifies, he is not merely to please the leader of the service, or to keep a clear conscience, or to take up your cross, or merely to fill in the time; but that in this act he is a witness for Christ, and that this testimony is to be based on some personal knowledge and also have a direct bearing on the case, he is more apt to give a definite testimony than if he has no purpose in view in his witnessing. Merely to arise and say, "I thank God for what he had done for me" is not a testimony that will stand the test in any court. It is not convincing in any manner. It does not even say that the one giving the testimony is converted. Almost any hardened sinner if he will stop and consider one moment can give the same testimony. So to be definite the person testifying should not merely state, "I thank God for what he has done for me," but state *what* he has done. "Saved, sanctified, and kept;" may be repeated with such parrot-like motion that it has lost the definiteness a testimony for Christ should possess. Merely to repeat some words of a song is better than not to testify at all, but how much better to tell of some definite experience of grace wrought within the soul, or of some wonderful exploit of faith, or the result of some personal effort to win men to Christ. I heard this testimony in a camp meeting recently: "Thank God, I'm over in Canaan; I'm on the train, I have my ticket; and I'm going through; Glory to God, Hallelujah." What did the party speaking these words say that would in any way convince the listener that Christ had done anything for him? It is as indefinite as a testimony could be. But this is much the case in not a few of our testimony meetings. The N. Y. P. S. devotional hour many times is taken up with testimonies no more definite or direct than this one. Could it be that this is indicative of indefinite experiences? Or is it because of thoughtlessness on the part of the witness? I trust the latter; but how much better it would be for each of us to witness from personal knowledge, giving a direct and definite testimony.—D. S. C.

MISSOURI DISTRICT, ZONE 5

The N. Y. P. S. rally of Zone 5 was held at Dexter, December 19. There was a good crowd of young people from all churches in the zone having a society but one, but best of all God met with us to bless. We were glad to have with us our good District President, J. B. Ramsey, who we feel is not just a man bearing the name District President, but one with this work heavy on his heart. God bless him. Our evangelist and District Superintendent, Rev. J. A. Williams, and Song Evangelist Willard Davis were also present and rendered much encouragement in songs and messages.

Some of the young people from each society were on the program with splendid papers, quartets and duets, proving that we are blessed with some gifted boys and girls in Zone 5 that love God and are in the great N. Y. P. S. family to help win more souls for Jesus. The large platform was filled with a great choir of young people and how they did sing. The house was filled with old and young who enjoyed every minute and we feel this day will long be remembered. Many said this was one of the best rallies we have had.

We are planning conventions, rallies and revivals for the coming spring and summer, trusting God to keep us busy with holy zeal for His service and glory.

May God bless our young people everywhere and let us march on.—Margaret M. Roach.

EASTERN OKLAHOMA DISTRICT

The N. Y. P. S. Rally of Zone 1 met at Sulphur, Oklahoma, November 24 and 25.

On November 24 the services were opened at 7:15 with music from the orchestra, followed by a rousing song service. Rev. Julia Standridge of Tishomingo preached a wonderful sermon. The subject was "Peace and Safety," the text being found in 1 Thess. 5:3.

Thursday morning, Nov. 25, our program began at 8:45 by music from the orchestra. The song service was conducted by Rev. R. E. McCain of Ada. Rev. A. M. Gilbert of Sulphur gave the welcome address, and Brother B. J. Wilkins of Kingston, our District President, gave the response. Mrs. W. T. Melton of Ada had charge of the devotional. At 9:55 a paper, "The Importance of a Christian Education," was read by Delpha Taylor of Tishomingo. Mr. Troy Melton of Ada sang a beautiful solo. Miss Hattie Bean of Sulphur read a paper, "My Ideal of a N. Y. P. S. Member." From this paper we received all the qualities that a N. Y. P. S. member should possess. Two boys from Atwood, Wayne Garrett and Lester Dun, sang a special song. These boys are young converts, but are spiritually alive, and are working and doing their best for God.

We had a round table discussion on "The Need of an Intermediate and Junior Society." A talk, "The Impossible," was given by Evelyn Young of Ada, and was an inspiration to all the young people. The mixed quartet from Tishomingo sang a special song, "Jesus Paid It All." A paper, "How the N. Y. P. S. Can Benefit the Church," was read by Miss Vera Gash of Atwood. We were then favored with special music by Miss Mary Nelson and Mr. Roscoe Carrell of Ada. A paper, "The Benefit Derived from Co-operation of the N. Y. P. S.," was read by Mrs. Christman of Sulphur. Mr. Grady Gibson of Ada gave a very interesting talk, and this ended the program for the morning, so we adjourned.

We went to the park and enjoyed a delicious lunch.

The afternoon session was opened at 1:15 with special music from the orchestra. Brother Harold Taylor of Tishomingo had charge of the song service. Rev. W. J. Bell of Atwood conducted the devotional service. We were then favored with a special song by Mrs. Standridge and Mrs. Wallace of Tishomingo. A paper, "Whom Shall We Accept as Associate Members," was read by Fern Ridgway of Tishomingo. Mr. Richard Christman of Sulphur rendered a beautiful violin solo. A paper, "How to Carry on a N. Y. P. S.," was read by Miss Marrs of Atwood. Mr. Glen Jones of Ada, rendered a trombone solo. A paper, "Young People and Prayer," was read by Mrs. Wallace of Tishomingo. A paper, "Young Christian and Bible," was given by Myrtle Lacker. Our District President, Brother B. J. Wilkins, and his wife favored us with a special song. Another paper, "The Problems of the N. Y. P. S. of Today," was given by Ruby Green of Tishomingo. Miss Gertrude Pendergraft of Ada gave a very appropriate and interesting talk. The program ended with an old time hand-shaking, and with shouts of victory. The Spirit of the Lord was with us in great power. Everyone seemed to get a new vision of what God can really do for us, if we will only follow close by His side. Truly, this was a wonderful day spent with the young people of this zone.

Our next zone rally will be held at Atwood in February. We are expecting a wonderful rally, and are wonderfully encouraged to go on to accomplish greater things for God.—Ruby Green, Reporter.

AKRON ZONE CONVENTION, PITTSBURGH DISTRICT

On New Year's Eve and Day the Akron Zone N. Y. P. S. met in their first zone convention at the North Hill Church, Akron, Ohio. One uninformed would have easily concluded from the manner in which this event was conducted that it was a usual occurrence for the North Hill Society to entertain conventions and for Miss Eugenie Jones, the efficient zone chairman, to preside over them. They did it like veterans. And the good pastor, Brother Haynie, has that comfortable southern way about him that makes you feel "right at home" in his church and company. Best of all God was in the midst. Everyone knew He was there; the evidences were mani-

fest. "Where the Spirit of the Lord is, there is liberty," and "In His presence is fulness of joy."

The Convention opened New Year's Eve with an evangelistic service. The Jones Ukelele Quartet furnished special music, and our District President, Rev. G. Howard Rowe, preached the Word,—a very fitting message and beginning. "We must keep spiritual," he admonished us. We must be evangelistic! We must have the glory on us! This was the dominant note all through the convention.

The morning session, New Year's Day, began at 9:30 with a rousing prayer and devotional service, followed by a lecture on "Young People's Organization and Work" by District President Rowe. The lecture and the author alike were red hot, burning with zeal, and boiling over with holy enthusiasm. The sparks flew in every direction, and some persons in the audience were already pretty warm themselves, so that it didn't take long to catch fire, and after while just about all of us were ignited. Brother Rowe said we needed to be 95 per cent crazy about this thing before much could be accomplished, and it looked like a good number were nearing that point before the day closed.

A paper entitled "Problems and Improvements in Devotional Meetings" was read by Miss Pearl Ford of Akron, in which she emphasized the importance of carefully planning the program of each service, of allowing the leader ample time for preparation of subject material, of dividing the work and giving each member a part, and of the need of labor in prayer. The open discussion which followed showed that these suggestions were well received, and further problems were presented and timely suggestions offered for their solution. Space here does not permit of detail, but all were agreed that it was a most profitable session both for inspiration and instruction.

In the afternoon another helpful lecture held our interest, this time by our District Vice-President, R. G. Hampe. He spoke of the three phases of life and impressed us with the necessity of developing all three, the physical, mental, and spiritual, to make a well-rounded Christian. Miss Lucille Bowen of Barberton, read an excellent paper on the theme, "Young People's Society in Action," which was considered worthy, by unanimous vote, of publication on the N. Y. P. S. page of the HERALD OF HOLINESS. It will accordingly be sent to General Secretary, Brother Corlett, for approval and print. Watch for it, and read it.

A census taken in the afternoon session showed the number present from each society in the zone, as follows: Akron, North Hill, 44; Akron, Arlington St., 7; Alliance, 8; Barberton, 15; Canton, 18; Kenmore, 1; Kent, 7; New Philadelphia 4; Springfield Heights, 16; Wadsworth, 1. Total, 121.

Visiting societies, as follows: Ashtabula 1; Cleveland, First, 34; Cleveland, Second, 6; East Liverpool, 2; New Castle, 4. Total 47.

Others came in later, which altogether would approximate a total of 200. There

were two visiting zone chairmen present, and nine pastors.

The North Hill people prepared an abundance of good things for our dinner and supper. Tables were beautifully arranged in the church basement, and the orchestra played sacred music to add to the enjoyment of the meal and our fellowship together.

Different societies contributed special musical numbers throughout the day, vocal solos, duets, and quartets, piano solo, and orchestra. We heartily enjoyed them all.

Reports were given by each society in the zone, and a district report by President Rowe. He also presented a Bible Picture Chart designed for Junior work, and called attention to the N. Y. P. S. pin and button, and sold some.

More than \$100 was raised in offerings to defray the expense of meals and other items in connection with the Convention.

Prayers, testimonies, and song had their rightful place in the day's program. All was in order, for the Holy Ghost ordered it. But these spiritual refreshings climaxed in the evening praise service. The glory came down while shouts of praise ascended. The people cried, laughed, jumped, walked the floor, stood on their seats, sang, shouted, waved handkerchiefs; who can describe it? Then God helped our president, Brother Rowe, to preach from Matt. 22:1-14, the man without the wedding garment. Every heart was solemnized, conviction was strong. There were three seekers at the altar when the writer had to leave, and others were almost persuaded. Surely God owned that meeting, and the entire Convention. Truly it was good to be there—Rhoda Payne, District Secretary.

KANSAS CITY, MO.

The regular quarterly business meeting of the N. Y. P. S., First Church, Kansas City, Mo., was held on Tuesday evening, Jan. 4th. As a special treat the Program Committee had planned a most delightful dinner which was served at 6:45 to about thirty members of the Society. We were especially privileged in having as our guests Rev. and Mrs. D. S. Corlett, also Evangelist B. W. Miller. Rev. Corlett, our General N. Y. P. S. Secretary, gave a most inspiring talk which was greatly enjoyed by all present. Rev. Miller also brought us a brief message which was appreciated.

The various Committee reports showed good progress along all lines and we are truly thankful for what God is helping us to accomplish in Kansas City.

It was unanimously voted to adopt the N. Y. P. S. Journal for use in our Sunday evening services, also that we should use the Pledge Cards and urge all members to wear the Emblems. We also plan to take up the special Daily Bible Reading Course getting all members possible to carry out this good work.

Our pastor, Rev. G. M. Hammond, is a real asset to our Young People's Society, and with his help and encouragement, and the blessing of God, we expect to go on and push the battle for God.—Velma Knight, Reporter.

IOWA DISTRICT N. Y. P. S. CONVENTION

It has been my privilege recently to attend the District N. Y. P. S. Convention of the Iowa District which was held in the church at Council Bluffs. The convention was well attended considering the fact that the place of the convention was to the extreme western part of the District. Rev. G. B. Williamson has been the president of this District N. Y. P. S. since it was organized several years ago, and was re-elected with an overwhelming majority to serve for the coming year. His work has been very successful, judging from the reports given and the progress made during these two years of the N. Y. P. S. work on that District.

The convention was well planned and a splendid program was arranged. One fine feature about the program was that most of the papers called for were given—those not being able to attend had written their papers and sent them to the District N. Y. P. S. Secretary.

The entertaining church took care of the convention in a very fine manner. Brother Borton, the pastor of the Council Bluffs church, with his good people left nothing undone to make everything comfortable for the visitors, and made us feel they were glad indeed to entertain this body of young people. The District preachers' convention followed the N. Y. P. S. convention, but we were unable to stay for this.

This was my first trip to the Iowa District. I found there, as well as in most of our Districts, that we have as fine a group of young people as can be produced by any church. Together with this they are religious and spiritual. Rev. D. W. Dobson, the District Superintendent was in attendance throughout the convention and encouraged us with his very helpful and inspiring comments and discussion of the papers given. Many of the pastors of the District were present, they are a fine group, as fine as I have found on any District in the church. We believe there are great things ahead for the Iowa District both in the N. Y. P. S. and other departments of the work. —D. S. C.

COLORADO-WYOMING DISTRICT

The Young People's rally of the Northern group of the Colorado-Wyoming District was held at Golden, Colo., December 31 and January 1. From the opening service Thursday night, December 30, until Saturday night the blessed presence of the Lord was felt.

Talks, papers, and discussions were given by young people and visiting preachers, which were a great blessing and inspiration to all.

The young people manifested a willingness to know and do the will of God.

It was our good fortune to have with us District Superintendent C. W. Davis and wife, Rev. T. Hayes, Rev. and Mrs. D. I. Vanderpool, Rev. and Mrs. M. C. Campbell, Rev. and Mrs. T. D. Dunn. Also, we were favored with several selections by the Songs of Salvation Quartet.

A musical hour was an inspiring feature on the program. There is great tal-

ent among our young people which is being used to the glory of God.

The good Golden folk entertained us royally. The spirit of oneness prevailed. The convention started and closed with people seeking and finding the Lord. We are looking forward with anticipation to many more of these rallies.—Miss Gertrude M. Wynkoop, Chairman.

THE N. Y. P. S. AN ASSET TO THE CHURCH

It was my privilege to attend the quarterly business meeting of the N. Y. P. S. of First Church, Kansas City just recently. I could not help but feel impressed with the valuable work the N. Y. P. S. of that church is doing as the different committees gave in their reports. Each committee had a written report which was read, accepted, and given to the secretary to be filed. I gleaned a few high points from these reports and pass them on to show what an asset the N. Y. P. S. may be to the local church. This society has around eighty members, and hold their regular devotional meetings immediately preceding the regular evening service on Sunday evenings. They have had an average attendance of better than seventy-five for the past quarter. The total amount of money raised was in excess of \$70.00 of which \$32.00 was given for some special Missionary project they are supporting. Part of this missionary fund was given to assist one of the Kansas City girls, Miss Zola Knight, in her work in the mountains of Kentucky. The Evangelistic Committee had held seventeen meetings during the quarter in different places including City Mission, jails, hospitals, reformatories, and had rendered assistance to the Council of Churches of Kansas City in doing special Christmas carolling for those especially that were shut-in, and unfortunates in a tuberculosis hospital, and other places. They had travelled over fifty miles to the U. S. Army Disciplinary Barracks at Leavenworth, Kansas, and rendered a program of the Life of Christ in song, arranged by Mrs. P. H. Lunn. All of this had resulted in a number of people raising their hands for prayer, with at least eleven different persons kneeling as definite seekers after God. They had distributed over 1200 tracts and papers during the quarter, and the chairman of the Tract Committee regretted that it was so small for this time, stating they would do much better during the coming quarter. Seventeen special visits had been made with those unable to attend the house of God. The greater percentage of the money raised during the last year the treasurer stated had been paid for flowers to cheer those who were sick and shut-in. Brother Hammond, their pastor, considers his N. Y. P. S. one of the great assets of his church.

I went away from that service thinking. I thought of the large number of N. Y. P. Societies over our church that are doing similar work, and of the vast amount of good that was being done through this organization.

Where a N. Y. P. S. is properly organized and functioning in the local

churches of our movement they are an asset to the church. If this is not the case it is because of some misconception of the functions of the N. Y. P. S. or for a lack of proper leadership and training. I agree that where a N. Y. P. S. is nothing but a liability to the church, that church would be better off without one. But the N. Y. P. S. can and should be one of the greatest assets to the local church.

D. S. C.

OHIO DISTRICT

The New Year finds Ohio District on the map and going at full blast. From one side to the other and from the North to the South comes the report of victory and progress. There may be places where as good or better co-operation exists but it would be impossible for this writer to locate them for in our lives we have never seen a finer spirit manifest. Our folks seem to have but one aim and desire namely, to put Jesus Christ on the throne of as many hearts as possible. Recently we have organized in Ashland, Christiansburg, Cardington and Zanesville and in each of these places the work is starting off in good shape.

In the churches already established revivals have been held and many souls have been saved in the past few months. It is gratifying to note that many are uniting with our church as well and we are expecting to see our churches strengthened in every section of the District.

Plans are on foot to plant a church in Urbana, another one in Columbus, Gallipolis and possibly Procterville. We have been for weeks trying for an opening in Marysville, Elyria, Wooster, Lorain, Fremont, Mansfield and Eaton and we can name forty other towns where we desire to enter as soon as we can get an opening. The Lord is helping the Missionary Board and so far we have been able to get started in some fine towns where the chances are fine for a great church. We have no idea of forsaking or neglecting the rural places and will give careful consideration to any place that desires our services. If any reader of the HERALD OF HOLINESS lives in a town where we have no church and desires to see a Nazarene revival put on he can have his desire satisfied by writing me. We have the evangelists and God will help them to do the job.

Our district tour for Missions both Home and Foreign was a marked success. Rev. and Mrs. Heslop stirred the hearts of all our folks and we are sure that a greater spirit of giving is upon our folk now than has ever been and while it is too early to report the results of our Pink and Blue can campaign, yet we are sure that it will result in a goodly sum for the cause that lies close to our hearts. We must be a missionary district if we are to succeed and that we mean to do.

We hope to have Uncle Bud with us for a tour of the District for the month of March. He has not definitely agreed to come but he has not said "No" and we feel sure he will be with us.

Our HERALD OF HOLINESS campaign is
(Continued on page 22)

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

DISTRICT SUPERINTENDENT'S NOTES

This has been our banner year
As statistics now appear.
Four new churches on our list
And none others have been missed.
Five new buildings firm and strong
Testify against the wrong.
And new pastors tried and true
Bring the Canaan land in view.
Budget paid right up to date,
Finance coming in first rate.
Pressing on with vision clear,
Bless us, Lord, another year!

J. T. MAYBURY, *District Superintendent.*

BRIDGETON, N. J.

We want to report victory for the church in Bridgeton, having just closed a revival meeting with Rev. John J. Hunt of Media, Pa., as the evangelist. Dr. Hunt's preaching proved to be of the old fashioned type, and took well with our people, as well as those from other churches; some coming from great distance to hear him. God gave us souls, both for conversion and sanctification, and the church was greatly built up along all lines. Dr. Hunt gave some splendid talks to the Sunday school children, and some of them also sought and found the Lord. Robert Veach, gospel singer of Vineland, N. J., assisted greatly in the meeting with his singing. Our Sunday school Christmas program was given last Wednesday night, and was a great success and inspiration and blessing to the Sunday school. We have recently installed a heater in the church, and have bought a piano and new song books. The Lord is blessing along all lines, and we are looking forward to Him for greater blessings and victories in the future.—H. I. Basham, Pastor.

LEHIGHTON, PA.

The Lehigh Church of the Nazarene is going on in the name of the Lord. We are blest with real spiritual services and lately three souls have sought and obtained the blessing of full salvation. We held our annual Sunday school business meeting on New Year's eve before watch-night services. The financial report for the past year was possibly the best that was ever given in the history of the school. The Lord also gave us a good watchnight service. We are now in the beginning of a series of revival services. They start off a mighty manifestation of God's presence. Praise His name! The General Budget is paid up until April 1, 1927, and we owe only a few dollars on our District Budget for this Assembly year. We also gave more than a dollar per member in the love offering. We practice the injunction, "Cry out and shout for great is the Holy One of Israel in the midst of thee." Our District Superintendent, Rev. J. T. Maybury, will spend Sunday, Jan. 16, with us.—E. C. Krapf, Pastor.

LANSDALE, PA.

It is inspiring to us to note the co-operative spirit here. When convinced that the plans and requests of the pastor (be he local, district or general pastor) are the things to do they do them and do them right. Amen. In addition to heeding the request of the General Superintendents to pay up the General Budget to the first of January they responded most beautifully to the Christmas Love Offering which came in through the envelopes and plates and amounted to \$115.30—well over the request of \$1.00 per member. Information and the unique but proper idea of giving Jesus something on His birthday furnished sufficient inspiration for this wonderful response. We do have a flock with the vision of stewardship and cheerful givers and supporters of God's work under the Nazarene banner.

Though there were a goodly number of tithers here—the church has now adopted the Storehouse Tithing Plan—using this method of carrying out the Unified Budget Plan and the single-pocket envelopes as the container for "bringing, fetching, totting or carrying the tithes into the storehouse." Thus having the following advantages over other systems of church financing: 1. No more public drives for money. 2. Even, rather than spasmodic giving. 3. Pastor free to devote himself to spiritual work of the church. 4. No break in our services by appeals for money. 5. Encourage tithing with its manifold blessings. 6. Fosters systematic giving by all, whether tither or not. 7. More equal distribution of the financial burdens. 8. Maximum giving weekly, rather than tendency to hold back for anticipated appeals. 9. It is scriptural—read 1 Cor. 9:13, 14 and 16:2. 10. Same result with less pain and more blessing to givers. 11. Ostentation and display in our public giving eliminated. 12. Our visitors and friends not embarrassed by money appeals.

We were delightfully and beneficially surprised and cheered with a Christmas pounding and gifts among them being a floor lamp from the Y. P. S. and a buffet from the congregation and other much appreciated gifts. The Lord bless everyone of the donors.

The young people under Miss Mildred Grosse and the W. M. S. under Miss Grace Keene are doing most valiantly; and jointly sold 300 Bible Gem Calendars—the net profits to be used for missions. The W. M. S. is twice wide awake and is sending in a splendid report to *The Other Sheep*. The Sunday school under Stewart Scheetz is moving steadily forward. God is blessing all of our services with His glorious presence and we are anticipating a happy and prosperous year in 1927. We are expecting among other things to pay off at least \$500.00 on the parsonage debt.—C. E. Ryder, Pastor.

DISTRICT SUNDAY SCHOOL NOTES

Since being elected President of the District Sunday School Association at the Mid-Year Convention held at Park Lane, Va., we have not straightway forgotten the responsibility but have given the matter serious consideration. We are getting in touch with our Sunday school authority, Dr. E. P. Ellyson, for any suggestions he might have to offer for proper boosting of Sunday school work. As yet we have not heard from him but in the meantime we would suggest that we get it thoroughly in mind that the Sunday school is not an annex to or part of the church but **IS THE CHURCH AT SCHOOL**—hence could be properly called **THE CHURCH SCHOOL**. It is the church teaching the greatest of all text books—the Word of God. This being the case every member of the church should be a member and a regular attendant at the Sunday school. None are too little for it and none are too big for it. If we need it—the outside needs it. Let's bring them in. Let us aim as Sunday schools to report an increased enrollment of 25 per cent, at least, over last year at the coming district assembly in April—and at least a 50 per cent increase at the next Mid-year convention. Don't ask like Peter, "What will this man (Sunday school) do?" Each do his own job—then it will be done. We hope to continue "District Sunday School Notes" each month in these columns and would appreciate any suggestions or pointers on Sunday school work.—C. E. RYDER.

WASHINGTON, D. C.

The First Church of the Nazarene is still actively engaged in doing business for the Lord and He is helping us push the battle for righteousness and true holiness in this city. We are entering into a revival campaign the second of January. Brother Maybury, our beloved Superintendent, and Brother John Fleming will be with us the first Sunday to lead off in this battle, after that our pastor will conduct the evangelistic services. Much prayer has preceded this revival effort. A week of prayer was called which ran for over two weeks, the church meeting for prayer every evening. Two Sabbath mornings within the past month, after a very brief talk to them, the Sunday school boys and girls lined up at the altar for prayer and also at our Christmas program, after a talk by the pastor and superintendent, the altar was well filled with children, some of them praying through to victory. While a revival spirit is on and God is graciously blessing all departments of the work, yet we see "so much land ahead to be possessed" all around about us in reaching souls for God, we desire the prayers of His people that He may lead us on to greater victory than we have ever known.—Church Reporter.

We arrived in Hutchinson, Kans., during the first few days of June and since that date have given all of our time to the work of the school. It has been quite a task to get located in the new building, but that transfer has just about been completed.

THE PEOPLE

We found in Hutchinson and the nearby churches an old-time holiness people. Many of them have permanent work here and own their own homes. They have not just moved in for a few months of school after which they are to return to interests in some other states or locality in this state. As a result of this condition they do not live a half superficial life. Some things are definitely settled with them, which manifests itself in everything they do.

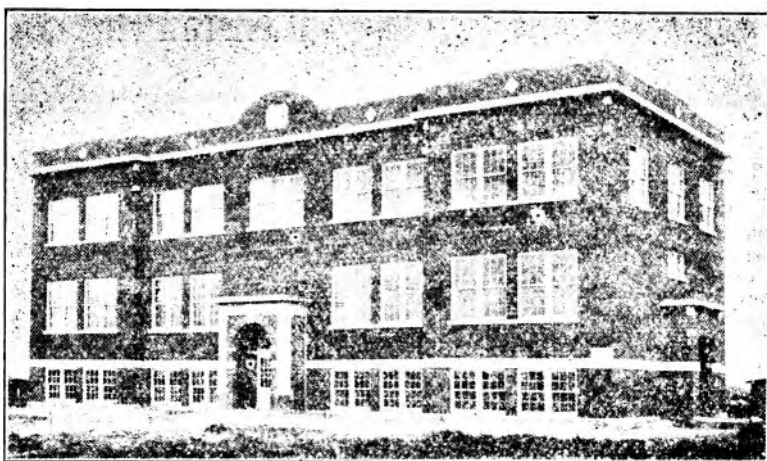
There are no "strutting" holiness people here. If there are, I have not met them. Almost all of them are a serious, purposeful people—happy and contented. It seems to be the desire of all to do what is right, and in every way possible, they work to help promote the cause of Christ. We have been in almost all religious services for these months and have not heard anyone "prayed at" or "testified at" during the time. If fussers have been here, they have either died, moved away, or quit. They are not quibbling any more so far as we know.

We have been connected with our schools for the past sixteen years and had never been "pounded" until we came to Hutchinson. The church people with the pastor gave us a good "pounding" one evening and the students "pounded" us the next day. To be modest about these two affairs, we can say nothing more than that we were well "pounded." At one time it would have been proper to call them a "common people" but in these days of new and ridiculous things these people should be called "uncommon." They are not at all like the other set.

THE CLIMATE

Before coming to Kansas, we heard much of its disagreeable winds and unpleasant climate. To our surprise we have found an excellent climate. The wind blows disagreeably at times, but those times are not so frequent. In fact the summer winds make this a pleasant place to live. It is now December the tenth and at times we do not need fire and a light overcoat is ample protection from the cold to date. Health is unusually good here. We have had plenty of rain to give the wheat a good start and "old-timers" are predicting another bumper wheat crop. While this is considered a dry climate, water is abundant within twenty-five feet of the surface.

BRESEE COLLEGE NEWS



THE NEW BUILDING

THE SCHOOL

Bresee College, like the other schools of the Church of the Nazarene, was founded for the purpose of giving our young people a safe place to secure an education, and for the purpose of training them for Christian work. This school has been doing what her founders expected. She now has in our church thirty-three pastors, eighteen teachers, five evangelists, and fourteen missionaries. Besides the special workers, students of this institution can be found all over the country, filling responsible places.

If our people respond to the call to supply the needs of the institution, she has just begun her work and many hundreds more will go from her influence to bless this world.

THE NEW BUILDING

The new building is situated in the northeast part of the city of Hutchinson.



A. L. HIPPLE, PASTOR

son, which is the most popular residential district. It is within the city limits and has all of the conveniences of the city.

The structure is of brick, three stories high and contains thirty rooms not including toilets and bathrooms. One of these rooms is the chapel, which is 40x40 and seats something over 300. The Alumni Association, led by Mrs. E. J. Sheeks, has purchased three hundred opera chairs and paid over a thousand dollars in cash for them, to seat this room.

The building is nicely finished throughout—all floors, except basement, are oak. The furnishings have not all been put in to date, but as it is, the building is splendidly adapted to school work.

The heating plant is under the building and is neither difficult nor expensive to operate.

THE STUDENT BODY

Our student body, though not large, is of a splendid type of young men and young women. School is running as smoothly as if we had no difficulties to overcome. All seem to be contented.

We have been able to pay all running expenses and have enough reserve to close up the semester without a deficit. No teacher has had to wait very long for his check and some have been paid ahead of time. We are not going to make bills in the city and leave them unpaid for to embarrass the next man who takes the presidency of this school. Pardon me, if you please, but one of the things that is impeding the work of our schools is the lack of business-like methods in running them. We can never expect to build any other kind of reputation so long as our financial reputation is bad. We talk heroically about paying our bills and leave the impression that there is some question about our paying our bills. This sort of thing is disgusting to any thinking person. We should never have a past due account to settle. They should be paid on time.

THE SCHOOL'S FUTURE

If the people on this educational zone can be made to see their advantages, Bresee College will have a splendid future. If not, she can never succeed. It will take united effort to put this school on a safe footing, but this zone is plenty able to do it. The financial condition of the school is not bad, but it will require sane business methods and sacrifice to insure the desired results.

N. W. SANFORD, President.

"DREAMS, pluck, and hard work form a combination that is hard to beat."

Sunday School Lesson

January 30

By M. EMILY ELLYSON

LESSON SUBJECT: The Christian Overcoming Temptation.

LESSON TEXT: Luke 4:1-13. 1 Cor. 10:12, 13.

GOLDEN TEXT: *In that he himself hath suffered being tempted he is able to succor them that are tempted* (Heb. 2:18).

IN this lesson we see our Lord in conflict with the arch-enemy of the race. It is not likely that there had ever been such an attack before, and it is quite certain that it never occurred again. At this time Jesus drags Satan into the light and uncovered the fact of his personality, showing to His followers, in that and all other generations, the method by which Satan would seek to defeat every child of God. It was not a happening that the Master met Satan, it was in the divine plan. Our Lord was guided by the Spirit into the place of battle where He would find the devil. Our belief is, that if the devil could have avoided this conflict he would have done so. Satan did not get Jesus in a corner and then assail Him, but our Lord, full of the Holy Spirit, hunts him down and forces him to come out into the open in a direct combat.

For ages Satan had been skulking around, hiding his identity wherever possible, and deceiving the people with his lies, but now he must come to the front and do his worst. The first Adam involved the race in his defeat; but the last Adam, the head of a new race, vanquished the adversary and lifted that race into the victory that He achieved. In both cases we have a perfect man in conflict with the enemy—in Eden a God-created man, in the wilderness a God-begotten man. The first failed amid surroundings most beautiful and gratifying, the last conquered in the midst of barrenness, poverty and hunger. Mark says, He was "with the wild beasts" (Mark 1:13). May we suggest here, that so perfect was His triumph that even the wild beasts lost their fierceness in His presence, and we have in these forty days of wilderness experience a glimpse of that glorious time when man's dominion over the animal creation shall again be complete. Jesus made that bleak wilderness to shine with millennial splendor and celestial beings performed their ministrations to the all conquering Son of God.

We would state just here that the last Adam in His conflict with Satan had to repulse the Adversary for His own sake, and also He had to defeat and punish him for the ruin he wrought in the fall of the first Adam. "He came to destroy the works of the devil," hence all temptation is included in one or another of the attacks of Satan upon Christ. "He was in all points tempted as we are," therefore "he is able to succor them that are tempted."

The devil never announces his point of attack. We find that the first temptation was aimed at the loyalty of Jesus to the will of God. His hunger was natural and sinless; He was led into this place of hun-

ger, and was led while there, by the Holy Spirit; to have now satisfied this hunger at the suggestion of Satan would have been to have turned from the Spirit's leading and become disloyal to the plan of God—for this circumstance was a part of the divine program. This wilderness was barren of sustenance for physical life. Jesus was hungry. To persuade Him to minister to His own physical need by the use of His own power outside the divinely indicated line would make His act one of personal choice and would be contrary to God's plan. But our Lord refused to use the powers of deity any other way than was possible to every other man. Jesus did not overcome temptation in the realm of His deity, but as the Son of man in His pure, strong manhood.

Jesus was in the wilderness as man's representative. We note His reply to Satan. "Man shall not live by bread alone," defines clearly His position. The devil said, "If thou be the Son of God." Jesus said, "Man." It is as if the Master had said, I am here to meet your assaults as a man. Thus Christ declared His position, that His presence there was a challenge to the Adversary of a representative man. Another great truth we discern in Jesus' answer is, that the life sustained by bread is not of first importance. Man is not merely a fed animal, he is essentially a spirit; and spirit must be fed on the Word of God. Thus we see, our Master won His victory as a man by loyalty to divine law. Man with God is equal to all strain and superior to all temptation.

Could anything be more daring than this second attack of the Enemy? Here the devil attempts to lure the Savior from the path of perfect service by gaining the homage of Christ. Jesus had given His consent to be numbered with the transgressors. He was willing to tread the sorrowful way that led to the cross in order that a new way of life might be opened for our condemned race. It is clear that the Enemy in this temptation is seeking to frustrate the carrying out of this plan. In the second Psalm, the anointed King, who is also the begotten son, is promised the nations for an inheritance and the uttermost parts of the earth for a possession. But of whom is He to ask for these? Not the kings of earth, nor the devil who was a usurper, but of God. The adversary in this temptation is pointing out a "short cut" to a divine destination. But in reality, he is seeking to rob Christ of His promised dominion and power.

We note the dignified and authoritative reply of our Victor, "Get thee behind me, Satan." And wielding triumphantly the sword of the Spirit He placed Himself as a man at the head of a vast army who worship and serve God only. Christ's kingdom is a purified kingdom, now set up in the hearts of holy men. And when the kingdoms of this world become the kingdoms of our Lord they will not be permeated with evil and subject to decay. Christ would not accept the glittering tinsel of a ruined, though once perfect, world, but He chose the permanent glory of a redeemed world even though the cross stood at the end of the way. John,

on Patmos, saw the last act in the great program, and he said, "The kingdom of the world is become the kingdom of our Lord and his Christ, and he shall reign forever and ever (R. V.)."

We pass now to consider the third attack of Satan, who, unable to reach our Lord in his previous thrusts, comes now at Him from the angle of His perfect confidence in God. Jesus as God's perfect man was perfectly victorious because His trust was complete. It was His delight to do the Father's will. We note the approach of the enemy. Jesus had emphasized the spiritual side of man in His repulse of the enemy, and now the devil attempts to meet Him in the realm of the spiritual. The enemy is at his same old job today. He says to the disciple, "You can do just anything, the angels are taking care of you." But presumption is not trust. So long as we stay within the sphere of faith God's angels will take charge of all our interests. Jesus had used the sword of the Spirit freely, but the devil is a poor swordsman. He is wresting scripture to serve his own purpose. But the Master said, "Again it is written, Thou shalt not tempt the Lord thy God." If we really have confidence in one, we are not going to experiment, or try him out: for that implies that we are not quite sure. Confidence calmly waits and quietly abides, it does not test or trifle.

As we study this lesson we are convinced that Jesus has taught us by His own method of winning in the conflict how we too may win, for Satan is forever a conquered foe. Loyalty to God's plan, confidence in Him, and homage to Him alone, will make us victor in temptation's hour.

MINNEAPOLIS DISTRICT

In our last report we closed with a brief reference to our work in Alexandria, Minn. The revival meeting held there did not take on any major proportions but it was a blessing to the local church and we believe advance steps were taken. Pastor Brown from Velva, N. D., arrived before the close of the meeting and he is now on the field and the work is taking on added life and strength. He is an efficient pastor and a man of beautiful spirit.

We next went on to Valley City, N. D. Here we found Evangelist Rev. Stella B. Crooks engaged in a very fine meeting. A capacity house waited upon her ministry. We remained for one week to assist this struggling church. Through the faithful efforts of our good and noble pastor, and his excellent Christian wife, the work in Valley City is coming to the front. The work here has had some hard trials but the banner is now waving in the breezes and victory is ahead for the Nazarenes. Sister Crooks is much loved by the Valley City Nazarenes.

Following this we spent a Sabbath in Buffalo Lake, and Hector, Minn. At Buffalo Lake we have some of the finest people on earth. You cannot beat them anywhere. Brother and Sister King royally entertained us and the folks received our message. Here we found Evangelist Julius Miller in a campaign. They had a

great meeting with many souls and a good addition in membership. Pastor Dietzman has his eye on Hector and is doing some preaching there. Also he is looking toward Hutchinson and plans to open up some work there. Pastor Dietzman is a live wire and Sister Dietzman stands nobly by him.

Next we went to Corsica, S. D. Here we found Pastor Culver and his new church edifice, and Pastor Culver and his people had the finances all taken care of so that we did not have to raise a dollar on dedication day. A four day convention was held and former pastors were present and participated. Sunday, dedication day, was a high day in Zion. Pastor Culver and his noble people are to be congratulated upon erecting such a beautiful house for divine worship. It is commodious, substantial and beautiful and is worthy of the sacrifice and devotion of our good and loyal Nazarene people there.

We spent a week end with our church at Mt. Pleasant and the sub-district convention that had been arranged. What a time of blessing we had and how the glory rolled and salvation flowed. Pastor Smith is a great leader and he had everything ready for the convention. The church royally entertained us and did everything possible to make things comfortable for all present. They are among the finest people on earth. You cannot beat them anywhere. This church has one of the finest orchestras to be found on earth and they rendered some very excellent selections to the delight of all present. The papers and discussions were of a high order and the convention as a whole will go down in the history of South Dakota Nazareneism as the best ever.

Recently we spent a Sabbath at Taylors Falls with our baby church. Pastor Kinzler is doing fine. He and his people are talking of building soon. We need a church building here. Pastor Kinzler and his people will rise and build. We greatly enjoyed the day with them.

Watchnight found us in a service at Fergus Falls, Minn. Brother Van Hecke and Pastor Armstrong were to begin a revival there. We spent the first Sabbath with them and five souls were seekers after God. Our work in Fergus Falls is coming more and more to the front and new people are being added to the church.

In closing let me appeal to all our people to put on a drive for the HERALD OF HOLINESS and to rally to the support of Nampa College which is in our educational zone.

E. E. WORDSWORTH,
District Superintendent.

OHIO DISTRICT

(Continued from page 18)

on and while we are not mentioned by the editor in the catalog with Chalfant and Sloan yet we can say that we are pushing the paper and hope to get a number of the subscribers that will come in for the final count.

We can say as Brother Chalfant says that we have one hundred places on our mailing list now and more are being added each month. There is a great

open field in this section of Ohio for the old fashioned type pioneer that is willing to go in and blaze out a trail and plant Nazarene churches. We could place a dozen such preachers any day. We could not promise them money or places of ease but a place to fight and a chance to win.

Pray for Ohio District and write us if you know of a need on the District that we can supply.

CHAS. A. GIBSON,
District Superintendent.

INDIANAPOLIS DISTRICT

The Indianapolis District, speaking in general terms, is advancing the kingdom of God in its territory. Many good revival meetings are reported among the churches, and some pastors report a constant revival spirit in the regular services of the church with a steady trend of seekers and finders. There is a good response over the district to the General and District Budgets.

We spent a week end with our pastor and church at Bloomington, Ind., Oct. 23, 24. On Sunday the 24th we dedicated a fine stucco church building with six hundred seating capacity. Rev. C. E. Pendry is doing a great work in Bloomington and this church promises to be one of the largest churches on the district in the near future. There were 457 in attendance at Sunday school and the church well filled for the three services on Sunday and twenty-six at the altar in all. Bloomington is the seat of the Indiana University and we plan to hold our next District Assembly there.

From Bloomington we went to Mitchell. I found Rev. Claud Henderson and his people pushing the work of the Lord. We have a nice church building and parsonage here and good prospects for the future of our work. Brother Loren Pendry and his people at Bedford are doing things. They have completed plans and have the money in hand to finish their church and a fine spirit of faith and unity among the people. This is Brother Pendry's first year in Bedford, but he is proving the right man for the place.

We visited our church at Crothersville Oct. 27th and found Rev. Leonard Whitely and Sister Whitely with the war paint on and pushing the battle with all their might. Brother and Sister Whitely have great faith in the power of prayer, and they have stirred the country. I believe Crothersville will come to the front with God and Whitelys on the job. From here we visited our new church again at New Albany and found everybody encouraged, and every member on the building committee to seek out a good place for a new church. Rev. Fred Corby is leading the people and has the work well in hand. On Oct. 31st we dedicated a fine new church at Morrestown. Brother Gale Shaffer has done splendid work here. The total indebtedness was raised in cash and pledges. This church is made up of a fine class of rural people and the outlook for the future is bright. We have a parsonage here also. On Nov. 4th we visited our church at Worthington and found Rev. Eugene Melvin in a good

revival with Jas. Randal. I preached to a good attentive congregation and God owned the service.

At Patrickburg and Jordan I found our pastor, Rev. J. L. Long and people in fine spirits and determined to push the work. At Spencer I found Rev. Harold Small and good wife advancing the kingdom. I preached to a good substantial congregation on Sunday morning. Brother Small tells me that they have had fifty-five seekers in the past four weeks in the regular services. Last Sunday morning he organized a tithing band in his church with thirty-nine members. They had sixty-seven in cottage prayermeeting and five seekers. They are putting the work on the map at Spencer.

Spencer has a beautiful new brick church on the courthouse square. Brother and Sister Gatecliff are doing fine work in their first year as pastor at Stinesville. I preached to a full house and as fine a class of young people as I ever saw in one congregation. Stinesville has just bought a new parsonage and from all indications will be compelled to enlarge their church.

Pastor D. A. Weida is getting along fine at Flackville and everything is looking up.

On Nov. 14th I dedicated a fine church at Hagerstown. Rev. Harley Rahrar is doing a commendable work here and the work is advancing in every way. It is remarkable how our young preachers are moving things for God and our church.

We visited Bresee chapel and Mackey and found our good pastor and wife, Brother and Sister C. R. Mattison enthusiastically pushing our work and having a good measure of success. Our people at Mackey have built a new church and planning to build a parsonage; they have their finances in fine shape.

We have a fine class at Oakland City with Rev. Alfred Perkins as pastor. We have a fine new stucco church with a full basement, a class of Nazarenes with the Nazarene vision, who have supported the full gospel for years. Several years ago Rev. C. W. Ruth held a tent meeting in Oakland City and organized a Campmeeting Association. This was the foundation of our church at Oakland City.

We visited our church at Oatsville on Nov. 19th and enjoyed a good service. Brother and Sister Everett and Helen Atkinson are the pastors here. They have a nice church and new parsonage with about fifty good Nazarenes and it looks like they were going to take the whole country for God and holiness. We came to Vincennes the 20th and preached on Saturday night, Sunday morning and Sunday night. Our pastor, Rev. Fred Kerst has advanced our work considerably in Vincennes. They have enlarged the church and put in a full basement and taken in several new members. We had good victory in the three services. On Sunday afternoon the 21st we ran over to Bicknell and preached to a full house. Brother and Sister E. W. Miller are having good success at Bicknell and every department shows advancement. The Millers are the right people for Bicknell. We have a fine stucco church and nice parsonage here. We held an all day meeting Thanksgiving day with

our church at Warrington. We have a beautiful brick church here worth thirty thousand dollars. Rev. Alice Eakin is the faithful pastor and she has a big church debt to overcome but she will succeed if any body can.

C. J. QUINN, District Superintendent.

FROM EVANGELISTS G. F. AND BYRDIE OWEN

Letter No. 8

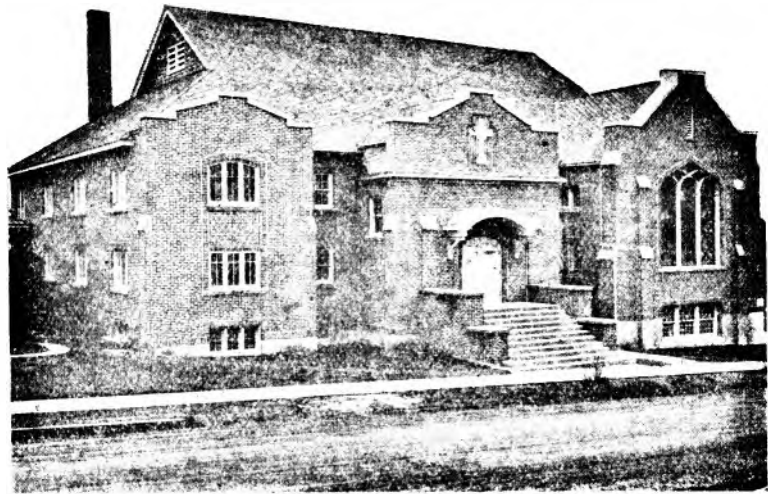
It has now been almost one year since we made any kind of a report to the *HERALD OF HOLINESS*, and when that report closed we were on our way from Leeds to London, England. We were met at Kings Cross station by Donald G. Saunders, who seemed just like a real brother from the first moment we met him. Brother Saunders had all arrangements made for our stay in London, and these arrangements were so very nice that we shall always feel indebted to our precious brother, and to other brethren who made our stay so pleasant. The last night in London will always be remembered by us as a very precious time. The saints were well prayed up and in a devotional attitude, as characterizes those of the British Isles, and the Holy Spirit seemed to have his way from the very beginning, all of us expected much from the Lord, and were not surprised when at the close of the message the seekers began coming to the altar. Well, the service did not close until near eleven o'clock and we were all closer to God and to one-another when we said "Good night."

The next morning we were up early, had our last English breakfast, and caught the train which carried us to our boat. In crossing the English channel all on board were overtaken with "Sea Sickness" and it was a genuine relief when our ship put into the French port of Dieppe, where we took a good train for Paris. The country appeared very old, but impressive because of its beauty and history. The climate was warmer, and there were many more fruit trees than we had found in England and Scotland.

We arrived in Paris just after sundown, and were soon driven to our hotel, and escorted to our room which had been "booked" in advance. After a splendid night's rest, we had a wholesome breakfast and then spent the morning in "The Louvre" which is the leading art gallery of Paris. Here we saw many wonderful things, and looked upon much sacred art. The entire afternoon was spent at the "Invalides." It is here that Napoleon Bonaparte's body rests in what is said to be the very finest burial place known to man, then in other parts of the building are those things which speak of French and European history for the past two centuries.

Our second day in Paris was spent on "Eiffel Tower" and on "The Arch of Triumph" and in the heart of the city. As we carefully viewed Paris from these lofty heights (Eiffel Tower being the highest building in the world), and moved among the mass of humanity in the centers of the city, and visited the outstanding places; we were convinced that Paris was the most beautiful city we had seen.

OUR CHURCH AT SPOKANE, WASH.



The Greater First Church of the Nazarene of Spokane, Wash., was dedicated December 5th by General Superintendent Goodwin. Previous to the official dedication Dr. Goodwin preached for us one week during which time many souls were led to the Lord. Dr. E. P. Ellyson was also with us in a Sunday School Convention at the same time and his timely messages will not soon be forgotten.

The Greater First Church is of the English-Gothic type of architecture, the outside dimensions of which are 76x96. The exterior is of rough texture brick varicolored, with terra cotta and cast stone trim. The basement walls are neatly stuccoed. The main entrance steps are cement with brick abutments, are very massive and add greatly to the architectural beauty of the building.

BASEMENT

Sunday school assembly rooms with 25 individual classrooms, young people's auditorium, Secretary's room, a library room, ladies and gentlemen's rest rooms, kitchen, boiler and fuel room and caretaker's apartment are all housed in the basement.

MAIN FLOOR

On the first floor is the spacious auditorium seated with massive opera chairs in semi-circle form. Off the auditorium are Sunday school rooms which may be thrown into the main auditorium by use of folding partitions. A balcony extends around three sides of the auditorium seated with comfortable pews. A number of Sunday school rooms open off the

balcony. The auditorium, balcony and communicating classrooms will seat 1500 and an additional 200 may be seated by using folding chairs.

The building was designed by George M. Rasque, Architect. The general contract was handled by S. W. True who is our own Sunday school superintendent. H. Sutherland, F. E. Walters and S. W. True composed the building committee who handled this great building enterprise with such efficiency.

General Superintendent John W. Goodwin showed himself master of ceremonies in his eloquent and masterful dedicatory address and raised for us some six thousand dollars in cash and subscription. Twenty thousand dollars had been provided before the dedication.

Rev. and Mrs. DeLance Wallace were with us and added much with their inspirational words. Sister Wallace was the first pastor of the church. Dr. J. G. Morrison preached the closing sermon on Sunday night to a great audience and filled the altar.

We have a membership of over three hundred and a Sunday school of four hundred and sixteen.

The pastors who have served the church since its organization are as follows: Elsie M. Wallace, C. Howard Davis, A. O. Henricks, C. V. LaFontaine, J. T. Little, A. M. Bowes, DeLance Wallace, C. Warren Jones, Weaver W. Hess and Henry B. Wallin the last of whom is finishing his fifth year as pastor.

All praise to our Father.

HENRY B. WALLIN, Pastor.

On leaving Paris we went by Lyons to Marseilles (France's chief Mediterranean port), and here we found our steamship "S. S. Narkunda" waiting our arrival. In company with a very fine class of American, English, and Jewish people we set out to sea about day-break, and with the rising of the sun we were afforded gorgeous scenery as we beheld the abrupt, precipitous shore line, the sleeping cities of Marseilles and Toulon, and the "glassy" Mediterranean. Our boat

was one of the best afloat on the Mediterranean, thus we were enabled to move along at a rapid rate. Soon we came in sight of the Islands of Corsica (Napoleon's home-land) and Sardinia. On Sunday we came to the Strait of Messina and our hearts were moved as we beheld Reggio (Rhegium) and remembered that it was here that Paul spent one night while on his first trip to Rome. Leaving Malta (Melita) on our right we continued southeast until we came to

Crete on our left, and again our hearts were stirred as we remembered Paul's experiences in the storm and how he went into the hull of the ship and prayed, then came forth and said, "There stood by me this night the angel of God, whose I am, and whom I serve, saying, 'Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.' Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me."

A five days' voyage brought us to the mouth of the river Nile, and to Port Said which is at the west entrance of the Suez Canal. We were soon on Egyptian soil. Then began the most interesting, most eventful, and most profitable six weeks of our lives. These six weeks spent in the Holy Land and Egypt, were so very wonderful that we will make no attempt to relate so much in such a small space, but will content ourselves by stating that life will always be sweeter, Jesus more real, and the Bible more precious after having traveled north, south, east, and west in the Holy Land, and having had the privilege of being associated with Rev. S. C. Krikorian and family, and Rev. Moses Hagopian, and also having had the privilege of conducting a real revival in Jerusalem and seeing so many pray through as the Holy Spirit worked just as we had seen him do in other countries.

NEWS IN BRIEF

EVANGELIST J. W. BOST of Peniel, Texas, is to hold a meeting with Pastor Henry Bell at Waco, Texas, February 9-20.

REV. ALPIN BOWES, who closed his four years' pastorate at First Church, Kansas City, Mo., with the District Assembly last fall, is now in the evangelistic work, and will have meetings in Southern California during January, February and March. He has some dates during these and succeeding months which are not yet taken, and he can be addressed at The Glendale Hotel, Glendale, California.

THE FREE METHODIST CHURCH is consolidating its educational interests and is therefore offering for sale its three large buildings and beautiful five acre campus at Evansville, Wis. Full information as to price, terms, etc., may be had by writing Rev. L. Glenn Lewis, General Educational Secretary, 1132 Washington Boulevard, Chicago, Ill.

EVANGELIST O. B. ONG writes that he plans to be in Ohio, for a three or four months' evangelistic campaign. His address will be General Delivery, Mt. Pleasant, Ohio, from January 23 until February 10.

PASTOR L. T. RAHRAR of Gaston, Indiana, reports a splendid Watch-night service in his church. The service began at 7:45 p. m., and consisted of much praying, considerable congregational and special singing and sermons by Rev. Fred Case of Wheeling, Ind., Rev. Eugene Thomas, Sister Vernie McSherry, Rev.

J. W. King, and Rev. McSherry. Then the congregation gathered about the altar and prayed as the old year passed out and the new year came in. But before being dismissed at 12:30 a. m., a number gave testimony to the saving grace of God, thus beginning the service and worship of the new year.

THE CHURCH BOARD of our church at Ashland, Ky., in its business session on Nov. 22, passed resolutions of appreciation for the splendid services rendered by Rev. E. C. Oney, the retiring pastor, by commending him especially to those desiring the services of a strong evangelist. Brother Oney has entered the evangelistic field and we hear good reports from his meetings.

REV. L. L. PICKETT, an evangelist of the M. E. Church South, writes: "During 1925 I preached on prophetic themes in nineteen states, reaching from the Atlantic to the Pacific. Am not planning such extensive work this year, but beginning the latter part of January, somewhere near Washington, D. C., will be open to calls from pastors who would like to have from two to ten of my prophetic, fundamentalist Bible expositions. Would like to hear from pastors who are interested, especially from those living in D. C., Pa., Md., Va., and Del. During past year I have written two books and prepared a song book. This year I propose bringing out a book on 'The Antichrist,' and doing more preaching. Address me in care of my son, Deets Pickett, Methodist Building, Washington, D. C. After Feb., address me at my home, Wilmore, Ky."

THE RADIO STATION at Lawrenceburg, Tenn., where Rev. C. B. Jernigan broadcasts for his "Radio Revival," is station W. O. A. N., and the wave length is 356.4.



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PASTOR N. E. SCOTT of Hillsboro, Texas, says: "We left Yuma, Ariz., July first, stopped at Lubbock, Texas, where W. E. Ellis was in a good meeting, at Snyder, Texas, to visit my parents and three sisters, whom I had not seen in three years, and then on to Grassland, Texas, where we assisted Evangelist A. F. Balsmeier and wife in a gracious revival. Then we went to be with our brother, Pastor A. K. Scott and Evangelist I. M. Ellis in a splendid tabernacle meeting in Amarillo, Texas. Then we had an enjoyable visit with our friends at Bethany, Okla., and then came onto our pastorate here at Hillsboro. We have some fine people here and a live Sunday school. Crowds are increasing, the N. Y. P. S. is growing and we are soon to begin a revival with District Superintendent Cagle and wife as the evangelists."

CHURCH NEWS

PASTOR W. D. SHELOR, BILLINGS, MONTANA—"We reported last when in the midst of a very gracious revival. The special services came to an end on November 28th but the revival spirit continues until now. We are praising the Lord for His presence and blessing and for the souls that have found Him. For eleven Sundays souls have been at our altars for pardon and purity. During the revival 170, including repeaters, knelt at the penitent form. Quite a number of our own folks were sanctified, but there were many new people. Of these twenty-eight were received into church membership on the last Sunday evening of the meeting. Other splendid people are attending the services and are looking our way. This church has been almost revolutionized the past three months. Every department has taken advance steps and we are about to enter a New Year with our horizon radiant with hope. A Woman's Missionary Society has been organized and the Sunday school and Young People's Society will undergo something of a reorganization before this report is in print. Our Band Master, Brother T. B. Morton, is doing a great work with the boys and girls. There are about fifteen members taking lessons on brass instruments and eight or ten others who are already splendid players. We are greatly indebted to Dr. and Mrs. J. G. Morrison and Mrs. Edith Whitesides for the good work done by them during the recent revival. Those three could have a revival almost anywhere, any time. God bless them! We paid our General Budget up to Jan. 1st, sent Brother Lunn \$1.00 per member for Christmas Love Offering and are working on the Storehouse Tithing plan. We are out to win on every line. Pray for us."

HENRYETTA, OKLA.—"At the beginning of this new year we have much to encourage us. Sunday was a day of victory. Our pastor was at his best. His messages were inspirational. With one exception the Sunday school reached its record attendance with 265 present. The Societies are growing. The number of

children in the Junior Society has increased so much that it has been necessary to divide it, making a Junior and an Intermediate Society. The N. Y. P. S. is doing nicely. We desire to take this opportunity to extend our appreciation to those who are making it possible for us to have the *N. Y. P. S. Journals*. We are using them and the interest in them is increasing. May the Lord bless our great and worthy leaders."—Edna Radebaugh, Reporter.

PASTOR JOHN A. DURBIN, WALLOWA, OREGON—"Just closed a five weeks' meeting with Rev. Fred St. Clair as evangelist, and assisted by Rev. Walter O'Hara and Brother Lester Long as song leader. Quite a number saved and sanctified. There were eight united with the church and some more to come in next Sunday. The church was greatly helped and have a larger vision for the work of the Lord. Two women were wonderfully healed. The battle was hard fought but God gave us victory through much praying. Praise His dear name. The people gave the pastor a good pounding on New Year's eve with good things to eat. We are pushing the battle on for God and holiness. Praise the Lord."

HOQUIAM, WASH.—"Christmas was celebrated this year at our church, which was filled with a goodly number of children as well as older. We had a nice program which was in keeping and appropriate in remembrance of the birth of Christ. After the program, candy, nuts and oranges were distributed to all present and also many were remembered who were not present, including the different ministers and mayor of town. The following Sunday a wonderful message on perfect love was given by our pastor, Brother Cahill. The women's prayer band meets every Tuesday afternoon at the home of Sister Fords, where the Lord never fails to meet with us. Our watch meeting will be next Friday evening in connection with the men's prayer band."—Mrs. J. W. Belfield, Reporter.

EVANGELIST CASEY GRIMES—"This is to report my last meeting at Stamford, Texas. I closed out 1926 with Brother Smith and his faithful flock at Stamford, Texas. They are a bunch of Nazarenes of whom I can truly say, 'the taste lingers.' He is a pastor that has never learned the word 'indulgence.' The town believes in him so sincerely that some of them do not like him. And he loves the lost too well to let it make a difference. Though I have had greater numbers bow at my altar I frankly say this was the greatest meeting of my life, with the exception of the one in which my own mother got sanctified, for my own sister got sanctified in this one. Glory to God. Numbers of diamonds were dug out of the rough and we left them in the hands of the membership committee. They are coming our way. I am starting the new year in New Mexico. Pray for me."

PASTOR L. LEE GAINES, NORTH LITTLE ROCK, ARK.—"These are good days in our work here. Our people seem to all have a good mind to work and pray for great

er achievements. Since our Assembly in October we have had a goodly number of professions at our altars, and have received between fifteen and twenty members into the church. The Sunday school department of our church continues to make good progress under the superintendency of Rev. J. Sam Curtis. We have recently added five new rooms for class work, which enable us to do more efficient work. We also have a nice class taking the Teacher's Training Course. Our N. Y. P. S. and Juniors rendered a very beautiful program at Christmas. We had a great closing out of the old year and greeting of the new one with a watchnight on the night of December 31. Our people seem to be feeling their individual responsibility toward the financial obligations of our church more than at any time since we have been here. It is producing some very gratifying results, too. By faith we see great victory ahead."

PASTOR A. C. YOUNG, CHICAGO, ILL.—"The Northside Church just closed a splendid Bible convention conducted by Dr. G. A. Pegram, professor of New Testament Greek and Philosophy at Olivet College. Souls were saved and the church greatly blessed and benefited by the searching and upbuilding Bible expositions which were given every evening and during the afternoon. The general sentiment of the church and the public was and is that Dr. Pegram is one

of the most accomplished Bible scholars in the holiness movement. He left the church in excellent spiritual condition; his visit among us will not soon be forgotten by the people. No church can call a better man than Dr. Pegram as far as building and establishing Christian character is concerned; and after all is not that the aim of our great church? God is wonderfully blessing our church both with new members and with financial strength, and most of all, with His presence in our services. We are determined to move at His command and possess the land as well as to win precious souls for God."

PASTOR V. P. DRAKE, SAN DIEGO, CALIF.—"First Church of the Nazarene comes to the close of the old year with a good degree of satisfaction in attainment and progress along all lines. The Sunday school has climbed from an enrollment of ninety-five a year ago to 195, with an average attendance for the past quarter of 135. This department of the church has succeeded, largely because of the very efficient direction of the Sunday school superintendent, who has been the present pastor's home superintendent for nearly twenty-four years; and together with her a loyal corps of competent teachers and officers. The prayermeeting is a source of spiritual blessing each week, and the regular services show a good increase in interest, attendance and soul-saving. There has been a net increase in membership. We recognize that the foremost mission of the church is to get people saved and sanctified, and while we have not had seekers at all the regular services God has honored our labors and a goodly number have sought and found their heart's desires. The last Sunday night of the old year brought results to fully justify our labors when a splendid young man from the Naval Training Station here was reclaimed. He had joined the Navy hoping to escape a call to the ministry, but God sought him out and brought him out with shining face and glorious testimony. We had only one revival campaign during the year. This was held by Evangelist I. M. Ellis, and God gave victory. Brother Ellis is a choice evangelist in every sense of the word. Now I feel I must say something of our finances. Just a month before the Ellis revival the church engaged Mr. F. R. Cline of Santa Ana, Calif., to conduct a stewardship campaign, which work he feels called of God to do. The church was organized into a working force; first for spiritual results, which were obtained, and then for the budget. As a result our regular weekly offerings are nearly double what they were before. The members are nearly all storehouse titheers, and those who refused or failed to line up are suffering both spiritually and financially. The church has recently employed Miss Olive Crane, an elder in our church here, to do deaconess work, and she is doing valuable service for the church. We are now treating the church building to a coat of paint, inside and out. New carpet has been laid and an electric sign will climax the improvements now under way. With deep gratitude to God for His blessings in the past we shall

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begin the new year with bright hope and that faith without which it is impossible to please Him. To God be all the glory."

EVANGELIST JOHN FLEMING—"I feel like reporting a few words to let my brothers know that I am still on the battle front. I can truly say that last year was a year of victory for me. Had some wonderful revivals in some of our best churches, and worked with some of our best singers and preachers. Had several thousand seeking God and hundreds praying through. Took great numbers into the church. At this writing, January 4, I have already had about eighty folks at the altar, and traveled fourteen hundred miles. New Year's Day was a great day in First M. E. Church at Collingswood, New Jersey. Seventy-nine different churches represented in the one day, and altar was lined with seekers and happy finders. Had two great services in First Church of the Nazarene in Washington, D. C. on January 2. This church is moving on to victory. We have a fine building there and the new pastor, Brother J. H. Parker, is leading them on. They gave me a call for a meeting and I will do my best to get to them in the near future. I am perfectly satisfied with the Lord's leadings, and never felt more like blasting into the devil's territory. I feel better in both soul and body. Praying this will be the best year of my life."

SCIENCE HILL, KY.—"We are much in love with our pastor and wife, as they are surely building up our church fast. Prayermeeting night ninety-three were present and 153 present in Sunday school last Sunday. They helped us to render an interesting program Christmas eve, and Monday following Christmas Brother Willis French, pastor of Olive Hill Church, began a week's meeting and how that boy did preach. Several were saved and reclaimed. His wife and precious baby came to spend the week end with us. We are grateful and feel highly honored in having Brother and Sister French with us. We anticipate a great future for Brother French. January 14 our beloved pastor and wife go to Olive Hill to preach one week for Brother French. Let's pray for his success."

PARIS, ILL.—"We want to report that God is still blessing and giving victory here. In the fall of 1924 a band of students came from Olivet, Ill., and held a revival meeting. Several were saved and sanctified in this meeting. On January 4, 1925, Rev. Galloway rented a hall on Main St., and continued to hold meetings there until August, when a tent meeting was held on Main Street. At the close of this meeting the church was organized. Brother Galloway then rented a church on Brown St., known as Blair Chapel and owned by the Presbyterian people. We continued to worship there and in May Brother Galloway felt called away. We continued our Sunday school without a pastor until August, when Brother and Sister T. H. Davis of Olivet, were sent to us and they have labored faithfully since. We have had many discouragements and hard battles, but the

Lord has blessed us and we have come out victorious and on the 28th day of December, 1926, the church was purchased for the Nazarenes. We now have a permanent place of worship with only a few members, but God is on the scene wonderfully blessing and leading on to certain victory. We have a good Sunday school and are expecting a great work to be built up at this place. Pray for us and the work at this place."—Jas. F. Ashley.

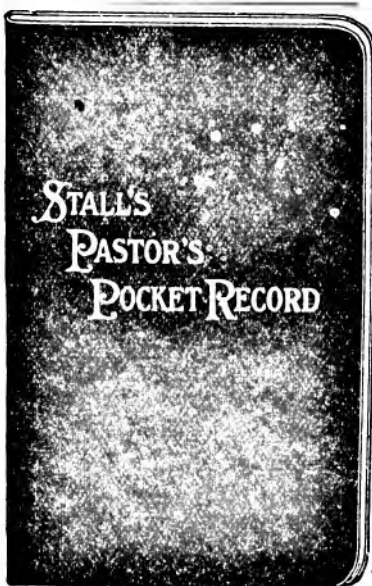
MCDERMOTT, OHIO—"Through the providence of God with our newly built church we were able to secure Evangelist Chas. Dye of Troy, Ohio, for a ten days' meeting. And in answer to prayer and waiting upon our blessed Lord the results came in the old fashioned way with twenty-one seekers, some happy finders for pardon, while some came for the blessing of holiness and heart purity. And with only nineteen members at present we are moved with greater zeal and the power of God to take our stand with the saints of God against sin and the devil. And to lift high the blood stained cross of Calvary and our Christ that is able to save from sin. We have a splendid little Sunday school and have had eighty-two present on one day. Expecting our school to grow more and more. With the faithful preaching of our beloved pastor, Rev. A.

W. Malone, some have bid farewell to fraternal orders and are uniting with the Church of the Nazarene. We have a battle along that line, as there are three different secret societies in this little town of a population of about six hundred. We covet your prayers in this needy field. Please pray for us in our next revival, February 13, with the Chatfields as our evangelists, that our Lord will send us a wonderful outpouring of the Holy Ghost in this little town. Please pray that God will lead us on to greater heights and depths of His wonderful truths."—Chas. Jones, Church Secretary.

PASTOR ARVEL L. EMMERT, SHELBYVILLE, IND.—"After returning to Shelbyville last fall at the close of the Indiana Assembly for the third year I came back with a greater determination to see the work of God prosper here in this place than ever before. The finance in this place has always been very poor, but God laid it on my heart to organize a storehouse tithing band. On the second Sunday after the Assembly I preached on tithing and twenty-four joined, and the first Sunday our offering more than doubled, but since that time our tithing band has increased in number to forty-six and our offerings are five times as large as they were before we organized. One Sunday our offering went up to \$106 with no special offering. Our people thought they tithed before we organized, but what were they doing with their tithes? Like a lot of others, putting it here and there and seeing no results of any of it while the church suffered. When God seemed to be blessing us and seemed to be putting His approval on tithing (Malachi 3:10) we then believed we were entitled to an old fashioned revival, so we began to pray for a revival. We had no set date, or any evangelist called for a fall revival, but we prayed. When our prayermeeting nights came we never stopped praying until God came in our midst. People fasted and prayed. On Sunday, November 14, I felt it was God's time, so I announced that the revival was on and we would go until we felt sure it was God's time to close. So with the writer doing the preaching we went on for four weeks, and had seekers every night except four. It was a continual sweep of victory, waves of glory swept down at times until shouts of victory could be heard for squares. Sinners confessed that they could feel a peculiar feeling when they got within a square of the church. We have taken in twenty-four members since the revival began, and I am sure there are more coming. If we should count seekers as they came they would count over one hundred, but there were eighty-two definite victories. I believe I know the secret of this revival; first, church tithing; second, prevailing prayer and fasting. Pray for us. God is moving the work on here, and we are expecting to see a top on the basement soon."

EVANGELIST H. N. DICKERSON—"Since our last report we have labored with the Glendale, Arizona, Church and at Pueblo, Colo. God blessed wonderfully at Glendale. There Brother Fay Prince was the

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retiring pastor. They claimed that it was the best revival in the history of the church, for crowds and results. The prospect is good for the future at Glendale. We next labored with Rev. Fletcher Galloway at Pueblo, Colo. This is a young church and is just emerging out of some severe difficulties, but Brother Galloway has the situation in hand and we expect to hear of his success there, as he is made of the stuff that makes for results. God gave us a great revival there and fine crowds despite an awful cold and the closeness of Christmas. Seekers at every service and finders prayed through in the old fashioned way. Pueblo is a progressive city and we need a strong church there, and if Galloway has his way we will have it. I am now starting out for the year 1927. With the aid of the Holy Ghost we expect to go far beyond the past year for God and full salvation. We have traveled around 25,000 miles this last year with nineteen revivals and week end meetings, around 3,000 souls at the altar. I feel like pressing the battle a little harder, standing truer to every conviction and trusting the Lord for a greater year for His glory."

PLATFIELD, IND.—"This is our first report since taking the pastorate here. We are moving on and gaining some ground. As we call from house to house it has proven a blessing. One mother was saved last week while calling in her home. We have received one new member, the head of a family, since coming here. The numbers are few but we have a praying people and there was a shout in the camp Sunday. District Superintendent Quinn was with us last week and gave a good message on faith. We are now looking forward to the erection of a new church building in the spring and our good people are much encouraged. Pray for us."—Mrs. Alma G. Hollenback.

EVANGELIST C. C. BURTON—"I have conducted revivals in several different states, and God has honored our labors by giving many souls for our hire. I was called home a few weeks ago on account of sickness. Wife has had pneumonia fever, but thank God, she is well once more and able to hold the fort at home. I am now at Carthage, Kentucky, with the Church of the Nazarene, in a battle against sin. The meeting is yet in its infancy, but crowds are good, interest rising. We are believing for and expecting a great outpouring of God's Spirit. Miss Knight, of Iowa, and Miss Teple, who came to this country from Germany six years ago, are assisting Pastor Walker in the singing."

LAJUNTA, COLO.—"Just a word to let you know we still have the victory and are still fighting the devil. There are shouts of victory in camp nearly every Sunday. God is wonderfully blessing us here under the leadership of Brother Hayes, our good pastor. Last Sunday was a great day with souls at the altar and six grown people uniting with the church, which will be a great blessing to us. The Sunday school is growing and the spiritual condition is fine. Our

superintendent, Brother Hudson, is a godly man who puts his very life into the Sunday school; in fact, we the church think we have the finest Sunday school superintendent and pastor in the Nazarene movement. And praise God, we feel that way. Our Missionary Society, though small, is doing fine. We have only six active members. Their hearts are in the work and a burden for the Society. We have raised since the Assembly \$121.07. We are starting a revival the 8th of February with Brother Savage of Joplin, Mo., the evangelist. We are expecting great things to happen and the work wonderfully helped. Pray for us that it will be one of the greatest breaking up times LaJunta has ever known, with many precious souls being saved and sanctified."—Mrs. Mary Hammell, Reporter.

EVANGELIST PERRY ROOD—"We closed a good revival with dear Brother Hanks November 21 in Akron, where many prayed through to real victory and the church was strengthened and some good saved people joined the church. Brother Hanks and his wife are real pastors and doing things there for God and the Nazarene cause. We began a meeting November 27 in the Rescue Mission in Huntington, W. Va. (My home town), and continued it until December 26, where we saw souls saved, reclaimed or sanctified and healed in about every service. No great numbers coming at a time, but from one to six at the altar nearly every service. I came here to the West Virginia Missionary Home and Training School, Heights, W. Va., for their winter meeting December 27. The revival is on now here and many souls are praying through and shining for Jesus. This is the House of Faith School and Mission, and workers have gone out from here into foreign fields and home fields to win souls. Though this school and mission have been established only some five years, yet their cause of Bible holiness and full salvation is spreading mightily. I have some open dates now and would like to hear from any pastor or committee seeking someone to hold

your meeting, and will come and do my best for the cause of holiness and souls. Amen. Pray for me. My home address is 1838 Overlook Drive, Huntington, W. Va."

PASTOR ARTHUR AND RUTH JONES, ELDON, MO.—"Our services were owned and blessed of the Lord Sunday evening, January 2. Brother Sooter, daughter and two sons sang a special song the "Beautiful Life" which was enjoyed by a well filled house. Four in the altar at the close of the service. Three prayed through. Our Sunday school is increasing in number. Superintendent is still on the job. Our N. Y. P. S. is climbing the hill in numbers as well as spiritually. For all of this we thank God. Miss Flossie, our president, was ill Sunday."

WANTS

WANTED—Woman or girl to help with house work. Will pay railroad fare. Mrs. Leslie Schwada, Clarence, Mo.

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day and Miss Sylvia Cain, our vice-president, rendered excellent service. Our people are standing by us with their prayers. Our mid-winter revival meeting begins January 15 with Rev. Barnett, evangelist. We desire that everyone who reads these lines make our revival a special object of prayer, each Sunday especially. We want by the end of the year a Church of the Nazarene at this place with fifty active members."

EVANGELIST C. J. GARRETT—"My last report was from Carterville, Ill. From there I was called back to Kansas City District by our Home Mission Board for a meeting and was sent to Atchison, Kansas, and closed out there on November 30. We have a small mission there and a few fine people and in time will have a good church, we trust. While there we drove over to St. Joseph, Mo., for a service with our people there, and they have a great and needy field also. We began at Grand Tower, Ill., December 6 and ran up to holidays. This meeting for the Southern M. E. Church. We enjoyed our stay there on the banks of the old Mississippi River. We found a few very fine people and had a few people saved and some sanctified. We began at Royalton, Ill., on December 31, watch night meeting. We have a nice new frame tabernacle here and a small class of real Nazarenes. Rev. Condon Armes is our pastor here. He and his wife are of the finest of the land. We are yet in the first week here, but the outlook is good."

PASTOR H. N. MORRIS, CHERRYVALE, KANS.—"It has been quite a long time since we have reported, nevertheless wife and I have been very busy and by the

help of the Lord and two Spirit filled evangelists and the faithfulness of a few praying saints the Nazarene work in Cherryvale is coming to the front. Rev. D. M. Spell and daughter Eva certainly gave us their very best in a revival just before our Assembly at Pittsburg, with good results, as there were a number of souls prayed through to certain victory. Brother Spell preaches under the unction and power of the Holy Spirit and the people were delighted with Sister Eva's singing. Just before the holidays we were fortunate in being able to secure the Rev. R. E. Dunham of Hutchinson, Kans., for another meeting, which has climaxed all since our coming here. Brother Dunham is all that one could wish for as an evangelist, and also a Bible holiness teacher. A number of souls were saved and sanctified, and we have taken four good members into the church, and are looking forward and upward as the interest is still increasing, and we believe four or five more will unite with us in the church soon. To God be all the glory. Praise the Lord."

EVANGELIST ELWOOD TAYLOR—"My last report was about Moberly, Mo., where we had a fine meeting with Brother and Sister S. K. Moxley. We went from there to Mexico, Mo., where we had a great time with Miss Fothergill and her people. Sister Fothergill is doing well there. The people like her and they are moving fine, and everything looks like they will have a great year. We had a fine meeting for it to be a short one. On the last day things broke up and God came on the scene and many found God. Great altar service last night and great crowds. Many were turned away who could not get in. There is a great opportunity in Mexico, Mo., for a great

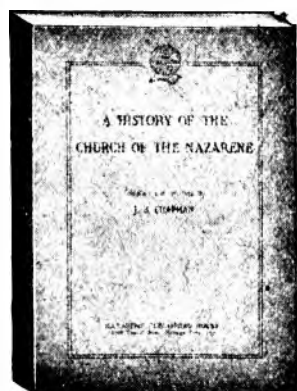
Church of the Nazarene, and may God grant to give it to us. We went from Mexico to Fredericktown to visit my mother for Christmas and had a good time preaching to my old friends. From Fredericktown, Mo., we went home to Wilmore, Ky., for three days to see Mrs. Taylor and the boys. And we are now here in Kewanee, Ill., in a great battle and God is wonderfully coming on the scene to bless from the beginning. Some have already sought and found God. We were to go from here to Shelbyville, Ind., but the pastor there got a great revival to going and continued for a month and had a great meeting, so therefore, we will have some open dates following this meeting and in the spring and summer. Anyone wanting us for revivals may telegraph or write us Wilmore, Ky. We go to Shelbyville later."

EVANGELIST E. E. WOOD—"Closed a hard fought and bitterly contested battle at Ridgway, Mich. The Lord came to our help and souls dug out. There are some real good Nazarenes there. We enjoy the battle."

EVANGELIST R. E. DUNHAM—"The meeting at Cherryvale, Kans., Brother H. N. Morris, pastor, was good. God was with us from the first and did His best. The attendance was good, there were seekers for both experiences who prayed through. The church was encouraged. Brother Morris is of the old type of holiness preachers, humble and lowly like his Master. He is much loved by his people and has the respect and confidence of the community."

PASTOR GUY E. SHARP, BUHL, IDAHO—"We are at present engaged in a splendid revival meeting with Dr. J. G. Morrison as our evangelist. The afternoon meetings have been especially honored of the Lord. We believe Dr. Morrison has a real dispensational truth as presented in his wonderful Faith talks. His great messages have created within our hearts not only a happy response but also a fuller conception of the promise of Jesus, "Whatsoever things ye desire, when ye pray believe that ye receive them and ye shall have them." We have taken a new grip on God. With our faith encouraged and our hearts blessed we are looking forward to a great future for our church through the channel of "achieving faith." We see wherein we have lacked, believing largely for little more than the preservation of our own soul's salvation. Hereafter by God's grace we will believe Him for achievement. We feel we cannot say enough in appreciation for Dr. Morrison's Faith lectures. Truly they are proving themselves inspired of God. If an opportunity should come to you to hear these messages be sure to avail yourselves of the privilege. If the Church of the Nazarene as a whole could begin to believe God for achievement, we would release upon ourselves one of the greatest revivals ever known. The Mission cause would no longer suffer; the church at home would be graciously built up; and great would be the ingathering of souls. Surely God is calling us to this."

A HISTORY OF THE CHURCH OF THE NAZARENE



Compiled and written by J. B. Chapman

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EVANGELIST M. M. BUSSEY—"1926 has gone and the fruits of it will be revealed at that great day. I am deeply grateful to God for His mercies. He gave me health and strength to labor for Him. He enabled me to hold seventeen revivals with over eleven hundred seekers at the altar, most of them finding the Lord. The first meeting of the year was with Rev. O. L. Benedum and his church at East Liverpool, Ohio; then to Springfield, New York, New Philadelphia, Ohio; Monongahela City, Pa.; Tarentum, Pa.; Baltimore, Md.; New Castle, Pa.; Washington, D. C.; Youngstown, Ohio; Rochester, N. Y.; Syracuse, N. Y.; Kenmore, Ohio; Fort Dodge, Iowa; Barberton, Ohio; Uhrichsville, Ohio; Canastota, N. Y.; Brooms Island, Md. In these meetings I have been permitted to labor with some choice pastors, and most excellent people. The New Year dawns bright with hope. The old year departed, and the New year came finding me on my knees with an open Bible. God give me a fresh baptism of love, tears and tenderness and I desire to walk softly before Him, leading more souls into the Fountain and being a greater blessing to those with whom I labor than ever before."

PASTOR H. J. HART, MARSING, IDAHO—"After the District Assembly at Nampa, last June, wife and I took a short vacation, traveling through the eastern part of the state of Idaho,—up through the beautiful Snake River valley to the Yellowstone National Park and back through the south central portion of the state. There are many prosperous little cities in that portion of Idaho which the Church of the Nazarene must take for the Lord. They are well populated with Mormons, but our God is able. These cities are all surrounded with a broad acreage of farming land bringing a great prosperity to them. Idaho is divided into two sections by a broad belt of mountainous country which makes communication difficult without going a round about way through the states of Oregon and Washington to reach either the northern or southern portion. The Idaho-Oregon District takes in the southern portion of the state, which lies to the south of this mountainous belt that shuts off interstate communication. These mountains are becoming traversed by roads and highways, which afford much fine touring for the lovers of nature. The Yellowstone National Park, one of the greatest scenic playgrounds of the world, is just over the Idaho-Wyoming line; affords the best summer vacation grounds of any section of the country. There is a wealth of interesting phenomena to all, no matter what their turn of mind. Returning back through the south-central portion of the state we passed through the great Lava beds, which scientists say are the greatest of the world. Especially interesting are the Craters of the Moon, a national monument of very recent eruption, at least within several hundred years. These craters from in the distance look red hot, as they must have been when thrown up by internal pressure. On every side are great rivers of lava which have flown out from these craters and after extinction have solidified leaving

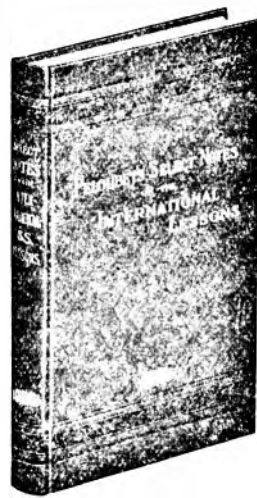
great stretches—barren rivers of rock upon which no vegetation of any sort grows. The volcanic craters themselves are wonderful to look upon, filled of course with cinders which fell back when the internal pressure was released. There are many stalactite caves, and a great number of ice caves of a very interesting nature. The greater portion of southern Idaho has at some time been a lava bed, which has given away before the forces of nature and today affords many beautiful and prosperous farming communities; especially is this so along Snake River. The mountains on either side of this great open territory are not more than a hundred miles away from its center supplying an abundance of water, almost every year, for these farming communities. On taking up our work again, the Lord blessed in a very marked way; and all through the year thus far His presence has been very precious and near. In the early fall Brother Clarence Anderson from Pocatello, was with us under the auspices of the N. Y. P. S. for a week end meeting, and his messages were a great inspiration to the church and community. Through the fall months there was an unusual spirit of revival fire on the people and souls were plowing through in the real old time manner at almost every service. In the latter part of November Brother and Sister G. F. Owen came to hold our regular fall revival. I must say that it was not regular, it was unusually blessed of the Lord and many souls broke through to victory; a good class of Nazarenes are forthcoming. We praise the Lord for His blessing and presence through the year. And by His grace we are determined to push the battle against sin and for souls until He comes."

"ON THE MOVE"—It has been some time since I have made a report on my evangelistic work and I take this opportunity at the beginning of the year to let my friends know that I am not "dead but alive." It was my privilege to address my own kin folks at the watch night service at the John Wesley Church of the Nazarene. On January 1st, I spent New Year's Day with my old friends in Collinswood, New Jersey; Brother John Fleming was the evangelist and we certainly had a very profitable service. The next day, being the Sabbath, it was my privilege to preach at the Nazarene Church at Collinsdale, Pennsylvania, in the morning and at the Nazarene Church at West Philadelphia in the evening. These two services certainly were times of blessing and refreshing and closed with three brethren at the altar seeking full salvation. The meeting closed at high tide close to the midnight hour.—Hen. Elsner, Business Man Evangelist, 1451 Pacific Street, Brooklyn, New York.

EVANGELIST PHILIP GEYER—"Nine months have elapsed since we reported through these columns. The year just closed has been the best of my twenty-seven years in the ministry. During that year we held revivals with ten Nazarene churches, two Methodist churches and assisted in one campmeeting. We did not have big revivals in every place, but in

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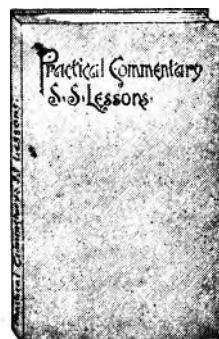
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everyone of these churches we had a revival, and in six of them, we did really have a big revival. Not big because of hundreds of seekers, but big because in those meetings many were converted who had never before tasted of the joys of sins forgiven and in each case a goodly number united with the church as a direct result of the campaign. In our last meeting thirty-five new members were added to the church as a direct result of the revival which lasted almost five weeks. All these campaigns (with the exception of one, and the campmeeting) lasted from three to four weeks. Early in the year we so arranged our slate that we would not miss the District Preachers' meeting this year. But when that time arrived, the revival we were conducting in Marshallton, Pa., at the time, had reached such proportions at the end of the third week, that it seemed wicked to close. We gave up going to the Preachers' meeting and that week God gave us twenty-six brand new converts; all but five of whom were grown up people. None of them had ever been saved before. Surely in this case it was 'more blessed to give than to receive.' In all these meetings we pushed the **HERALD OF HOLINESS** and secured several hundred

subscriptions. Others have done better than that, but we did our best. We are now with our church in Washington, Pa., and with the exception of a few weeks next summer we are slated up until next November."

PASTOR C. H. STRONG, CHICAGO, AUSTIN CHURCH—"We had a good meeting with Evangelist E. G. Cryer in October—not so many seekers, but a profitable time. Pastor Garvin of Champaign edified us with a short convention, in December. During the three closing months of the old year we had the largest average attendance in Sunday school for that period of time since the church was organized. Several hundred dollars was spent in repairing and decorating. The first Sunday of the new year started off with a full church in the morning, and much of the blessing of God on the service, four joined the church. At night there were seekers at the altar."

PASTOR R. S. RUSHING, FAIRFAX, ALA.—"This last Assembly year was a year of victory along all lines. God was with us. We paid our budget in full, built a beautiful parsonage and paid for it at a cost of more than \$1400 and went to the As-

sembly with banners waving. I have returned as pastor for the second year, and God is graciously blessing us. Several have prayed through since the Assembly. God is undertaking along all lines. We have our budget paid to Feb. 1, with a good surplus in the treasury. Our church gladly responded to the call of our General Superintendents and gave a love offering of \$31. You say, 'How do you do it?' The secret is 'tithing,' and working the 'Budget System.' Our Sunday school is growing, and we have a fine N. Y. P. S. under the efficient leadership of Miss Gertrude Padgett. We are going in for one of the greatest years in the history of this church. Our faith is climbing, our hearts are encouraged. On we go in this good work—the work of the pastorate."

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.

FT. WAYNE, IND.

We are deeply concerned for the success of the **HERALD OF HOLINESS** campaign this month. We trust each pastor may prove able leadership in getting his people to co-operate and send in the number of subscriptions we are asking for. Let's do our part of the 40,000 enterprise.—Northern Indiana District Advisory Board.

ADA, OKLAHOMA.

Closed two weeks revival with London Evangelistic Party and Prof. Roscoe Carrell, pianist. One hundred claimed victory. Twenty-four taken into church. Altar lined with seekers last service. Prof. A. S. London's messages in the day services could not be excelled. Over 250 out to hear him, the last day services of the meeting. Love offering and pounding for pastor with salary raised five dollars per week.—R. E. McCain, Pastor.

NEW CASTLE, PENN.

Revival, John and Bona Fleming evangelists, Ralph Schurman song leader, Jan. 30 to Feb. 13. Afternoon meeting Sundays. Nearby churches welcome.—G. Howard Rowe.

MT. VERNON, OHIO.

We are having the most fruitful revival in the history of this work. Evangelist Oscar Hudson delivering great messages and drawing record crowds. Altar lined night after night. Conviction pungent. Numbers being saved who were never at our altars before, some substantial citizens. Finances coming easily. More later.—D. E. Miller, Pastor.

NAMPA, IDAHO.

Unusual revival on at Northwest Nazarene College, led by faculty members and students. Boys' dormitory made a clean sweep, every person saved and a new broom nailed on door. Over a hundred seekers to date and the rumbling of half dozen prayermeetings in every direction are heard.—J. G. Morrison, President.

Is Man an Animal?



Dr. Ellyson

THE Psalmist said, "Thou hast made him a little lower than the angels." Clarence Darrow asserts that man is a mammal, the descendant from a lower form of animal life. This statement was flatly and emphatically denied by the late William Jennings Bryan. If man is not an animal, wherein does he differ?

This question is ably discussed and answered by Dr. E. P. Ellyson in his new booklet, "Is Man An Animal?" Every one of its 63 pages is packed

full of vital truth that every preacher and layman needs to know.

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Read What Dr. J. W. Goodwin says about the book: "I have just read Dr. Ellyson's latest book, 'Is Man An Animal?' I was not only interested to find out in what class I must be placed but deeply impressed with the force of argument, clearness of thought and beauty of his expression in dealing with this vital subject. It is really a great book, and every Nazarene should send at once and get it; then enjoy reading it as I did the other day. Buy copies to give away. The book is mighty in its forceful logic, and direct putting of the conclusion. It will be in great demand when its value is known."

John W. Goodwin.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.

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Northwest District May 25 to 29
Idaho-Oregon District June 1 to 5
Northern California District June 8 to 12
Southern California District June 14 to 19

ANNOUNCEMENTS

NOTICE: Minneapolis District—March 21-27 is the date set for the great mid-winter convention of the Minneapolis District. The convention meets at Ellendale, N. Dak. Four great departments of the district will be represented as follows: N. Y. P. S., W. M. S., Sunday School, Preachers. Keep the date in mind and plan to come. Elect delegates according to the action of the last assembly as found on page forty-three of the district minutes. Do this at once. Reserve this time and come praying and believing for a great rally.—E. E. Wordsworth, District Superintendent, Minneapolis District.

SPECIAL NOTICE—Rev. W. G. Bennett, former District Superintendent of the Montana District and who has been busily engaged since giving up the superintendency several months ago, now has a few dates which he can give to churches desiring the help of an evangelist. He rather prefers to go north and east. Address him here at the Publishing House.—Editor.

RECOMMENDATION—Rev. H. L. Kinzie, former District Superintendent of Iowa, informs me that he is entering the evangelistic field. Brother Kinzie is a strong, aggressive evangelistic preacher. He has spent his ministry in the Middle-west country. Our people east and west, also north and south will enjoy and be blessed by the ministry of this good man. He is able to fill any engagement in church or campmeeting. He is a logical, scriptural and forceful preacher, old fashioned and rugged. Give him a call. Address him at the Publishing House, 2923 Troost Ave., Kansas City, Mo.—N. B. Herrell, District Superintendent, Kansas City District.

NOTICE—A District Group Sunday School Convention will be held at Detroit First Church Jan. 24 and 25. All of the Sunday school officers and teachers in this group are urged to be present.—F. T. Hurry, President District S. S. Committee.

AN APPEAL TO MINNEAPOLIS DISTRICT—Dr. J. G. Morrison, president of our college at Nampa, Idaho, is making a heroic effort to run the school without a deficit in the running expenses. He is a very consecrated man, and one who turned down much more lucrative offers in order to take the presidency of the school. This, Dr. Morrison was glad to do because the school is on his heart. Now he is making a great effort to keep our head above water. Northwest Nazarene College is our institution, and as such, it has the right to the support of its constituency. It is at present financially embarrassed and unless help is soon forthcoming from its educational zone a dire future awaits the college. Let me urge the Minneapolis District to do all in its power to assist the school in a financial way besides giving it its

strong moral support. Brethren, take an offering for the college. Do it right away. The school must have help. Do your best. Minneapolis District must get the school more and more upon its heart and we must rally to its support.—E. E. Wordsworth, Superintendent, Minneapolis District.

SPECIAL NOTICE—The annual mid-winter revival in the First Church of the Nazarene, Kansas City, Mo., will be held this year January 15-February 6. Rev. L. N. Fogg is the evangelist and Rev. Earl Wilde director of the music. Please pray and, if possible, come.—G. M. Hammond, Pastor.

CHANGE OF ADDRESS—We have moved from Brookville, Ind., to Indianapolis, Ind. Our standing address will be as follows: 1231 North Holmes Ave., Indianapolis, Ind.—J. E. and Ada Redmon, Evangelists.

OPEN DATE—Evangelist J. A. MacClintock, Richmond, Ky., has April 3 to 17 open.

PRAY "for a married couple that we may find and know our place of work in His vineyard." "Pray for my husband who is a World War veteran and very much disabled, that he may be reclaimed."—A Sister in Iowa.

RECOMMENDATION—I wish to announce that Dr. W. T. Givens has moved back to Bowie, and is ready to enter the evangelistic field. He is a good preacher and a successful revivalist. Those desiring his services address Rev. E. M. Vaught, Bowie, Texas.

A CARD OF THANKS TO NORTHERN INDIANA DISTRICT—After a fruitless effort to learn just who was responsible for the beautiful set of Clarke's Commentary being mailed to me directly from the Publishing House, reaching me during the Christmas season, one finally said it would be in order if I wanted to thank someone for it to express such to the Northern Indiana District, and I take this means to reach you. How your thoughtfulness and kindness have encouraged my heart during the short time I have spent among you. May heaven reward you for the same. You could have made no selection that would have pleased me more than the Christmas gift you remembered me with.—J. W. Montgomery.

RECOMMENDATION—Mr. J. R. Hurst, who has been our local song director for more than two years, and has had some experience as song director, in revival meetings, is now making his arrangements for the spring and summer work. We gladly recommend this man to any pastor who is in need of a song evangelist. Address him at Henryetta, Okla.—G. H. Harmon, Pastor.

NOTICE: Minneapolis District—Dr. J. B. Chapman, our editor, says the Minneapolis District should have one thousand subscriptions to the HERALD OF HOLINESS. We are now announcing that February and March will be special months for a drive for subscriptions. Let me urge every pastor and evangelist to present this matter to their congregations every Sunday at least from now until the Mid-winter convention at Ellendale. Let us come to that convention with a great report of subscriptions received and sent in to Headquarters. HERALD OF HOLINESS readers make good Nazarenes so let everyone get busy at once.—E. E. Wordsworth, District Superintendent.

SPECIAL NOTICE—Southeast Kansas Group meeting of Kansas City District will be at Neodesha, Kansas, February 8 to 11. Each pastor is requested to notify Rev. G. S. Owen of Neodesha, the number to be entertained from your church. Entertainment is free. Other churches not in this group are invited.—Secretary of Group.

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The 40,000 Campaign

THE LONE STAR STATE AS GOOD AS THE BEST

IN OUR tentative list we assigned Texas to the 3,000 list, because that state has always been right up at the top, frequently at the top, among "The Big Twelve" of states receiving the largest number of *Heralds of Holiness* each week, and because there are no better friends or more loyal supporters of the paper and of the whole Nazarene regime than the Texans.

We have three Districts in the state of Texas: the Dallas, the Hamlin, and the San Antonio. District Superintendent Hatfield of the San Antonio District writes the editor as follows: "I have read your editorial '40,000 subscriptions for the *Herald of Holiness*,' and note that you appeal to the District Superintendents. I am glad to shoulder my share of the responsibility in putting the job over. With all my heart, I believe it can be done, and so far as the San Antonio District is concerned, we will enter upon the task at once. We are sending in some subscriptions today. How many should San Antonio District secure in order to bring Texas up to 3,000? Count on me until the task is done."

This is a good letter, and we are sure that District Superintendent Cagle of the Hamlin District and District Superintendent Wiese of the Dallas District would be glad to sign it on behalf of their respective Districts, so we are going to count the old Lone Star State in with the best, in the 3,000 class.

It would be just a little bit difficult to tell how many subscriptions should be secured by each of the three Districts constituting the state, in order to bring Texas up to the top; but as there are just about a thousand down there now taking the paper, if each old subscriber would secure two new ones, Texas would be "over the top." Or, to state it another way, the three Districts must secure two thousand new subscribers. This would be 666 for each District. San Antonio does not have quite as many members as either one of the others, but it is 100 per cent in quality, and so I suggest, Brother Hatfield, that you and your pastors set yourselves to the task of securing 666 subscriptions in addition to the ones you already have. This is a little more than your share, but you can do it, and if you will, Brothers Cagle and Wiese will refuse to fall down on their share in the matter. J. D. Scott can get 100 in old San Antonio, Henry Bell can get 66 in Waco, and that will just leave 500 to be distributed to the other churches of the District.

And I hope you Texas brethren will get into this campaign in earnest and right away; for within a few weeks we are going to publish a map of the United States with this caption above it, "Where the *Herald of Holiness* Goes." And on the map, on the space representing each state, will be printed the number corresponding to the copies of the *Herald of Holiness* which go to that state each week. And it certainly would be something of a calamity for Texas to make any thing but a first class showing on that map.

But even since writing the above paragraph, a letter from Pastor I. L. Flynn of Sherman, on the Dallas District, has arrived. Brother Flynn says, "I want to help get the 40,000 subscriptions for the *Herald of Holiness*. Our Zone Preachers' and Workers' Convention meets here over the 5th Sunday in January and I want to place this matter before it. At present there is one subscriber in Texas for each five Nazarenes. We must move it up so we will have three subscribers for every five members. Dallas District should get 800 new subscribers. It can be done."

"I stand 'all wool and a yard wide' for the 40,000 campaign for the *Herald of Holiness*"—Evangelist J. E. Gaar.