



HERALD of HOLINESS

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WHOLE NO. 718

Revival Fire

*The fire fell;
Elijah's prayer prevailed:
And the flame burned its way to Israel's soul!
The backsliding Nation turned.
A mightier fire, than the one visible,
In their hearts burned.
The cult of Baal had failed!
"The Lord, He is the God!" Hark to the shout!
As once again faith in God takes control—
Ended the Night of Doubt.*

*Again the fire came
In form of tongues, upon disciples' heads;
And they spake words,
Which fell like fiery flakes upon the crowd.
Again the heavenly flame
Of that salvation spreads,
Which only is the Lord's.
Men cried aloud,
And, as before, Doubt beat a swift retreat—
Souls flocked to Jesus' feet.*

*Lord, send that fire once more!
Let the world know
Still on the Throne art Thou!
And, as on Carmel and at Pentecost,
Let the flame glow,
Till convinced souls implore
Pardon, and at the Cross of Jesus bow.
Let the Blest Fire of true Revival burn—
Thy Spirit lead from sin a mighty host,
Who shall to Jesus turn.*

—WILLIAM OLNEY in *Bible Witness*.

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

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SERVING GOD STATEDLY AND SPONTANEOUSLY

IN recoiling from dead ritualism in the worship and service of God there is danger of going too far into the opposite direction, for there are evils attending spontaneity, also.

Why is tithing such a successful method of financing the Church? Because by it we are taught to give on principle, without especially waiting to "feel" like giving. It does not forbid one's enjoying his giving to the cause of the Lord, but it does enable him to "carry on" when his finances are low and when many other things make demands which would absorb his giving entirely if he were depending upon inflation and feeling. And after the tithing *habit* is established one gets to where he calculates on using only nine-tenths of his income for his own affairs, any way, and so pays to the work of God regularly and without fail.

But it is with praying much as it is with paying; one frequently needs to pray even when he does not feel especially like it. And if he is going simply on spontaneity, he may not only lose a blessing, but he may even suffer defeat because he did not pray. It is better to have a time and place to pray and to use that time and place for prayer whether there is special inspiration or whether it is necessary to begin the duty and privilege simply on "principle."

And church attendance is much the same way. If feelings are the guide, it is remarkable how many times one can find what really seems to be a reason for forsaking the house of God. But if he goes to church from principle, it will require something really disconcerting to keep him away. You know we have some kind of weather just about every Sunday in the year, and if one consults the Almanac on the matter of attendance at Sunday school and church service, he will find but few occasions that are "just right." And then if one consults his health, the Devil will help him to feel worse on Sunday and on Wednesday evening at prayermeeting time. And if company is allowed to interfere it is remarkable how friendly people will seem to be on the hours when you are supposed to be in the house of God.

Even the matters of testimony and preaching can-

not be left to spontaneity; for they are duties as well as privileges. A wise adviser has said, "There are two occasions when it is well for a Christian to accept the opportunity of giving his testimony for Christ; one time is when he feels like doing so and the other is when he does not feel like doing so." And as a preacher, we have had some such experience until we have decided that when the crowd gathers and we are expected to preach, we will attempt to do so, feelings or no feelings, for often we do as well or better when we are forced to begin under the handicap of temperamental averseness as when we have felt a strong preference for the immediate task.

In fact we are convinced that General Lee was not far wrong when he wrote to his son, "There is no stronger word in our language than the word duty." There are other words that possess a heavier weight of sentimentality, there are other words which bring a wider sense of freedom and which make us feel a more praiseworthy sense of merit, but there is no other word which expresses an equal amount of immobility in the midst of adverse circumstances.

Some people are honest because "honesty is the best policy," in that particular instance. But others are honest without consideration of any question of policy at all. Some people are religious because of the convenience and reward of such a course. But others are religious from principle and go on when the way is far from easy and when the reward seems to be altogether delayed.

Nothing is much more disgusting to right thinking people, and we think to a righteous God, than a noisy professor of religion who is fine when you can get him, but is not dependable. If he comes, he will shout, but after that he will not come for a long time. If he feels like it, he will give liberally, but his envelope is empty for ten successive Sundays thereafter. If he feels especially like it, he will preach or testify on the street or in the jail service, but you cannot count on him to be there the next time. Spontaneity is a fine handmaid to statedliness in the worship and service of God, but it is a very faulty mistress. Serve God and worship God, spontaneously if you can, but statedly, anyhow, without regard to weather, convenience or emotion.

Next to the salvation of the soul, there is no more important subject than that of one's calling in life. Even among Christians, there are multitudes of "misfits." These are people who would have made a good success of life if they had but found their rightful place at an early period. But as it is they are unhappy and of but little service to others. And the passing years will do them but little good, for they will look back upon life from their dying pillow and wish they had followed some other course.

The Nazarene Program for 1926

IT seems a little unfortunate that the meeting of our General Board could not be held the first week in January, especially this year, when a number of changes are being made in connection with the general interests. But since that cannot be, and we must wait until the middle of February to know the details of our general program for the year, it must not be taken for granted that nothing is to be done until the details are all worked out and published.

The mission of the Church of the Nazarene in spreading Scriptural holiness over the world is so definite and so clearly a divine commission that we must all keep rank and march steadily ahead. This movement is so fundamental and so soundly based upon the clear convictions of those who constitute its leaders and its rank and file that it is not dependent upon any one individual, any half dozen individuals, or any one thousand individuals that might be named. If an earthquake should bring down the building in which the next General Assembly is held and kill all the members of that body, the Church of the Nazarene would

stop long enough to pay due respect to the memory of those whom it had loved and lost, and then it would turn again to the task of promoting an old fashioned, Pentecostal revival, of the Wesleyan type, over the nations of the earth. Our General Treasurer, who has served as director of our finances for fifteen years, has resigned, but another has been appointed to take his place. Financial necessities have compelled the recall of our General Missionary Superintendents, but our noble General Superintendents will find a way to

give efficient direction to our foreign work right along. A few more missionaries have been furloughed than would have been, except for our financial stress, but those left on the field will shoulder additional burdens, as they have always done in such emergencies in the past, and we will go right on preaching the gospel to the heathen.

The permanency of the Church of the Nazarene

was never so well assured as now, and the prospect for the success of a worth while program of world evangelism was never brighter than now. We have been forced to make a more careful inventory and to survey our field more cautiously, but we have learned a few things, and the learning of these things has neither clouded our vision nor blunted our sense of responsibility. We must and will move forward "all along the time."

Our Publishing House has just closed the very best year in its history. The subscription lists of all its publications have increased in astonishing proportions. The sales of books and tracts and Sunday school equipment have sustained a substantial gain

over last year's high mark. The new Publishing House and General Headquarters building is practically finished and will be occupied within a few weeks. Our constituency is loyal and aggressive and full of readiness to do their full share in every undertaking.

Now let us lose no time. Let every pastor and every member begin now on the program for the year 1926. Let us all put all the religion we can into our business and all the business we can into our religion.

TO THE MEMBERS AND FRIENDS OF THE CHURCH OF THE NAZARENE

WE have just closed one of the most strenuous efforts within the history of our church to raise in cash, enough money to liquidate our indebtedness, and bring us to the first of the new year without embarrassment in our drive against sin and wickedness.

We do not yet know the results of this special offering. We may have won. We may not have won the victory. We will soon know the results as the reports come in from the districts over the church. We are all anxious of course to know how much cash was actually raised on December 20.

We have received so many letters within the last few days from over the church, we find it impossible to answer them. We have read letters of all kinds, but mostly of an encouraging type. Many pastors have written very touching letters, pledging their best and most loyal efforts. Some said whether they could raise the entire amount they did not know, but promised to do their best. This is all anyone can do. We have read each of these letters with personal interest and appreciation. We wish we could answer each of them, but this is not possible. We know the men that wrote however, and shall not forget their good letters. A few letters of criticism were written, but only a few. We were glad to get the criticisms. We no doubt deserve far more than we get.

We greatly desire the District Treasurers to make a complete report of each church on the District, giving the amount each paid, together with the name of the pastor of the church. We hope that this report will show that every one tried to do something. Some could not succeed fully because of local conditions, but all were able to put forth some effort. This we hope and pray that each one did. This report from the Treasurers will be of great value to the church, and we urge that they furnish the information, though much work is involved. Our hope is in co-operation. If these reports show co-operation in this effort, our hearts will all be encouraged regardless of the amount of money we have received in this special offering.

We wish to take this occasion to thank every man, woman and child in the church, and our friends too, who have prayed, boosted, given, or in any other way helped us in the effort to raise the amount of money needed to keep our missionaries and other workers in the field for God and the cause of full salvation.

BOARD OF GENERAL SUPERINTENDENTS.

Let's run this year on the cash basis, and have no deficit at the end of the year. We all feel the effects of the strain and uncertainty through which we have been called to pass at the end of each fiscal year now for some time, and we would like to avoid a recurrence. Well, the way to do this is to begin right now to working hard to raise our apportionment for Foreign Missions, for General Superintendents, for Ministerial Relief and for the other general interests of the church. We ought to raise as much in January as it will require to run our affairs during the month. Then we ought to be able to bring in enough to take care of our missionaries and other general expenses during the little short month of February, and right on on this plan throughout the year. Then when the end of the year comes we will have a clean slate and will be able to begin the new year with an intelligent program. We will keep better grace ourselves, will encourage more desirable people to join in and help us with our task, and will be able to do a larger work in the long run by keeping so closely up with our program that we may be able to leave the days of "frenzied finance" entirely behind us.

We are saying these things now, because it will be no use to say them a little later on. If we sit and wait, the pressure will come at last. If we arouse ourselves now and begin and keep at this task throughout a long twelve month year, we will do more than we have ever done and will feel it a great deal less. Instead of trying to raise half the amount of our annual budget during the last two months of the year, let us begin now, today, tomorrow, next Sunday at the farthest, to raising and forwarding right on the proportional amount which the annual program will demand of us. Instead of a short, jerky, frenzied lunge into the collar (as we have seen balky horses and Nazarenes, also, make in the frosty weather of November and December), let us begin now on a long, strong pull that will bring us and our load to a peaceful Christmas in the winter of 1926.

ENTERING INTO THE HOLIEST

IN the tenth chapter of Hebrews we are exhorted to have boldness to enter into the "holiest" by the blood of Jesus. The language depends upon the old tabernacle which was set up for the Hebrew worship in the wilderness. This tabernacle, speaking broadly, had two compartments; the first, called "the sanctuary," in which were the candlestick, the table and the shew bread, was twice as long as it was high or wide. The second, separated from the first by a thick veil, and which contained the "ark of the covenant," in which were the golden pot filled with manna, Aaron's rod that budded and the tables of the law, was a perfect cube.

The privilege of entering the second compartment was reserved for the High Priest and even he could

go in but once a year, and then he went in under conditions which suggested fear rather than boldness. Every pious Jew must have thought of the words of their Poet-King, "In thy presence there is fullness of joy and at thy right hand there are pleasures forever more," and he must have longed to go back into that place of closest approach to God, where were all the principal holy things of his religion.

But when Jesus died that veil was rent and the way into the holiest was made possible to all. Not in symbol only, but in the actual experience of the soul. For the "second veil" must have been typical of that second epoch in the experience of Christians by which means they are brought into the "fullness of the blessing of the gospel of Christ."

And in this second experience (Wesley called it "The second blessing") there are the hidden manna of perfect love, the budding almond rod of the fruit of the Spirit, the law of God written upon the heart and the realization of "standing grace," typified by the very form of the place called the "holiest of all." Have boldness, brethren, to enter into this blessed experience through the blood of Jesus.

CALLING FOR THE REJECTED STONE

Deputy Penal Commissioner Bagley of Massachusetts, speaking before the Greenwood Associates at the First Congregational Bible school at Everett, Mass., on Dec. 20, said: "Crime can be stopped only by proper religious training in the schools and in the homes. One of the great faults of the present age is the getting away from the home life."

Mr. Bagley said that forty-five per cent of the men behind the bars are subnormal mentally. They are men in years but children in mentality. He scored the present methods of dress and said that the criminal assaults on girls were due partly to present dress. He said that these men who commit assaults are moral degenerates, and he said that the present mode of dress called the attention of these preverts to their victims.

For some years it has been the custom of educators and politicians to give religion but a small place in the category of national necessities, but now many of them are waking up and calling for the stone which has been neglected. God and Christ and Christian homes and religious schools are basic in the building of an enduring character in the individual and in the building of a civilization that will endure.

There is abundance of scriptural warrant for shouting, and in churches where there is very much genuine salvation there is almost sure to be more or less of it. And people whose nerves are shocked by the shouting of saints will certainly find but little enjoyment in heaven.

Abraham, the Friend of God

By REV. F. W. FOSTER

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God, walk before me and be thou perfect." (Genesis 17:1).

FIRST, note that it is God that is speaking, second, note that He is speaking to mortal man here on the earth; and third, note that He is telling him to be perfect.

Perfection has been God's standard, from the beginning. His plan is to prepare a perfect people, here on earth, to inhabit a perfect heaven; to live with a perfect God. It is this plan that the Devil attacks.

The first thing that the enemy tries to do, is to get us to misunderstand God's meaning of perfection, so it will be necessary to qualify.

God is not talking about absolute perfection. Only God is absolutely perfect. Neither is He talking about us walking before Him with a perfect head. If so I have never attained it, for if I had a perfect head, I would never have sold my potatoes for \$3.75 a barrel in 1920 when I could have held them a little longer and got \$10.00 a barrel. And I think by the looks of some of your heads down there, you are troubled in the same way. As long as we have imperfect heads, we will make mistakes. But mistakes are not sins in God's sight.

Neither is He talking about us walking before Him with a perfect body, for some of the best saints have had their bodies twisted out of shape. God is talking, in the text, about walking before Him with a perfect heart. Thank God, our heart may be right and our heads wrong.

You have watched the battle rage between Satan and God for the soul, for many years. And now we are in the twelfth chapter of Genesis. We find already that God has proved Himself strong to deliver those who put their trust in Him. The Devil has been roaring like a lion and saying that a man could not live perfect. But in spite of him, Enoch has walked with God already, three hundred years. Job has beat him out, and God has testified that he was perfect. Noah was a perfect man in his generation. But the Devil seems to have succeeded in making most of the people believe that it was impossible. God decides now to develop His plan a little further, and put the world in line for the coming Messiah. He plans to start a new nation, and comes down to find His man. He finds him in the country of the Chaldees. His name is Abram.

In order to get our thought, it will be necessary for you to stop here and read the lesson of the evening recorded in the last two verses of the 11th chapter and the complete chapter of the 12th of Genesis. It is as follows: "And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his

daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curse thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still toward the south. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee. And it came to pass that when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house. And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

And Pharaoh called Abram, and said, What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? So I might have taken her to me to wife: now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had."

We see by the lesson that God appeared unto Abram in Ur of the Chaldees and said, "Abram, I have decided to develop a new nation, and if you will leave your father's house, and your kinfolds, and your country and go out not knowing whither you go, I will make of you a great nation, a great name and a great blessing." Abram says, "I am your man and will take you on that trade and start now." And the Devil heard him.

The next thing we see Abram with his father, with his wife, with Lot his brother's son, and his goods and chattels, moving out of the country of the Chaldees. You do not have to draw much upon your imagination, to see some fellow meeting him, just outside and saying, "Where are you going, Abram?"

"I don't know," he replies.

"How long are you going to stay?"

"I don't know."

"What kind of a looking country is it, where you are going?"

"I don't know," he says.

I see that fellow going back into the city and telling them that there is another man gone crazy. They ask, "Who?"

He tells them, "I just met Abram as I was coming into the city. He had his family, and he was moving out. He did not know where he was going or when he was coming back; in fact, he didn't know whether he was coming or going."

You cry, "Crazy?" I cry, "Faith!" Sinner and believer, that is what it will mean to go with God. It is a continuous walk of faith, and not sight.

Abram travels and travels, but he never gets farther than Haran. I meet him one day at Haran, and find that he has no new nation, new name, or great blessing. I ask him what is the reason that God has not blessed him as He promised. Let us look around and see if we can find the trouble. Just please state the trade that you made with God in the start. Abram says, "I told Him that I would leave my country, my father's house and my kinfolds. And He said if I would, He would make of me a great nation, a great name and a great blessing."

You say, "He has not done it, Abram? Look, who is this old gentleman I see sitting under a tree out there?"

"That is my father."

"I thought the trade was that you was to leave

your father, and here you have brought him with you. Why didn't you keep your trade?"

Christian, examine your consecration and see if you have kept it.

Are you still hanging on to things that God has said to forsake? No wonder Abram, that you have not got anywhere. God doesn't want any of those old Chaldean ideas installed in this new nation. That is why He told you to leave your idolatrous father (Josh. 24:2) and your kinfolds behind. And that is why He has not brought you into the promised land. Fathers and mothers, do you see how you can stall God's plan for your children? In the name of the Lord God of Abram, I ask you to accept Jesus as your Savior, and move out of the way of your children. God's Holy Spirit is going to convict them, and they are watching you. Every child deserves a praying father and mother.

I read in the 11th chapter and 32nd verse that Terah, Abram's father, died. I don't say that God is going to kill you if you don't accept Him, but I am tracing God's dealings with Abram, and his idolatrous father was stalling God's plan for his son, and the word says that Abram's father died. The next thing we read is that Abram starts for the land of Canaan, and into the land of Canaan he came.

Now, sir, it is one thing to enter into a land or experience, and quite another thing to stay there. Now let us see the Devil try to scare him out.

The first thing that looms up before Abram is the Canaanites. The Bible says that the Canaanites were still in the land. It says that there was a famine in the land also. This gives us a chance to see what he will do. I want to tell you Christians that if you ever enter the land of Canaan of Christian experience, you will find the Canaanite is still there. If you don't think he is, you begin to possess the land and slay a few, and see if they don't make it a social and financial famine for you, right quick. It is ten chances to one that they don't drive you out, like they did Abram, for I see him in a short time with his goods and chattels, all packed, and leaving the land of Canaan, and booming it for Egypt.

I meet him on his way and I say, "What is the matter, Abram? I thought you had left your country and moved into Canaan, with God's promise to make of you a great name, a great nation and a great blessing?"

"I did," says he, "but there is a famine in the land, and the Canaanites are still there."

Preacher, you can get from \$2,000 to \$10,000 a year to preach up to the baptism of John. But when you come this side of that and commence to preach about the baptism of the Holy Ghost and fire, that John himself said was coming, your big appointments will be called off and you will be relegated to the

hard-scrabble circuits, and receive for compensation from \$600 to \$1,000 a year.

Let us follow him and see how he makes out. We have read in our lesson, as he nears Egypt, he becomes frightened, and turns to his wife and says, "Sarai, you are a beautiful woman to look upon. I'm afraid your beauty is going to cause me trouble in Egypt, for if I pass you as my wife they will kill me to get you. Say that you are my sister." Abram had the men sized up about right. I claim and can prove it by the Bible that men are the softest things that God ever made. Look at Samson, Solomon, and David, three of the strongest characters of the Bible. All went "daffy" over the women. Abram has not misjudged the Egyptians, for we read that when he entered Egypt the princes of Pharaoh saw that she was very fair, and they commended her to Pharaoh, and he goes "daffy" and thinking that she was the sister of young Abram, he takes her to his court and prepares to marry her. If God had not enlightened the old heathen king, the Devil would have stalled His plan right here. But God made him know that she was another man's wife, and the king called him to his court, and said, "Why have you deceived me about this woman? She is your wife and not your sister." Abram is reprimanded by the king, given his wife and chattels; told to take them and go; and he is driven from Egypt in disgrace.

A man that goes back on God misrepresents God, himself, and his religion. The one man the world can not understand is a backslider; but Abram's experience shows the backslider what to do.

He starts again for the land of Canaan, and into the land of Canaan again he came. He came erecting altars all along the way. You can not do much in the Christian life without an altar of prayer set up. Watch his manner in the land, the second time.

Time passes, and he dwells in the land but does not get ahead much. No prospect for the new nation, for as yet he has no child. We begin to look around to see if we can locate the trouble.

Believer, if God has let you into the blessing of a perfect heart on credit, and you don't grow in that experience, there is something wrong, and you had better examine your consecration and see if you have kept the contract. Abraham is not doing much in Canaan. Let us look again at his consecration he made in the country of the Chaldees, and see if he has kept it.

Abraham, what was the trade? He said, "I was to leave my father's house, my kinfolds and my country."

Well, who is this young man here with you?

Abraham says, "It is my nephew, my brother-Haran's son. His name is Lot."

No wonder, Abraham, you do not get along. The trade was that you would leave your kinfolds. I

should not be surprised if he gets you in trouble. I'm thinking that you will have to shake that gentleman off, before God will bless you and make you a blessing.

It is not very many days before Lot appears to Abraham in a great rage and tells him there is a big fight on down in the cow pasture; Abraham's herdsmen have driven his cattle on his, Lot's, feeding ground; and that he has got to get them out of there.

Now we are going to see what a righteous man will do for peace. Watch him shake Lot off and God grant we all will be willing to go as far.

Abraham says, "Lot, let there be no strife between me and thee, for we are brothers; you will have to separate yourself from me. Lift up your eyes and behold the land which is before thee. Take your pick. If you go to the right hand, I go to the left. If you go to the east I will go to the west." If you think you are going to get a fair deal after you become a Christian, watch Lot now pick his portion.

Lot lifted up his eyes and beheld the rich plain of Jordan, that it was well watered and grassy ground on either side. Sodom and Gomorrah and the other cities of the plain lay before him. These would give him a market for his cattle and he says, "I will go to the east and take the Jordan country." In other words, he picked everything good that there was in sight, and left Abraham standing with a little strip of land behind him, as he thought, to the west.

Right here is where our civilization commenced. God knew what was behind him. Abraham started west and Christianity and civilization have been flowing westward ever since. One day in 1492 Columbus took a sail toward the west and soon after brought up against this continent of America. He went back to Europe and proclaimed that he had discovered a new world in the west and that it was a land which flowed with milk and honey. For sure it does. The Canadian maple literally furnishes the honey and the American cow the milk.

We owe our civilization to Lot's choice. Today the heathen nations—China, Japan, India and Egypt—are still in the East and the civilized and Christian nations are in the West.

Now Abraham has met the conditions at last. Twenty-five years have been wasted. God now says to him in the words of our text, "Walk before me and be thou perfect." How patient God has been with him, and how patient He has been with us and will be with the man that tries to serve Him.

I am now expecting God soon to commence the new nation. For now he has kept the trade and fulfilled the terms of the contract. True to His word, He appears to Abraham and says, "Abraham, thy wife Sarah shall bear thee a son and thou shalt call his name Isaac."

Isaac begat Jacob, and Jacob begat the twelve pa-

triarchs, and the new nation was established and lives today. From that hour, you can not find fault with Abraham, for he was developed at last into a perfect man. God could tell him to kill his son, and he was ready to do it, believing that He would raise him from the dead rather than break His promise for a new nation.

The last picture we get of this faithful patriarch, Jesus gave us when He came. He said he was sitting on the grand reception committee in heaven, receiving the souls of the saints as the angels bear them across the dark valley and shadow of death.

This sermon was taken from "The Bible in Sermon," written and published by Rev. F. W. Foster, "The Farmer Evangelist," Ft. Fairfield, Maine. The book may be obtained from the author at above address for one dollar post-paid.—EDITOR.

Results of a Pastoral Call

By REV. IRA E. HAMMER

AS we walked along that morning there was a great yearning in our heart to make that day count for God. We wanted souls. We were out for souls. Not simply that we might knock at so many doors, make formal calls, say a few words in the form of prayer, invite the folk to services and then report at the next Assembly so many pastoral calls. There was a great longing to help somebody to Jesus.

While calling at a home on the second floor the lady said, "There is a family living at the other end of the hall on this floor whose children attend your Sunday school." We replied, "I am glad to hear that, Sister. Will you please go with me and introduce me as your pastor?" We followed down the hallway with a silent prayer for help and wisdom.

In the one living room there was every mark of pinching poverty. However, it was not the poverty of material things that first impressed me. When we looked into the face of the woman with whom we were made acquainted, we saw in her honest eyes and by her countenance that her soul was hungry.

Within we were crying, "Oh, Lord, supply me faith to claim this soul right now." We were consciously appropriating faith for the power of the Lord in immediate action. At once we asked concerning her salvation. "I mean, Sister, are you converted? Have you a conscious witness of the Spirit that you are a child of God?" She replied, "I am a member of the church. I have been baptized and confirmed, but I have not been converted in the way you mean."

For two minutes we preached Jesus, forgiveness, the witness of the Spirit—pointedly, briefly, intensely—with our own heart yearning and believing and then said: "Sister, do you believe this? Do you believe that the Lord saves people and makes salvation real?" "Yes, I believe it." "Would you not like to have the Lord save you and give you a real experience so that

you would know that you were His child?" Her eyes, her face and her voice said "Yes." "Would you be willing to kneel down here and tell the Lord that you would forsake all sin and follow Him if He would forgive your sins? Would you, Sister?"

She arose from her chair, fell upon her knees, begged for mercy, and pleaded the promises, till light broke upon her face, and before many minutes had passed she stood to her feet and testified that she knew that the work of pardon was accomplished.

The next Sunday found that mother, her husband and twelve-year-old daughter in our services. After the evening sermon when the invitation, to seekers for pardon, to present themselves at the altar of prayer was given, the mother came bringing her husband and daughter.

The next Sunday morning we missed them and wondered what had happened that they were not in the service. Monday we called and found the mother sick in bed with the "flu" and unable to speak above a whisper. Here was a challenge for the exercise of achieving faith of a different order. When we saw her condition we asked her if she was still trusting in Jesus, and she answered with a smile and a nod of the head that she was. After she had heard some of the Scriptures on the subject of bodily healing, briefly explained, we said, "Sister, if you will believe Jesus for the healing of your body on the strength of His promise just as you did for the forgiveness of your sins, I believe He will do it. Can you trust Him to do it?" She said in a whisper, "I believe He will."

While we knelt in prayer and just after one of the brethren had anointed her with oil, her soul was flooded with a breath from heaven as a seal that the work was done. The next day she was about her work as usual.

At the evening service the following Sunday she presented herself at the altar of prayer conscious of a great heart need. When asked if she had committed any sin since she was converted she looked us in the face and said, "No, I have not committed any sin that I know of." "Then you do not come seeking as a sinner?" "No, but my heart is so heavy. I want something. I hardly know what." Kneeling there we again preached salvation; this time not from the guilt of sin, but salvation from the pollution of sin. Briefly, pointedly, touching essentials only, we showed her that now she was seeking to be cleansed, not pardoned. And soon she was an intelligent seeker for holiness of heart.

Thus came about the conversion of a formal church member, her healing by faith, the pressing of her case at the Throne for a clean heart, the reclamation of her husband and the conversion of her daughter and all hinged on the exercise of an active, achieving faith during one pastoral call of twenty minutes.

JAMESTOWN, N. DAK.

The Cause and Cure of Sin

By EVANGELIST THEO. ELSNER

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die. And the serpent said unto the woman, Ye shall not surely die (Gen. 2:7, 16, 17; 3:4).



According to the text we learn of that which God did and said, "In the beginning." He formed man, then breathed into him, and finally commanded him. The first act of creation had to do with man's physical existence, the second concerned his spiritual nature, and the command dealt with his eternal state.

Satan at once plotted to spoil this greatest living creation, namely, man. Immediately he defied what God had done, and denied what He had said. He challenged Divinity and persuaded man to do the "one thing" God had commanded him not to do. Please notice that Satan did not commission a fallen angel to be his representative to complete the task, but appeared himself in the form of a serpent. He chose words clothed with deception, which were in reality a "persuasion of error" for they were words of death, and as we all know, man listened, lusted, and lowered in the sight of God. Before the Fall, everything was subject to man, after the Fall man became a subject himself, a subject or servant of sin. Satan knew that man would get out of life what he put into it, so Satan "put in" sin, and that is why we are commanded by Paul to "put off" the old man and to "put on" the new.

Wherefore, we read "as man multiplied"—sin, sorrow, and wickedness spread over the face of the earth. This truly ought to convince every mind that Satan did inject that spirit of disobedience into man which is biblically termed Sin, or we would read as man multiplied, righteousness, honesty and holiness spread abroad. Truly, what is in man will come out of him. A diseased body will "break out," likewise a diseased soul. That is why there is so much hell on earth today, because man himself is diseased, due to a deadly poison which makes for hell. Carnality in the heart always breaks out in the life of the individual. Oh, that men could see that evil within will produce evil without.

We do not read of Satan again tempting or attempting to seduce until he tempts David. However,

we read of all manner of sin during this period in which Scripture does not mention his acts or presence. Does this not also prove that man is carnal? We admit much is blamed on Satan that ought to be placed upon men. The Devil and devils are indirectly responsible for all unrighteousness, but "sin in man" is the cause for so much sin abroad today. Carnal men want carnal things, even if the Devil or devils are not around.

This is the reason that man is an easy prey for the easy way. Sin within does not want restrictions on sin without. Therefore, error is offered on every side of the highway of life. Satan appeared as a serpent to seduce in the beginning, but now as an angel of light, he appears to deceive. He offers half-truths, part-gospel, holiness without purity, and righteousness without repentance. He opposes every step of faith, and every act of the heart that will lighten the mind and quicken the nature. If compelled to, he will reconsider and agree to hinder the heart as it takes the next step. If he cannot bar the vision he will mar it. If he cannot stop it, he will try and spoil it, for error substantially is, "Wheat mixed with poison."

To illustrate: If a man will believe in a God, then Satan offers a stone god; but if the soul demands the living God, then he will insinuate there is no need of the Christ, as a mediator. However, if one does believe in the necessity of a Savior, Satan advises that the teachings are beautiful, but the Blood is not vitally important. So many stop here, and go on no farther, nevertheless some press on and honestly believe without the shedding of blood there is no remission for sins. Then he suggests that there cannot be atonement now, but reading Rom. 8:1 the heart cries out for no condemnation now. Many have failed to press on and have been engulfed in a form of religion, for Satan does not accept atonement for sin now. However, there are a company that have had their sins forgiven and testify that again he combatted their faith, declaring that to be cleansed from all sin was too great an experience for this world, but being obedient to the heavenly vision they now do testify to full deliverance, for our God is a great God, the author of a great salvation, and is the Captain of an innumerable company! Now he is trying to undermine their faith, but the glory holds. Faith and fire are their protecting and preserving element and also

their propelling force, for we read that after man fell, the Lord in mercy placed a flaming sword to keep the way of the tree of life. This is a type of the Word of God, for Paul declares it is a sword, and furthermore, it is a Book of Fire, a flaming Book when the Spirit of the Book is received. It plainly states that our God is a consuming fire, and in answer to prayer sends fire, and it is His will for us to be baptized with holy fire. From the day that the fire fell on the sacrificial offering of Abel to Pentecost, we read of fire blazing in the bush, on the mountain, in the temple and on the altar, and now in this day, He maketh His ministers a flaming fire. Let us, therefore, obey and receive, for obedience feeds faith, and faith in action will consummate with holy fire, and may we ever be everywhere and at all times, a Pentecostal people, knowing that this great salvation is full, free, true, actual, reasonable, unquestionable, and eternal. Amen!

BROOKLYN, N. Y.

The Greater Calamity

By A. W. ORWIG

YIELDING to sin is a greater calamity than any physical or temporal evil that could possibly befall us. This will be the more evident when considered in the light of the Bible and of eternity. One may lose his property, his health, and even his life, and still be in favor with God and gain heaven. But to commit actual sin exposes him to external ruin. Certainly unpardoned sin will sooner or later result in everlasting ruin. This would be an incomparably greater calamity than the loss of all mere earthly good.

And yet how very lightly some persons regard sin! Their indifference to it is appalling. Multitudes manifest no real sorrow for sin. Still less do they truly repent of and heartily turn from sin. Some look upon sin as a mere misfortune, or as something inevitably fastened upon humanity, and for which they are not at all responsible. Surely such have no true conception of the Bible doctrine of sin. And with such false notions of sin, they regard the daily commission of sin as a matter of course. But let these same persons suffer some temporal misfortune, and how quickly they often think and speak of it as a calamity having overtaken them.

Doubtless such a state of things is somewhat due to the loose views of an unfaithful attitude towards sin by some preachers. They do not plainly and strongly denounce sin, nor faithfully point out its enormity and final dreadful consequences. Some even apologize for certain forms of sin. I recently met a real estate agent who informed me that a certain preacher told him he was doing right by keeping his office open on Sunday, thus enabling people to do busi-

ness with him who could not well come on any other day. No wonder very lax views on sin so largely prevail when some professedly orthodox preachers give utterance to such unscriptural sentiments! This same agent rather boastfully said that he had not been inside of a church for very many years. Evidently he considered the possible loss of a customer on the Lord's day a far greater calamity than the spiritual loss he sustained. And probably the preacher who helped to quiet his conscience was on a par with the one who prayed in his pulpit, "O Lord, help us to sin less and less!" instead of praying for victory over all sin, and magnifying the grace of God to keep from sin.

Years ago I read of a man in India who had been badly torn by a tiger and suffered intense pain. But amid it all he seemed happy and praised God. When asked why he felt thus he replied, "God be praised that I am simply overtaken by a misfortune, and not by sin." In his estimation to have sinned would have been a far greater calamity than his great physical suffering.

But just as many unsaved persons look very lightly on a life of sin, so also do some professors of Christianity lightly regard the existence of original sin in their hearts. Oh, that all of us might realize how great a calamity is the birth-sin ranking and festering in the heart, and seek complete deliverance! It is the source or cause of all the unlovely traits of character, as well as the coldness and weakness so often manifested by some Christians.

Thank God, some do realize how great an evil is inbred sin, and earnestly cry to Him for deliverance. A certain sister testified at a meeting: "*Night before last I could not sleep because I had sin in my heart, but last night I was so happy that I could not sleep because sin was out.*" Dear reader, if you imagine that sin, either actual or inborn, is not a greater calamity than any physical evil, you are deceived and in danger of losing your soul. "The wages of sin is death," and the awful penalty will never be changed or lessened. And the declaration that "without holiness no man shall see the Lord," is equally irrevocable. The dire consequences of sin are awful to contemplate, and should lead us ever to pray,

"Quick as the apple of an eye,
O God, my conscience make;
Awake, my soul, when sin is nigh,
And keep it still awake."

LOS ANGELES, CALIF.

*It is better to swim than to drift,
It's better to do than to dream;
Your strength is needed—so lift!
Your light can be used—let it beam!*

—CHAS. M. KELLEY.

The Heavenly Vision

By A. M. HILLS, D. D.

I was not disobedient unto the heavenly vision (Acts 26:19).

PAUL was relating the story of his conversion before kings. He was once on the way to Damascus, breathing out threatening and slaughter against Christians, and bent on the destruction of Christianity. He says he suddenly saw a great light above the brightness of the sun. It knocked the whole company to the ground and made the mad persecuter sightless. He heard a voice asking, "Saul, Saul, why persecutest thou me?" In astonishment he asked, "Who art thou, Lord?" "I am Jesus, whom thou persecutest." "But arise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen and of those things in the which I will appear unto thee: Delivering thee from the people and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." "Whereupon, O king Agrippa, I was not disobedient to the heavenly vision."

I. NOTICE WHAT THE HEAVENLY VISION REVEALED.

1. It revealed the deity of Christ. The lowly Nazarene who once walked the earth in the seamless robe, the gift of charity, is now clothed with light above the radiance of the sun, a radiance overpowering to the natural man. All this deity and radiance of Christ infidel Modernists impudently scoff at and deny.

2. He got a vision of the twofold work of grace and the double meaning of salvation. In a moment this man learned that salvation meant and involved: (1) Forgiveness of sins, and (2) The experience of sanctification, the cleansing of the heart from inbred sin. This is more than the majority of theologians have ever yet learned.

3. He learned that both the first blessing of justification and the second blessing of sanctification are received, not by a process of long growth and striving but are instantaneously given by God in response to faith in Christ. This, too, is what the great mass of preachers and laymen alike have never found out.

4. His vision taught him that he was to be both a minister and a witness to an experience. It is not enough to have a doctrine to preach, however orthodox it may be. The preacher should have an experience corresponding to it and derived from it to which he can testify. And not only the testimony of his lips, but his life should bear testimony to the truth of the doctrine.

This arch persecuter got a commission from Christ to preach the gospel, and to testify to the great salvation it had brought to his own soul.

5. The vision revealed to him that he would meet opposition and persecution both from his own people, and from the Gentiles, from whom God would deliver him. The faithful gospel preacher, who proclaims the full gospel and imitates the ministry of Christ, will have no bed of down to recline on, nor a path of roses to tread. His ministry will not be a picnic of holiday pleasure and ease. But in it all there will be a comforting, protecting Christ.

6. The vision revealed to him that his ministry was to be a missionary ministry. The sorrows and sins and doom of the heathen world were laid as a life long burden upon his loving heart. What had called Christ from the skies was to evermore ring in his ears and make a life of self-indulgent ease forever impossible.

II. "O KING AGRIPPA, I WAS NOT DISOBEDIENT TO THE HEAVENLY VISION."

He could appeal to the earthly king, or to the King of kings that he had been faithful to his call. Study his writings and his biography written by an inspired penman, and note how he walked in the light of that vision, proclaiming every truth, meeting every duty as he saw it, working to the limit of his strength, neglecting no obligation, shirking no responsibility, shunning no danger that lay in the path of service!

"In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft, five times scourged by the Jews, thrice beaten with rods, once stoned and left for dead, thrice shipwrecked, a night and a day in the deep, in journeyings often, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in the wilderness, in the sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"—on and on and on he went, this princely preacher, this noblest missionary, until Nero's sword brought him into the presence of his King. Verily, he was not disobedient to the heavenly vision!

III. ARE THERE NO SIMILAR VISIONS FOR US?

Was St. Paul the only preacher and the only Christian to feel the burden of a heathen world to be evangelized and saved? Noble John Wesley did not think so. He declared "The world is my parish," and he proceeded to make it so. If every pastor and every church official and every Christian heard the parting charge of Jesus "Go ye into all the world and preach the gospel to every creature" and was not disobedient to the heavenly vision, would our young de-

nomination with its precious gospel of full salvation come to the end of the year for two successive years, with a hundred thousand dollars deficit?

Can we imagine for a moment that our Nazarene colleges that are training our future preachers and missionaries would languish for lack of support? No other schools will properly train the teachers and leaders which we need, and must have, if we fulfill our God-given mission. Our schools must be supported and strengthened or we perish.

John Wesley said: "Vital piety and knowledge are wedded together, and whom God hath joined together let no man put asunder."

Bishop Oldham, so eminent for his long years of missionary service, in a recent college address quoted the above words of Wesley and added, "I put in sound thinking, because you cannot have vital piety without a living Christ, and cannot have a living Christ without sound religious thinking." . . . "Vital piety without knowledge is apt to run into excesses and fanaticism; and knowledge without piety will be cold and dark, and run into infidelity. They are a good deal like fire and coal. Fire by itself cannot be sustained. It will flash and burn down, like a straw fire, easily lighted but does not last. Coal is of itself a hard, useless thing; but put coal and fire together and then you have something that will produce results.

"While this school spreads and strengthens, strikes its roots downward, and branches outward, I charge you with all the stress and passion of my soul, be faithful to your missionary trust. Do not fail to accent the fact that unless Christianity is world wide in its aims we cannot succeed. Christianity has in it the elements of universality. You must go everywhere if you would be useful anywhere. If you are to maintain strength anywhere you must be strong at every point. A vivid, fervent evangelism and missionary endeavor are like two wings of the bird. You need them both. Add to your intensity of evangelism a wideness of vision. It is always and everlastingly true that the man, community or church that becomes a little too much engaged in things of its own cannot hope to prosper."

This is the lesson that I would press with all my heart upon the members of our latest-born denomination, a heavenly world-vision. The world needs the Christ we lift up and the type of piety we constantly recommend. Probably no church is more earnest and aggressive in evangelism. But along with the fire and the zeal we must push our educational work and our missionary work among the heathen, or we ourselves will be rejected of God and lost to all the holy purposes for which our God has called us into being. Let us not be "disobedient unto the heavenly vision!"

PASADENA COLLEGE,
PASADENA, CALIF.

The Holy Spirit and Purification

By REV. W. G. BENNETT

HERE has been much discussion on this subject, some holding to the view that the baptism with the Holy Spirit is exclusively for power. I cannot attempt a full discussion of the subject here. I would recommend a little book that should have had a much wider sale than it has had,— "Pentecost Rejected"—by Dr. A. M. Hills, for a full and clear discussion of this subject.

The great objective of the baptism with the Holy Ghost is purification from sin. God cares more for what we are than for what we accomplish. I say this, fully understanding that in modern times the strong emphasis is being placed on accomplishments. Because of this we are fast approaching a time in the Christian Church when works rather than faith are becoming our means of justification. Whenever we appeal to works rather than faith as a means of justification, the Scriptures declare, "We are fallen from grace." The strong emphasis upon giving and other activities on the part of the modern church indicates that we are fast approaching a condition where we will retain a form of godliness but be without the power thereof. Grace, holiness, then activity, is the divine plan. God cares most for what we are. Heart purity, we repeat, is the objective point in the baptism with the Holy Ghost. John said, "I indeed baptize you with water unto repentance [this was outward purification], He [Jesus] shall baptize you with the Holy Ghost and with fire" (this was the inner purification. The prophet Malachi said of Jesus, "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fuller's soap; and he shall sit as a refiner and purifier of silver [separating the dross from the precious metal]. And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

Placer mining eliminates the dirt and sand from the gold by the use of water. But where the dross is mixed with the metal itself it requires the amalgamator's fire to separate the dross from the metal. Water is symbolical of cleansing from impurity acquired by contact with outward sin, but where sin is in the warp and woof of nature itself it requires purification by fire.

In the seventeenth chapter of John, which is the high-priestly prayer of Jesus, and presupposes His crucifixion, resurrection, ascension and entrance into the holy place not made with hands, Jesus prayed especially for His disciples. He said, "I pray for them: I pray not for the world." In addressing the Father, He says, "They are thine," and "they have kept thy word." He further says, "They are not of the world, even as I am not of the world." The burden of His prayer for them centers in the seventeenth and nine-

teenth verses. It was that they might be sanctified. If you study carefully the book of Acts you will find that this prayer for them was answered on the day of Pentecost, and that what Jesus here prayed for was embodied in the Pentecostal gift. When discussing the question of admitting Gentiles into the Church without circumcision, Peter incidentally testified as to what the Pentecostal baptism accomplished. Referring to the household of Cornelius he said, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us." *Them* referring to the Gentile converts, and *us* referring to the hundred and twenty on the day of Pentecost. "And put no difference between us and them, purifying their hearts by faith."

Why this protest against purity? It would seem that every man that loved a holy God, would yearn to be pure as He is pure. Brother, if there is a thing in you that protests against holiness, you ought to throttle that thing and drag it from its hiding place in your breast and let the Holy Ghost nail it to the cross. It would seem that the heart cry of every child of God must be, "Oh, make me clean! Oh, make me clean!"

Shall It Be "Goodnight" or "Goodby?"

By REV. JOE M. TYSON

PAUL was not ashamed to preach the gospel to others. He was even ready to go to Rome and preach it to the citizens of the imperial city. He was not ashamed of it because there was power in it to bring life to the dead sinner, and to wash the defiled and make him white. He was not ashamed because there is in Christ power to keep from day to day, power to make one triumphant over death, hell and the grave.

He was not ashamed of the gospel because its scope was wide enough to take in the banker and his servants, the queen and her maids, the washerwoman, the poor, the wise and the foolish. It was "To every one that believeth."

He was not ashamed of it because its simplicity adapted it to all. It was not to those who feel well, or to those who do good works, but "To everyone that believeth." Indeed no one should be ashamed of the gospel, for even the angels would delight to have the right and privilege of preaching it.

A story is told of a devoted Christian business man of New York, who was struck by an automobile. Hurried to the hospital, he was informed that he could live only a few hours. His faith was implicit in the goodness of God and in the future life. To him death was only a gate way leading to a higher world. He had his family called and thus addressed them:

"Wife, you have been to me the greatest woman in the world. Through sunshine and shadow we have walked together. You have been my inspiration in

everything I have undertaken. Especially has this been true in reference to my religious life. Many times I have seen the Spirit of God shining in your face. I love you far more than when you became my bride. Good night, dear, I will see you in the morning. Good night."

"Mary, you are our first born, what a joy you have been to your father. How glad I am that you have looked so much like your mother, in face and spirit. I see in you the sweet, beautiful young woman that your mother was when she left her home to become the builder and keeper of mine. What a Christian you are. Mary, you will never forget how your father loved you. Good night, Mary, good night."

He then turned to his eldest son.

"Will, your coming to our home has been an un-mixed blessing. You were a manly boy. You have become an exemplary man. You love the God and church of your father. How proud I, am of such a son! You have your father's love and blessing. Good night, Will, good night."

Charlie was next. Charlie had fallen under evil influence and grieved his father and mother. The dying man skipped him and spoke to the youngest child, a beautiful young girl.

"Grace, your coming was like the breaking of a new day in our home. You have been a song of gladness, a ray of light. You have filled our hearts with music. When not long ago you stood at the altar of the church and surrendered your life to Christ and took the vows of church membership, your father's cup of happiness was full to overflowing. Good night, little girl, good night."

He then called Charlie to his side.

"Charlie, what a fine, promising boy you were. Your father and mother believed you would develop into a great and noble man. We gave you all the opportunities that we gave to the other children. If there has been any difference, you must admit that the difference has been in your favor. We have done the best we could for you, Charlie; but you have disappointed us. You have not been guided by our advice. You have not heeded the warning of God's Holy Word. You have not hearkened to the call of the Savior. But I have always loved you, Charlie, and love you still. God only knows how much I love you. Goodby, Charlie, goodby."

Charlie seized his father's hand, and between sobs cried out:

"Father, why have you said 'good night' to the others, but 'goodby' to me?"

"For the simple reason, Charlie, that I will meet the other members of the family in the morning, but by all the promises that assure us a reunion and give me hope of having them with me again, by these same statements of God's word I can have no hope of seeing you 'over there.' It is goodby, Charlie, goodby!"

Charlie fell on his knees by his dying father's bed and cried out in the agony of his soul, praying God to forgive his sins and allow him the hope of meeting his father again.

"Do you mean it, Charlie, are you in earnest?"

"God knows I am." "Then God will hear and save you, Charlie, and it's not 'goodby' but 'good night.' Good night, Charlie, good night."

Can you be ashamed of the gospel like this?

With broken will and humbled heart, throw yourself at His feet. The Savior is not ashamed of you; why should you be ashamed of Him?

BENTONVILLE, ARK.

Immediate Harvest

By REV. C. I. SCOTT

Say not ye, There are yet four months, then—the fields are white already (John 4:35).

GOD deals not so much in methods and ways as with principles. Methods are largely matters of circumstance and convenience. They may change to suit the occasion or situation with no sacrifice of principle. It is not a question of how a man's heart was reached and his life changed, but the fact of the change is the important thing. It is not a question of what appeal was used, or where or when or under what circumstances but the fact that he finally beheld the Lamb of God.

It is "yet four months then cometh" our revival meeting, "yet four months then cometh" our campmeeting, "yet four months then cometh" our evangelist, "yet—then," and of course we do not expect anything in the regular course of our ministry, and results are in this also according to our faith.

Christ's words are "say not yet but now." Is not here encouragement to expect immediate harvest? "He that goeth forth and weepeth bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Here seed time and harvest run together. Goes forth with seed, returns with sheaves.

We may become so accustomed to revival meetings, and special campaigns, and certain ways of doing things that these very things hinder faith at other times, and as a result we do not press the question in our regular work, in visiting, in pastoral and personal work. It would almost surprise us if in our pastoral work someone should begin to seek the Lord. One woeful lack to be found is that we are not given enough to deal with the individual, personally and definitely. We generalize too much. It is far easier to deal with a crowd, and warn and exhort a congregation than to go into homes and deal with individuals and press upon hearts one by one the question of their spiritual condition and need.

We wait for the revival meeting, the campmeeting,

the coming of the evangelist. Too frequently we are content to "sow" and say "yet four months," but many may be gone and that without hope ere four months roll around. But this is our custom and way, then let us break the bands of a custom by a faith that expects an immediate harvest. Now—today—while ye hear—harden not your hearts—this is the accepted time—all of these are words of Scripture inspiring expectancy of immediate results in the ordinary course of our ministry. No method, no certain form or way or place or circumstance is an absolute necessity in the salvation of a soul. It is a question of a yielded, surrendered, broken, penitent heart that beholds in simple faith the Christ, the Sin Bearer. The woman of Samaria at the well of Sychar with one brief talk of perhaps fifteen minutes was evidently converted and soon brought a whole village to see Christ. The sinful woman taken in adultery, and dragged so unwillingly into the presence of Christ, in a few minutes time heard and became penitent, received pardoning grace, and went forth to live for Him. Zaccheus in the tree saw and heard and evidently somewhere between the limb of the tree and the ground became a new man for he immediately wanted to straighten things up, the fruit of a new heart. The dying thief had but a few moments but he heard the words of grace. Thus Christ dealt personally and according to the need and opportunity. In regard to the receiving of the Holy Ghost: at Samaria Peter and John laid hands on them and prayed for them. So it was at Ephesus with Paul and the disciples there. At the house of Cornelius while Peter preached the Holy Ghost fell on them. Some of these cases would have been too quick for some of us. No invitation hymn, no altar call or altar service—no dig and pray and sing—entirely too easy—don't think they got anywhere. But He fell upon them just the same. How our ways of doing things actually hold us and we often fear to break away or take any other course for fear of criticism or being called a compromiser or shallow, and the outcome is that many times we are hindered from seeing an immediate harvest.

Do we actually believe an immediate harvest possible, or must there be long months of waiting for special occasions? How much light and conviction must a soul have before we can say "now is the accepted time," or "believe on the Lord Jesus Christ and thou shalt be saved"? Let us study the human heart and its needs, let us view our Savior's methods and ways, and may our hearts be fired with a holy passion and desire to see men liberated now. May we keep our eyes and ears open to the sighing, crying, distressing need of hearts today, and may we not hesitate to say, "Behold the Lamb of God" and "Jesus Christ maketh thee whole."

MILFORD, NEBR.

Laborers Are Few

By OSCAR HUDSON, *Evangelist*

IN Matthew 9:27 is found a statement of our Lord which contains, in addition to anxiety, a voice of pathetic sadness. It reads, "The harvest truly is plenteous, but the laborers are few."

A home may have a cook, housemaid, nurse, laundress, gardener, secretary, bread-winner, etc., and still bring no children into the world. There is an exercise known as "labor" which is indispensable to the production of children. This field, strewn with anguish and fatigue, is courted by few, but children—the fruit of the home—are produced in no other.

This fact has its analogy in the spiritual world. "For as soon as Zion travailed, she brought forth her children" (Isa. 66:8). A religious movement or denomination may have trained orators, eloquent pulpites, gifted singers, cultured musicians, towering cathedrals, comfortable pews, extensive organs, social prestige, crowds of people, etc., but will damage Satan's kingdom and win souls from sin to salvation and God, to the extent, only, that she is filled with laborers—men and women who travail in agony of soul. The decline of any revival of moment is discoverable first, and its subsequent progress traced, by its drift toward dependence upon human talent and training, material wealth and arrangements, with a corresponding dwindle and disappearance of a burden for lost souls.

The Lord Jesus adds this exhortation: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." We should distinguish, in this connection, between "workers" and "laborers." The servants about the home, mentioned in another paragraph are workers. There is not such a scarcity of these, but of the laborers. The former's actions and course flow primarily from a desire for position and financial reward. Love, the parent of sacrifice and indispensable garment of the laborer, occupies no place in their operations. It is our candid opinion that a hundred heed the call to the active ministry or sigh for public parade, where one accepts the unpretentious ministry of intercession.

Seiss says: "Ministers and people forget their calling, pervert their mission, and take the attitude of hypocrites and usurpers, where this (travailing in birth for souls) is not their one sole aim in all their ministrations and endeavors. As they devote themselves, often in sadness and tears, to this their work and aim, wherever the church is, this, her mission, is being fulfilled, however imperfectly to human eyes."

The early days of the present holiness revival demonstrated the fact that we can carry on without church houses, win souls to God without titled dignitaries, trained singers or musical instruments, and have far-reaching, Holy Ghost revivals in the face of social ostracism and violent, active opposition and

persecution; but no movement or organization has ever reclaimed the apostate, sobered the dissolute, or reclaimed the harlot except as its human agents entered into the secret closet and there wrestled with God in the agony of soul travail—spiritual labor—until, by faith, they witnessed the work that was later manifested in public.

Human ingenuity may create dummies. We may manufacture dolls that closely resemble babies. They may have eyes, but we cannot give them sight. They may have ears, but will be characterized by deafness. They may have mechanical arrangements that will cause them to say, "Mamma," but the metallic tone will betray the absence of life. Children are born at the expense of blood, and the church that becomes so blind to spiritual things, and unappreciative of real life, that it can be satisfied with these human creations, even though they are to be had in abundance, instead of a few heaven-born children of the King, is an object of pity, a snare to the people of God, unsavory salt, unfit for anything only to be trodden under foot of men. "Woe to them that are at ease in Zion."

O, for someone like John Knox, with the spirit of intercession that wrings from him the heart-cry: "Give me Scotland or I die!" Or a Moses who can say to God: "Forgive their sin, and if not blot me out of thy book!" Someone who has this burden and can successfully transmit it to others, might open a university that all of us might attend! Or that every active worker among us—pastor, evangelist, singer, official, etc., could cancel every engagement for a year and attend such a school! Then might we go forward with a conqueror's tread such as would make the mudsills of hell tremble with fear, heaven resound with rejoicing, fill our missionary treasury, and witness a revival that would double our strength in a year. May the Lord of the harvest send forth laborers into His harvest!

KANSAS CITY, MO.

Are You Interested in the Wedding?

By REV. A. W. ORWIG

WHAT wedding? Who is to be married? Where and when will the wedding occur?

The wedding of which two young ladies spoke on their way home from church one Sunday morning. Their pastor had preached on the subject, and they heard things that they had never before heard, and did not know were in the Bible. But both of them expressed deep interest in the subject; not only to each other, but also to the pastor. He had said the wedding would be a most brilliant and rapturous event, in which all heaven would be interested. And that the interest would be manifested by a great multitude of voices, with ringing ascriptions of praise

to God, because of the marriage about to take place between the heavenly Bridegroom, the Lord Jesus Christ, and His purified and prepared Church. The joyful notes that reverberated throughout the celestial habitation were: "Alleluiah, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."

The pastor of those two young ladies proceeded to say that the grand wedding would likely occur some time between the catching up of the saints from the earth and when Christ, the Bridegroom, would descend with them. He referred his hearers to 1 Thess. 4:6-18 and Jude 14, Zech. 14:4-5, and other passages.

But the preacher, above all things, spoke of the supreme importance of the *preparation* that would constitute one a *member* of the bride. He declared that many church members would not belong to the happy number because their spiritual garments were not "clean and white" (Rev. 19:8). Nor did they enjoy that precious and holy intimacy with Christ, and real likeness to Him, that would make them suitable *companions* for Him.

"Oh," said one of the young ladies, "I wonder if we will belong to the bride. 'We've been professing Christians and workers in the church, but I fear we do not measure up to the real Bible standard.'" The other one answered, "I feel that we have not fully 'come out' from the sinful world as we should, and I intend to give further serious attention to the subject about which we heard today."

My dear Christian reader, let us aim at the lofty altitude of full *overcomers*, by the abounding grace of God. Trials and afflictions will doubtless contribute to such a result. We may indeed have blissful union with the divine Bridegroom, involving inconceivable honors. Oh the *glory* of being permitted to *reign* with Christ, not only "on the earth" (Rev. 5:1, "a thousand years" (Rev. 20:4-6) of *millennial exaltation*, but also with Him afterward "forever and ever" (Rev. 11:15). Hallelujah! a thousand times.

LOS ANGELES.

Fishers of Men

By PROF. H. O. FANNING

FISHERS of men we all are. Either we are fishers of men for Christ and eternal life, or we are fishers of men for Satan and eternal ruin. There is no middle ground. Somewhere between energy and indifference in action, we are casting our nets into the sea of life, and consciously or unconsciously, we are taking men either for heaven or for hell. There are but two leaders to follow, Christ or His foe. There are but two voices in the world, the two that were heard in the garden of Eden. One directing man right, the other directing him wrong. In some form

or other, one of these voices we are all hearing and heeding. On one side or the other we all are.

The condition of winning men for Christ is laid down by our Lord in two words, "Follow me." It is well to get the order right. "Follow me," is first, last, and middle most. Follow Christ in self-abnegation, in self-sacrifice, in self-abandonment to the will of God, in being made perfect through suffering, in learning obedience through the things you suffer. Follow Him in His prayer life, in His fellowship and communion with the Father, in His devotion to God. Follow Him in His sympathy, His compassion, His charity, His deathless love for men, His passion for their souls, His tireless and ceaseless efforts for their salvation.

Follow Him in His persistent efforts in the face of opposition, misunderstanding, misrepresentation, discouraging circumstances, and apparent failure. Opposition to Christ reached its climax in His rejection and crucifixion. Three days later He rose from the dead. Fifty days later the Spirit was poured out, and three thousand were converted in a single day. Learn to wrest victory out of seeming defeat. Identify yourself with Christ's followers, stay with your own crowd, work for the one purpose of winning men to Christ. You are a fisher of men for Him. Success in soul winning is no accident. Fish in all waters. Not only is the net to be cast on the right side of the ship that a multitude of fish may be enclosed and taken, but a hook is to be cast into the sea that a single fish may be caught. Have confidence in the Christ who calls you, expect to succeed by His grace, count on His presence with you in the work, never say die. "And they went forth, preaching every where, the Lord working with them, and confirming the word with the signs following." Christ is with His followers who are fishers of men. COLORADO SPRINGS, COLO.

Questions Answered

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

Q—Is the word Jehovah from a Hebrew word of three syllables meaning Je—was, Ho—is and Vaw—always shall be?

A—I do not think Hebrewists commonly treat the word just that way. The name was first given (Exodus 6:2, 3) in assurance that God would immediately and forever keep His covenant with His people. But the word was then and has ever since been something of a mystery. Perhaps we can do no better than to think of the word as a proper name for

Q—Do sanctified Christians receive chastisement from the Lord? If so, please explain Heb. 12:8-10.

A—They certainly do. Like the Master himself, the best of Christians learn obedience by the things they suffer. For us to be without correction would but indicate, as in the case of earthly parents, that God is indifferent toward us. The explanation that He reproves us in order that we may be partakers of His holiness is not primarily a reference to heart purity, though this is implied, but to ethical holiness, that is to correct conduct.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

Dear Young People:

We learned last week that evolution is not a science but an hypothesis, or supposition. We also learned that an hypothesis is all right *in its place*. For men of science—not knowing the truth about a certain thing, yet wanting to find out—must often start with a supposition about it. Working from this point, they gather all the facts possible to test out their hypothesis and see whether it is false or true.

Let us see what evolutionists have found out about their hypothesis to prove that it is the truth. We will suppose that one of them is trying to prove it to you. You would say something like this, I imagine. "Well, Mr. Evolutionist, I have always been taught that this globe upon which I live, with all things above it, on it and in it, was created by the power and word of God. You tell me this is an error. You say that the beginning of it all was back yonder when space was filled with a sort of heated vapor or mist. (You do not tell me where the mist came from, or the heat.) The tiny particles of this mist had a tendency to move. (You do not explain where the force came from which moved them.) By and by, as ages passed these tiny particles of mist gathered together into liquids and solids. Then as more ages went by, the earth was formed out of them, though as yet, there was no life upon it." He nods his head. "That is right," he answers.

"Then somehow, (you do not say how, Mr. Evolutionist) out of this world made up of matter which had no life in it, there came a tiny bit of matter which did have life in it. It was a cell. And this cell, no larger than the point of a fine needle, was the beginning of all forms of life, which have ever existed on the earth."

Again he nods his head. "That is correct," he says.

"Very well, then, Mr. Evolutionist, if this is true, I am to believe that it is possible for something which was not alive to turn into something which was alive. And I must believe that this something which had become alive, and was therefore the first and lowest form of life, had some force within itself, which made it possible for it to change into other and higher forms of life so that all the plants and animals of the present day (including man), came from other lower kinds which lived in the past. And that these of today will in turn give rise in the future to other and still different kinds."

"That is the teaching of evolution," he says.

"If such changes have taken place, and

are still going on, will you point some of them out to me?" you ask.

Very likely he will begin to speak of the great improvements which scientific care and breeding have brought about in both plant and animal life. But you interrupt him. "That is not changing from one form of life to another. It is only improving the kind you start out with," you say.

"Well," he says, "there is the wild fruit fly with which scientists have been experimenting. By cross breeding they have been able to produce over a hundred different varieties. For instance, some of them will have shorter wings, or wings of a different shape, or no wings at all. Others will have the color of the cycs changed, or be without eyes. In fact, they have been able to change almost every part of the insect's body. How can you explain such things but by evolution?"

Now, it may be that you have already heard of these very astonishing experiments with the poor little fruit fly. But whether you have, or have not, I believe that any of you bright boys and girls would be ready with a question or two just here.

"But, Mr. Evolutionist," you ask, "have the experiments really raised these insects in the scale of life? Are they members of a higher order than they were before?"

"No."

"They are fruit insects still?"

"Yes."

"Then, I wouldn't call this case an argument for evolution," you say.

And it isn't. For while men, by their experiments, may bring about many changes, in plants and animals, there is a set limit in these changes beyond which they cannot go. It is like a man traveling in a circular path. He can keep moving but he does not get out of the circle or beyond it. He is always coming back to the place from which he started. And that is not evolution. The truth is, young people, that leading scientists would not argue the question with you in this way. Some of them have never believed in evolution. There are others who have and who yet hold to the belief in the *principle* of evolution. But they will tell you honestly that the *facts* which would prove it to be true have never yet been found.

Then to get right down to business, what are some of the facts which the evolutionist must get hold of in order to prove his question.

1. If, as he says, God did not create the not living matter of the universe, where did it come from? He cannot tell us. He goes back to a time when there

was star mist or vapor, and stops there.

2. If God did not create life, where did the fruit germ of life come from? He does not know. Prof. Huxley says, "Of the causes which led to the origination of living matter, it may be said that we know absolutely nothing. Our present knowledge furnishes us with no link between the living and the not living." Lord Kelvin, an English scientist, asks this question: "Was there ever anything so absurd as to believe that a number of atoms, without life, could fall together of their own accord, and make something living, such as a sprig of moss, a microbe, or a living animal?" He tells of a conversation he had with Liebig, who was one of the greatest scientists of his day. Pointing to the grass and flowers growing about them, Lord Kelvin said, "Do you believe these things came into the world by some mere mechanical force?" "No," answered Liebig, pointing to a book on botany. "No more than I believe that this book which describes the grass and flowers, grew by some mere chemical force."

3. While evolutionists tell us that all life came from one beginning, one first tiny cell which appeared ages ago, they have never been able to explain to themselves or anybody else just why, or how, life should split into all the different forms in which it has existed ever since man has had a record of it. Where did all these different species of plants and animals come from? The Bible says that God created them and put them into classes of their own. But evolutionists do not believe what the Bible says about it. How can they? They certainly cannot believe in creation and evolution at the same time, for the two most positively contradict one another.

Another point I want you to get is this: If, as evolution teaches, every form of life on the globe, came up, or evolved from some other, differing form, below it, then it is absolutely necessary that plants and animals of one kind should beget plants and animals of a different, higher kind. Think for yourselves, a moment, young people, and you will realize that there cannot possibly be such a thing as evolution unless one species can reach up and develop into higher, different one. Yet, evolutionists cannot give us a *fact* in nature or history, to prove that such a thing has ever taken place.

O, some irresponsible newspaper writer, or small scientist will say that such facts are being found right along. But the thing for us to do is to pay no attention to these but to hear what the recognized leaders have to say.

(To be continued)

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

"EVOLUTION OR CREATION, WHICH?"

Part Two

By L. A. REED, M. A.

2—EVOLUTION'S UNSCIENTIFIC HOPE

The only possible way in which evolution could be so would be for men to discover that acquired characters were hereditary. Any scientist will tell you that this is not so. There is not one connecting bridge from our environment to the germ plasm. There is no possible way in which the offspring can be so affected as to change it, so as it in turn would produce offspring bearing the same change. There are many old foggy notions about markings, etc., but even those who hold to these notions do not believe that they are transmittable to the next generation. Yet this idea that acquired characters are hereditary is the only means by which evolution could at all be possible. Even the evolutionist cries out in dismay at such a statement and he closes the door to the only possible way in which his hypothesis could become a fact. Recently a certain scientist came to these shores from Germany and his contention was that there were certain fish who had acquired eyelessness because of the uselessness of eyes in the waters of a dark cave. A similar occurrence is manifest in our fish of Mammoth Cave. He was so laughed to scorn that he has long since gone back to his beloved fatherland, for we all know that though they appear as though they had no eyes, yet if they are allowed to live in the light, in two or three generations they will produce offspring with normal eyes. There is just one exception to this case and that is alcoholism. This can be inherited in various forms, e. g., inebriety, epilepsy and alcoholism, but instead of this being a point for evolution it is just the reverse for instead of the race evolving, in four or five generations it would cease to exist. Hence that is the reason we say that the inheritance of acquired characters is evolution's unscientific hope.

3—PALEONTOLOGY is a study of life based on the fossil remains of organisms. This is where evolution claims to have discovered the so called missing links. Let us consider some of them for a moment in the light of pure reason. Take for instance the Pithecanthropos Erectus, which means Ape-man-upright. This was a fossil bone found in the Cape Verde Islands which was supposed to have been some prehistoric man. In the first place it was only a portion of the skull cap. This in itself was insufficient to mold an entire head from which scientists have been guilty of doing. You

must have at least a major part of the frontal bone, and the occipital in order to obtain head contour for a mold. In this instance most of these were absent and the result of any mold would be mere speculation. The actual fact is that this skull cap is now recognized by the majority of scientists as belonging to an anthropoid ape. There are many others such as the Neanderthal Man, the Spy nien, etc., which are without a doubt men. There are other skulls and bones too numerous for us to mention in this short article, which when placed under true scientific investigation, are found to be either normal men, subnormal men, or anthropoid apes. Some of these were supposed to have been found in very old strata. But in no instance were the locations of such a character but what they could have been buried through cataclysms, land slides, etc., which seems to have been the case because of the scattered character of the find, and in no instance could the age be placed beyond 10,000 years, whenever the bones appeared to be human in form.

4—HEREDITY ENTERS INTO THE QUESTION

This new study of heredity has opened the eyes of the scientific world to many new things. Among them is just one little item which is the result of very careful research and which is not very often mentioned because it is very embarrassing to the evolutionist. We all know that the individual is formed from the union of two small germplasm cells of male and female origin. If this cell could be investigated under the microscope it would be found to contain a dark, shaded spot in its center which is known as the nucleus. If this is magnified still further, this nucleus will be found to contain small, beanlike bodies which have been named chromosomes, meaning little bodies which take a stain or dye. Prof. Morgan of Columbia University has showed to the scientific world that these chromosomes are the carriers of heredity. All that we will be naturally is wrapped up in this small bundle one hundred and twenty-fifth of an inch in diameter. The number of these chromosomes is characteristic for each species. If two numbers appear to be the same their form is quite different, as well as their determiners. To illustrate, the shrimp in the ocean has 126; the little drosophila, the banana fly, has eight; man has forty-eight. The sex changes the number, in every instance one sex being one number less. Now, any scientist will tell you that these chromosome numbers are constant and do not change back to their original number again. If they are mutilated as has been proven

in Columbia University, they will revert back to their original number again. If this is true and heredity has shown us that the chromosome number is constant in any given species and never changes, we would like to know where it would be possible to have organic evolution from one species to another? This question has never been answered in the college classroom or anywhere else.

5—SPECIES—MUTATIONS—STERILITY

First, There has never been found a group of animals evolving from one species into another. When we look into the heavens and see the whirling spheres and then beyond them see nebulae forming and reforming, gradually darkening to make a more solid mass, we are led to believe that at one time this whole universe might have been in nebula formation, because we see what appears to be worlds in the process of formation. If we could see species going from one to the other, and the process functioning, we would be led to believe that evolution was a stated fact. This has never been shown by any school of evolution. Second, Mutations are changes in the organism which breed true. If the change occurs and it does not breed true, then a freak is the result. To illustrate, there are many different kinds of horses but you start with a horse and even though you have them graded from a Shetland pony up through the truck horses, to the fine bred racing stock yet you end with a horse and no amount of breeding will bring anything else. Of course there is change and evolution within each species but we have no record of a mutation jumping outside of the species bounds and bringing forth anything new. This leads us to the third point, e. g., sterility. Whenever a cross takes place which would tend to throw the progeny into a new species, sterility is the result. This is so with the mule. It is not able to reproduce itself. We have one interesting fossil, which paleontology has given to us which is termed the archeopteryx. It was a fossil bird found in the northwest. It had a long bill with teeth. It also had a long, serpentine tail with feathers on each side. This would appear to have in it elements of the reptilian as well as the bird. It looks like a connecting link, but why were not more fossils found. If this bird were a connecting link there would have to be more of the progeny found. Scientists have searched everywhere to find more relics of this freakish animal, but we are inclined to believe that they will look in vain, because the mutation failed to breed true and was a sterile freak. God evidently has placed sterility as the guard to keep

the races from annihilating themselves, for that is exactly what would happen could the species jump from one to another. Identity would be lost; weakness would be the direct result, and degeneration would be the order in all existent species.

6—THE ACID TEST

Is the belief in evolution the acid test of a real scientist? As we have stated above it is not scientific to base our opinions and beliefs upon assumptions. True science looks for facts and only hypothecates where the circumstantial evidence seems to be overwhelming. Several hundred times Darwin used the words, "It is to be supposed" in one of his writings. True science would never sanction such a treatise, containing an overwhelming amount of speculative evidence. Friend reader, if you are a student, do not let yourself be persuaded that only those who believe in evolution are scientific. They say, "Well, look at the hundreds of professors in our colleges who believe in evolution." This is no argument whatever. If Columbus had listened to such argument, the continent on which we live would never have been discovered when it was. If you know the truth, then the truth shall set you free, regardless of the other man's opinion even though he be with the majority.

7—WHY IS THE QUESTION AGITATED?

There is one thing in a man's life which he refuses to allow his neighbor to tamper with. That is his faith. The modern scholar who pins his faith on evolution has started to reform the world to his way of thinking. He finds that in so doing he has to come in contact with the faith of the people. He has rudely brushed Christian faith aside as an unnecessary element to be considered and when he did so he might just as well have played with dynamite. Stokes of Tennessee has found this out. When evolution and atheism, for they are practically synonymous, treat lightly the beliefs of others, they have almost started a revolution in the world which will act as a boomerang upon them. They should not be allowed to teach this belief as a fact in our public institutions. If they wish to teach it as a hypothesis believed by some, that could not be denied them, but some of us absolutely refuse to allow our children to be taught falsehoods for facts and assumptions for truth. If my children must hypothecate at all, and I don't believe they need to, I would prefer that they assume God as their Creator than that they originated in the slime of the sea.

What is the conclusion of the whole matter? In the words of the Bible, "fear God and keep his commandments." This article has been brief but we hope that with the next one, which will be a theological consideration, there will be enough material given to help some young person to establish his faith in an almighty God and a living Christ.

WHAT ABOUT THE SUNDAY PAPER?

By JERRY CLEVENGER

RECENTLY my mind has been stirred up in reference to the Sunday newspaper. I know numbers of professed Christians in country places who go regularly to the postoffice every Sunday morning for their mail. And there are multiplied thousands, yea, millions of city people who are members of churches, and some who claim to be holiness people, who welcome the Sunday newspaper as a message of good cheer to all, and a very necessary business sheet in the commercial world. What did God mean when He took one whole commandment to say, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it" (Ex. 20:8-11). If this language means anything at all it means that the Sabbath day was set apart to be sacredly kept. What is the Sunday newspaper? The biggest advertising sheet in the world. That is the sheet where the great worldly business men put their big ads, and it is so popular and has such a wide circulation that one page in the Sunday newspaper costs \$1,000. There is where you find the most extensive list of everything that is for sale and all kinds of business or worldliness that demands publicity.

Also the Sunday newspaper furnishes a great supply of nonsense and tomfoolery which ought never be brought before the minds of young people on the Sabbath day. But says one, do you want to rob childhood of all the spice and cheerfulness in life? Not at all, but if I had preached a sermon to a congregation of sinners and was making a pull for souls I wouldn't want some fellow to jump up and act the clown stunt or sing Yankee Doodle or Way Down South in Dixie.

Sunday is the day above all other days in which God tries to reach the souls of the children of men. The child goes to Sunday school and if the teacher is faithful and has made a good impression on the child, then it comes home and revels in the Sunday newspaper the rest of the day and all good impressions are completely obliterated from the mind. One of our great preachers recently said, "I would as leave a man would leave a rattlesnake at my door as the Sunday newspaper." Right on this same line Billy Sunday said, "Some men allow pictures on their walls and books and papers on their tables that have no more place in a Christian home than a rattlesnake on the bed or a pole cat in the parlor."

The Sunday newspaper is doing more to destroy the Sabbath right in the home, rob our young people of the teaching of the Bible and defeat the

plan of God in their salvation than any publication in the world today. And yet thousands of preachers stand by the Sunday newspaper. I say shame on such preachers. I am against the Sunday newspaper just like I'm against cards, the moving-picture show and the dance. These things are the Devil's traps to wreck and damn the soul, and the Sunday newspaper is on the same line. I'm against the Sunday newspaper with a vengeance.

KANSAS CITY, MO.

ZONE RALLY, OKLAHOMA

Rally in Zone 8 at Ryan, Okla., November 28. The Lord was with His people. Promises of great work were shown for the coming future of the N. Y. P. S. The program for the day was a missionary program. Interesting parts were taken by Miss Ruth Rooker and Mrs. Ryan, who have the mission work at heart. Many of the young people left the rally with a greater burden for the lost souls, not only for those across the ocean but for those near us, at home.

The Lord seems to lead the young people of this zone to support a native worker in the foreign fields.

Great interest is being taken in these zone rallies and the Lord is greatly blessing us. The young people seem to catch a broader vision of a Christ like life and are striving upward to the goal before us, by the Lord's help. The zone rallies are helping and blessing us young people. May this work continue with the mighty power of the Lord's presence near us.—Anis Jones, Reporter.

SULPHUR, OKLA.

N. Y. P. S. of Sulphur church called Rev. Ray Davis of Bethany, Okla., for a revival meeting and God gave us one of the best revivals we have ever had. It was good to see the young people labor in the services, such beautiful harmony and such sweet spirit prevailed. Brother Davis was at his best, and his messages were convicting and convincing. Twenty-six found pardon or purity. God wonderfully blessed and the saints shouted the victory.

Brother Davis is a student at Bethany-Peniel College. He is a young man but a forceful and logical speaker, and such an humble and sweet spirited man, blessed of God and loved by the people.

The N. Y. P. S. press on under the watchful eye of our sweet spirited pastor, Brother Hanselman. Finances came easy, church blessed, nice class taken into the church, for all of which we thank and praise God.—Oscar Shaffer, President N. Y. P. S.

"I want to be so prepared for death that when it comes to me I will have no 'unfinished business' on hand."

"Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

News and Notes From Eastern Oklahoma District

NOTICE—Pastors, evangelists, N. Y. P. S. presidents, Sunday school superintendents, and all church reporters, please send me your reports regularly by the 30th of each month. Come on, and let's make this page worth while. Send your reports to W. B. Walker, 401 S. 9th, Durant, Okla.

REPORT OF DISTRICT PRESIDENT OF N. Y. P. S.

We had an all day Thanksgiving Rally at the Durant church, in which eight different societies took part. We met at 10 o'clock in the morning with a rousing song service. From the first to the last it was a decided success. The devotional service was led by Delta Martin, one of our young preachers from Tishomingo. Almost all took part freely in the testimony service. We were very fortunate in having our beloved District Superintendent with us, and preaching at 11 o'clock. At 12 o'clock we had an old fashioned basket dinner, that was truly a feast of good things to eat. At 2 o'clock in the afternoon we had a number of very strong papers read on vital interests of our work. The devotional service was led by Rev. Mrs. Julia Standridge, our wide-awake pastor at Tishomingo. At this time we had a great healing service in which several were prayed for and the bodies of a number were touched.

The evening service began at 6 o'clock with a rousing song service led by Prof. L. C. Messer. A program was rendered at this time by members of the various societies. This was one of the best programs I ever heard. The spirit of the service ran so high that there were shouts of praise among the people. An altar call was made and five precious young people prayed through to definite victory.

We can truly say that this was one of the greatest days of my life. An offering was taken for our Orphan's Home at Peniel, Texas, to the amount of \$31.68. Also an offering was taken for the District president, amounting to \$33.74. We believe that we should have more of such meetings for our young people.—B. J. Wilkins.

KINGSTON, OKLA.

Our church is moving on nicely since the Assembly. The spiritual condition is very gratifying. The Sunday morning and mid-week prayermeetings are well attended, and the Spirit of the Lord is upon us. The Sunday evening services are evangelistic. We have had preaching each Sunday evening since the Assembly, and there have been twelve persons either saved or sanctified. Our Sunday school and N. Y. P. S. are moving on nicely. We have a large attendance in our Sunday school. We have a large enrollment from the card class to the

Bible class. The N. Y. P. S. is rendering programs that are educational, spiritual, and uplifting. The general condition of the church is very good and we are encouraged to fight the good fight of faith.—F. E. Lewis, Pastor.

MADILL, OKLA.

We are glad to report that the Ark is coming up the road in the Madill church. Our regular services are seasons of refreshing, and we are preaching to almost a full house every Sunday evening. We have had seekers at the altar for the last two Sunday evenings, with two happy finders. Our Sunday school is growing by leaps and bounds. We have had an average attendance of 100 during the last month. We are having a steady increase in membership. We will soon have our Sunday school rooms ready to move into. Our goal is two hundred by the first of May. Our N. Y. P. S. is doing nicely. We have nineteen active members that will do anything that they are asked to do. They will pray, lead prayermeeting, or work on either side of the tongue of the gospel wagon. We have our budget paid up to date for every department of the church. The revival fire is burning, and we are marching on, with every atom of our being crying "on with the battle." We are looking for that blessed hope.—Arthur L. James, Pastor.

EVANGELIST J. C. HAFLEY'S REPORT.

Since our Assembly I have been constantly on the go. Our first meeting was at Oologah, Okla., with our elect Sister I. D. Farmer. God gave us victory. The church at that place is planning to build a new church in the near future. Our next meeting was at Hominy, Okla., with W. H. Barlow and his good people. I have never enjoyed the battle more than while in that engagement. The Hominy church for the past three years has been one of great success, and while there I learned the cause, and here it is, take them as a whole, they do not know when they are 'licked.' They will stay right with a seeker and pray till victory comes, and then raise a shout that alarms the whole neighborhood, and scares the Devil half to death. If you are looking for a pastorate you need not go to Hominy prospecting, for Brother Barlow has a lifetime grip on the church and city. Brother and Sister Holmes had charge of the singing, so we need not make any further comment on that part of the meeting. God gave us a great revival. We had sixty-five professions, 108 subscriptions to the HERALD OF HOLINESS, sixteen additions to the church. The finances came the easiest I ever saw. A great pounding and love offering was given to the pastor's wife. We opened fire at Collinsville November

27, and ran three Sundays. The battle was hard, but the Devil was defeated to the extent that twenty people prayed through to definite victory. Rev. Mark Whitney is the pastor, and has things well in hand. In fact he is doing the job in a "nice package." The people love him and are looking well to his support. At present we are enjoying a few days rest through the holidays. But we will be on the field again by the first of January. Brethren, pray for me.

A REPORT FROM PROF. L. C. MESSER.

It has been some time since I reported through the pages of the HERALD OF HOLINESS. My work has not been altogether on my District, but I have been busy. I sang for a meeting last May with our precious Brother Barlow at Hominy, Okla. Rev. B. F. Neely was the evangelist. My next meeting was at Keene, N. H., with District Superintendent Howard V. Miller. God met with us and gave us a great meeting. The trip from Oklahoma to this meeting was more than 2,000 miles, and was made by automobile, and was at the time of the year when nature was putting on its beautiful dress of green. We had the privilege of visiting our college at Olivet, Ill. We spent the week-end and enjoyed the great messages in sermon and songs, as the campmeeting was in full swing. On this trip, we went through most of the largest Eastern cities, such as Washington, D. C., Philadelphia, New York, and a number of others. Our summer work was around Boston, Mass. I was engaged by the New England District, with the District Superintendent as co-laborer, for the entire summer and fall. God helped us to take the gospel to many hungry hearts who had never heard of the Church of the Nazarene. Brother Miller never failed at any time to let the people know just where we stood on the doctrine of holiness. Our work was in new fields, blasting and planting, but God did help us dig out a good church in the great city of Springfield, Mass. When we went there, nobody wanted us, in fact they didn't send for us, but before we left, we had a church with sixty members, and a nice piece of property worth \$10,000, all free of debt. Brother Miller is a big man, he never knows when to quit pulling. This was our last meeting together, and we bade each other goodby, but to our happy surprise we did meet again before leaving the East. We held a great meeting in Providence, R. I., with Evangelist Lum Jones. Our next meeting was at Hastings, Nebr., with Rev. Jones as evangelist, and the faithful pastor, E. C. Cain. We drove from the East to Hastings, giving one and two nights to pastors on the way. We stopped at New Castle, Pa., Toledo, Ohio, and several other places. God

gave us a great meeting at Hastings. There were 150 seekers, and many happy finders. We left Hastings driving to Oklahoma City, and conducting the chapel service at our good school at Bethany. We arrived in Durant the day before Thanksgiving, to meet our precious father and mother whom we had not seen for nearly one year. I spent the day in the Thanksgiving Rally of the N. Y. P. S. of that part of the state. Believe me, it was the liveliest thing I have seen in a long time. On this occasion I had the pleasure of meeting my District Superintendent, S. H. Owens, that I had not seen for nearly two years. We have just closed a very successful revival at Sherman, Texas. About sixty in the fountain. Yours for souls.

CADDO, OKLAHOMA

The progress of our work has been very gratifying since the Assembly. We are in our second year as pastor of this good people. We have just closed a very successful revival with Evangelist L. M. Payne of Bethany, Okla. Brother Payne is a good evangelist. His preaching is the type that builds the church. There were thirty-one professions, eight additions to the church. The finances came easy. Our crowds are large and attentive on Sunday evenings. We are working hard for souls. Pray for us.—R. T. Smith, Pastor.

SIAMROCK, OKLAHOMA

This is my third month since our Assembly. We are doing nicely, God is blessing in many ways. We have had an increase in the Sunday school from thirty-four to eighty-five. The attendance in our regular services is increasing. Several have been saved, and we have had six additions to the church. The spiritual condition of the church is good. Two of our good families have moved away. Our church is small in membership, but we have a vision of what it means to be real Nazarenes. Our revival begins the first of January with Rev. J. C. Haffey and wife. Pray for us, that God will give us a mighty revival.—John W. Dodd, Pastor.

MUSKOGEE, OKLA.

The Lord has been blessing us an unusual way since the Assembly. Our church in every way is on the upgrade. We had a good meeting with the Robinson and Brown party. We had thirty-five definite professions, with twenty accessions to the church. Our Sunday school and N. Y. P. S. are moving forward in a most gratifying way. Evangelist Robinson is a good one, and knows how to stand by the pastor and the church. He did not try to put all our members in the altar. His preaching and Prof. Brown's singing will long be remembered by our people. The pastor was given a good pounding during the meeting which was greatly appreciated. We have taken twenty-two members into the church since the Assembly, and have another class looking our way. We have paid some on our District and General obligations, and by the grace of God, we expect to have it all paid by the Assem-

bly. We are encouraged, and feel like going on. Every department of the church is growing. Sinners are being converted, believers sanctified, and afflicted people healed. I say glory to God!—I. D. Farmer, Pastor.

SEAWNEE, OKLA.

We are glad to report victory at this time. We have been very busy since our Assembly. We launched a building campaign soon after the Assembly, and we are now very comfortably housed in a beautiful five room bungalow with bath and sleeping porch. The building has cost us about \$1,550, and we only owe about \$900 on the building. We plan to plant ten or fifteen acres next year to help pay this amount. We came here about fifteen months ago and found a little band of discouraged Nazarenes, with some indebtedness on the property, and only a few people coming to the services. But God has given us the hearts of the people and we are marching on to victory. Dr. R. E. Dunham held our last revival. We didn't see the results that we had hoped for, but we are still expecting God to answer prayer. Brother Dunham is a powerful preacher of the Word, and he makes the messages as clear as any man could possibly do. Any church wanting a man for a revival of the old fashioned, John the Baptist type, will make no mistake calling this man of God. Our Sunday school is growing, and we plan to arrange our basement for the classes in the near future. This will add much to our work. We have a very precious man for Superintendent, in the person of J. P. Smith. Brother Smith has been in this work for several years, and has a ripe experience in the school of God's divine grace. Our N. Y. P. S. is moving on nicely under the leadership of Herschel Morris. This is a precious young man, and he truly leads the young people on to victory. We are expecting great things from the Lord this year with this good people. Our ladies Missionary society is planning some very extensive work this year. Brethren, pray for us.—Joe Bishop, Pastor.

CHICAGO CENTRAL DISTRICT

We are glad to report victory in every way on Chicago Central District. During the last few weeks we have given special attention to raising the General Budget. I think I am safe in saying that there was practically unanimous co-operation. We have been working at this matter for some time. Dr. Williams was with us early in the fall and helped us. Quite recently Dr. Reynolds has been with us. We now have on a church to church campaign, and the indications are that we will overpay our general budget for this year.

There are hopeful indications. Our work is going by leaps and bounds. At Chicago First Church, Brother Schurman and that great church are doing their part in every way. Some weeks ago Brother Schurman, after two weeks of prayer, preached a message to which this great church responded with \$10,000 to our General Budget. Their Sunday

school is going good. During the last few months, they have given the church quite an overhauling to make more room for the Sunday school. We have no truer people than Brother Schurman and First Church.

Brother Haynie recently closed a very successful revival and he has taken in a good class of about thirty since our Assembly. Woodlawn church is in a healthy state of spirituality. They are having a continued increase in their Sunday school. Brother C. H. Strong has done a great work at Austin in the past four or five years. We have a fine people here. Rev. Albert Young is being well received at our North Side church in Chicago and reports increases along every line. We have a new church at Rockford, Ill., which is in the making in a city of about 75,000. Brother and Sister Miller are faithfully serving in this place. A little farther south we have Freeport, a town of twenty thousand, which has had its first Home Missionary campaign. We are well on the way to a good church there. A little farther to the west Brother J. W. Waltz has been faithfully serving at Stockton, Ill., where we have a fine people.

At Elgin, Ill., one of our new churches, just a little over a year old, the seemingly miraculous is being accomplished by Brother Ralph Bauerle and his good people. A little over a year ago the church was organized with six members. Now they have about one hundred people in their constituency. This faithful band of people have sacrificed and during the last few months they have bought a good lot right down near the city, and are erecting a building which is now enclosed. This property will be worth from \$25,000 to \$30,000.

Rev. Jesse Brown and the good people of Joliet, another one of our new churches, are buying a lot at \$4,000, in one of the best locations in Joliet. They are going to erect a tabernacle. They recently closed a very successful meeting with Stella B. Crooks. We have a following in Aurora, another great city near Chicago, where we hope to put on another good campaign in the spring and put this place on its feet.

Rev. Laurence Howe is doing a most excellent work at Harvey, Ill. They report increase on every line. This church will no doubt give two or three times as much as they expected to give on the General Budget. They have a fine Sunday school. Their crowds are increasing. Brother Howe is doing a great work. A little farther down south is Chicago Heights, where the new pastor, Brother J. Y. Jones, is being well received by his fine band of people. Here we have a basement, but are planning during this year to put a top on the church. At Ottawa, a new church organized about the middle of September, we have one of the finest people to be found at any place. We have a property worth \$10,000. Brother McPherson, the pastor, is one of our coming new men. They are putting on a meeting with Rev. S. D. Cox, District Superintendent of the Michigan District, with Prof. Sutton and wife as singers.

Around Chicago and that vicinity are more than three million people. There is no better place to plant the Church of the Nazarene than around Chicago. We have doubled the number of places around that section since our coming to the District. We are making our plans to put about ten new churches in Northern Illinois in the next few months. Sometime during the next two or three years there are going to be three Districts instead of one District in this great territory of one hundred thousand square miles. Let everyone say Amen!
E. O. CHALFANT, District Superintendent.

A MISSIONARY MEETING IN EASTERN INDIA

We are in receipt of a communication from our missionaries in Eastern India, in which they express special thanksgiving to God for His blessings in supplying their needs and in prospering the work which He has committed into their hands.

Also these courageous soldiers of the cross express special pleasure in having Missionary Superintendent Sharpe to visit them. They regret that Brother Sharpe is not to remain longer on the field at this time, and they hope he may soon be able to return to them and to his great field.

Brother R. G. Coddling, who lives in Western India, about a thousand miles from our station in Eastern India, but who is president of the Missionary Council for all of India, was present in the meeting in the East, which was held at Kishorganj, Mymensingh District, and the missionaries express special pleasure because of his visit, and declare he was a great blessing to them.

Since it was arranged that Misses Hatch and Williams were leaving for the homeland on furlough immediately following the Council Meeting, the Council expressed hearty appreciation for their labors in India and prayed unitedly for their safe journey and for blessings upon them in their labors in the interest of missions at home.

Rev. George J. Franklin is the missionary in charge in our work in the Bengal District in Eastern India, and he is assisted by Sister Franklin.

Sunday School Lesson

For January 24

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus and the Samaritan Woman.

LESSON TEXT: John 4:13-26.

GOLDEN TEXT: *With joy shall ye draw water out of the wells of salvation* (Isa. 12:3).

WE would note briefly the connection between this lesson and the last one. It seems that after the interview between Nicodemus and Jesus that the latter left Jerusalem and betook Himself to the Jordan where He continued to preach and teach and His disciples baptized those

who were converted under His ministry. John was also preaching and baptizing not far away, but it did not disturb John in the least that Jesus should be meeting with such success, for he had said, "He must increase and I must decrease." The Pharisees, however, were using this condition to spread unwholesome feeling among the Jews and the disciples. So Jesus withdrew toward Galilee. On the way He passed through the territory of Samaria. This was quite unusual, for the animosity that was felt by the Jews for the Samaritans was most intense so as much as possible they avoided passing through that country.

But our Lord had none of these deep seated prejudices, and so took the direct and shorter route which led Him right into the heart of the despised district. While resting a bit just outside Sychar, where Jacob's well was located, a Samaritan woman—and a disreputable one at that—approached the well to get water. She recognized Jesus as a Jew and keenly resented His presence, for to her He was not only a stranger but He was an enemy. A part of the interview that Jesus had with this woman forms the lesson of this week.

One very personal lesson we get from this interview is, the privilege and duty of using the everyday occurrences of life for the dispensing of spiritual truth. Our Master did not confine His teaching concerning God to the synagogue or Sabbath day. He used all occasions, whenever and wherever He met the people, as opportunities for spiritual conversation. Racial pride and religious prejudice might prevent the ordinary Jew from having dealings with the contemptible Samaritans but this extraordinary Jew saw in this disheveled creature a gem of priceless worth, who through much forgiveness and much love would become one of the valued citizens of His kingdom. So with exquisite courtesy He led this poor bedraggled soul by an indirect path to self-accusation, and in that moment His victory was complete. She bowed to Him as a prophet.

We note how full of yearning tenderness are the words of Jesus as He represents Himself to be the water of life. "If thou knewest . . . thou wouldst have asked." What she knew was only her empty, unhappy, sinful life. But Jesus would have her ask for soul-healing grace under the figure of "living water." She claimed relationship to Jacob, but she knew Jacob's well better than she knew Jacob's God. We are impressed with the fact that she acted just as men and women do now when a conversation is tending toward the spiritual depth, they strive to keep it in the shallows. What ingenuity the people use to snatch the conversation back to the commonplace. They will steer into the superficial to avoid the searching rays of truth.

There are three things we would mention here relative to this great truth. First, that the true springs of our being are not found in our environment, nor any acquired ability, nor any condition; they are in character. Second, the fountain of lasting satisfaction is within.

If it were on the outside people and circumstances might choke our fountain and prevent its flow, but it flows from within and constantly bubbles up whatever occurs. Let us quit trying to get satisfaction from outside wells. Third, the sources of all real power are within. Effectiveness is conditioned by the well in our souls. That one who is most open to God will be most powerful in service among men.

We note here the desire this woman manifests for this water. She says, "That I may never thirst and be saved the trouble of coming hither to draw, give me this water. Do we hear someone say, 'How dull of comprehension! But how many yet today want the water without the work! We would like an education without study, a fat salary with little service; we would like the mountain view without the rugged ascent. Conviction must go yet deeper. The Great Physician must cleanse the soul before He can heal it. And so, without making any charge, He asks for her husband and then shows her that He knows all about the putrid sore of her life.'"

Does He not deal with men today in the same way? He sounds the deep notes of our life and thus awakens conscience. He turns our asking into thirsting by revealing the evil substance out of which we are weaving our days. He creates and intensifies the consciousness of guilt and inflames our souls with a thirst for righteousness. In this case it was, "Go call thy husband." To another it was, "Go sell what thou hast and give to the poor." He may be saying just now to someone, "Go fetch thy ledger. He puts His finger here and there in order that we may feel the need of a new birth.

We note how adroitly she turns the conversation from her guilt to the place of worship. But the Master tells her that the essential point in worship is not *where* God shall be worshiped, but *how* He shall be worshiped. "God is a Spirit" and must be worshiped "in spirit and truth." This statement perplexes her and she wistfully appeals as a final authority to the coming Messiah who would declare all things and clear up all mysteries. At this point the Master tells her what He would not openly declare to the Jews, "I that speak unto thee am he."

We note in closing, the effect of this conversation upon this dark and sinful soul that for so long had lived for the sordid things of earth. Into this life of darkness a wondrous gleam of light shot and forgetful of everything else, even her water pot, in the marvelous glory of her new found joy she becomes the missionary to her people. She came to Him sin-soiled, she went from Him saved and an evangel of truth.

"THE HERALD OF HOLINESS is food to my soul and it stands next to my Bible. My heart is always glad when the postman drops it in my door. The last issue was beautiful." —Dora K. Pyne, N. Y.

"I take the HERALD OF HOLINESS and find it the very best paper I ever read, never expect to do without it." —D. C., Texas.

Great Nazarene Bible Conference

BETHANY-PENIEL COLLEGE at Bethany, Okla., is to have what promises to be an unusually worth-while Bible Conference. The date is Tuesday, January 26, to February 6, and Dr. J. B. Chapman, editor of the *HERALD OF HOLINESS*, is to be the special speaker, and the Conference is to give special emphasis to the Nazarene point of view.

Dr. Chapman will begin on Tuesday evening with his special lecture on "Distinguishing Characteristics of Nazareneism," and will follow on succeeding evenings with eight lectures on the doctrines of the Church of the Nazarene. Doctrinal preaching has been one of the greatest factors in the upbuilding of our movement, and it is necessary for one to be well founded and well grounded in doctrine in order to be the best Nazarene.

Beginning with the eleven o'clock service on Wednesday morning, January 27, Dr. Chapman will give a series of inspirational lectures. The subject for Wednesday morning will be "The Burning Bush." This will be followed on succeeding mornings with "A Dissertation on the Live Wire;" "A Positive Ministry;" "The Inner Circle;" "Four Essentials to Success;" "The Callings of Life;" and others.

Another feature of the Conference will be the "Question Box." After each lecture Dr. Chapman will give a period to



A. K. BRACKEN

answering such questions as members of the Conference and others attending the lectures may desire to ask.

In addition to the opportunity of visiting Bethany-Peniel College and to hear its music and singing, to see its student

body, and its material development, will be the opportunity to be fed, taught, and inspired by the messages of this man upon whose ministry God has so signally set His seal.

ATTENTION, PASTORS!

Many pastors, evangelists, and Christian workers of all kinds often feel keenly the need of new life, new inspiration, new vigor. They have been compelled to give out here and there, and everywhere until they find their resources have all but given out. This Bible Conference has been designed especially to make it supply just the need that Christian workers often feel.

Without instruction, without inspiration, without information, no pastor can grow and succeed. You have seldom had such an opportunity as will be offered you in the Bible Conference that is to be held at Bethany. You are invited and urged to attend.

No tuition will be charged. Meals may be had from the cheapest of short-orders to as high as one wishes to pay for them. The dormitory will charge 25c per meal. Room will cost a dollar a week. Drop a card to the College Office telling us when you will be here. We anticipate one of the largest attendances we have ever had at one of our mid-winter Conferences.

A. K. BRACKEN, *President.*

CHURCH NEWS

EVANGELISTS J. E. AND ADA REDMON—"Our first meeting this Assembly year was with Rev. Boone of the city mission, Hastings, Mich. We had a splendid meeting in many respects, with more than fifty seekers at the altar, a crowded house, saints all in fine working condition. Finances came easy. On the last Sunday afternoon \$600.00 was raised for the support of the mission. Brother Boone with his splendid corps of helpers is doing a good work in Hastings. Our next meeting was with Rev. Drake at Pantoul, Ill., in the Church of the Nazarene. This was a splendid meeting for the church; organized a tithing band of about thirty systematic tithers, and a nice class was taken into the church. Brother Drake is certainly the right man in the proper place, and his folks love him devotedly, and the church is growing nicely. Quite a number of the soldier boys from the Chenute Air Field located near by, attend the church, and are frequently found seeking and finding salvation at the altar. We next joined Rev. Garvin, the bustling pastor at Champaign, Ill. They own a splendid property in the twin cities of Champaign and Urbana, and have a fine class of people. There was some old fashioned going down to the bottom in the meeting, restitutions, coming clean, and you

can guess that we had some marvelous times of shouting and rejoicing. The city is in need of all we had and more too, for there are ten thousand students in the State University there. More than ninety sought God at the altar during our two weeks. We organized a tithing band of eighty-five members. From there we went to Rev. Hertenstein at Evansville, Ind., who is a splendid pastor, a fine booster for the evangelist, has a Nazarene vision, and has a Spirit filled bunch of prayers. We all rolled up our sleeves and went in for victory. The folks filled the building and also the altar. Many prayed through to victory, more than 130 sought the Lord during the meeting. It was considered by all a splendid meeting. The last Sunday the remaining \$500.00 to clear the parsonage was asked for, the offering being taken by my companion, and in a short time the offering went to \$700.00. The \$200.00 was considered as an evidence that the dear Lord is encouraging a more spacious church building. To God be all the praise and glory for the above victories."

EVANGELIST JAMES MILLER—"We have just conducted two meetings in Southern Indiana. The first was at Boonville, the other at Mackey. We organized each of these churches a few years ago and it was very encouraging to return now and see how they have moved on-

ward and upward. Rev. E. M. Cornwall is the good pastor at Boonville. He is a very godly and able man. At this place we had quite a number of seekers and almost everyone of them claimed to get victory. Some joined the church and others were making plans to do likewise. Just preceding the Assembly six years ago we organized this work with five members. On reporting the same to Brother Short and the Assembly many thought we had made a mistake, but time has proved that God can in this day do exploits if He can find a few people that will pray, pay and obey. This town has only about seventy-five people in it and it naturally seemed unwise to try to start a work in this place. But after worshiping in a hall until last year, and many times being compelled to pick up coal along the railroad tracks to warm their building with, God gave them a nice frame church worth about \$5,000 and now they have only \$800 indebtedness on the building, and it is covered by \$1,200 pledge money and can be collected at any time. We closed there last Sunday, December 13, with good victory, took eleven adults into the church at the morning service. This makes them some over forty members. In each of these meetings we took several subscriptions for the *HERALD OF HOLINESS* and did our best to show the public the need and blessing of a holiness church in this city. Rev. R. C. Mattison is pas-

tor at Mackey and is a wonderful man of God. He has been teaching in North Carolina for the P. H. church for the last two years but feels as though he ought to be with our people altogether and in the pastorate as well. We found him to be one of the best all around men we ever worked with."

PASTOR C. L. ADKINSON, Snoqualmie, Wash.—"A great meeting has just been closed in the Church of the Nazarene here. There was victory from the beginning. We secured Rev. J. W. Wright, the detective evangelist, and Song Evangelist Maurice Turner. There was conviction and seekers from the beginning and during the three weeks. There were more than eighty prayed through for either peace or pardon or both, and twenty-three united with the church during the meeting."

BROWNSVILLE, TEX.—"After being in the Rio Grande Valley for four years, we are just now beginning to get a hold on the people, and a good work started on the genuine holiness line. We have two points where holiness is being preached with no uncertain sound. One in the city of Brownsville, and another at a schoolhouse in the El Jardine community. We have secured a building and lot in the city at a cost of \$6,500.00 which is well worth \$10,000.00, and have a move on foot right now to build a church house in El Jardine. Our mission building is under the auspices of the Union Mission Association of St. Louis. A number of families have come to our valley of recent years who are Nazarenes, and some getting saved who will be if we furnish a home for them. The schoolhouse is getting too small to hold the people who attend our Sunday school and preaching services. Pray for us that God will give us a good Church of the Nazarene in our community and help us to save the Mexicans in the city of Brownsville. Brother S. M. Stafford is the superintendent of our mission, and the writer assistant pastor."—J. H. Dennis.

GLENDALE, CALIF.—"We are still on the firing line and pushing the battle for our Christ. We recently closed a six weeks' evangelistic campaign with John T. Hatfield as evangelist. It was a hard fought battle, but in spite of it all there were a number of conversions and several were sanctified wholly. The young people of the church were quite active during the campaign, being present in large numbers at each service, and helping in the music and various other ways. We have a Junior N. Y. P. S. now and although it has been organized only a short time, it is doing nicely and some very fine meetings have been held. Our church has made a splendid gain in membership during the past year, the membership at present being about ninety. The Sunday school enrollment is about eighty-five and the two Young People's Societies have a combined membership of about fifty-five. We are expecting to go into the new year to do great things under the leadership of our

Lord and our pastor. Pray for the church here."—Doty L. Anderson.

EVANGELIST Z. T. TEACHER, College Corner, Ohio—"Since our Assembly in May God has given us more seekers at the altar than we have had within the past two years—all told, for which we give Him all the glory, and look forward to still greater things in the future. At the present time we are being kept in on account of the illness of wife and daughter, and I earnestly ask the prayers of the readers for their recovery, and that I may get into the field again. I want to be in the front of the battle, and at my very best for Jesus."

PASTOR F. H. PRINCE, HEMET, CALIF.—"We are closing the year 1925 with victory and the salvation of souls. A wonderful spirit prevailed in the services Sunday, Dec. 27, and they were honored the Lord in the salvation of four, precious, young people, they praying through to victory in the evening evangelistic service. In many respects the church here is in a splendid condition to enter in upon the coming year. The average attendance in all of the services is far ahead of what they have ever been at this time of the year before. Our present church property, with a seating capacity of 175 is now up for sale, and just as soon as it is sold we plan to build a more commodious building. The church here is blessed with a number of good spiritual, aggressive laymen and a host of loyal friends. We are going in for greater things."

EVANGELIST W. L. SHELL, Brewton, Ala.—"I come to you as a new member and brother in church fellowship, but a member of the household of faith. For twenty-one years I have been serving our Lord and for twenty years I have enjoyed the blessing of entire sanctification. I have been in the ministry these twenty years, marching under the banner unfurled by Methodism, and have uncompromisingly stood for the doctrine of full salvation. Being a close observer of conditions and tendencies, I thought the time had come for me to identify myself with the people who stand openly as I stand, hence I am now a delightfully satisfied Nazarene preacher, a duly commissioned evangelist and ready to go when the call may come. On Dec. 2 we began our meeting here in Brewton with Miss Ruth Lanier of Dallas, Texas, as Music Director and Soloist. She has one of the best voices for evangelistic music I have ever heard, and she sings to bless the people. She sings the gospel right into your heart and the people come back for more. Many times she was requested to repeat her songs. Her solos with her guitar made you feel like preaching. We had a fine meeting. Our church here is not numerically or financially strong, but we have some fine folks who are standing for the real work of God in the soul. There were nineteen definitely blessed and fourteen of these were sanctified. I have not witnessed better work in three years than was done in the hearts of the peo-

ple in this meeting. Young men and women really prayed through and God wrote on their countenances that He had come. We had only five to unite with the church, but we got some good material, and we are expecting the work to prosper, though the world, the flesh and the Devil are arrayed against us. Pray for us and use me when you can. I have ten years' experience as evangelist and can furnish references if desired. I have twenty years' experience as a singer if you want me for this work."

PASTOR U. E. HARDING—"The revival at the First Church, Pasadena, conducted by the Fleming brothers, opened November 29 and closed December 14. This was the third engagement at our church of Bona and the second of John Fleming. On this account they hesitated to come, but they never preached better in their lives. The audiences were the largest on the whole that our church has ever known; full house straight through including Monday and Saturday nights and on four occasions we were compelled to hold overflow meetings. We are conservative in saying that between a thousand and fifteen hundred sought pardon or cleansing at our altars during the campaign, with about three-hundred on the second Sunday alone. Two good classes have been received into the church since the meeting and we have the names and addresses of others who are considering uniting with us. The evangelists were well taken care of and a substantial love-offering was given the pastor. Pasadena College chapel services were turned over to the campaign and we supplied the exercises with visiting ministers and workers. We have had very good reports of these meetings. A number of prominent evangelists and singers rendered valuable services in the revival. Prof. John E. Moore of Los Angeles First Church sang for us as did Mr. Joseph Ransom of Salt Lake City. Then there were Rev. and Mrs. A. H. Johnston of Akron, Ohio. Prof. and Mrs. Kenneth Wells were here with their own Uncle Bud Robinson. Rev. B. S. Taylor helped us and Rev. A. F. Balsmeier and his wife of Topeka, Kans., worked heroically in the meeting. Rev. John T. Hatfield was in the day meetings regularly. At the close of the campaign Brother and Sister Hatfield united with the Church of the Nazarene. Brother Hatfield has been an elder in the M. E. church between forty and fifty years. We trust this man of God may be kept busy in our work. His ripe experience should make him especially valuable in Preachers' meetings. For a generation he has been considered one of the leading evangelists in the holiness movement. On the whole it was perhaps one of the greatest revival meetings in the history of the movement. It is but rarely that so great an array of preaching and singing talent has been gathered in one camp."

PASTOR C. P. LANPHER, PORTLAND, ME.—"This church is closing the old year with victory and blessing upon her membership. This has been one of the best years of her history. In response to the appeal of the General Superintendents we went over the top in the special mission-

ary offering. In a period of nearly twenty-five years in pastoral work we have never enjoyed a more pleasant Christmas time than was ours this year. Our people remembered us with very kindly expressions of love and regard which all tends to make a pastor feel that his people are among the best folks in the wide world. We held our annual Sunday school election last night. Our average weekly Sunday school attendance for the fifty-two Sundays of 1925 was 101 and 3-5. With a church membership of fifty-two our prayermeeting attendance for the past twelve weeks has averaged 43 1/4. We are asking the Lord to give us a hundred members in the church and two hundred in our Sunday school. He has encouraged us much in the past while the people have stood by us splendidly and held up our hands. God's skies are full of Pentecosts. We are looking up!"

PASTOR J. C. ALBRIGHT, New Philadelphia, Ohio—"The church here is moving forward with a conquering tread and a healthy growth. Our Sunday school is making splendid strides. The reports showed over a fifty per cent increase in offerings and average attendance for last year. A class of twelve is now taking the 'Teacher Training Course' and we are planning for a bigger and better Sunday school in the future. The Lord has recently given us a number of very fine young people and a splendid N. Y. P. S. will be organized immediately after the holidays. Our December revival was a splendid success. Rev. E. H. Stillion of Oil City, Pa., did the preaching and Paul Albright and wife of Akron, Ohio, were the singers. Brother Stillion is one of the boys of the Pittsburgh District. He co-operates with the pastor, studies the conditions and needs of the local community, preaches the plain gospel without any side lines and carries a burden for the revival on his heart. Thirty-five persons sought God for pardon or purity and a number prayed through for both experiences during this meeting. Eighteen good members were received into the church. All the financial needs of the meeting were met easily. Provision was made to pay the pastor's house rent each month. All expenses of the local church are being met regularly with a balance each month and our budget is considerably over paid."

CHERRYVALE, KANS.—"We have just closed a good meeting—good because some of the hardest cases I suppose in Cherryvale were saved. And we think the half can not be told of the good accomplished for the Church of the Nazarene in this place. The people came from all denominations. And a mixed multitude of other faiths came with hungry hearts to hear the real gospel of Jesus Christ which saves from all sin, and gives that satisfying portion. Praise the Lord, I have the blessing now! Prof. L. C. Messer was our song evangelist. And there is none better than he for an all-purpose worker to help the evangelist. His solo singing and choir leading is just excellent. And he certainly is at home as an altar worker. Our pastor, Rev. H. N. Morris, did the preaching, and we think it was done just right. And from so

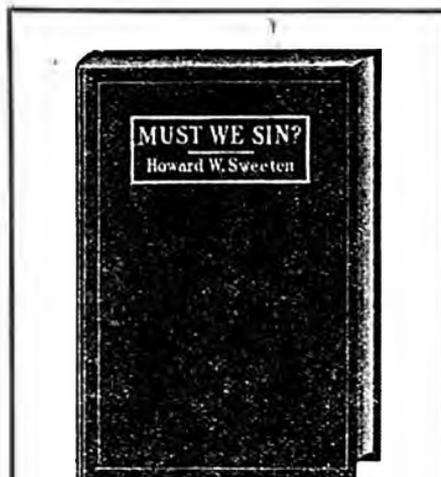
many reports coming in from the outside, they think so too. Some eight or ten adult souls prayed through to certain victory, and from the way the saints prayed and shouted the victory we believe the Cherryvale church has a better hold on God, a greater vision for her future welfare, and we know this church has a better spiritual rating in the town than it has had for a number of years. Rev. Menneke and his church from Coffeyville were with us one night and gave us a boost, which rejoiced our hearts exceedingly. We are believing yet for a revival, as God is on the throne and still answers prayer. Pray for us."—D. L. Keller.

EVANGELIST H. A. GREGORY, MCKINNEY, TEX.—"Since our Assembly held in McKinney in October it has been our privilege to labor in a very fine meeting in the Church of the Nazarene in McKinney with Rev. V. B. Atteberry, our dearly beloved pastor. This was a great meeting, many of the members were richly blessed, some being reclaimed from a backslidden condition, and some were sanctified wholly. The church in McKinney ranks among the best on the Dallas District, some very fine folks have been received into the church. Have just closed a very profitable meeting at Carmon, Texas. Some leading members informed us that the church was left in better condition than had been in years.

While we were greatly hindered at this place on account of the extreme cold weather, we mean to put the paper in as many homes as possible for it keeps our work before the people. By God's grace we mean to stay on the good old full salvation line, stand for holy living, and refuse to round off the corners or compromise with the world. Pray for us. If any of the pastors want an old time Holy Ghost revival we would be glad to correspond with them."

ELKHART, KANSAS—"We are glad to be able to report that Elkhart church continues to move forward. Soon after we came we learned that there were several bills which would soon be due. These included the last note on the church basement, our budget, and several more. We set the first Sunday in December as the date on which to raise the amount needed, in the form of a love offering. On this date the Sunday school offering was over \$50.00 with 133 present. The love offering in the after service was nearly \$280.00 cash. This with some more to come, we will meet the bills that were due, for which we surely praise the Lord. Being few in number our people surely did their best and were therefore unable to do much December 20. However, Sister McClellan, a returned missionary, was with us on this date and gave us a stirring missionary address. We raised at this time a little over \$15.00 cash for Sister McClellan's traveling expenses and \$100.00 more in pledges for Missions. God is blessing and we are expecting to raise our budget in full this year and all above that we can."—Rev. and Mrs. J. W. Youngman, Pastors.

PASTOR MAGGIE CRAWFORD, HOOKER, OKLA.—"Rev. J. B. McBride and wife have just closed what we consider a far-reaching revival in our church, December 7 to 20. We regretted that the first week had to conflict with the Community Institute put on under the auspices of the University of Oklahoma. For this reason we had no day services the first week. Then we had a siege of colds and flu that kept a number out of the services, including Sister McBride, for most of the last week. But despite the hindrances the people came; the messages were unctuous and full of tenderness and love that gripped many hearts. There were very few barren services. A good number prayed through to definite victory for pardon or purity. The last day, the 20th, we were struck by a rather severe storm that greatly decreased our crowd. However, we had three good services, several prayed through, took five into the church, raised over \$2.00 per member on the deficit for General Interests of the church, and did not send our evangelist away empty handed but wished we might have done much more. Brother and Sister McBride need no recommendation for they are too widely known, but we feel constrained to say when it comes to winning souls and boosting the church we have found none better."



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PASTOR C. V. STEVENSON, FRANKFORT, IND.—"Victory is attending our way and God is leading us on. To Him be all the glory. The new church is so comfortable and beautiful that we are all delighted to worship in it. After worshipping in the basement so long we are surely appreciative of this blessing from Him. There have been several who have found God in the new church. The Sunday school has increased and the finances are being taken care of. Of course, there is a tremendous responsibility upon us and we feel it, but we believe God is going to see us through. He has taken us this far along and we are believing Him to take us the rest of the way. We are having good crowds at prayermeeting and the Spirit of God is upon the services. God has given us some folks who play and we have a little orchestra that plays to the glory of God. We are believing Him for the greatest year that Frankfort has ever had. The Young People's Society, under the leadership of the president, Mr. Dale Weida, is making splendid progress and the tide is rising. We ask the prayers of all the great HERALD OF HOLINESS family."

GEORGETOWN, KY.—"We have just closed a good revival with Evangelist J. A. MacClintock of Richmond, Ky. There were a number prayed through but the best thing of it was the church confessed out and old differences were straightened up and we believe that God will give us a good year of victory. Brother MacClintock is a man of God, a man of prayer, carries a burden for souls, is a clear, forceful preacher and gets results. He is also the pastor's friend. The evangelist was entertained in our new parsonage which has been purchased since we came here. It truly is wonderful what just a few folk can do when they surrender all to the Lord and let Him have His way with them. There are nine families that are carrying the burden but we hope in the near future to double our membership."—W. W. and A. J. Stover, Pastors.

PASTOR M. G. JOBE, WALLA WALLA, WASH.—"This writing finds us away up here in the beautiful Northwest country, located in one of the most beautiful cities in the whole country, pastor of as fine a bunch of people as the world affords. The Lord is blessing us and giving victory. We are having good services and some are finding the Lord. Our congregations are growing and the spiritual life is rising. We have a nice class ready to be received into the church soon. Our finances are coming on fine. Our special offering for the General budget was \$445.45. Besides we raised over \$300.00 for District budget. We feel God is going to give us a great year, had two good services yesterday, two saved last night. We would appreciate your prayers."

EVANGELISTS T. O. GRIGSBY AND WIPE, ALIX, ARK.—"Just closed a wonderful revival, large crowds, good interest, fifty-nine professions of justification or sanctification, thirteen additions to the

church. The young people certainly go to church in this community. There were nights the crowds could not be accommodated. One Sunday night thirty-five or forty folks came through a pouring down rain, and we had a wonderful service, two at the altar. Every day at ten o'clock there was strong praying and crying at the church for the lost. This little band that has been shepherdless for about a year and a half certainly knows how to pray a revival down. God gets all the glory."

PASTOR G. A. FINCH, JAMESTOWN, NO. DAKOTA.—"We are glad to report a gracious revival of old time Bible salvation under the auspices of our N. Y. P. S. Leading up to the battle, we had a season of special prayer among young and old, which God greatly blessed. We were shouting and praising God for victory some time before the meeting began, which is evidence of believing prayer. Our evangelist, Rev. W. H. Minor, of Bethany, Okla., who was sent to us in answer to prayer, arrived in good season and "In the fulness of the blessing of the gospel of Christ." The battle opened Sunday morning, December 6, "In the demonstration of the Spirit and of power," with seekers at the altar that prayed through to victory. Throughout the whole meeting there was not a barren altar, sometimes as many as thirty-five bowed at the place of prayer. All glory and praise to our blessed Christ. Amen and amen. The closing service Sunday evening, December 6, was the climax. The church was packed, the Spirit was present in power, and the scene at the close we are sure made heaven rejoice. The long altar was filled and a second line formed along the front pews. 'If God be for us who can be against us?' Hallelujah. I am sure it greatly pleased the Lord for our young people to take the leading part in putting on and backing the revival. It proved a great blessing to the church and their own souls. We do thank God for the fine band of young folks He has given us. How it delights our soul to see the Spirit of the Lord come upon them. 'With joy unspeakable and full of glory.' We also had some blessed healing services, and quite a number testified to the healing

touch of the Lord for their bodies. Praise God for a full salvation. It is with pleasure that we speak regarding the work of Brother Minor as an evangelist. He is one of God's Spirit filled, fire baptized men. He won the hearts and confidence of old and young from the very first. The Lord willing, our next special along revival lines will begin February 12. Brother Lum Jones will be our evangelist. We desire the prayers of the saints for this meeting. Please remember the date, February 12 to 28."

PASTOR DONNELL J. SMITH, First Church, Portland, Ore.—"The last few months splendid progress has been made in the work of First Church, and the prospects were never brighter. Numerically, financially and spiritually we are breaking old records and preparing the way for a day of salvation and achievement that we truly believe will acclaim to the people of this city that old time religion has the blessing of God upon it and is here to stay. Numerically every department of the work is growing and increasing in strength. The Sunday school now has an enrollment in all its departments of more than four hundred. The regular attendance is showing a steady increase with each succeeding month. The N. Y. P. S. report showed a 25 per cent increase during the past six months. Its membership of more than one hundred represents a body of young people who are simply the finest in the land. In the past eighteen months we have received into church membership 120. We know that mere numbers are neither the secret of success nor the assurance of power, but for victories won, souls redeemed and the church built up, we feel to praise God and publish the good news abroad. Financially God is graciously undertaking. Portland First Church has known what it was to be sorely pressed financially, and we would not infer that we were suddenly come to riches and had need of nought. A recent offering for our new church amounted to \$9,000 in cash and pledges, the entire amount to be paid within one year. The Sunday school has contributed more than \$1,000 toward missions during the past seven months. Spiritually we have climbed the Mount of Transfiguration. Though we descend and experience days when we see not the fruit of our labor and are compelled to cry to a throng that heed not, still our eyes have seen and our ears have heard, we know that the God of Battles lives, and that the Lion of the Tribe of Juda shall give us the victory again and again. In a recent revival with Bud Robinson, O. B. Ong, and the Wells (Prof. Kenneth and Sister Eunice Wells) God came. How much indebted are we for they who planted and watered, but best of all God, who giveth the increase, did not fail to perform His part. Uncle Buddie never preached better, or worked so faithfully in getting subscriptions to the HERALD (160) or proved himself more clearly to be one of the few that are making the Church of the Nazarene laugh at obstacles and march forward to greater and

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mightier achievements. Brother Bud was ably assisted by Brother O. B. Ong. In labors abundant, in fastings and sacrifice not lacking in any respect, his ministry was definitely owned of the Holy Spirit. The Wells furnished the best of wine for every service. To acclaim them the finest is to simply fall back to 'press quotations.' They adorn the office of evangelistic singers and set a standard of excellence in devotion and service in their particular field that we believe the entire church is indebted to them for. With scenes that shall long be remembered; more than three hundred seekers at the altar during the fifteen days of the campaign; and thirty-two members we believe that Portland knows better than ever what the Church of the Nazarene believes, stands for and is out to accomplish. One of the long-standing, outstanding needs of First Church has been a new church. For the past year committees have diligently applied themselves to this task. However, recently one of those divinely appointed calamities gave us a great impetus. The temporary tabernacle in which we have worshiped for four years was ordered razed by the City Council. All calamities involve hardship and deprivations and such is ours at this time while renting a public auditorium for our services, but the blessing of it all will be that at last we will have the new church. Within another thirty days construction will begin on a church building to cover our magnificent 100 feet of down-town property. Under God we hope to see very shortly a building rise that shall more than compensate all who have prayed and toiled that First Church, Portland, may be at last established in a permanent home where as never before she may open wide her doors and bid this great city, the City of Roses, to enter and find the rose of rarest beauty, of sweetest fragrance, of richest hue, the Rose of Sharon."

MODOC, IND.—"We praise God for the victories that He has given us this first quarter of the Assembly year. Our services have been owned of the Lord and we have been made to say many a time, 'The Lord hath done great things for us, whereof we are glad.' The saints have not only prayed and shouted, but they have carried a burden for the lost souls of the community and God in answer to their prayers gave us a wonderful revival with the Wright Brothers as evangelists from Winchester, Ind. This meeting was a very fruitful one, as there were between fifty-five and sixty people who prayed through to definite victory, and most of them are standing true to God. Our Sunday school is growing in both interest and attendance. For the last six Sundays the attendance has averaged 104, which we think is a good record for our Sunday school, considering that there are two other active schools in this small town of three hundred inhabitants. We have resigned this church to take the pastorate of our new church at Charlotte, N. C., and covet the prayers of all that we may 'by the grace of God,' build a strong church in

this new field."—Orville and Etta Maish, Pastors.

PASTOR CHARLES B. FERRINE, Velva, N. D.—"We are pleased to report victory for the Velva church. There is an upward pull, and the Holy Spirit is blessing the lives of our people in a remarkable way. During the twelve years of my pastorate here the church never was in a better spiritual condition. December 20 we closed one of the greatest twenty-day meetings we were ever allowed to attend. Sister Pearl Good (a graduate from our school at Nampa, Idaho) delivered the messages, obtained through prayer. The church seats about two hundred and was filled every night. On Sunday evening many were turned away for lack of room. Many souls bowed at the altar, and in most cases found victory. We never saw greater conviction on people. Poor crops at this place for a number of years has slowed up the finance, yet the dear Lord has blessed us along that line. We paid off the mortgage on the church property and our budget is nearly in for the year. We are grateful to this people for the way they have met the need and provided for our welfare."

PASTOR HOLLIS GRUBB, CLE ELUM, WASH.—"We just closed a fine meeting with Rev. W. C. Canary as evangelist. A number prayed through to definite victory for conversion and sanctification. We are trusting God for a victorious new year with souls in the fountain. We went over the top in our offering for general interests. We recommend Brother Canary as a fearless preacher, and a good soul winner. Any church will do well to call him for a meeting. We still believe God is an unchangeable God and able to save the lost."

PASTOR HARRY C. MILLER, CURTIS, NEBR.—"Our revival meeting closed Sunday night with Rev. B. H. Edwards as evangelist. Brother Edwards has been on the job for some twenty-five years and as one has said 'has learned some things.' God heard prayer and honored the messages with several seekers. Some old sores were healed and we feel that the church is in the best shape for soul winning it has been since we came here. The church gave Brother Edwards an unanimous call for another meeting, which we are planning to have before Assembly. The last night of the meeting Brother Edwards raised over \$100.00 for the pastor on back salary, took some new members into the church and helped pray six seekers through to victory. As Dr. Reynolds says, 'all of that in one service.' Pray for us at Curtis."

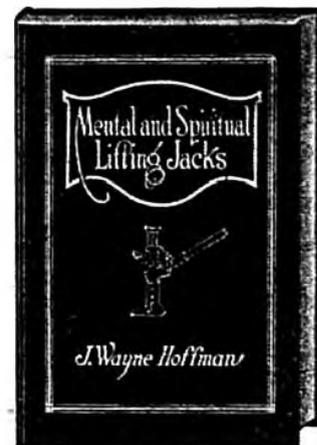
EVANGELIST HARRY J. ELLIOTT—"My many friends will rejoice with me that I am again feeling better physically than in many years, and able to do my work as an evangelist. I returned to the evangelistic field Oct. 1 last, and have not missed a Sunday in this great work that I love so much. I have labored with the following pastors and their people since October first: Rev. W. S. Purinton of Ogden, Utah; Rev. C. W. Grif-

fin of Whittier, Calif.; Rev. Edward M. Hutchens of Santa Ana, Calif.; Rev. Daniel P. Henry of Marshfield, Ore.; Rev. Samuel Swanson of Parma, Idaho; and now with Rev. R. J. Plumb in our Nampa church. In all these meetings the pastors and their people were very kind to me, and God gave us souls at every place. By the request of some of our pastors I am giving two nights to the story of my life "From Sinking Sands," and have found it to be much better than to crowd it into one night. At the service here in Nampa the great church was filled last night to hear the first part of the story."

PASTOR H. T. NYHUS, Rosholt, S. D.—"The past two months have found us especially busy in the Master's vineyard.

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Beginning November 9 Rev. E. E. Wordsworth of Minneapolis, Minn., began a combat with the forces of evil here. For two weeks the truth was poured forth red hot. The saints, and we have some of God's choicest here, were built up in the most holy faith, a few found God in saving and sanctifying power and the old man of sin stalked forth in those who rejected and side-stepped light. The afternoon meetings were wonderfully instructive and up-building to the Christians. Rosholt and community can never be the same since the visit of this man of God. Any church is fortunate to secure his services. On November 29 Evangelist A. McNaughton of California continued the battle. This effort was put forth in our out-appointment, the Window community. This meeting resulted in the reorganizing of the Sunday school and the re-establishing of the preaching point. It appeared evident that in both of these meetings people, coming face to face with eternal issues, failed to walk in the light, make confession and restitutions; which we believe, if had been done, would have helped release the general tie-up. Eternity will reveal the results. We consider ourselves highly favored of God to have had these men of God labor with us and feel that they did their best to meet these people at the judgment with clean hands."

PASTOR G. B. SCHELOSSER, LISBON, OIIO—"We are glad to report victory. Our congregation is growing and the spiritual tide high. We entertained the group Sunday School Convention in September, which proved a great blessing to our church. Just closed a one week Young People's revival with Miss Isabelle Myler as evangelist. The meeting was well attended especially by young folks. There were eighteen seekers, five new members, and the church greatly blessed. Miss Myler is a good evangelist, especially for young people and children. She has a real burden for souls, and will be a blessing to any church. Sunday, December 20, we took our of-

fering for the General Budget, although overpaid we raised our apportionment of \$116.00 in five minutes."

HOLTVILLE, CALIF.—"Just closed a great revival with Evangelist C. E. Toney. He preaches that we can have old time revivals if we pay old time prices such as praying, fasting and working. God is surely blessing his ministry with an outpouring of His Spirit. We had good attendance throughout, hardly a service but what the altar was full. Over a hundred prayed through, the fire fell from time to time, and waves of glory and blessing swept over the audience together with the shouts of new born souls was music to the saints and edifying to the church. A good number were added to the church and others are coming."—B. V. and Cathryn Seals, Pastors.

PASTOR L. RICHARD RAHRAR, Greencastle, Ind.—"We recently closed a revival with our home talent, pastor doing the preaching. We feel this meeting was a blessing in many ways. There were sixteen different seekers, both to be saved or sanctified. We also experienced some beautiful cases of healing. We received five new members into the church from this meeting. Pastor was given a fine love offering and besides a good pounding of different articles. The people of Greencastle know how to stand by a pastor. They love us and we love them and feel God is going to give us great victory. We are planning a revival beginning February 14 to March 7, with Evangelist J. A. Rodgers of East Palestine, Ohio, and the Schlegal sisters as singers. We desire the prayers of God's people that God will give us a great revival in this town of between four and five thousand people besides a student body at Depaw University of 1,850 students. God is able for the battle."

HIGGINS, TEXAS—"We were honored with a visit from our General Superintendent R. T. Williams, who brought us a very inspiring message that so blest the church that the blessing continues to

abide, the church receiving such encouragement from this great man of God that we were lifted to greater heights of faith and the steady tread of a conqueror. Rev. Allie Irick and Rev. J. P. Roberts conducting the evening service in behalf of Pilot Point Rest Cottage, followed with a \$54.00 offering. We are expecting this to be the greatest year of victory since the organization of the church. Our church though young raised \$100.00 cash for the General rally December 20. Great victory ahead for Higgins church."—Mrs. Nora McCaslin and Mrs. Hattie Putney.

EVANGELIST B. F. HARRIS—"My last meeting was at Cone school house, about ten miles east of Winstboro, Texas. This was an entirely new field. There were no Nazarenes to help us push the battle. The weather was very bad a part of the time, and the people seemed to be afraid of the meeting. However, God helped, and both the congregations and interest increased, and during the meeting there were quite a number who requested prayer for their salvation. One man who was sick in body and considerably backslidden, was very much helped both physically and spiritually. One elderly lady, seventy-six years old, a slave to the snuff habit for years, expressed herself as clearly convinced that she should give it up and quit. There was a marvelous case of restitution by a little child only seven or eight years old. He was a little, dirty, ragged, motherless boy who with his other two little brothers were looked upon as very bad little boys. One day this particular boy stole a handkerchief from the writer. He kept coming to meeting. Numbers were requesting prayer. He desired to be prayed for, and I am sure God was talking to his little heart, for one evening as I was getting ready for service he followed me into my room and said as he handed me a dirty, rumpled handkerchief in a dirty, little hand, 'Here, Brother Harris, is the handkerchief I stole the other day. I've brought it back. I want you to forgive me: If you'll forgive me I will never do such a thing again.' As I looked into his little shining eyes, and saw his little heaving breast and beheld the much too large, ragged coat on his little back, I said, 'Truly, this is wonderful.' This was as big a thing for him as for some others to restore a million dollars. Surely God had his hand on this child and was leading him. I took the little, ragged one in my arms and pressed him close to my breast and talked out of my heart how Jesus would forgive and bless and save. I believe there is a future for this very child. I have no doubt that angels hovered low and God spoke peace and pardon to the little heart beneath the ragged coat. We believe there is some good material in this community for a Church of the Nazarene later."

THE SERPENT'S FANG

By Rev. S. L. Flowers

A booklet dealing with the right and wrong use of the tongue

As far as we know this is the only book dealing in a comprehensive way with the subject of Backbiting and the evil influence of an unsanctified tongue.

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HERALD OF HOLINESS SUBSCRIPTIONS
RECEIVED THIS WEEK—From Pastors:
Rev. Mabel Vaage, 4; F. L. VanHeck, 3;
Wm. Lambert, 3; Mrs. C. A. Taylor, 3;
Felix Graham, 6; J. W. Peters, 10; C.
Warren Jones, 5; C. E. Fritsch, 7; Orval

J. Nease, 64; W. P. Colvin, 4; H. C. Stebbins, 3; E. J. Haerr, 6; T. W. Sharpe, 4; Mrs. Corena Jay, 5; Jas. M. Davidson, 7; J. O. Grubbs, 3; R. V. Starr, 3; Wade L. Nelson, 5; H. H. Stahl, 9; G. S. Hunt, 4; F. B. Gowland, 3; J. L. Bashore, 3. *From Evangelists:* Mack Anderson, 5; Lawrence Reed, 7; Earle F. Wilde, 3; Bud Robinson, 55; Chas. A. Gibson, 4; H. N. Dickerson, 9; R. E. Griffith, 13; W. P. Jay, 4; Geo. A. Moore, 10; Bud Robinson, 30; O. G. Brooks, 4; H. H. Hooker, 10; Lee L. Hamric, 5; James Miller, 9; H. C. Little, 9; Howard W. Sweeten, 26; A. O. Henricks, 3. *From Others:* Lucy Chubb, 3; C. L. Adkinson, 3; L. W. Brooke, 7; A. S. Little, 4; Mrs. Mary Glass, 7; W. W. Thompson, 3; Mrs. Cora B. Goodson, 3; Wm. H. Beels, 5; Angeline L. Kaul, 3; Margaret Catterlin, 13; Dott Morrill, 3; Mrs. R. W. Blachly, 3; L. W. Schollenberger, 4.

WERKHAUSER EVANGELISTIC PARTY—
 'Closed a blessed meeting with the Mennonite Brethren who have a fine, large church here in Chicago. The Lord was present in every service. Souls started heavenward, the saints were stirred and revived. A feature we never before witnessed is the union service every Sunday in the year, when some 250 Sunday school scholars remain during preaching service, including a splendid band of young folks. The blessing of God is upon them. We are pushing the fight, pray for us.'

DISTRICT SUPERINTENDENT CHAMBERS, Nebraska—"District parsonage nearly went up in flames Dec. 28. Loss about \$400; fully covered by insurance. Repairs proceeding rapidly. No one was hurt. Furniture not damaged. We are truly praising God for His unflinching care."

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.

PASADENA, CALIF.

(Special Via Airplane Mail)

Wonderful Christmas program on Tuesday evening to full house. Given in interest of Bresee Memorial Hospital, "A Day in China." Over \$425.00 given. Sunday, December 27, great day in First Church. Rev. Bud Robinson and Prof. Kenneth and Eunice Wells of Indianapolis, Ind., with us. Large crowds. People greatly blessed under preaching and singing. Hilarious giving to the general deficit. God is with us.—U. E. Harding, Pastor.

BROOKLYN, N. Y.

Revival in old John Wesley church, Brooklyn, opens with a mighty swing. Dr. C. H. Stalker preaching, Arthur Gould and wife singing. Without any hard pull the folks gladly and hilariously gave ten thousand dollars the first day on the \$25,000 campaign.—C. B. Jernigan.

SARATOGA SPRINGS, N. Y.

Saratoga church received good class into church today. All heads of families. Membership more than doubled since Assembly.—R. J. Kunze.

COFFEYVILLE, KANS.

Coffeyville gets another outpouring of the Holy Spirit. A five-day revival closes with a watch night service. Large crowds. \$200 love offering for the local church. Over twenty prayed through, closing up the old year with great victory. Brother L. C. Messer, one of the best singers and revival workers in the country, with us four nights. These five nights will never be forgotten by those that were present. The pastor did the preaching and did not wear gloves. Come and get your soul blessed.—W. A. Menneke, Pastor.

DALLAS, TEXAS.

First Church burned last night. Our people are grieved, but courageous and full of faith. We have secured a good hall and regular church services will continue without interruption.—P. L. Pierce, Pastor.

EAST LIVERPOOL, OHIO

In response to the telegrams and many letters received would say our daughter is still quite ill. We have been under quarantine for more than three weeks. Do not know when we will get out.—Dr. J. H. Sloan.

ANNOUNCEMENTS

NOTICE—I am home for a few months until I return north in the fall for some tent meetings. Will be open for a meeting after Feb. 1. Anyone in California desiring my services can get in touch with me, address 130 N. Rita Ave., Huntington Park, Calif.—A. McNaughton, Evangelist.

REQUESTS FOR PRAYER—A sister in Anacortes, Wash., requests prayer that they may have a holiness revival at that place, also for the salvation of her loved ones and the healing of two of her children. —A sister in Western Kansas earnestly desires prayer that she may be sanctified wholly.—"Pray for the oncoming revival to be held at Tahoka, Texas, beginning

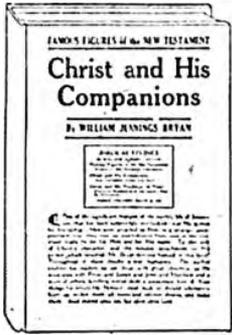
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Feb. 7 with Rev. L. L. Hamric as evangelist. This is a hard place and we need your prayers."—A Sister.—A mother 86 years of age is deeply concerned for the salvation of her family and requests prayer that they may be saved.

SPECIAL NOTICE—Rev. M. T. Bradyberry, who is getting along so well as pastor of our church at Ironton, Ohio, and who was in the evangelistic work for ten years, has been granted a month's vacation from his regular church duties for next summer, and during that time would be glad to accept a meeting with some church or camp in Ohio or Indiana. Write him at the above address.—Editor.

NOTICE—The address of District Superintendent Gibson of the Ohio District is now Chas. A. Gibson, 118 King Ave., Columbus, Ohio.

SPECIAL NOTICE—To the pastors and churches of Indiana and to all whom it may concern: I wish to state that W. E. and Leota Clark, who were listed in our last minutes as elders, are no longer members of the Church of the Nazarene.—C. E. Pendry, Bloomington, Ind.

BORN to Rev. and Mrs. F. H. Prince of Hemet, Calif., a little "Prince," James

Bryan, Dec. 27. Mother and son are getting along nicely.

NOTICE—Wife and I are licensed ministers in the Florida District, Church of the Nazarene, and would accept a pastorate in Tennessee, Oklahoma, or Texas. Address us at Litbia, Florida, Route 1, Box 26.—W. B. Lindsey.

NOTICE—The Preacher's Convention for the Michigan District, Church of the Nazarene, will be held at Pontiac, Mich., this year. The date is April 13-18, and Dr. J. B. Chapman, Editor of the HERALD OF HOLINESS, has been engaged as the special speaker for the occasion. Let our preachers all make their plans to be with us all the way through. For further information, address the undersigned at Lansing, Mich., General Delivery.—S. D. Cox, District Superintendent.

A CORRECTION—In statistical table number one in the published minutes of the Louisiana District the membership of the Shreveport church is shown as only eleven. It should read one hundred and eleven. Our friends will please observe this correction.—Jas. A. Taylor, Secretary of Shreveport Church Board.

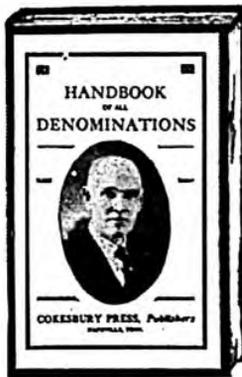
SPECIAL NOTICE—Rev. Aug. N. Nilson, who recently re-entered the evangelistic work, and whose successful meeting at

Pittsburg, Kans., was reported through these pages a few weeks ago, may be addressed at 555 N. Michigan St., Pasadena, Calif., during the next two months. At the end of that time he will be back in the central section of the country. Those desiring him for meetings will do well to write him at his California address.—Editor.

NOTICE—General Superintendent Williams will be with us for a revival in Springfield, Ill., Jan. 14-24, and Prof. B. D. Sutton and wife will have charge of the music. Friends are invited to visit us at this time.—G. E. Gallup, Pastor, 121 S. Glenwood Ave., Springfield, Ill.

SPECIAL NOTICE—General Superintendent Williams who will hold revival meetings at the Minneapolis, Minn., Church of the Nazarene Jan. 21 to Feb. 7 will broadcast two messages from WAMD, Hotel Raddison, on Wednesday evening, Jan. 27, and on Friday, Jan. 29, at 6:30 and continuing fifteen minutes, at 244 meters. Will those who may hear them, kindly write us about it. Just a postal card will do. Address Rev. E. E. Wordsworth, 1022 13th Ave., South.—S. S. Bright, Adv. Committee.

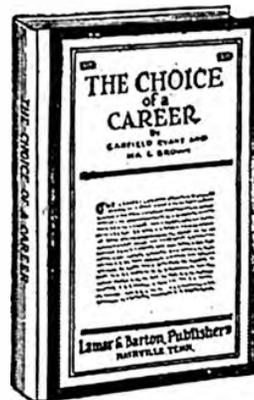
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The Preacher's Magazine

VOL. I NO. 1

JANUARY, 1926

WHOLE NO. 1



JOHN WESLEY
Born, June 17, 1703
Died, March 2, 1791

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.



THE first issue, after a delay of about two weeks has now been mailed. Did you forget to send in your subscription? We have printed a number of extra copies of this first issue so as to commence all orders received during January with the first number.

The Preacher's Magazine is a thirty-two page monthly publication, designed especially for preachers — pastors, evangelists, local and licensed preachers, etc. Its special editorials by Dr. Chapman are worth the subscription price. Regular departments are as follows: Doctrinal, Devotional, Homiletical and Practical. Dr. A. M. Hills, Rev. C. E. Cornell and others will contribute sermon outlines. No preacher subscribing for this magazine ever received greater value for the money.

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Office, 2905 Troost Ave., Kansas City, Mo.

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Alberta (Calgary).....Mar. 10 to 14
British Isles (Glasgow).....April 1 to 4
North Pacific (Centralia, Wash.).....May 19 to 23
Northwest (Spokane 1st Church).....May 28 to 30
Idaho-Oregon (Boise, Idaho).....June 2 to 6
Manitoba-Sask. (Winnipeg, Man.).....June 9 to 13
Montana (Laurel).....June 23 to 27
N. Dak.-Minn. (Sawyer, N. D.).....July 7 to 11

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

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New York Assembly.....April 14 to 18
New England Assembly.....April 21 to 25
Ohio Assembly.....April 28 to May 2
Pittsburgh Assembly.....May 5 to 9

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NEW MEXICO—John F. Roberts, 1800 E. Rio
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Baltimore, Md.
WESTERN OKLAHOMA—J. Walter Hall, Bethany,
Okla.

EVANGELISTS' SLATES

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

JARRETTE AND DELL AYCOCK
Boise, Idaho.....Jan. 3 to 17
Yakima, Wash.....Jan. 21 to Feb. 7
Spokane, Wash.....Feb. 14 to 28
Moscow, Idaho.....March 7 to 21
Portland, Ore.....March 28 to April 11
Everett, Wash.....April 11 to 25
Walla Walla, Wash.....April 20 to May 9

A. F. AND LEONORA T. BALSMEIER
Pasadena, Calif. (Hollywood Nazarene)....
.....Jan. 10 to 24

EDNA BEAUGHER AND PEARL WILCOX
Lancaster, Ohio.....Jan. 3 to 17

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

M. M. BURSEY.
East Liverpool, Ohio.....Jan. 13 to 31

W. E. CAIN.
Warren, Pa.....Jan. 3 to 17
Kenia, Ohio.....Jan. 24 to Feb. 7

ROSCOE C. CARRELL
Ada, Okla.....Jan. 1 to 17

C. C. AND FLORA CHATFIELD.
Seymour, Ind.....Dec. 21 to Jan. 17
Lawrenceburg, Ind.....Jan. 21 to Feb. 7
Dunkirk, Ind.....Feb. 11 to 28
Akron, Ohio.....March 7 to 21

H. E. COPELAND.
Piedmont, Mo.....Dec. 27 to Jan. 17
Moberly, Mo.....Jan. 19 to Feb. 14
Esther, Mo.....Feb. 14 to March 7

F. W. COX.
Beloit, Ohio.....Jan. 3 to 24

H. N. DICKERSON.
Morton, Ind.....Jan. 13 to 31
Chester, W. Va.....Feb. 7 to 21

CHARLES DYE.
Lancaster, Ohio.....Jan. 20 to Feb. 7

THEO. ELSNER AND WIFE.
Cleveland, Ohio.....Jan. 3 to 17
Hammond, Ind.....Jan. 23 to Feb. 8

KIRBY FIELDS AND WIFE.
Auburn, Ind.....Jan. 3 to 24

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

BONA FLEMING.
Lindsey, Calif.....Jan. 11 to 24
Anahelm, Calif.....Jan. 25 to Feb. 7
Phoenix, Ariz.....Feb. 8 to 21
Warren, Ohio.....March 19 to 29
Alliance, Ohio.....April 1 to 11
Cleveland, Ohio.....April 14 to 25
Indianapolis, Ind.....May 1 to 16
Ashtabula, Ohio.....May 20 to 30

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

LEB L. HAMRIC.
Quanah, Texas.....Jan. 10 to 24
Tahoka, Texas.....Feb. 5 to 21

A. O. HENRICKS.
Upland, Calif.....Dec. 31 to Jan. 17
Los Angeles, Calif. (Eagle Rock) Jan. 18-31

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

OSCAR HUDSON.
Omaha, Neb., 2607 Brown St. Jan. 3 to 17
Chicago, Ill., 1818 Sunnyside Ave., Feb. 1-15

LUM JONES.
Durant, Okla.....Jan. 3 to 17

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

JACK LINN AND WIFE.
State of Florida.....Jan., Feb., and March

V. W. AND MARQUERITE LITRELL.
Troy, Idaho.....Jan. 7 to 24

W. W. LOVELESS.
Columbus, Ohio.....Jan. 2 to 17
Toledo, Ohio, 420 Raymer St., Jan. 21-Feb. 7
Fresno, Ohio, Gen. Del. Feb. 11 to March 7

THEO. AND MINNIE LUDWIG.
Lewiston, Idaho.....Jan. 1 to 17
Kennewick, Wash.....Jan. 18 to 31
The Dalles, Ore.....Feb. 1 to 14
Arlington, Ore.....Feb. 21 to March 7
Cheban, Wash.....March 8 to 21

L. C. MESSER.
Blackwell, Okla.....Jan. 1 to 17

JAMES MILLER.
Chicago Heights, Ill.....Jan. 7 to 24
Kalamazoo, Mich.....Jan. 28 to Feb. 14

WADE L. NELSON.
Wewoka, Okla.....Jan. 1 to 17

GEORGE OWEN.
Drexel, Mo.....March 18 to April 4
Ashtabula, Ohio.....April 11 to 25
Neodesha, Kansas.....June 10 to 27
Elk City, Kansas.....July 1 to 18

J. E. AND ADA REDMON.
Louisville, Ky.....Jan. 1 to 17
Havana, Ill.....Jan. 22 to Feb. 7

LAWRENCE REED.
Lisbon, Ohio.....Jan. 1 to 17
Macksburg, Ohio.....Jan. 18 to Feb. 7

LEWIS J. RICE.
Neenah, Wis.....Jan. 8 to 24
Rock Island, Ill.....Jan. 27 to Feb. 14

C. C. RINEBARGER.
Upland, Ind.....Jan. 8 to 24
Newton, Iowa.....Jan. 25 to Feb. 14

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

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

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

E. H. STILLION.
Kent, Ohio.....Jan. 15 to 31

FRED ST. CLAIR.
Froid, Mont.....Jan. 10 to 31
Ridgefield, Wash.....Feb. 7 to 28
Tacoma, Wash.....March 7 to 28

FREDDIE THOMAS.
Miami, Fla.....Jan. 10 to 24

JOHN THOMAS.
McKeesport, Pa.....Jan. 3 to 17
Fort Wayne, Ind.....Jan. 24 to 31

JESSE UHLER.
Mede, Kansas.....Jan. 3 to 24

N. B. VANDALL.
Lisbon, Ohio.....Jan. 1 to 17
Kenmore, Ohio.....Jan. 24 to Feb. 7

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

REV. AND MRS. J. A. WILLIAMS.
Indianapolis, Ind. (West Side Church)....
.....Jan. 3 to 31
Mitchel, Ind.....Feb. 12 to 23

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

WANTS

WANTED—Someone to hold a meeting during July or August at Lakeview, Tex. A needy field with many young people and others who need to hear about holiness. Write Mrs. E. F. Luttrell, Rt. 2, Box 26, Floydada, Texas.

I walked two miles through the cold wind to secure the enclosed subscription, so please send the paper on at once.—Pastor Joseph Richardson, Oxford, N. S.