

Herald of Holiness



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We May Sing the Victor's Song

THE songs of the Church are a dependable lead to the distinguishing characteristics of the spiritual experiences of the day in which they are born. For song is the language of the heart and is not adapted to the propagation of intellectual concepts and doctrinal formulas. Men sing what they feel, not what they think. If the old hymns are better," it is because the Christian poets of the generations passed wrote for a more genuinely religious people than our poets are called to represent. If present day hymnology is inferior, our poets are little at fault, for they can but sing the things which we feel.

Considered solely from the doctrinal standpoint, the Church of the Nazarene is not only descendant from the Wesleyan Movement of the eighteenth century, but is identical with it. Wesley's "Witness of the Spirit," and "Perfect love," which were the rallying words of that revival were the identities of vital regeneration and entire sanctification as they are preached from every Nazarene pulpit in the world. And Wesley's breadth on questions of church polity, the sacraments and other matters over which Christian bodies have sometimes been rent, was identical with the position taken by the Church of the Nazarene now. There can be no doubt as to what Wesley and his coadjutors believed and taught, for these things are recorded in their sermons and books of theology.

But while the Wesleyan movement was so mature doctrinally that no advance beyond it has been either desirable or possible, the songs of those times, as they have come down to us, indicate that the dominant feeling with reference to holiness was that of "pursuit" rather than of "possession." This is not entirely true, of course, but it is dominantly so, and the best songs and hymns of that day which have lived are those which express the sentiments of mourners and of those who are *seeking* to become holy. Their contribution to the hymnology of "Assurance" and "Victory" was small and uncharacteristic.

And though some would wish it could be done, the hundreds of songs and hymns of that "Penitential" day which have died during the century and a half which separates us from the time of their birth cannot be revived; not only because they sound droll, unpoetical and unmusical to our ears, but principally because they emphasize heart hunger, whereas, we want poets who can teach us the song of victory.

Most of us profess that "the singing" was one of the memorable features of the first holiness meetings which we attended, and some of our own people say, "The holiness people are the best singers in the world;" though this is not true when singing is considered simply as an art. But there are just two things which have made the singing of holiness people noticeable; one is the victorious tone of the words and music of their songs, and the other is the

expressive and appreciative manner in which the people sing; and wherever these two factors are wanting, the singing of the holiness people is inferior. Whenever undue zeal is shown for anthems and "combination singing" our singing ceases to be a drawing card. In fact, it is very easy to over do the "special singing" proposition. Holiness meetings are better for the singing of a goodly number of distinctive holiness songs in which the triumphant note is dominant.

But every proper thing has its dangers. That of the Wesleyan hymnology was the dominance of the doleful and the mournful. The demands on the minister of that day were fulfilled when he testified that he was "groaning" after perfect love, and there seemed to be a somewhat unwritten prejudice against his claiming that he had "attained" that for which he groaned. The hymns, likewise, express the prayer for perfect holiness; but too frequently they left the singer standing on Jordan's stormy bank and looking with wistful eyes to "Canaan's fair and happy land where my possessions lie." So long as they were the language of a true, earnest, expectant seeking, the old hymnology was all right, but the tendency was to make seeking the goal and to live always in the attitude of striving for a practically unattainable goal.

The danger of the hymnology of this new period is that it will misinterpret the deep, abiding joy of the Pentecostal experience in terms of "jiggy" music and light words, until the second or third generation will accept the light, surface substitute for the reality. Also, as people drift somewhat from the conscious realities of the glories of the sanctified life, and feeling still the necessity of singing songs about overcoming, they will sing of anticipation of heaven and of the Second Coming of Christ, and will leave off singing of participation in a present full salvation.

Songs of retrospection may serve to remind us of the pit from whence we were digged, songs of propection may serve to cheer us to continued faithfulness in view of the promised reward, but our characteristic song is one of introspection. It may begin with the penitent's plea and include the shout of the glorified, but it will dwell principally upon the peace and joy and rest which Christ gives to His sanctified followers in this present life. "Oh spread the tidings 'round wherever man is found—the Comforter has come," "Joys are flowing like a river since the Comforter has come, He abides with us forever, makes the trusting heart His home." "I am walking today in the sweet Beulah land—I am washed in His blood and my soul is made white and I know I am sanctified." "Is not this the Land of Beulah, blessed, blessed land of light, where the flowers bloom forever and the sun is always bright?" These are not songs of mimicry, they are songs of victory. They are

conditioned upon penitence and heart hunger for holiness, and they are prophetic of future bliss, but they are ensamples of the Victor's songs, which are the characteristic songs of the truly sanctified. Over in Babylon, the heathen called upon the believing Jews, saying, "Sing us one of the songs of Zion." But the Jews complained, "We cannot sing the songs of Zion in a strange land." In like manner, we must be victors before we can make a success of singing the Victor's song. Can you sing it?

A Word About Evangelist Neely

A recent issue of the *HERALD of HOLINESS* contained an announcement from Prof. C. A. McConnell to the effect that Rev. B. F. Neely, after completing a successful year as Business Manager of Bethany-Peniel College, has resigned his duties in connection with the school at Bethany in order to take up more fully his work as evangelist. And I feel that I would like to commend Brother Neely to our pastors and camp meeting boards who are looking for safe, strong, effective evangelistic help.

I have been associated with Brother Neely in many meetings; first twenty years ago in pioneer meetings on the big plains of western Texas, and lastly in the great old Pasadena Camp two summers ago. Having told this, it would seem to reflect compliment upon me if I should go on to say that Neely "can bear his end of the yoke in any meeting with the best of them." So I will simply say that he is a strong preacher, a successful soul winner, a good man, a loyal Nazarene, and that I shall be glad to see him listed for meetings with our best churches and camps, knowing that he will make good and build well for present success and future permanency. As fast as he can get around to them, all our churches will do well to have him for a campaign.

The Degeneration of the Altar Service

IN the spirit of earnest inquiry, a correspondent writes the editor on the subject of the altar service as follows:

I am a great believer in the old-fashioned altar or mourner's bench, and think the church which has discarded it has committed a very grave error. But I am wondering if we have not allowed our altar services to degenerate, and perhaps have lost sight, in a small degree of the real purpose of the altar service.

Now the altar is a place where the seeker is to kneel and seek God in prayer until he knows he has really received pardon or purity, as the case may be. But in three fourths of the meetings that I have attended, after the seekers have come forward, the church members were invited to gather around and in most cases were admonished to all pray aloud, which is frequently done until such a din is made that the seeker has great difficulty in collecting his thoughts. It sometimes reminds me of the way the heathen do when they gather around a house which is supposed to be full of evil spirits and throw stones and sticks upon the roof and scream and try to drive the spirits away.

But in many cases we find, when the praying

ceases, that the seeker is as silent as when he first came to the altar. This was my experience when I first sought the Lord twelve years ago. I made no progress until they had all prayed themselves out and I could collect my thoughts and then I began really to seek the Lord.

Would it not often be better to have the workers gather around the seekers and then let the preacher instruct the seekers, telling them that they must pray for themselves. Then if it is impossible to get one of the seekers to lead in prayer, let one of the workers lead, while others urge the seekers to pray. In this way could we not avoid much confusion and help the seeker to more intelligently seek the Lord for his soul's needs?

A phase of the subject is so well brought out in these words that we forbear any formal answer. At any rate the suggestions are well worth considering. Wesley once wrote to Whitefield objecting to the latter's custom of having more than one person to "lead in prayer" at once, and suggesting that the work of the Spirit was actually hindered by the admission of so much emotionalism, and there can be but little doubt that "worked up" demonstration is frequently overdone in our meetings, especially in the altar services.

We must steer clear of the sin of quenching the Spirit, for an old fashioned shout of victory helps any meeting that is worth any thing much, but noise and demonstration that involves an effort seldom helps to genuine victory, and many an altar service has "degenerated" for the want of intelligent direction by either the evangelist or the pastor.

The Advantages of Correct Habits

THE tyranny and destructiveness of bad habits have been familiar subjects from the earliest of our recollection, but it is seldom that we have heard any one sing the praises of good habits. And yet we may be about as fully described as "creatures of habit" as by the use of many phrases which are more frequently heard. And it is just as advantageous to have correct habits as it is hurtful to have bad habits.

In the small things of life we learn through habit to act without thinking, and thus save our brains for nobler work. And even in the more important affairs, reason and judgment can be saved from many a load by the momentum furnished to choice and action by correct and well established habits.

Students find that they can learn a certain subject better if they establish the habit of studying it at a certain time every day. Athletes find that food and exercise are both more valuable when taken with recurring

regularity. And Christians find that "each victory helps us some other to win."

Bible reading and study should become "habits" with us, and it is better if they are so arranged that they must come before something else for which we have a natural leaning. One woman who loves to read books, magazines and papers will read nothing until she has read her Bible. Prayer is more certain and more availing when it is a "habit," and has a time and a place. Giving is fuller and of greater value when it is habitual. Service of every kind bulks more in the week, month or year when it is never ceasing even the emotions of peace and joy are deeper and of greater sustaining value when they are "abiding" than when they are spasmodic and flashy. There are great advantages in correct and well established habits in all the better things of life.

Sanctification and the Baptism With the Holy Ghost

A BROTHER in Oklahoma, writes that he has recently attended a meeting in which they taught that you must seek the baptism with the Holy Ghost, even though you are sanctified wholly, and that when you receive the baptism with the Holy Spirit, the fact will be evidenced by speaking in unknown tongues. He says a preacher who recently came from the Baptist Church was the leader of the meeting, and he concludes by asking, "Wherein does the Bible teach the baptism with the Holy Ghost as something other than sanctification? How long before He was crucified was it that the Master prayed for the sanctification of His Apostles as recorded in John 17?"

We would answer by saying that sanctification is the negative, the baptism with the Holy Ghost the positive phase of the same experience, and the two are identical in the personal experience of Christians. They may be doctrinally differentiated just as justification and regeneration are, but like justification and regeneration, one cannot receive one of them without also receiving the other. We are sanctified through the efficacy of the blood of Jesus, through the instrumentality of the Word, on condition of faith, by the executive operation of the Holy Ghost.

The phrase "baptism of the Holy Ghost" is unscriptural and is not used by discriminating speakers and writers. The Bible phraseology is "the baptism with the Holy Ghost." It is the baptism of Jesus, but it is with the Holy Ghost (Matt. 3:10-12). And the claim that some sort of jabbering or speaking in a tongue that neither the person who speaks nor those who hear can understand is a Bible evidence that one has been baptized with the Holy Ghost is as false as it is silly.

The prayer for the sanctification of His disciples, and "for all them who shall believe on me through their word," in John 17 was offered the night before the crucifixion.

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Face to Face With Facts

By PROF. A. S. LONDON

FOR many years I have been an ardent believer in the Sunday school. I have always looked upon it as one of the most important factors in the Church for the saving of the rising generation. The Sunday school is in a rut. In many instances it has been but little better than nothing. But with all its failures and blunders in trying to reach the rising generation, it still stands out as one of the best means in saving the youth of our country.

To say that the youth of this fair land is in a terrible condition is putting the matter in a very light form. It seems to me that we are on the precipice of a great catastrophe that is liable to undermine the strong-holds of civilization at any moment. Any person who will take time to sit down and ponder over conditions, will soon come to the realization of this fact. I believe in youth. I love young life. My whole being is absorbed in trying to help stem the tide that unless a radical change takes place, is to sweep the boys and girls from their mooring.

Our cities are seething masses of filth and pollution. Our schools are hotbeds of doubt and skepticism upon the most vital things that concern our welfare. Our homes are broken by divorce and scandal. The marriage vow is no longer regarded as a sacred trust, but flippantly and carelessly do we enter this God given institution.

Judge Lindsey, founder of the famous Juvenile Court of Denver, Colorado, is now writing a series of articles through the Physical Culture Magazine, that bring some of the most startling statements that have ever been put in print. For twenty-five years he has been in a position to see just how the youth of this land are going. Thousands of young people have gone to him for help and advice. He thinks that Denver is a sample city, if not better than the rest of the cities of our country. His claim is that ninety per cent of the young people of this country who ride in automobiles, go to parties and partake of the socials that are common for youth indulge in kissing and hugging. He bases these figures on the youth of his city. Many of the young people have urged him to make this statement.

In two years nearly five hundred young people came to him for help. They were in serious trouble. Judge Lindsey believes that fifty per cent of the ninety per cent who indulge in such practices have already done things that will wreck them physically and morally and that from fifteen to twenty-five per cent of this number have gone the limit and hit the bottom. Now when we think a moment over these statistics, we are face to face with some of the most awful facts that have ever stared us in the face. It is no time to go to sleep on the job. Our young people are going to have to have care and attention. Even in our small holiness schools where every teacher is on guard and where there is much prayer and wholesome atmosphere, we have to work hard to guard the morals of those entrusted to our care.

The great trouble with many of us is in the fact that we take it for granted that ev-

erything is all right. Well, it is not all right. We must see to the youth of our church, or they will hit the bottom just like other young people.

In view of the facts before us, I want to make an appeal in behalf of our Sunday school work. If we can get trained teachers and run our Sunday schools on a good, systematic basis, we can place a great bulwark up before our young people that will help them and save them from the awful conditions that are facing them.

In the first place we are going to have to put forth a tremendous effort to get all our young people in the Sunday school. Many are out and have no interest in this work. I think we are to blame to a great extent. Boys and girls go where they have an interest. It is up to Sunday school workers to create such an interest as will get the attention of our young people.

Only one out of four of the Protestant Church members attend Sunday school. This should not be. Shame upon any man or woman who can attend Sunday school and does not. From statistics that I have recently obtained it seems that there is a close relation between Sunday school attendance and crime.

In a penitentiary where there were nine hundred men only ten had attended Sunday school regularly, eighty-five went once in a while, eight hundred and five had not attended Sunday school at all. In Chicago in one year there were fifteen hundred criminals between the ages of thirteen and twenty-five. They were not Sunday school scholars. A police captain of New York City said, "In twenty-five years I have not had a man or woman brought before me that attended Sunday school regularly." This does look like that the Sunday school is an important factor in saving the youth of our land. A great Sunday school specialist has said that if he could get the parents of this country to keep their children in a good Sunday school regularly until they were grown he believed they would be Christians.

A judge in a western city said, as he was trying the case of a boy sixteen years of age, "The parents of this boy should have kept him in Sunday school. I have never had one boy before me who was a regular Sunday school attendant."

Judge Fawcett of Brooklyn, New York, said, "I have had twenty-seven hundred boys before me; not one was a Sunday school scholar. Sunday school boys do not come to see me."

An old gentleman stood up in a Sunday school convention and testified to the greatness of the Sunday school work. The chairman of the convention asked him what he considered the most important work that he had been able to accomplish in the Sunday school. He instantly replied, "It was my class of boys. Four of them are still living. I hear from each one of them on my birthday. One is a missionary in Africa; another is a member of the Federal Reserve Board; the third is secretary to President Harding; the fourth is President Harding." Is it any

wonder that the old teacher thought that the Sunday school was a great factor in moulding the lives of his boys in such a way as to make them great and useful men?

In our own church is an old mother who at one time was the Sunday school teacher of President Coolidge. Who knows but that the teaching of this godly woman helped to mould the life of this good man and lead him to his present position?

Ninety-six per cent of our Protestant ministers came through the Sunday school. Eighty-five per cent of our Protestant membership has come through the Sunday school, and eighty-five per cent of our churches started as Sunday school organizations.

The Sunday school takes the child at the most important period of life. It is the plastic period. It is the time when life is either made or broken. It seems to me that a teacher, a real teacher, a teacher with a heart, a teacher with a vision, to get her heart strings wrapped around the life of a boy would be a great saving factor in his life in the midst of temptation. It is true that seventy-two per cent of our criminals are under twenty-one years of age.

Our boys are drifting. They are drifting fast. They will soon be out of our reach and gone. In one central state there are five hundred thousand young people outside of the Sunday school. Three hundred and fifty-thousand of this number are boys. We are face to face with facts.

HUTCHINSON, KANS.

With Heart Aflame

By J. G. MORRISON

THE day was intensely cold. The thermometer played hide and seek with its mercury somewhere many degrees below zero. A fierce wind from the northwest, carrying clouds of snow particles, tore at us, searched through fur coats and woolen mitts, and administered many a stinging slap on the face.

Our Ford car, with gaping side curtains, and breezy apertures that guaranteed plenty of ventilation, laboriously "bucked" the drifts, and with occasional assistance from heaving shoulders applied from behind, was making some sort of headway. The day darkened with approaching twilight, the storm increased its stinging intensity.

The road lay parallel with the tracks of the Northern Pacific railroad, and as we toilsomely advanced into the night, pursued by the relentless gale, we suddenly heard a mighty scream ahead of us, and out of the snow-laden gloom there rushed the great coast train! The engine was covered with frost, and bedecked with icicles; snow heaped high on its pilot and its cab; the streaming smoke and steam seemed like the breath of some fabled monster. It was rushing into the teeth of the storm, screaming defiance at the wind, pouring its frosty breath out upon the snow-laden gale, shaking its clanking mane of ice, and eating up opposition with a hungry relish! As it raged past, the fireman was just swinging wide the great furnace doors, and out gleamed a fierce flame from its heart, that was constantly being replenished and stirred to seven times greater heat,

by the swarthy knight of the shovel and poker, while the engineer pulled long defiant blasts on the whistle cord, and the engine itself, seemingly with the exuberance of its own flaming energy, tolled its bell as it fiercely overcame the wild adversaries of wind and snow!

My companion shouted, as he caught a vision of her flaming interior: "*Look at her insides! No wonder she can go with a heart like that!*" Ah me, thought I, what a lesson for a Christian! After all, success in the holy cause depends on heart conditions. Oh, for a flaming, fire-baptized heart!

What though the storms are on, and dead ahead! What though the thermometer of spiritual things is registering many degrees below zero! What though the snows of opposition, driven by the fierce gales of open sin and wickedness, are raging about us!

What though the darkness deepens and the night is on! All this is nothing, if only the heart is genuinely aflame! A soul on fire with God, constantly stoked with Bible combustibles, and punched with unctuous preaching to a seven-times heated condition, can laugh at the storm, race through the dark without a fear, shout defiance to the enemy in the teeth of the gale, and eat up opposition with a glad relish!

Oh, for a greater flame at the heart! Oh, for such burning, perfect love as will impart perpetual and increasing spiritual motion! Not something spectacular that others may wonder at and covet, but a whole-hearted, love-filled soul, that nothing can daunt, and in the midst of the fiercest opposition is undismayed! Is the heart aflame?

MINNEAPOLIS, MINN.

The Pioneers Have Triumphed

By PROF. A. K. BRACKEN

THE spiritual features of the United States are somewhat as follows: On the Eastern coast there is the narrow coastal plain that is often called the seaboard. Back of this is a range of low and rolling hills that finally rise into the broad chain of Appalachian Mountains. West of these mountains are innumerable valleys drained by as many creeks, rivulets, and rivers. There are forests and vast stretches of plains and prairies. West of these come the mighty Rockies and the Pacific slope.

The grandest procession of all history is the march of civilization over these vast reaches from the Atlantic to the Pacific. It is almost as if some great magician slowly raises and moves his wand from East to West.

First, there appears the lone trapper and trader, followed in turn by the man with a few head of stock, who cuts the timber in a little patch and rears for himself a small cabin. He, in turn, is followed by a company of farmers with their stock, a small store, and perhaps a church which serves the double purpose of church and school. Crowding fast upon him we find manufacturing plants, large commerce, magnificent road-ways, and the steel bands of a mighty railway. Cities spring up almost in a day—cities with their paved streets, towering sky-scrapers, magnificent electric lights, and their network of street-car systems until, almost before we are aware, we have standing all but full grown before us our mighty manufacturing industries, a complete system of commerce and transportation, magnificent systems of schools, and a multitude of churches with their kindred institutions; and not the least of its wonders is its strong, just, and beneficent system of government; in fact, everything that may be said to belong to civilized America.

As we gaze upon the grandeur that belongs to America at the present, we can scarcely realize that there was a day when the settlements were so scattered and their interests so insignificant that the parent countries hardly thought of them for two hundred years. But the greatness of America then, as now, was not to be es-

timated in terms of material things, but her greatness was to be measured in terms of American manhood.

In the early period of its career the government of the United States was not at its full maturity. Its efforts to stand upright and to walk were very feeble, indeed. It was looked upon by other nations, if not in scorn, at least with a tolerant pity. There was scarcely a nation of any strength from which it did not suffer oppression; and it was only by timely self-assertions that she came to her place among the powers of earth. Today, she stands out as the world's foremost nation. But America could never have taken the place that she now occupies had it not been for those characters whom we call her pioneers.

There is a very definite and real sense in which the work of the Church of the Nazarene may be said to have been pioneer in character. No trader, hunter, or trapper ever underwent greater hardships than have the leaders of that movement that became the Church of the Nazarene. Heroes of the cross in the East, in the North, in the South, and the Southwest, joined with those of the extreme West of our country, started out to bear the Gospel of full salvation to a people whose spiritual condition was scarcely more than a howling waste wilderness. These men never stopped to question or quibble. They felt in their souls the mighty impelling force of the baptism with the Holy Spirit, and went forth to preach the good news. Without waiting for an invitation, they went to the street corners and started their street meetings, or to the school houses and announced their services or perhaps, would load families and tents in wagons and drive to where the Spirit of the Lord seemed to direct, and there set up their tents to preach the gospel that had meant more than life to them. They were intimidated, they were stoned, they were humiliated, but they preached the gospel. Churches took up the persecution of these holy people. They were excommunicated and misrepresented, but still they preached, until centers of holy fire were found burning on every hand. The organizations of formal and non-spiritual churches had

been so used to misuse them that in some places a prejudice against organization naturally resulted from their treatment. As time went on, it became evident that these little flocks scattered here and there must have a shepherd, that it would be to their advantage to have some means of inter-communication. The result was the beginning of the various holiness churches that later became the Church of the Nazarene.

It is difficult today for us who look upon the Church of the Nazarene with her close organization, with her achievements in foreign fields, with the establishment of strong churches at home, with her thousands of members, with her unexcelled Publishing House and official organ—THE HERALD of HOLINESS—with her seminaries and colleges, and with her well organized districts, to realize the cost in sacrifice to our forefathers in the church to bring this mighty achievement to pass. But, within a generation, this has been accomplished. The pioneers again have triumphed.

This constitutes a challenge to the younger generation of Nazarenes that is enough to stagger it. These holy pioneers of God began with nothing but a mighty faith in an Almighty God, and have worked a mighty wonder. The question that I am asking myself, as a member of the younger generation, is will my own generation be able to measure up to the achievements of this first generation of Nazarenes. God help us to do it. There is no reason why we should not. We have the foundation that they have laid upon which we may build. The same Almighty God that wrought with them will also work with us. The question is, have we the faith, the spirit of sacrifice, and the energy to match theirs?

Undoubtedly, there is a glorious future possible to the Church of the Nazarene. We can profit by the blunders of the past; we can make use of the materials that are left to us. Our forces, by vast odds, outnumber theirs. But let me call your attention to this one fact—the Church of the Nazarene is not great because of her material possessions and of her visible achievements, but she is great because of the spirit that possessed the pioneers of old. The future Church of the Nazarene will not be great because of the vast number of communicants that may be received into membership, nor because of her material wealth, but it will be great only in proportion as the leaders of the future church possess the spirit of devotion and heroism that characterized our forefathers.

Let us, as members of the second generation of the Church of the Nazarene, arm ourselves to do battle for God. Let us, like those of old, abandon ourselves to the will of God. Millions are yet dying for want of the gospel. There is much yet to be done. Let us not sit down and rejoice in the things that have already been accomplished, but let us gird on the armor for God and go out to fight and to conquer in the name of our Christ. The challenge has been thrown down. Let us take it up, not in our own strength, but in the strength of our Lord Jesus Christ.

BETHANY-PENIEL COLLEGE,
BETHANY, OKLA.

Three Church Members

By EVANGELIST JOHN THOMAS

IT is not so important at the moment to know where the church is located, the structure of the building, whether the budget is large or small, the membership many or few. We want rather to bring to your notice these three men who play such a prominent part in the activities of the church; and thereby learn some lessons.

The first is Demetrius, the Good. This man is of sterling worth in any church, because "he that doeth good is of God." His life and character are well known not only in the church, but in the community at large. He is a man of good report. The outside world have given their witness that his life corresponds with his testimony; and when a man has a good report, his testimony carries weight. But if a man sounds a high note on Sunday, and his business methods are suspicious, the unsaved have no use for him. The world's standard of righteousness is a high one.

Then we notice that Demetrius has the record of the truth itself. He is a Bible student. He reads the Word with meditation, takes notice of its warnings and precepts, obeys its commands, claims its promises, and orders his conduct by its rules. We need men of this stamp in our churches; but in these busy days men generally read yards of newspaper to an inch of Bible. After reading the 14th chapter of Hosea to an intelligent congregation in a holiness meeting, I asked how many could tell me in what book of the Bible the scripture was found; and only two could answer. Demetrius also had the testimony of the minister: "I can vouch for Brother Demetrius that he has the blessing"; and appealing to the congregation, said, "You know my testimony of him is true."

The second man is Gaius, the Well-Beloved. Gaius was a lovable man, and people were drawn to him. There are some men who are standoff-ish and unapproachable. Gaius was not a strong man physically. His soul was healthy, but his body was weak. The burden of the minister's prayer was that Gaius might prosper in body as well as in soul. There are many godly people who have not yet learned the secret of appropriating the Lord for the body. They will stick to the medicine bottle and pink pills. There is a better way. "They that wait upon the Lord shall renew [exchange] their strength."

Gaius lived in the spirit of the 12th chapter of Romans. He walked in the truth and was given to hospitality. There was always a prophet's chamber in his home. Then he had a missionary heart. Although unable to go himself, he helped the missionaries by entertainment, by providing the wherewithal for their journey—he would go with them part of the way, and with prayer and a "God bless you" encouraged them greatly. How we need men like Gaius in every church, men who will sacrifice for missions, men who will run their business for missions and have a real part in spreading full salvation to the uttermost parts of the world.

Then we have Diotrephes the Wind-Bag. Unfortunately we have met this man on va-

rious occasions. Diotrephes is the man who wants to run the church. He is the boss. He bosses the minister and the people. How Diotrephes gets into such a prominent position in the church is a puzzle. It may have been that being a man of wealth he was received into the church without any religion. If he did ever have any, he has lost it and has become a backslider; and the sadness of it all is that he is not aware of it. Diotrephes has no use for special meetings and revivals; and as for foreign missionary work, he refuses to help or receive the brethren, and goes as far as to excommunicate those who do. He babbles that we have heathen enough at home and the ministers should go to work—"I worked for my bit," he avers. The spiritual life of any church is at a low ebb when Diotrephes is in command. Gehazi declared his faithfulness to his master when he was unfaithful. Ananias and his wife made a great profession of holiness, but kept back part of the price. And Diotrephes gave out that he was somebody of importance, but was only an old windbag. The only thing to do with Diotrephes is to pray for him, that God will give him a clear case of regeneration followed quickly by entire sanctification; or the alternative—remove him.

WILMORE, KY.

God has two dwellings—one in heaven and the other in a meek and thankful heart.—ISAAC WALTON.

Little Sermons for Him Who Runs

By CHARLES ALLEN MCCONNELL

V.
SIN is the prison house of Babylon, but, thank God, through Jesus Christ a prison house with an open door. Turning to God breaks captivity. It set free the Jews from Babylon; it set free my soul from sin. Not all the Jews returned from Assyria, though return for all was possible. Only those who chose came again to Jerusalem. Not all who are exiles from God will heed the voice of the Redeemer, but whosoever will may come. Humanity is in exile. Rebellion in the Garden opened the gates of Paradise—not into liberty, but into captivity. Outside the gates of obedience Satan holds man captive to his will. But always the will of the captive may reach the will of Christ the Deliverer. Sin is a living lie—all values are falsified, all visions distorted. In that exile there is no rest—the food is husks and Dead Sea apples, and the wages at night is death. The pleasures of that land never satisfy, and every quaff but adds to the burning thirst. This is all true, but such is the effect of the captivity of Satan in the exile of sin that man sees freedom in the fruitless pursuit of happiness, and galling bondage in the joy of obedience. But in the service of perfect love there are no restraints; in holiness alone is

With the Greek New Testament

By PROF. E. W. STAHL

The Trackless Providence and Grace of God.

Anexichniaston is an adjective that is used but twice in the Greek New Testament, in Romans 11:33 and in Ephesians 3:8. In the former of these verses Paul refers to the ways of God and says that they are "past finding out"; in the latter the apostle writes of the riches of Christ and declares that they are "unsearchable." This Greek word we have mentioned, which is employed in each instance, means "that which cannot be tracked out."

In Job we read these words about Jehovah, "Which doeth great things and unsearchable; marvellous things without number." And Cowper wrote,

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm."

Perhaps the poet had in mind the verse from the Psalms, "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." Or, he might have been thinking of the stately sentence of Habakkuk, "Thou didst walk through the sea with thine horses."

But the path of one moving through the sea cannot be traced. The waters come again to their place and there is no sign that one has passed by, no sign that would convey information to the senses of sight or smell. Thus the runaway slaves would find it. When the blood hounds were on their track, the fugitive black men knew that if they could cross a stream or body of water the ferocious beasts would lose the scent, and freedom might be gained.

And God's providence is often like the path one makes walking in water. All is uncertainty, for the time being. *Anexichniaston* is the term that may be applied to it; it cannot be traced out. But we should remember Jesus' word, "What I do thou knowest not now, but thou shalt know hereafter."

In the fourth watch of the night, the disciples in a ship saw Jesus coming to them, walking on

the sea. They were afraid, but the Savior called out to them in words of sweet re-assurance, "It is I; be not afraid." Then were they able at last to recognize His footsteps even in the deep.

Sometimes our Lord comes to us in sorrow, bereavement, disappointment, pain. We are tempted to fear. But it is the same loving Master who approached His dear disciples over the heaving water of the Syrian lake. By faith we may hear Him say as He did nineteen hundred years ago, "Be of good cheer."

The waters of the pool of Bethesda would at times be "troubled," but it was the steppings of a healing angel (John 5:1-4).

At one time during the earthly life of Christ, people thought it had thundered, but it was God speaking (John 12: 28-30).

And the mercies of God are often "trackless" too, because of their abundance. Explorers have told us that in tropical regions the vegetation is sometimes so luxuriant that is almost impossible to force a path through. Environed on every side by the infinite multitudes of plant life, they must halt and wonder at the magnificence and munificence of the divine power manifested in trees and shrubs and flowers and vines. No road could they find through all that glorious growth. In a beautiful bewilderment they would contemplate the inexhaustible botanical riches.

As spiritual explorers we may sing with Addison,

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise."

Let us rejoice and be glad that our heavenly Father's providence and His love are "one and inseparable." Let not man in his querulous doubtings seek to put asunder what God hath joined together. God's mysteries are only the shadow of His mercies.

OLIVET COLLEGE, OLIVET, ILL.

full liberty to be found, and Jesus Christ is the gate thereof. Not only does Jesus propose to lead us out from the captivity of sin, but it is His will, and man's privilege, to have loosened every bond that binds the activity of the spirit in righteousness. Fear, discouragement, lack of wisdom, bodily infirmity, all are subject to the blood applied by the Holy Ghost. Is your soul conscious of exile from God? Are you captive to sin, or to things of time and sense? The proclamation has gone forth—set your face toward Jerusalem today. Put Babylon behind your back forever.

VI. There is one word alone which fits the speech of Jesus, and that is, illumination. Whether among friends or foes, whether in the house of Martha and Mary or teaching on the mountainside, or facing the rulers in temple and synagogue, light so glowed in His speech that none dared deny the apparent truth revealed. The speech of Jesus was the soul of honesty. He taught much with illustration, but used few figures of speech. His parables were themselves truths, cutting to the heart, laying open to His hearers their own hidden carnality. Never one time did He stop to argue a question—He spoke with finality. He taught as one having authority. With a sentence He would expose the false logic of the Pharisees, and their conclusion would vanish. Admitting the Messiah to be the son of David, but denying His deity, the Pharisees were asked by Jesus, "How then doth David call him Lord?... If David call him Lord, how is he his son?" Inevitably He turned the tables upon His persecutors, and compelled them to lay bare their own hypocrisy. What consummate wisdom in His reply to the question of tribute paying, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's." He spoke not merely that which would meet the expectancy of His own age, as have all other philosophers, but His words ring with faultless truth for all ages. No other teacher has so laid bare the character of sin—none but He has offered His person for its cure. He never lost sight of eternal values. For the sake of pleasing He never chose, nor allowed the choice of, second best—Mary kept her seat at His feet, and the rich young man went away sorrowing. Never did His words seek to save Himself, nor to turn aside unfriendliness. Before Caiphas and Pilate He opened not His mouth. If man is to be called into judgment upon his every word, then too, in that day shall man be forced into judgment upon the words of Jesus. Never man spake as He spoke. His was the voice of Eternal God.

BETHANY-PENIEL COLLEGE.

THE FIRE OF THE HOLY GHOST

By HENRY BELL, EVANGELIST

JOHN said in Matthew 3:11 that Jesus would baptize the disciples "with the Holy Ghost and with fire." This is a poetic expression, and means "the fire of the Holy Ghost."

We find in our Bible that the Holy Ghost is represented as being like fire in His purifying office, and fire as a type of the Holy Ghost in His work as sin-destroyer, will do the following things:

1. Warm things up. A man who has the Holy Ghost is not a cold follower of the lowly Nazarene.
2. Welds metals. Iron will not weld unless heated by fire. The Holy Ghost welds Christians and makes them one. John 17.
3. Energizes. I have been hunting rabbits in

the cold of winter when I could not button my coat. My fingers needed fire. Some churches are frozen as stiff as my fingers were, but the Holy Ghost will always energize them; that is, put life in them so they can do something.

4. Spreads. Mrs. O'Leary's cow, the famous story says, upset a lantern by its kick, and the fire spread till it burned up about all of main part of Chicago. Fire will always spread if given a chance. And fire spreads the more you hit it. So does holiness.

5. Refines gold. Gold is first taken out of the dirt, and then the dirt is taken out of the gold by fire. A man is first taken out of the world, and then the world is taken out of him by the fire of the Holy Ghost (Acts 15:8, 9).

6. Stirs things up. A good fire will draw a crowd quicker than almost anything known. And a Holy Ghost revival where the fire is falling will draw a crowd. Holiness churches and evangelists please take notice.

7. Gives light and shows the pathway. The Holy Ghost will also lighten our way.

8. Fire and water make steam, which pulls heavy loads. Water baptism, a type of conversion, and the fire of the Holy Ghost will put steam into a man and help him pull heavy loads.

9. Locates dust. Watch the sun-beams shine through the window or a crack some time and see if it does not reveal dust. The fire of the Holy Ghost will reveal sin as nothing else will.

10. Kills germs. In fact, fire is the greatest germ-killer known to science. And the Holy Ghost fire will kill the last germ of sin (Acts 15:8, 9).

11. Thaws ice. But too much ice will put it out. Some people say you can keep the fire burning in your soul no matter how icy the church is where you attend. That may be true theoretically, but I have rarely ever seen it work out in practice. A man who deliberately tries to keep a fire going packed in ice deserves to have it go out. And do you not think God would look at it that way too? That is why He says, "From such withdraw thyself" (2 Thess. 3:6). "From such turn away" (2 Tim. 3:5). "Have no fellowship with the unfruitful works of darkness" (Eph. 5:11); and that is why Paul took the disciples from the icy synagogue and went to a school house (Acts 19:9). If there is too much ice to thaw and the fire is getting low as a consequence, try God's plan as given in these verses.

DENISON, IOWA.

FROM A METHODIST PASTOR

Enclosed please find money for the renewal of my subscription for the HERALD OF HOLINESS which I consider the best paper of its kind in circulation.

Why should anyone find fault with anyone who tries to live a pure, holy, sinless life? If a man cannot live without sin, Jesus Christ was a failure, for He was sent of the Father to save His people from their sins.

If men cannot live without sin, why pay a preacher to preach to people to get rid of something that they cannot get along without? But, indeed, we cannot live without sin, if those who say we cannot are to be our judges. But thank God they are not our judges. "Man looketh on the outward appearance, but God looketh on the heart." Sometimes our intentions are good, though the results of our words or deeds are disastrous. In such times, men look at the result, but God looks at the intention; and men condemn, while God approves.

Many people lose their experience by fearing men. Saul, Israel's first king, lost his crown because he feared the people. The commandment is, "Cease from man whose breath is in his nostrils, for where-in is he to be accounted of?" (Isa. 2:22). "Fear ye not the reproach of men, neither be ye afraid of their revilings" (Isa. 51:7). Jesus says, "I will forewarn you whom ye shall fear, fear him which after he hath killed hath power to cast into hell, yea I say unto you, fear him" (Luke 12:5).

I have no place in my heart, in my home or in my preaching for a sinning religion, but am "at your service" for the promotion of holiness.—John A. Hill, Parma, Mo.

"It is not the fact that a man has riches that keeps him from the kingdom of heaven, but the fact that riches have him."—J. CARR.

Questions Answered

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

Q. Should a pastor in the Church of the Nazarene keep a member in the church who uses tobacco, when it is commonly known by the church and pastor that such is being done?

A. No, not under any circumstances that I can think of.

Q. When an evangelist is called to hold a meeting with the understanding that he is to get whatever is subscribed to the meeting, should the church hold back any thing except for incidentals?

A. To ask this question is to answer it. The agreement was that the evangelist was to get whatever was subscribed for the expense of the meeting, and he agreed to this without knowing how much that would be. Now if the offering is small, when the people have had proper opportunity to give, the evangelist should not complain, and when it is large, the church should not seek excuse to hold back. The manipulation of money by church boards and others, so that it does not reach the purpose for which it was given, is a sure way to destroy the liberality of the people, and a preacher or church which changes just because it discovers that the risk has turned out favorable to the other party has not yet even moved up into the fifteenth Psalm. The "law of averages" makes the pay of the evangelist who goes for the free will offerings of the people equitable, but if the point to which his offering may rise is limited and the point to which it may sink is left open, the evangelist will be under paid.

Q. I have heard someone say that Christ will not come until the Jews return to Palestine, and that they are returning there now, but that He will not come until they are back there in great numbers. What scriptures teach this?

A. It does seem, from the Scriptures, that the Jews are yet to play an important part in the history of the world and of the future, but the prophecies on this question are exceedingly complicated and difficult, and I doubt whether anyone knows just what we are yet to see with reference to them. But we know that Jesus promised to come back to the world again and that He commanded His people to watch for Him and to be ready always to go out to meet Him. Also He did give us some signs which would indicate the time when His coming "draweth nigh," and I believe those signs are now sufficiently fulfilled that we can confidently believe that we are in "the last days," and I refuse to allow anyone's interpretations to throw me off my guard and make me believe that "my Lord delayeth His coming," with the possible result of making me careless so that "that day" shall overtake me and find me asleep. I believe Jesus could come back to the earth this very day and not do violence to any prophecy.

Q. What is the duty of the Sunday school committee in the Church of the Nazarene?

A. Its duties seem, at present, to consist principally of attending the meetings of the Sunday school board, to take part in the deliberations and to represent what it believes to be the sentiments of the entire church on questions of policy and methods in the Sunday school. And, of course, the Sunday school board can appoint the members of this committee to any task, just as it can any others of its members.

Q. Does Rom. 5: 20, "Where sin abounded, grace doth much more abound," insure one under grace the enjoyment of a better state in this world than Adam had before the fall?

A. No, the comparison is between the sin of Adam which multiplied into many transgressions and the grace of One which was abundant to provide pardon and cleansing for all, and the state and situation of unfallen Adam does not enter into the consideration at all. It will take glorification to bring us back all that was lost to us through sin.

Q. What constitutes a quorum in the meetings of the Church Board?

A. Unless the Church Board has taken special action on this matter, which I presume it has a right to do, a quorum consists of a majority of the members of the Board.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

ATTENTION OHIO N. Y. P. S.

Rev. H. H. Stahl, District President, will hold Group Meetings in the interest of young people's work on the four Fridays of February. Schedule as follows: Toledo, Feb. 6; Dayton, Feb. 13; Middletown, Feb. 20; and Portsmouth, Feb. 27.

The plan is to have five minute papers on the following subjects: "How can a N. Y. P. S. be a spiritual help to the local church;" "Why should each local church have a N. Y. P. S.;" "How does a N. Y. P. S. become a training school for future leadership in the church;" "How can we make the N. Y. P. S. a more positive factor for the promotion of the general interests of the church;" "What consideration does the local church owe its young people;" and "How can the young people help the pastor with the church program?"

Each paper will be discussed and this will be followed by a special message by the District President. Let the young people and pastors nearest to each of the Group centers rally to these meetings.—H. H. Stahl, Coshocton, Ohio.

DISCUSSION OF N. Y. P. S. TOPIC FOR FEB. 15, 1925

"Prayer."

By REV. JARRETTE E. AYCOCK

THERE IS A BLESSING IN PRAYER.

1. It gives us the privilege of telling one who knows and understands the longings of our soul.
2. It brings us face to face with God, and thus makes us realize our own littleness.
3. It brings a sincerity into our soul which nothing else can do, for one cannot pray long and remain insincere.

4. It brings us the grace to supply our every need. THERE IS A POWER IN PRAYER.

1. To avail much (James 5:16).
2. To deliver and help our friends (Acts 12:5-17).
3. To deliver and obtain help for ourselves (Acts 16:25-26).

THERE ARE HELPS TO PRAYER.

1. Harmony, agreeing one with another (Matt. 18:19).

2. In faith believing (Matt. 21:22).

THERE ARE HINDRANCES TO PRAYER.

1. Regarding iniquity (Psalm 66:18).
2. Praying with selfish motive (James 4:3).

Suggestions and thoughts for discussion.

Have some of the young people look up and tell something of the prayer life of such men as George Mueller, John Fletcher, Father Nash, Finney's companion, and others.

Have someone tell of some they may know personally who were people of prayer.

Give to some the names of Bible Characters who were men of prayer, such as Moses, Elijah and others, and have them tell of some of the incidents in their life and how God answered.

Are there any young people here who can tell of some modern answer to prayer of which you have known or heard.

Are there any young people who can tell of some definite answer to prayer in your own life.

MAN'S SUFFICIENCY

By REV. A. J. PIERCE

MAN is an insufficient being, and cannot take care of himself. All down through the ages, from the beginning of time, man has tried to help himself, to perfect himself, to get on a higher plane, and as truly as he has tried from generation to generation he has failed and gone down to defeat, except he has turned to God.

Education, art and science have caused men to rise in the eyes of each other; but the higher they have risen, the greater has been the fall.

It has been a delusion of the enemy, to make us

believe we can help ourselves. And the enemy of our souls is working night and day to make us believe a lie. If man persists in his delusion, God will withdraw His Spirit and he will be damned forever. Man is an insufficient being. He is heady, high-minded, disobedient, and is a lost creature in the best than he can do. No help from any other but his Creator can give him the needed aid. Just as sure as God formed us of the dust of the ground and breathed into us His breath and told us to go forth; even so, nothing but His Spirit continually will lead us on to that life which is in His will and mind that we should live.

In Phil. 2:13, we read, "For it is God which worketh in you, both to will and to do of his good pleasure." There lies our sufficiency.—In God. The spiritual man will say, "By the grace of God I am what I am." If you have found out that you are not sufficient in yourself and have let God do it, are you so foolish as to take yourself out of His hands? (Read Gal. 3:3). Remember He is the Author and Finisher of our faith (Read what Paul says in 2 Tim. 1:12).

Now being persuaded, let Him do it, and He will bring out that which is pleasing to Him and your sufficiency will be in Him.

Be strong in the Lord and in the power of His might, and God will mould and shape you so that it will become a voluntary act of submission and will terminate in you being "rooted and grounded" in Him. In the power of His might, serene, satisfied and sufficient. "God alone is our sufficiency."

KELSO, WASH.

WHAT ABOUT OUR SCHOOLS?

By GLENN WALLACE

WHAT place in the educational field should our Nazarene schools fill? In this day holiness schools are rare. But here and there over the country one can find them bravely holding forth, and in most cases battling against odds that would stagger any other sort of enterprise. Do our schools belong in the educational field? Is there a place for them? These questions inevitably arise in the minds of those who think along these lines. And no doubt there are some in the Church of the Nazarene who wonder, seriously, about them.

In the comparatively short time that our church has been organized, it has provided eight schools to take care of its educational work. Shall these endure? The establishing of these schools has not been easy, nor indeed is at the present time. The appeals for help and support from them has been a familiar cry to us. But if there is need for these schools, if they have a place under the sun, then they should go on to victory.

I do not think that any serious minded Nazarene fails to see the need for holiness schools. To some, however, the need may not seem to be great or immediate. Perhaps they think the church should be evangelistic solely, and not spend any time or effort in educational work. With such persons I would take issue.

The church has no greater work to perform than establishing its young people in the faith, and in its doctrines. It is well to insist on "experiences," but it is also well to establish them in those experiences by giving them a strong intellectual life. No experience can be permanent unless it is grounded in hard thinking. Of course if religion were a separate and distinct phase of our life, and learning another, then we could say, let the church tend to religion and the schools to learning. But religion touches and embraces all of life; it cannot be developed separately. Consequently it is important that the schools our young people attend are the kind that put "first things first." If our young people are to develop a strong spiritual life along with

their education there must be schools where both of these activities obtain. The schools of the Church of the Nazarene offer this. That is their claim for recognition. John Locke, the philosopher, said, "of all men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education." Whether the ratio is as great as that or not, education plays a great part undoubtedly. Instruction is construction.

Our schools avowedly do not try to compete with state universities; that is not their mission. They are in competition with any school that puts its prime objective the building up of the spiritual and religious phase of life. In that regard our schools are among the best. They have the faculty and equipment for that sort of thing.

But our schools must endure because the young people of the Church of the Nazarene need them. And as the church expands and develops, leaders and thinkers must be developed; our schools must supply these. Sure it will mean sacrificing and giving and battling, but that will not deter us an instant. For if God is with us, who can be against us?

NAMPA, IDAHO.

KANSAS DISTRICT AND BOISE, IDAHO

The year 1924 was for me a busy and blessed year. The first part of the year I spent visiting the churches of the great District of Kansas and putting on campaigns for new churches. Four new churches with a membership of a little over one hundred was the result.

Several campaigns paved the way for churches later. In June the church at Wichita, Kansas was left without a pastor and it seemed best for me to take the work until after the Assembly when their new pastor would take up the work. This was exceptionally hard to do, since the Assembly was to be held there the latter part of August. But with the co-operation of the church and the blessings of the Lord we went in to do our best, and God helping us, we secured the beautiful Presbyterian Church and with many other favors, were able to entertain the Assembly real well. This has already been reported.

Thus closed on August the 31, our three years as District Superintendent of one of the great districts of our church. We left the District with sixty-eight churches—thirteen more than when we took it—and some four hundred more members than at the beginning of our superintendency.

On the fourth day of September we shipped our goods and started overland via Chevrolet for Boise, Idaho. We had a great trip, visiting a number of places of interest, and arriving here just two weeks later.

We will long remember the day we drove off the desert and got a look down on the beautiful Boise Valley with the dome of the State Capitol building looming up in the distance. Without much difficulty we found the parsonage, church, and a fine band of Nazarenes whom we have learned to love and work with harmoniously. They have certainly treated us royally and every line of the work of the church they help us to push.

The preachers of the District met with us for a preacher's convention December 16-18. This was a cold period, with sub-zero weather, but God gave us a good meeting and we learned to love the preachers of this District like we loved those of Kansas.

Then on the 26th of December Rev. Lum Jones of Ada, Oklahoma, began a meeting with us. This was made possible because of his having a cancelled date, for which we are thankful. Deep snows, 18 degrees below zero, frozen cars, and holiday season made it look like a poor time to begin a meeting. But God was with us from the first and there were only two evening services in which no one sought the Lord—the first and one other. The last night twelve, six of whom were men, bowed at the altar to get saved or sanctified. This was a great service indeed, fitted to crown a great revival. Several entire families found God and there will be some good people come into the church as a result of the meeting.

We have found this a great country, with a fine people and the church willing to go ahead in any plan for aggressiveness. Our Sunday school has nearly doubled in attendance, prayer meetings are deeply spiritual and we have had seekers right along at our regular services. And best of all we feel that we are in the will of God.—A. C. TUNNELL.

If there is any person to whom you feel a dislike, that is the person of whom you ought never to speak.—RICHARD CECIL.

The Sunday School Lesson, February 15

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus in Gethsemane.

LESSON MATERIAL: Mark 14:32-42.

GOLDEN TEXT: *Not what I will, but what thou wilt* (Mark 14:36).

NO place could be more fitting for the soul agony of our Lord than this olive garden known as Gethsemane. It seems to have been a favorite haunt of Jesus. Possibly because it was a retired spot and here He could enjoy the quiet so important to meditation and prayer, He loved to frequent this place. The spot was well known to the disciples and here the traitor would have no difficulty in locating Him. Jesus knew this, and since the place had been hallowed and sanctified by His presence and prayers, no place could be more fitting to meet the inevitable hour, the prelude to the death march of the Man who came to die. Someone has called this spot the "rendezvous of death."

Here in the garden He met the great crisis of His earthly ministry. He knew what awaited Him, and as communion with His Father marked all the incidents of His life, so now, in this troublous hour He fell on the ground and prayed. Terrible was the agony here, awful the isolation. The shadow of the cross was closing around Him and the weight of the world's sin pressed upon His soul. To be sure, three of His disciples were there in the garden with Him, but He needs must suffer alone, so withdrawing from them a stone's throw, He entered into the awful struggle with the blood sweat and the bitter cup. Was Christ in such an agony for our sins and shall we never be in an agony about them?

He was made sin for us who knew no sin, the curse of the law was transferred to Him as our surety and representative. He drank up even the dregs of the cup, He tasted all of the bitterness of it. Never was sorrow like His at this time, and "He trod the wine press alone," ALONE. It was not physical suffering, it was anguish of soul and was so severe that it would have resulted in death had it continued long.

When we consider the weakness and infirmity of the flesh it should quicken us to prayer and watchfulness. The enemy of our souls is so persistent, and if He can catch us at a time when we have been negligent in prayer, he knows well that he will find us an easy prey to his wiles. Let us stir ourselves up to greater constancy, and deeper devotion to a life of communion with God, not allowing friends, or business, or even the work of God itself, to absorb the time that we should give to God in fellowship with Himself.

With all our splendid organization, our perfect machinery, our most excellently equipped leaders, yet our work may be hardly better than a failure if the essential thing is lacking, a close acquaintance with God. We are living in days when much attention is being given to human effort, in fact almost exclusively do we count on men to "put things over," and without realizing it, God is left out of account, and when failure issues so disastrously we seem not to waken to the real cause, but rouse ourselves to yet greater human activity. If the church desires spiritual character results, it must intelligently secure the co-operation of the great Cause that makes great lives. Increasing intelligence, greater activity, stronger organization, better equipment will avail nothing, without He is given the pre-eminent place. The fish and the bread must be placed in the hands of the Master for mysterious multiplication before the five thousand can be fed. "Except Jehovah build the house they labor in vain that build it, except Jehovah keep the city the watchman waketh in vain."

God has made His plans and purposes clear, we are left without excuse. He has given us the mighty Holy Spirit, the third person in the Godhead, to be our executive in this age, but too

little, comparatively speaking, is He being honored. We need a mighty revival of divine leadership, a great awakening among the leaders of the church movements that will bring them to their knees in the "secret place," as seekers for the mighty truths of God that lie behind all methods.

The three disciples who formed the inner circle were near Him because of their faith, devotion, and ability to enter into deep sympathy with Him. On other special occasions they had been with Him. At the raising of the daughter of Jairus and on the Mount of Transfiguration they were present. But though they loved Him much, and He trusted them most, yet they did not enter into His grief now or share His vigil, and mournful indeed was the loneliness of our Lord in that Gethsemane hour. Just when He needs them most, He finds only blank unconsciousness. There was Peter who had boasted of his faithfulness, though all others might fail, and here he was failing his Master at the very first trial. How weak is the flesh, how frail the human, to sleep at such an hour! But the hard fought battles of life are usually fought out alone. We go to the most sacred places and through the most sacred experiences of our life alone. Like as our Master, our victories are won on our knees alone with God. Trouble, and sorrow, and trials, deep and long, should not drive us to despair but to prayer. To wish for the touch of human sympathy in sorrow is not unchristian-like, to ask for deliverance from hard things is not wrong, if like the dear Lord there is submission with the asking.

We would call attention here to the very considerate rebuke of Jesus to those sleeping disciples who had so soon become indifferent to Him. "Could ye not watch with me one hour?" In other words He said, I am not asking for an all night vigil but just "one hour," 'twas not a heavy burden that He asked them to bear, and during that hour He had been in the deepest agony one could suffer and live, for the sweat that oozed from His holy body, was like great drops of blood falling down to the ground. Jesus at once turns His gentle rebuke into an exhortation to "watch and pray" for the tempter was not far away. This exhortation was not only to be applied to this special occasion but to all occasions. Prayer is the escape from unseen as well as seen dangers, and the great cause of Christ today still needs watchers who can pray. We feel that at this point more people fail than at any other one point. True prayer must occupy a large place in any true Christian life. It fortifies the soul, holds one steady when pressure is on, and gives boldness in the proclamation of truth in the face of opposition.

Our Master and Lord was so determined to accomplish the will of the Father that, though He writhed in bloody agony in Gethsemane, which was but the beginning of the cross with all its shame and suffering, coupled with the crushing weight of the world's sins, all of which he saw and had seen for three years, yet He prayed "Thy will be done." And we believe the "passing of the cup" for which He prayed was not a plea to be saved from the cross, but that the agony of the garden might not produce death, that He might still come to the cross, there to pour out His life for the sins of the world.

Oh Thou suffering, agonizing Savior, help us to ever remember the bloody agony that brought our ransom, and be true watchers unto prayer, until all the purpose of Thy earth-life be finished, and we, as Thy faithful espoused bride, take our place at Thy right hand in the great marriage ceremony, and sit down with Thee at the nuptial feast, spread by the grace of God, for all who will follow Thee in these days of Thy humiliation.

have a real live church at this place. Great crowds, souls at practically every service, and a steady increase in membership. They are loyal to all of our institutions. Quite recently they had a fine missionary service, also an Olivet service. The work is really progressing. At the West Side Decatur, Rev. J. L. Cox is faithfully serving and we are making progress in paying for one of the best church buildings on the District. We have a fine people here. North of Decatur we have a new church at Clinton. We have bought a good lot with a house on it, and erected a good tabernacle. I was there a few days ago and they told me they had from sixty to eighty in Sunday school. Sister Ellington is the pastor here. This church was largely brought into existence by the faithful efforts of Brother and Sister Cox, our pastors at West Side Decatur. A little farther north we have Bloomington. Here we have had considerable struggle during the last few years, but we are making plans to put a permanent resident pastor in this great city of 40,000. We have a beautiful church property here. At Mansfield, Rev. E. E. Robinson and wife are beloved by the people. Brother Robinson is among our very best preachers on the District. At Sullivan, Illinois, Frank Marshall, one of our local preachers at Decatur is serving the people. They have recently closed a good meeting with Freddie Thomas as Evangelist. South of Decatur we have a new church at Assumption, Illinois. Rev. Wm. Beevers and wife have recently closed a good revival. A number were taken into the church. A little farther south is Pana, another new church, where we have had considerable of a struggle. But Brother Gentry, one of our good men at West Side, Decatur, reports progress and increase on all lines.

We recently visited our church at Auburn, where Brother Rice and wife are the pastors. They were in a revival with Evangelist Littrell and wife. We are really making progress at Auburn, in congregations and otherwise. Up at Springfield we are having a phenomenal growth in the capital city. Our good pastor, Rev. Edward Gallup, has been doubling his membership about every year and also his finances, and we are hoping to put up a new building there and get out of our tabernacle in the early spring. Northwest of Springfield is Bethel, one of our best country churches, where Sister Crooks has recently held a good revival. A little farther on is Virginia, where our pastor, Brother Edge, is trying to bring up a struggling work. Rev. J. D. Roach and our good people at Tallula have one of the best churches, in our smaller towns, on the District. Brother Roach is among our best pastors. Down at Griggsville, west of Springfield, the miraculous has happened. Our good pastor, Rev. Fitzgerald, has recently had a revival, and in this conservative town they have added fifteen or twenty new members to the church. The pastor and the people are much encouraged. Rev. T. C. Grigsby and wife are the faithful pastors of a little church near the Mississippi River, where we have a tried and true people. A little farther up the river is another little church at Lomax. Here Sister Shepherd, the faithful pastor, is building up a good church and a large Sunday school, in one of the most needy sections of Illinois. At Galesburg, Illinois, Brother M. R. Fitch is, by the help of God, bringing up one of the most difficult propositions we have on the District. He reports progress. A little farther up the Burlington is Kewanee one of the oldest Nazarene churches between the Alleghany and the Rockies. Here Brother Catanes, after a great struggle, reports that they are really on the upper grade, and the prospect is that we shall get on a substantial footing at this place. At Rock Island, Illinois, Brother E. W. Larabee is making a heroic, sacrificing, struggle to plant a new church in this section where we have, including Davenport, Iowa, Moline, East Moline, and Rock Island, about 144,000 people. We have rented a substantial church building down at the heart of Rock Island and by God's help, are going to plant a real church in that great city. Rev. J. L. Maddox is being well received at one of our older churches at Stockton, Illinois, and reports progress. Down at Pekin, we have a nucleus for a new church and the people have a Sunday school and a Church of the Nazarene in the making. Up at Peoria, Illinois, we have a mission where God has honored the good work. The truth about the matter is that Peoria is one of the most difficult cities, but we believe, by God's help, we can plant a church in that city of 100,000 people.

The most outstanding thing that I know of to report is that at all these places, God is giving us souls. We are trying to put the HERALD of HOLINESS and the *Other Sheep* in every church where we are organized and even in the missions. The HERALD of HOLINESS taken by ten families for one year in a new community is pretty sure to produce tremendous Nazarene sentiment.

CHICAGO CENTRAL DISTRICT

The most outstanding thing on the District at this time is the fact of the unity and harmony and the general revival spirit. We are operating in about fifty new places where we have organized in the way of churches, Sunday schools, or regular services. These new churches are scattered all over the District. We have lately had a special effort going on in all of our churches to bring up the General Budget. We are doing our best to put across the program outlined by our General Officers. From the largest to the smallest churches we are

trying to instill co-operation in General, District and local interests. We believe that there is a place for all of our interests, and, if rightly presented, we can get sufficient funds to carry on all departments of our work.

Around Decatur and Central Illinois, we are beginning to make some real progress. Rev. F. M. Grose, has lately taken the pastorate of our First Church at Decatur, Illinois. That great and good man, Rev. L. G. Milby, gave, I think, something like ten years of his life to starting—with other good pastors—this work at our First Church. They

Personally we want to report victory and determination to press the battle and plant holiness in Illinois and Wisconsin. Anyone especially interested in planting new, full Gospel churches in Illinois or Wisconsin, please address the undersigned, Danville, Ill. General Delivery.
E. O. CHALFANT, District Superintendent.

THE HAMLIN DISTRICT

Thank God we are marching on under orders of the King of Heaven. The work of God and the progress of the Church of the Nazarene are our joy and crown, and we are lost to all else. Glad to say many good revivals have been held on this District since our glorious Assembly, and not a few are in progress at this writing, which are rolling up a large host for God and our church. We have had two new churches organized since the Assembly; at O'Donnell, where Rev. C. C. Montandon, as evangelist, blasted out a church and has been called as pastor. He is now building a church house there and is looking after the welfare of church and work. Brother Montandon is a wonderful preacher, builder, evangelist of the pioneer order, and has some time that he can give for revival work. Address him, O'Donnell, Texas. The second new organization is at Stanton, Texas. Rev. Lee Hamric of Hamlin, held this revival and forged a church out of this revival campaign, and Rev. J. W. Amlin, of Pasadena, Calif., was called as pastor. Rev. Mrs. Emma Jones and her co-workers, are paving the way for a church at Merkel, already have rented the Christian Church until next Assembly, a revival is on and a church is surely in the making.

Much progress throughout the District is being made on all lines of revivals, spirituality, growth among churches, Sunday schools, Young People's Societies and Woman's Foreign Missionary Societies. If you have the latter organization within your church, please advise with the District President, Rev. Mrs. Emma Irick, Pilot Point, Texas, at once; or if you desire one correspond with her immediately.

Much building and improvement going on. Eula has new church building. Hillsboro has beautiful new, large and attractive church building, easily worth four thousand dollars. Just closed good meeting with them, but was hindered by rain, snow, storm and mud. Amarillo had good meeting with writer and wife. Several heads of families came into the church.

Central Nazarene Academy and Hamlin Church are reporting blessed, good and encouraging times. Families are moving and buying and building at Hamlin School, and the church and work move on with new and better outlook. Stamford is in revival. Rochester church will build soon. Ft. Worth church and pastor moving grandly and a new church building is in the progress of erection within few days.

Pilot Point church is witnessing the greatest days and time in several years. Mrs. Emma Irick, receiving urgent and unanimous invitation to serve as pastor, and after much prayer, has accepted. Within the last two or three Sabbaths a dozen souls have been saved, reclaimed or sanctified wholly. Some good members received. Rest Cottage moves on with power, service and triumph.

Abilene church is enjoying a degree of power and prosperity hitherto unknown by pastor and people. Rev. Lee Hamric held good meeting with pastor Ingle at Wichita Falls, and went next to Burkburnett. Dodsonville and Wellington churches are sweeping up the pathway of victory and usefulness. Kelley church has called Rev. Lee L. Gaines, pastor Wellington, to give two Sunday afternoons and Saturday nights in the month, and he has accepted. Several of our churches have raised all their apportionments and have paid out in full for the whole year. Others are coming along nicely. Our district adopted the budget plan and goodly numbers are tithing and thus successfully financing our church, both locally and generally. We wish to urge pastors and people to co-operate with your District Secretary-Treasurer, Miss Cecil, of Pilot Point, in all your business interests and affairs, for local and general claims. This will help her to keep her books in better form and enable her to dispatch the business quicker and more satisfactorily.

We rejoice over the progress of our churches, the success of our pastors, the outlook of Hamlin School, the service to womanhood Rest Cottage is rendering, for the good work going on at Peniel Orphans Home, and for the excellent success of Bethany-Peniel College at Bethany, Okla.

I am pressing home the claims of all our interests, alike, and am seeking to build up a district that is one hundred per cent Nazarene, and will prove this by supporting our denominational interests and institutions.

We must have greater revivals, more churches, united and systematic methods of business, less expense of useless nature, employ our evangelists, sup-

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I think I left you in my last letter just as I had reached beautiful San Antonio. I had only three days in the city, but they were beautiful days. I know of no city in the great Southwest that is so beautiful as San Antonio. Our beloved pastor, Rev. T. W. Sharp and his fine boys drove me over that city and for some thirty miles out to one of the most beautiful lakes in the great Southwest. This lake was built at the cost of several million dollars. The river runs through those rugged mountains which, while not so large as the Rockies, or so high as the Cascades, are almost as beautiful. It is a white lime stone rock country and the mountains and breaks are covered with mountain cedar, and this wonderful lake is built there between two of those lovely mountains. Some places it is not over a quarter of a mile wide. Other places it is probably two miles wide, but it backs up between those mountains for seventeen miles and is a great place for wild ducks and wild geese. And better still, it is a great place to fish. And back on those mountains there are probably more deer than at any other place in the United States. Just before I got to San Antonio, Brothers Sharp and Hill went out and brought in a large seven prong buck and we had venison at the Sharp residence to peddle. Don't you dear old HERALD readers wish you had of been there to stick a fine piece of venison ham under your upper jaw?

Another thing about San Antonio that is very interesting to me is the great springs. They are so large that they just simply make rivers. No man would expect to go away down in that dry Southwestern world and run up on the finest springs in the United States. Of course in other places we have a few other springs that make rivers, but in that great country they are common. Just think of a young river just boiling up out of the earth and running off as clear as crystal, and the fine fresh water fish just flopping up and winking at you and diving back under the crystal water and playing hide and seek as you pass. I never enjoyed three days more than in old San Antonio.

Brother Sharp has done a great work in San Antonio. While many have been saved and sanctified, the greatest work that has been done was to move almost into the heart of that great city, buy a lot at the cost of \$16,000 and erect a good tabernacle on it that will seat several hundred people. Already they could sell their lot for several thousand dollars more than it cost them, while the little church out on the hill, a mile from the heart of the city, is not worth much more than it was when it was erected several years ago. The hope of our people everywhere is to see to it that we get locations down where we can reach the masses of humanity. Our work is to have revivals of old time, heartfelt, Holy Ghost religion and it is up to Nazarene boys to have revivals. As a church we are not old enough or rich enough or dead enough to sit down and try to live on past

records. We must go in for a great revival in every Nazarene church, not only in the United States, but around the world, wherever we have a church or mission. At any cost we must have revivals. Let no Nazarene pastor fail at this point. We can afford to fail at almost any other point, but we must have revivals. Let every pastor get busy and either hold his own revival or get some evangelist—we have more than a hundred evangelists, everyone of whom is capable of holding good revivals, and we ought to add many thousands to our church during 1925, and we ought to organize at least a hundred new churches this year. We have scarcely touched the great field that is so white unto harvest. In some directions you may travel several hundred miles and scarcely pass through a city or town where they have a straight, clear-cut, second blessing church, and it is up to the Nazarene boys to put a red hot, second blessing church in every city and town in the United States. We can do it and there is nothing on earth or in hell that can stop a red hot holiness man. If he wants to make good, he has God the Father, and God the Son, and God the Holy Ghost on his side and he has a lost world and a hungry, starving Church looking to him for spiritual food, and it would be a crime against God, against starving humanity and his own soul to fail. Last year I traveled all through thirty-nine states and one province of Canada and traveled 38,000 miles and I was in no place but that I found hungry souls wanting help from the Lord. The hungry multitudes have had the World War and poison dope until the American Church is sick and ready to die. Oh, beloved we must preach them a gospel that will save from all sin and satisfy their hearts.

Well, in San Antonio I met so many good friends of other years. Brother Miller and his good wife and boy, and Brother and Sister R. L. Stewart, and my precious little friend, Sister Laura Peniel, the little American angel, who led me into the light of divine healing twenty-eight years ago. May God bless her precious little heart and life. She will never know what she has been to me in this world. I also had one good day with Brother W. E. Fisher, and his dear good wife and fine boy, Willie. We had one day in their nice home. We took dinner and supper with them and Sister Fisher is surely one of the finest cooks in San Antonio, and when it comes to old fashioned goodness she is at the head of the list.

The only sad thing about my trip to San Antonio was just that the first night of the meeting Sister Sharp was called to Oklahoma, to see her dying father, as they thought—I have not heard whether he was spared to them or not. We did miss her so much. But Brother Sharp and the boys did all for me that could be done. May heaven smile on them in my prayer. In love to all the Good Samaritans all over the world. In perfect love and all for Jesus,

UNCLE BUDDIE.

port our various lines of holy activities, and have a stronger district organization that will prove efficient and fruitful for the kingdom of God among men.

Address us at Pilot Point, Texas, if we are needed or can be of any service to pastor, church or District. Raise your apportionments, and, thus your budget, monthly. Arrange for revivals and camps. Sow District down with HERALD of HOLINESS. Our District wishes in every way to fully co-operate with the general church and its noble program for God and holiness. Pardon our silence, but have been busy and blest.

ALLIE IRICK, District Superintendent.

REV. A. G. CROCKETT ENTERS EVANGELISTIC FIELD

In Dec. 1895, from the southern part of Illinois, the writer landed in Chicago, and accepted a clerical position at \$6 per week, from which he was soon advanced to the position of cashier. In the course of a few years I was transferred to New York City as the manager of the International Mercantile Company, the largest competitor that Bradstreet and Dunn ever had, with two offices in New York and one in Chicago. In 1907, just preceding the first union Assembly held in Chicago, in a meeting at First Church, Chicago, C. E. Cornell, Pastor, Bud Robinson as the evangelist, God for Christ's sake pardoned my sins and in November of the

same year, at the corner of State and Adams Street, He sanctified me wholly, I made one trip after that, tendered my resignation and immediately began to study for the ministry. I was ordained by Dr. Bresee in 1914. For four years I was assistant pastor with I. G. Martin in Chicago, the last of the four acting as supply, until just before the Assembly when I resigned and went to Kansas City, where I spent fourteen months in our Publishing House and as assistant to Dr. John Matthews in our church in Kansas City. In 1917 I went to Denver, Colo., where I found but seventeen members in the church and twenty members in the Sunday school, worshipping in a basement. Here God wonderfully blessed us, as wife and I pressed the battle. Two large stone and brick units of our church, which now seats about a thousand people, were built, we received over six hundred people into the church, and notwithstanding it is a tourist city, in June 1924 when we resigned, we left almost three hundred and fifty good and faithful members. We accepted a unanimous call to Long Beach, Calif., where God has wonderfully helped us to carry on the work so well done by Rev. J. I. Hill.

During the last ten years we have received scores of letters concerning our work which we have felt we could not answer by mail, and it has been suggested by many that our experience would be profitable to the church. Thousands of souls have been saved under our ministry and we feel the outside pull and have felt it for some time. We desire to

rub shoulders with our brother pastors for a year or so, evangelizing and consulting with pastors, and Sunday school superintendents relative to building up and conserving their work, and assisting in raising budgets. We plan to spend only a year or so in this field. I am now arranging for three meetings and will be ready to accept other engagements after May 1. Those interested may write me at Tenth and Olive, Long Beach, California.—A. G. Crockett.

NORTH PACIFIC DISTRICT GROUP ORGANIZATION

During the Christian Worker's Convention, held at First Church, Portland, Oregon, a new organization for the benefit of the ministry and laity was brought about. It was patterned after the one organized on the northern end of the District a year ago, and will be known as The Southern Nazarene Monthly Meeting of the North Pacific District. The following officers were elected: Chairman, Rev. Donnell J. Smith, Pastor First Church Portland; Vice Chairman, Rev. John W. Croft, Sellwood Church, Portland; Secretary, Rev. D. Rand Pierce, Canby, Oregon; Treasurer, Rev. J. E. Shane, Newberg, Oregon.

It was decided to hold an All Day meeting on the second Thursday of each month with the different churches on the southern end of the District, which shall include all churches south of Olympia, Wash. Upon motion by Mrs. D. Rand Pierce, it was voted to hold the first meeting with our church at Canby, Oregon, Thursday, Feb. 12, 1925. It is desired that much earnest prayer be offered for the success of this first gathering. All who plan to attend should write to the secretary at Canby, Oregon, in good season.

D. RAND PIERCE, Secretary.

AN EXPLANATION

We have been receiving inquiries from back east in regard to the so-called "pentecostal," and the Amie Semple McPherson movement in California. It seems that some have heard that great numbers have gone from the Church of the Nazarene to these movements; and that First Church, Pasadena, has suffered because of this. I would like the privilege of answering some of these inquiries through our most worthy church paper, and put the people in the right light.

There are five or six of these "tongues" missions in Pasadena, and perhaps this could be multiplied by ten for Los Angeles, but in the past two years, according to our church record, only five have gone from our church in Pasadena to them, and I can think of only four or five more who are in any danger. Dr. Babcock of First Church, Los Angeles, perhaps has lost about the same number.

Our crowds were never better, never preached to so many strange faces. Among those who have taken up this doctrine are two of our evangelists of California, but it seems their move has only incited our people to be truer to the Church of the Nazarene than ever before. What I say for our church here I believe could be said of Southern California District and our Pasadena College. The fact is we hear but little about it out here, I expect our friends back east hear more than we do, like we read of blizzards and storms in California papers. One of the evangelists referred to above conducted a revival meeting for these people in Pasadena and we never heard it mentioned by any of our people. We simply read a few lines of it in the daily paper.

U. E. HARDING.

HEALED IN ANSWER TO PRAYER

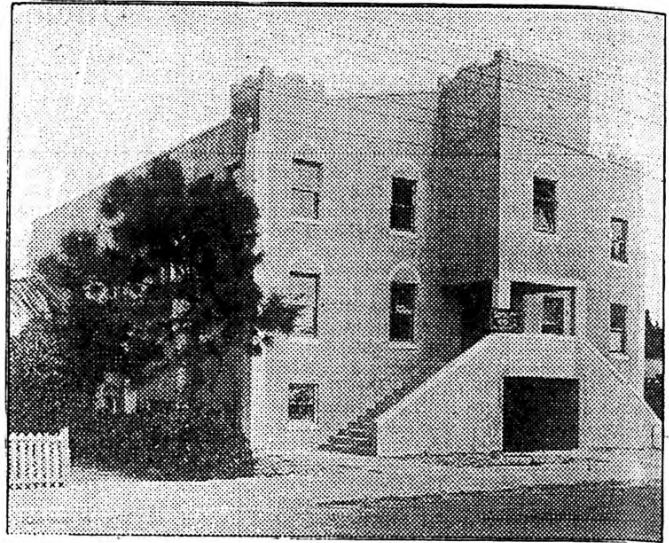
Rev. Edward Doherty, a Methodist preacher at Killbourn, Wis., had been ailing for some time of a mastoid affection, having had one operation and being in dread of another which a specialist in Chicago urged should be had. A number of friends, including some Nazarenes, gathered for prayer. God undertook and healed Rev. Doherty. He went to the specialist as appointed, but the doctor sent him home, having discovered that an operation was not necessary. Our God does hear and answer prayer.—Martha S. Kuce, Bradford, Pa.

REVIVAL AND CHURCH NEWS

PASTOR GEORGE OWEN, Carthage, Mo.: "This church has been praying for a revival and it has come. We started with an All Day meeting on New Year's day, which had been set aside for fasting and prayer. God honored the services and that day will never be forgotten. Evangelist I. M. Ellis came to us on Saturday, Jan. 3, and found 'all things ready.' The meeting broke on Jan. 6, and

This is a picture of our new church at Miami, Florida. I received a call to the pastorate here last November, and believing it to be in direct answer to prayer, I accepted at once. We started from Yuma, Colo., to this southern clime in our car, and after an uneventful trip through nine states, traveling about 2,500 miles, we arrived at noon Dec. 6. Found the parsonage newly painted inside and out, new furniture, and everything ship shape for the new pastor and his family. We soon adjusted ourselves to the new conditions

and went in for a victorious time. Preached twice the first Sunday, and hands went up for prayer. Seekers have come to the altar and victory seems assured. We are now in a meeting with Evangelist Theodore Elsner and wife of New York; a dozen hands were up the first day. It is a three weeks'



campaign and the outlook is good for a great meeting. Our people here are the salt of the earth. Pray for us and come to Florida, where it is June all the year, and where the bell never rings for straw hats and summer clothes.—Howard Eckel, Pastor.

with one exception, seekers were forward then every night until the close of the meeting. Brother Ellis was wonderfully used of the Lord. Crowds came, regardless of the weather, until the place would not accommodate the people. In all there were 175 professions. Just how many of these will unite with the church, we do not know, but we have a large list of those who want to go with us. Pray that God will keep the revival fires burning."

PASTORS BROTHER AND SISTER OVA, New Rockford, N. D.: "We are still on the map here and doing things for God. Besides taking care of the home work, our little church of forty members has given \$100 for the Bresee Hospital, \$60 for Armenian children, \$40 for missions from the Sunday school, and \$323 fast money, sacrifice money, from our Woman's Missionary Society. In all we have given \$523 for foreign missions and have pledged ourselves to do more during 1925."

"BREA, CALIF., Church of the Nazarene, under the pastorate of Rev. W. B. Corlett, who took charge five years ago when there were nine members and has led us on until we now have sixty-five, forged ahead during the year 1924. Our Sunday school has also grown wonderfully in these five years. Brea is an oil town with about 600 voters and more or less of a floating population, with three churches and four Sunday schools. We have an enrollment of 140, and an average attendance of 107 for the year. This was a 39 per cent gain over the previous year. We have nine classes, and though we are all working people, we received \$488.36 in the Sunday school offerings for the year. We have a girl's quartet of the Junior age of which any Sunday school could well be proud. The first Sunday in the year there were 129 present, and since pastor, superintendent and teachers are all working together, we are expecting 1925 to be a greater year than ever. Our church is paid up on the budget and over paid on the missionary offering. We are pressing on, believing that 'there is much land ahead to be possessed.'—Mrs. Grace Bowie, Reporter.

Frieda Matritz, one of our local girls, sang the skies open time after time. Our male quartet also did some splendid singing. Our orchestra leader, Evert Sterns, can surely make a violin talk. He gave us a number of solos. We had 100 seekers during the meeting, making 200 in all since taking this work three months ago. Our Sunday school has had an average attendance of over 400 this month, the largest 429 and the smallest 353. We have some splendid classes in the school, among others, the Young Men's Bible Class taught by the pastor, 56 in attendance last Sunday. Our cradle roll has reached 460, mean to have 1,000 by the close of the year. Nothing spurious about this meeting. We have kept the names of all seekers and will follow them up closely. Might say also that there were very few repeaters and very few of our own church members at the altar. Took in ten adults and mean to catch the entire bunch before they get through with us. This is a spiritual church, they all love each other and the place is surely a monument to the memory of dear Brother and Sister Milby, our predecessors. I say Lord give us more men with a vision like Milby."

EVANGELIST F. W. COX, Lisbon, Ohio: "Some time ago I held a revival in one of our western Nazarene Churches. The church owed \$2,140, and as it had but seventeen days in which to raise it, some of the best members were talking of leaving the church and the pastor was discouraged. God prompted me to get a ten cent blank book and go out and ask the people to help on the debt. I obeyed, and the first family gave me \$500, the next man gave me \$200, then a woman gave me \$300, with a promise to make it \$500. Three other persons gave me \$100 each, and in a few hours I had \$1,500. On our way back to the preacher's home, the pastor gave a big hallelujah yell, and said, 'It does a fellow good to take a shout.' I am not allowed to tell who that man is, but he is a good fellow. I assisted a Pilgrim Holiness minister in a meeting. God gave us a revival. The man was in a church debt struggle. I went into the town with a little book and raised him about \$800 in a little while. He was happy and I am sure I was. In another place, I felt led to go to my room and pray for the Lord to give me all the lumber to build a fine new holiness church. I asked Him to give me the material from a man whom I had never seen, though I told no one but God about it. I felt impressed to go to the man and tell him what was on my heart. The result was the gentleman fell in with God's plan and gave me the lumber, the foundation stone, the iron bars to support the large roof and when it was

completed, he gave a clear receipt for the whole thing. The District Superintendent said it was the finest church in the entire conference. Elijah's God still lives, let us trust Him. I am now in a little town just below Lisbon for a few meetings in a Community Church. Some of the good Nazarenes from Lisbon came down and helped us very much. Last Sabbath night twelve stood for prayer. Will close in a few days. After Feb. 1, and on through the spring and summer, I am open for calls. My terms are entertainment and free will offerings."

PASTOR C. C. SELLARDS, Hurdland, Mo.: "God is blessing us and many people are looking our way. District Superintendent Dees was with us two days during our revival and added much to the interest and success of the meeting. God gave us a good day last Sabbath and conviction was on the people."

EVANGELIST N. J. HEPBURN: "Our meeting in Moberly, Mo., is going fine. The Edwards Party has come to help us, for which we are thankful. God is greatly blessing the gospel and some are sweeping in. A Methodist pastor near town has been sanctified. We are praying and expecting God to give us a good church here."

EVANGELIST J. E. WILLIAMS: "We are in the midst of a good meeting at Holt, Mich. There has been a steady increase in interest and attendance from the start, and for several days the Spirit has been settling down in real conviction. As one said, 'it might be called a real revival.' Since our first invitation, there has not been a barren altar service. Yesterday morning we drew in the tithing net and about twenty joined the tithing band. They were fine, substantial folk who will be able to do a great deal for the kingdom of God, and the best thing about it is that they are all in the experience of full salvation. In the afternoon we had a splendid service in which a score of young men and young women dedicated themselves to God for life's service. In the evening the altar and front seats were filled with earnest seekers for pardon and purity. Some did not get satisfied but went home to pray some more. In these days of superficiality it is good to find some who insist on staying until victory comes. We went home tired but happy. Will be here another week and then on immediately to our next meeting. Most of our work for 1925 will be in this state. For the past two years we have scarcely been out of the state of Michigan and God has signally blessed our efforts with hundreds in the fountain."

PASTOR ALFRED L. FORD, Richmond, Va.: "Have just closed one of the best revivals in the history of our work here, The Nielson Brothers, John of Northeast, Md., and Walter of Darby, Pa., were the evangelists. It was not a 'sing down' nor a 'whoop up' revival, but by continual prayer and Holy Ghost preaching on sin, righteousness and judgment thirty-three were brought under conviction and sought the Lord for either pardon or purity. A number of visiting ministers dropped in on us during the campaign, among them were J. T. Maybury of Norfolk, Va.; J. C. Henson of Wollaston, Mass., and E. L. Hess of Roanoke, Va. The entire church was revived and we are looking to God for the greatest year of our lives in gathering men and women into the kingdom of God."

PASTOR J. P. FISHER, Sulphur, Okla.: "Just closed a good meeting with Evangelist Charles Robinson. The church was revived and nine new members were received. This is our first year as pastor, having been in the evangelistic work for two years. We have some of as fine Nazarenes here as you will find any where and we expect to be a good way up the road by the close of the year. We have a wonderful opportunity here. Forty-two states were represented here during this last summer, and more than 21,000 visited the Springs in one day."

"PLEASE PRAY that my body may be healed and that I may be released from debt by being enabled to sell my mill and store."—T. L. Campbell, Ver.

EVANGELIST R. L. HOLLENBACK: "Have just closed an interesting and profitable meeting in the Christian Night Church, Marion, Ind. This was our first meeting with this denomination. The meeting

ANNUAL MEETING

The General Board of the Church of the Nazarene will meet in annual session at 2905 Troost Avenue, Kansas City, Missouri, at 10:00 a. m., Thursday, February 12, 1925, for the transaction of regular and special business pertaining to the general interests of the church. The Board will remain in session until business is completed. All parties having business which they desire to submit for consideration are requested to notify the Secretary in order that provision may be made in arranging the session programs. This is necessary in the interest of efficient dispatch of business.

E. J. FLEMING, Secretary,
of the General Board.

ran over three Sundays. The church was about a semi-holiness congregation—some stood for the doctrine and had the experience and some opposed it. We felt led to make holiness our principal theme, dwelling upon the baptism with the Holy Ghost, and we never saw clearer cases of second blessing sanctification than here. There was quite a little demonstration, even on the part of some who had never shouted before. God simply put His glory on His saints. I believe it was said they had not had such a meeting before in about five years. After one more meeting in our home state, we will then be in the East for some spring and summer meetings. We received some subscriptions for the HERALD OF HOLINESS in the meeting."

EVANGELIST OSCAR F. RING: "Am holding a nineteen day meeting in the Church of the Nazarene at Grafton, W. Va. They have been without a pastor for about a year and the work has been run down, but is getting started up again. There were 53 out to Sunday school yesterday and at the first Young People's meeting held in nearly a year there were sixty or seventy present, and in the evening service the house was nearly filled; one brother said he had never seen such interest here before. God is sending conviction and some are praying through. I am open for dates for evangelistic meetings and any desiring my services may address me at 517 Ringgold St., Cincinnati, Ohio."

PASTORS J. P. AND ROSA INGLE, Wichita Falls, Texas: "Though few in number God is blessing our efforts here. Have had about twenty-five professions in the three months that we have been here, eighteen of these were during our meeting with Evangelist Lee L. Hamric Dec. 31—Jan. 18. We felt that the meeting was a great blessing to us. We received three members and expect five or six more to follow soon. Have raised for all purposes during the last two and one half months \$1,350, including \$675 on our building fund. We have bought a new location, and expect to build this year. We have a big, but difficult field."

PASTOR-EVANGELIST EDNA WELLS HOKE, Carterville, Ill.: "I am now serving my twelfth year as pastor or assistant here. God is blessing, and although the financial conditions are the worst I have ever seen them, still we have managed to keep the salary and bills paid and to pay some on the budgets. Our December offering for missions was \$33. Having the help of my husband and others, I am able to accept some calls for meetings. God answered prayer in a hard fought battle at Monett, Mo., in September, and gave us thirty souls. In October I held my fourth meeting at Lacona, Iowa, and God gave us lasting results in the salvation of souls, the building up of the finances, additions to the church and subscriptions to the HERALD OF HOLINESS. In November I held my tenth or twelfth meeting in Carterville. We could not see our way to treat an evangelist as we believed one should be treated financially, so I held the meeting. God gave us some wonderful services and about fifteen souls. In December I gave Royalton, Ill., a meeting coming to Carterville for each Sunday morning service. The Lord has helped us to organize a nice little church of about twelve members there. Mrs. Martha Smith helped me in the meeting and is now

the pastor there. They are titheers and pay their pastor ten dollars per week to start with and will raise it as soon as they can. When 114 days of the Assembly year had passed, I had preached 95 times, besides holding or attending 21 other services, making more than one service a day. Since the Lord so wonderfully healed me in May, 1924, I have not had to be in bed a single day and have not had a return of the old trouble. Am now at Centerville, Iowa, with Brother and Sister Millen. The beautiful new church is filled and we are using extra chairs. The local papers print the messages each day and God is working. We work like it all depended on us and trust like it all depended on Him."

PASTOR D. RAND PIERCE, Canby, Oregon: "The first Sunday of the new year was a high day in our church. Fourteen were received into full membership amidst great rejoicing. This was followed by a very blessed observance of the Lord's Supper. Several others are expected to unite with us soon. Our Sunday school is crowding our present capacity to the point of serious inconvenience, and an enlargement of our present edifice must come soon, if we continue to increase. The aftermath of the revival with Evangelist E. Arthur Lewis continues to be uplifting. We are now planning for the big All Day gathering of the southern portion of the North Pacific District to be held Thursday, Feb. 12. We have a fine company of well saved young people who are a great inspiration to the whole church. They are about to undertake monthly cottage meetings in addition to their regular services. Their singing in our splendid chorus is attracting the public."

EVANGELIST HARRY MORROW: "We are now in the second week of our revival in the Lakeview M. E. Church, Mich., and are having blessed results with seekers at practically every service. Sunday morning there were eighteen. Interest is fine and the attendance good. My next meeting is at Melvin, Mich., Jan. 27—Feb. 15."

PASTOR MRS. M. E. CELLAN, Blossom, Texas: "Have just closed a successful revival with Evangelist Casey Grimes and Charley Whitley. They preached the old time gospel and Sisters Grimes and Whitley were great in the singing and in the altar work. We had twenty-four professions, four of which were of entire sanctification. We expect to make this the greatest year of our lives and see the Blossom church bloom for God. The church is better united, and we say 'Praise the Lord!'"

PASTOR H. H. STAHL, Coshocton, Ohio: "I came here three years ago from the Second U. B. Church of Toledo, Ohio, recommended to this work by Rev. C. R. Chilton, who was then District Superintendent. We had a membership then of 62, now we have 132. Sunday school then was small, now our enrollment is 250, Sunday attendance is about 150, prayer meeting attendance is about 100. It will soon be necessary to enlarge our already good sized church to accommodate our Sunday school and regular crowds. Have had several gracious revivals during the three years that we have been here. Last February we held a whole month with over 150 at the altar. We have now just closed a meeting with G. W. Ridout of Asbury College with us the first two weeks, doing splendid work, we closed two weeks later. Over a hundred at the altar during the meeting, received fifteen into the church. We have a plant worth \$15,000, with over \$3,000 indebtedness. Have organized three churches in this county from this center and are planning on another organization now. Have also organized two Sunday schools in outlying districts. We have an aggressive people who can be counted on. Salary has been more than doubled since we came. Were called to this field and twice re-called by unanimous vote. Shall be glad to have any one passing to stop off for services with us."

PASTOR FRANK WATKINS, Marion, Ohio: "After much prayer and the consideration of the Advisory Board, we decided to resign the work at Xenia and come to Marion. We preached our first sermon Sept. 7th and fell in love with the people at first sight, and today we think like most other pastors, we have some of the best people on earth in our church. This church was organized about ten years

ago by N. B. Herrell, but has had many perplexing problems to solve and the battle has been difficult. Last November we held a four weeks' meeting in which many were at the altar, but after the meeting was over the same old trouble existed. We knew that we would have to have a revival of old time religion or else the Nazarene Church would be a thing of the past in this growing city. After much prayer and consulting with the church board, we felt that the Lord wanted us to have another meeting and so we engaged Rev. L. N. Fogg of Columbus, Ohio, for an eighteen days meeting. This man of God preached with the unction of God upon him in such a way that sin was uncovered and the gospel plow went in up to the beam. Envy, hatred and old grudges which had been in the church ever since its organization were healed up and hearts were melted together in holy love. We praise God for answering prayer and especially for sending Brother Fogg our way. The music was in charge of the pastor. Mrs. Louise Breuinger presided at the piano and to have Sister Breuinger at the piano is to have life and fire in the song service. The duets sung by Sister Nellie Fies and Sister Lois Breuinger were a real blessing to our hearts. During the eighteen days meeting Brother Fogg preached twenty-nine sermons and seventy-one people bowed at the altar for salvation. Three were received into church membership last Sunday and two more expecting to join soon. We have received ten into the church since last September. District Superintendent Herrell was with us three nights and his presence was a blessing to the meeting. January the 13th Brother Herrell held the annual church meeting for the call of the pastor. The sixty-two members present voted for the return of the pastor and raised the salary to forty dollars a week: they also voted to buy a parsonage Jan. 21st. Brother Herrell and the writer are slated to hold a revival in the west end of the City in February where we have about ninety people who want a Church of the Nazarene in that part of the City. We say 'Praise God from whom all blessings flow,' and with good courage feel like fighting the Devil to a finish. We are looking forward with joy when the Assembly will be held here next April the 28th. We are glad to report that perfect harmony prevails in the Church of the Nazarene at Marion, Ohio."

PASTOR W. A. HUFFMAN, Hagerman, New Mexico: "A great revival has just closed at this place. Dr. A. O. Henricks was the evangelist, and Johnnie and Jackie Douglas were the singers. Old residents say it was the greatest revival Hagerman has ever seen. About sixty seekers bowed at the altar, and about fifty of these prayed through to victory, counting some who went back to the altar for sanctification. A nice class of ten new members has been received into the church, and there are other prospective members. Ten subscriptions were taken for the HERALD OF HOLINESS. God gave us ideal weather throughout the meeting, and the finances were overwhelmingly met. The Lord does hear and answer prayer. The meeting was followed by a closing rally on Monday night in which there were six seekers at the altar, and the pastor and family received a fine cash love offering, and a big 'pounding.' I consider Dr. Henricks an ideal holiness evangelist. He does not seek to work up undue excitement and shallow emotionalism that so many times soon pass away when the evangelist is gone, but his work goes deep and strikes foundation, then he builds on that foundation, and leaves the church in a substantial condition. How we appreciate this solid work here. God give us more like it. Brother Douglas and wife know how to sing. This feature of the meeting was very pleasing, and added much to the success of the meeting. We were delighted with them."

EVANGELIST J. T. STRICKLAND, 1202 May St., Waycross, Ga.: "Since our Assembly in October, I have been pressing forward with steady eye and fixed mind to make things go for God. Reading the HERALD OF HOLINESS puts new life into me and the go springs up anew. I was an evangelist in the Methodist Church for ten years, but two years ago I fell in with the Nazarenes and am glad that I did so. I will be in the evangelistic field after March. There is no Church of the Nazarene here in my home town (Population 22,000), but we are praying God to give us one. Think we can secure a big tabernacle

in the heart of the city and we are praying God to send us the man for the place."

EVANGELISTS GEORGE AND EFFIE MOORE: "God has been giving us great victory. Have just closed a meeting in the City Mission at Portsmouth, Ohio, Rev. Albert Selbie, superintendent. God has given him a great work there. They have a building that will seat five hundred; it was full every night and many nights there were from one to two hundred standing. There was not a barren service in the meeting. More than one hundred were at the altar to be saved or sanctified and some to be healed. We are now at Landsdale, Pa., in a meeting in the Church of the Nazarene. Meeting started well and we are looking forward to a salvation time."

"SECOND CHURCH, MIAMI, FLORIDA, was organized in October by Rev. M. M. Bussey, who was then District Superintendent, with about thirty charter members. In August Rev. J. L. Roby, who was then pastor of First Church, held us a tent meeting, and we all felt that we were fortunate in securing him for pastor when the church was organized, and God is wonderfully blessing his ministry. Our Sunday school, which has an enrollment of over fifty in its seven classes, is very spiritual, and was especially blessed on Review Sunday. A revival broke out Jan. 4 and a number have found God. Sister Bardwell of St. Paul, Minn., is doing some of the preaching and God is honoring her messages. We have purchased four lots at 56 St. and 4th Ave. N. W. and will build a church in the near future. This is a good location, very accessible and we hope that Nazarenes who visit Miami will look us up."—Mrs. A. P. Vennum, Reporter.

PASTOR ARTHUR T. NIELSEN, Bradley, Mich.: "Jan. 11-25 we had a revival with Brother and Sister A. Spoelstra as the evangelists. They are both unctuous preachers and God blesses them and brings conviction upon the people. This church was organized less than a year ago with ten members and now has sixteen. This is the fourth series of meetings that we have had: one with John J. Hunt last February, one with E. E. Wood in April, a tent meeting in July and this last with Brother and Sister Spoelstra. I recommend Brother and Sister Spoelstra to any desiring help in revival services."

PASTOR C. E. LING, Cass City, Mich.: "This church was organized just before the Assembly with only nine members, resulting from cottage prayer meetings which we started about a year ago, coming over from Gagetown. We now have eighteen adult members with more coming in soon. Have just closed a revival in which there were thirty-five seekers for pardon or purity. We had engaged Brother C. C. Rinebarger for the meeting, but he was called home by the serious illness of his wife, having delivered but one message. Brother J. T. Brown brought the messages in the power of the Spirit and this, with the earnest prayers and personal work of the saints, brought results. Our Sunday school attendance is about forty. We have raised for all purposes in the four months since the Assembly over seven hundred dollars, and our people are all poor. Have arranged to purchase a splendid property in the best section of town for \$2,250, one hundred dollars down and twenty-five dollars per month with interest in full. The property consists of two large lots and parsonage. We worship in a hall for which we pay fifteen dollars per month. Remember this young church with its heavy burdens in your prayers."

"PLEASE PRAY for a woman in our church who is nearly blind that her sight may be restored."—Pastor C. E. Ling, Cass City, Mich.

"NORTH HILL CHURCH, Akron, Ohio, since its birth has had a steady growth, largely the result of gracious seasons of revival. Under the leadership of the pastor, H. B. Macrory, the work has developed to one of the largest and most active churches of the East. Our last revival, which closed January 11, with Rev. C. W. Ruth as the evangelist, was one that will be remembered by many. Brother Ruth in his preaching not only showed the necessity of sanctification as a second definite work of grace for the Christian, but warned the sinner to flee from the wrath to come. The re-

sult was that conviction settled and scores found their way to the altar. A young business man living at the other side of the city, not knowing that there was a revival meeting on in the church, and not having been to our church for some months, became so convicted about 8:30 o'clock the first Sunday evening of the meeting that he drove across the City, rushed into the church just as Brother Ruth was giving the altar call, took off his hat and coat and went to the altar, being hardly able to wait until he got there. He was gloriously saved and the next night was sanctified wholly, and says that he is called to preach the gospel. Thank God for old time convicting and transforming power."—E. G. Lusk, Reporter.

PASTOR W. B. MANCHESTER, Wolcott, Vermont: "We have just closed one of the most gracious revivals ever held in our church here. Rev. Orval J. Nease, pastor of our church at Malden, Mass., was the evangelist. He is a strong preacher and his messages were blessed of God in a marked degree to the people of this community. Men's hearts were stirred and strong conviction rested upon the unsaved as they filled the house from night to night. The break came the last night and a number sought and found God. We feel that the reaping days are just ahead. Under the blessings of God we expect to win the day."

EVANGELIST BONA FLEMING: "My last two meetings for 1924 were at Ft. Wayne, Ind., and Grand Rapids, Mich. The meeting at Ft. Wayne was great in every respect. It was well advertised on every street car in the city and the church was packed and people were turned away. We had about four hundred seekers during the meeting. No man ever labored with a finer pastor than Howard Paschal. Brother and Sister Fields had charge of the music and singing and they are fine folks. We took a nice class into the church. The meeting at Grand Rapids was not so great. We did not have less than four or more than twenty-five at the altar. They have some of as fine people in that church as we ever met and a good pastor who stood by us in every respect. Then we came home for Christmas. My meetings during 1924 led me into thirty-four states and into Old Mexico and Canada, and we had between five and six thousand seekers at the altar. The day after Christmas we left for Oklahoma City, Okla., where we started with little advertising, no special singer and the worst ice spell they had ever seen. For a few days people could not get there. Then we had such crowds that we had no place to put them. Sunday school rooms and galleries were filled and droves of people turned away. People came for two and three hundred miles. They said over five hundred people were turned away the last night. People lay on the floor like dead. Some stayed all night. Meetings continued until one and two in the morning the last week, and at times we could not preach. People could feel the power of God as they walked into the church. Poor and rich got saved. Some said that if they had never believed in the power of God and the Bible they would after what they saw there. To see a crowd like that: some crying,

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some laughing, some hollowing, some running, some sitting still and others praying—sinners just had to get in or get out. The pastor said between six and seven hundred knelt at the altar in twelve nights. Many of the folks from Bethany-Peniel College came in. Brother B. F. Neely, one of God's best men, was with us almost every night. The pastors, Brother and Sister Dillingham, are fine folks and have two fine daughters who have the blessing good. We are now at Blackwell, Okla. House packed three nights. We have plenty to do and no fault to find with holiness or our church."

EVANGELIST I. M. ELLIS: "Since our last report we have held four meetings. After closing at Nashville, Tenn., we went to First Church, Kansas City, for a meeting with Pastor A. M. Bowes. We had a good meeting and Brother Bowes did everything possible to make it a success. Had about 135 professions, besides a great children's service on the last Sunday in which more than 100 children sought God. Brother Bowes had advertised for 500 children and we did have a large number present. I enjoyed my labors with this pastor and people. A very fine class united with the church. Next we went to Connersville, Ind., for a meeting with Pastor C. L. Davis. We were royally entertained in the parsonage. The battle was hard fought, but we had some fine cases of salvation. The church caught the vision and is determined to let Connersville know that there is a Church of the Nazarene in the city. The pastor raised the money to buy a new tent, and when spring comes, they plan to have a campaign going on in the city all summer, and I expect to hear from them and of the results accomplished. Our next meeting was with Pastor J. E. Burkett at Knowles, Okla. He is a fine young man and one of our most promising pastors. He has the confidence of everyone. This was an Association meeting held in the Church of the Nazarene. The Methodist pastor stood by the meeting most loyally. A letter from our pastor says he received fifteen into the church the next Sunday after the meeting and many others are coming in. We had eighty-six professions. Three teachers in the school there were sanctified, and some of the leading citizens were saved. Our last meeting was with Pastor G. S. Owen at Carthage, Mo., and was the best of all. The church was crowded every night, there were wonderful manifestations of the power of God and 175 professions. One man eighty-seven years old was saved. When he knelt at the altar, it was the first time that any of his family had ever seen him on his knees in prayer. When he was saved he reached for his pocket book and put more into the offerings than anyone else in the meeting. I enjoyed my labors with Brother Owen and his people so much. Was entertained in the home of my old friend, W. A. Bucy, who was an official member of the first pastorate that I ever served. Am now at Dodsonville, Texas, in a convention with my brother W. E. Ellis. Please remember him in your prayers. It seems so hard for him to become reconciled to the sad, tragic, accidental death of his wife, who was one of the saintliest women of earth."

PASTOR THOS. F. MACLEARN, Ottumwa, Iowa: "Since our meeting began Jan. 11, there have been

fifteen or sixteen seekers and the interest is good, crowds increasing and conviction gripping the people. We are asking God for one hundred souls and a strong church here. Brother and Sister Bankson and Brother and Sister Sayles are helping me here and I take pleasure in recommending them to our pastors. Any desiring to get in touch with them may write here in my care 701 Chester Ave. We expect to continue for at least two more weeks."

SUBSCRIPTION LISTS FOR THE HERALD OF HOLINESS have been received as follows: District Superintendent Hipple of Kansas 7; District Superintendent Grattan of Western Colorado-Utah 4; District Superintendent Montgomery of Kentucky 16; Pastor Harry Humble, Stettler, Alta., Canada, 3; Pastor Haldor Lillenas, First Church, Indianapolis, 4; Pastor T. M. Patterson, Eldon, Mo., 5; Pastor L. H. Stahl, Coshocton, Ohio, 23; Pastor Orville L. Maish, Modoc, Ind., 20; Pastor Orval J. Nease, Malden, Mass., 14; Pastor W. A. Huffman, taken in Dr. Henrick's meeting, 10; Pastor C. L. Johnson, Casper, Wyo., 6; Pastor G. S. Owen, Carthage, Mo., 10; Pastor J. C. Anderson, Pocatello, Idaho, 11; Pastor R. E. Griffith, Oakdale, Calif., 6; Evangelist B. T. Flanery, 5; Evangelist Theo. Ludwig 18; Evangelist Fred Bouse 9; Evangelist R. L. Holtenback, 4; Evangelist James Miller, 6; Evangelist D. M. Spell, 4; Evangelist J. A. Rogers 14; Evangelist A. F. Balsmeier 6; Uncle Buddie 38; Evangelist Edna Wells Hoke, 10; Evangelist Lum Jones, 18; Evangelist G. F. Owen, 7; Alva Aurand, Junction City, Ohio, 4; Thomas M. Graves, Oskaloosa, Iowa, 3; Mrs. L. Allen Cook, Dodge City, Kans., 7.

"HOLLENE, NEW MEXICO, Church of the Nazarene closed a good meeting Dec. 21. There were a number of professions and we believe we shall see further results of the meeting. Evangelist C. C. Burton of Kentucky, who was in charge, did some good preaching in the power of the Spirit. We had with us for a few services, Brother and Sister Marsh of Portales, District Superintendent Roberts and our old pastor A. K. Scott. The church was greatly blessed and encouraged to press the battle for God and holiness."—Reporter.

"FIRST CHURCH INDIANAPOLIS, IND., closed the year with a Watch Night service which was the beginning of a revival conducted by Rev. C. C. Rinebarger, under the auspices of the N. Y. P. S. The meeting continued until Jan. 11. Brother Rinebarger's messages and work were greatly appreciated by all and during the meeting a nice class of twelve was received into the church. Under the leadership of our pastors, Brother and Sister Haldor Lillenas, during the last eighteen months, our membership has increased fifty per cent and our Sunday school attendance has more than doubled, and a spiritually healthy church is indicated by the attendance at the mid-week prayer meeting, which in numbers is equal to half the membership of the church. Another hopeful sign is the presence of a large number of young people in our midst who seem to be intensely interested in spiritual things. Located on a busy thoroughfare, near the heart of the city, we can see only victory ahead for our church."

"FIRST CHURCH, MINNEAPOLIS, MINN., closed a successful revival under the leadership of Evangelist Stella B. Crooks of Chicago. There were about 160 seekers, many of them new material. We never had so many strangers in our church. Had two days of special prayer and fasting. One girl was called to the foreign mission field. Took in sixteen members with more in sight, District Superintendent Morrison spoke at three p. m., the last Sunday. Pastor Wordsworth was the song leader for the meeting. Special music furnished by local talent, which includes our eleven piece orchestra. We are praying that God will open the way for us to build a balcony in our church. We shall soon need it."—S. S. Bright, Reporter.

"GLENDALE, CALIF., had a revival under the leadership of Evangelist Fred St. Clair, Dec. 10—Jan. 18. And although the number saved was not large, the presence of God was among us. We commenced in our temporary location and moved into our church Dec. 14, when District Superintendent Hill held the dedicatory service, a crowd which

taxed the seating capacity being present. Brother St. Clair endeared himself to the people. 'We are looking forward to making this a great year in the work of the Lord here.'—Doty L. Anderson, Reporter.

PASTOR FRED M. WEATHERFORD, First Church, Oakland, Calif.: "Oakland First Church was visited by a most profitable revival. General Superintendent Goodwin was the evangelist. A nice circle of visitors and friends was won to the church. With few exceptions, there were seekers at every service. About ten are now ready to unite with the church. Dr. Goodwin bears a standard of holy grace in keeping with his position—at the top. Both his life and ministry are throbbing with the glow and triumph of holiness. During the first week of the revival we enjoyed the concentrated spiritual power of the entire District. The occasion being the mid-year Preacher's and Woman's Missionary Convention. This convention was most delightfully fragrant with grace, a lingering blessing of sweet fellowship, and a constant tide of revival power. The Oakland First Church represents a most loyal and blessed people to serve. Not long since, they surprised the pastor and family with a pounding that beat us clear out on prosperity avenue, bringing gifts all the way from Turkey to Grease. We are doing our best under God for the holy and eternal cause.

PASTOR D. V. JOHNSTONE, Gary, Ind.: "Just closed what we are told was the greatest revival in the history of the local church here. God's blessing was on us all through the meeting and the spirit of revival still continues with us—some still seeking and finding the Lord. Brother Howard Sweeten, well known evangelist, was with us, and his preaching was surely clear, definite and forcible, and the kind that is sure, under the hand of God, to bring the best results. Brother Burl Sparks, widely known singer and song-leader, was also with us, having charge of the singing; and God blessed his ministry in song. We all feel that the church is 'sweetened' more than it has ever been before, and that the 'Sparks' of rekindled fires on the altars of our hearts will long continue to make their way heavenward. Gary is now one of the greatest steel cities of the country. Only eighteen years old, yet with nearly a hundred thousand population; a modern city in every detail with wide streets and beautiful boulevards; but, best of all, with one of the finest classes of loyal Nazarenes that we have ever met. We have never found more real unity and more Christian love and charity in any church than we have found among this people, and God's blessing is on every department of the work. The finances of the meeting came easy, and without any strain on the church; the workers being well paid and a fine love offering raised for the pastor by the evangelist. Also, on the last Sunday afternoon, the evangelist raised a thousand dollars in cash and short time pledges to be applied on the new parsonage debt. We have now a fine modern parsonage here with double garage in the rear, property worth \$7,000.00, with only a thousand dollars yet to raise on the debt. Praise the Lord. Victory is ours all along the way. Altogether, during the revival, we raised over fourteen hundred dollars in money, besides having a great revival among the

Eradication of Carnality

Why We Teach It

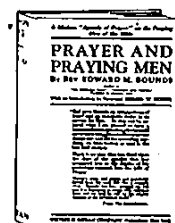
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church and also a goodly number of new converts in the meeting. Should you have friends or loved ones here in the city that you would like to have us call upon, write the pastor at 312 Madison Street, Gary, Indiana, and we will be pleased to visit them."

"SPRINGFIELD, TENN., Church of the Nazarene can report a good day for Jan. 18. There was fine attendance at Sunday school and the presence of the Lord was manifested in the 11 a. m., service, while Pastor J. D. Saxon poured out his soul in an earnest message. At 2:30 p. m., there was a Young People's Rally conducted by Miss Lois Hammond, President of the N. Y. P. S., at First Church, Nashville. She is a capable leader and has her work well in hand. Miss Marguerite Hammond of Nashville made an inspiring address in which she compared the N. Y. P. S., to a Ford car. Trevecca College Quartette sang 'Tell Me the Old Story Again.' At the evening services there were talks by Misses Thompson, Ward and Basford of Trevecca, which were very inspiring. Rev. C. B. Smith brought the message of the evening on the text, 'I am what I am by the grace of God!'"—Reporter.

ANNOUNCEMENTS

CHICAGO CENTRAL PREACHER'S MEETING—The Annual Preacher's Meeting of the Chicago Central District will be held in the Nazarene Tabernacle, Corner E. Park and 2nd St. (two blocks of I. C. station, three blocks east and one north Illinois Traction Station), Champaign, Ill., April 7-12, Rev. H. B. Garvin, corner Park and Second St., phone Main 1706, is pastor. Dr. Chapman, Editor of the HERALD of HOLINESS, will lecture each day and preach each evening. District Superintendents Short of Indiana, and Herrell of Ohio, are on the program. The Suttons, the Rinebargers and other singers are to be with us. Pastors and evangelists from our own and other districts will speak and read papers on vital themes. Everybody is invited, and if it is at all possible for you to come, this is one meeting you cannot afford to miss. For particulars write E. O. Chalfant, Danville, Ill.

WORKERS WANTED: Wisconsin is one of the most neglected fields in America, when it comes to the gospel of full salvation, and I am seeking some gospel workers to put in the various sections of that state, in the interest of full salvation. We want men and women who are saved through and through, and who have a passion for lost souls—this passion so possessing them that nothing will daunt their courage and faith in undertaking for God in a field that will try the courage of anyone. These persons must be genuinely converted, definitely sanctified, free from fanaticism, and ready to lay down their lives if need be, to get the truth of God's Word to needy cities and communities in Wisconsin. If you are really interested and are willing to pay the price for such service, please address the undersigned. But if not willing to comply with above conditions, do not bother with correspondence.—E. O. Chalfant, Superintendent.

NOTICE—A number of interesting missionary conventions have been planned to be in charge of Rev. Stella B. Crooks of Chicago. Miss Bertie Karns, one of our returned missionaries from Japan, will be associated with Sister Crooks in these conventions. May we urge our people living in the vicinity of the seat of the conventions to plan to attend and may we ask all to remember these meetings in prayer. The following is a list of the dates and places where the conventions will be held, and the names of the pastors. Communicate with the pastor if you plan to be present. Pittsburgh, Pa., Feb. 3-8, Rev. C. A. Brown, 216 Sycamore St.; East Liverpool, Ohio, Feb. 10-15, Rev. O. L. Benedum, 667 St. Clair Ave.; Washington, D. C. Feb. 17-22, Rev. M. S. Cooper, 706 A St. N. E.—E. G. Anderson, Secretary.

RECOMMENDATION—Rev. E. C. Boyles of Lucerne, Indiana has resigned his pastorate in the M. E. Church to take effect March 1, and has united with the Church of the Nazarene at Logansport, Indiana and will be ready to answer calls as an evangelist. Brother Boyles is a clean second blessing holiness preacher, strong and logical, a man of prayer, and a soul winner. Pastors, District Superintendents and camp meeting committees will make no mistake in giving him a call. His wife is a godly woman and can be with him in meetings. Brother Boyles should be kept busy from March 1 right on.—B. T. Flanery, Evangelist, Cumberland, Wis.

SAFE ARRIVAL—We are indeed very much pleased to announce that Rev. and Mrs. K. Hawley Jack-

son have arrived in the States for a much needed rest and furlough. Brother Jackson has been in charge of our work in India for some time and he, together with Mrs. Jackson, have done most efficient work. Their many friends will be delighted to learn they have arrived safely. Their address for the present, at least, will be in care of Dr. E. P. Dixon, Newburg, Oregon. We trust that later on we will be able to arrange some conventions. They will have many interesting things to tell.—E. G. Anderson, Secretary.

NOTICE—I have often been invited to visit California, Oregon, Washington and other western states, and am expecting to start on a western tour early in February to be gone two or three months. Can give from three or four days to a month to a place, as needed and desired. My general theme will be "Back to the Bible," and I will preach on "The Bible and its Critics," "Premillennialism and the Bible," "The Beast of Revelation," "The Antichrist," and "The Bible and Holiness." If you want my services, brethren, write me at once at Wilmore, Ky.—L. L. Pickett.

NOTICE—The Indiana District Woman's Missionary Convention will convene in First Church, Indianapolis, March 3-6. A splendid program has been arranged and we extend an invitation to all pastors on the Indiana District to attend our convention. Entertainment will be free to delegates, ministers and their wives.—Mrs. Minnie Quinn, Secretary.

A CORRECTION—In Evangelist Charles Dye's report of the meeting at Terrace, Pa., published recently in the HERALD of HOLINESS, we made it say that the Sunday school attendance was 16, whereas it should have read 161.—Editor.

NOTICE—The Woodward County Holiness Association will meet Feb. 3, 1925, at County Line Church, eleven miles north and one mile west of Woodward, Okla. You are invited.—Mrs. C. F. Secrist, Secretary.

NOTICE—The Annual Ministerial Convention of the Church of the Nazarene of the Kansas District will convene in the auditorium of our church at 211 E. 4th Ave., Hutchinson, Kansas, Tuesday, Feb. 24th, 7:30 p. m., and close Friday evening, Feb. 27th. Dr. Chapman, editor of the HERALD of HOLINESS, will lecture each day and preach each evening. Pastors, evangelists, and all who may come please notify Rev. F. H. Bugh, 300 E. 5th Ave.,

Hutchinson, Kansas. Don't forget the time. Come with victory. Pray for the Lord to give us the greatest convention we have ever had.—A. L. Hipple, District Superintendent.

RECOMMENDATION—I recommend Rev. J. T. Brown, Cass City, Mich., who has recently come among us. He is a sane, sound, scriptural, energetic evangelist and has had success in the Methodist Church. Churches needing an evangelist will do well to give him a call.—C. E. Ling, Pastor Cass City, Mich.

NOTICE—The Mid-Year Convention of the Iowa District will be held at Centerville, Iowa, Feb. 21 to March 1. Let all pastors and evangelists of the District be present from the first service until the last. Dr. John Matthews is to be with us to preach twice each day. An invitation is extended to the laity, and our friends are also invited to attend. All who are intending to come please write Rev. C. Ward Millen, Pastor, Centerville, Iowa. Every minute of the time will be filled with good things and we are expecting a great time in the Lord.—H. L. Kinzie, District Superintendent.

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NOTICE—We are glad to announce that at latest news Evangelist James Miller of 1249 N. Holmes Indianapolis, Ind., who has suffered a nervous collapse, is much improved and that he hopes soon to be again in his beloved evangelistic work. Brother Miller is a successful evangelist and he never forgets the HERALD OF HOLINESS.—Editor.

NOTICE—Someone has informed the editor that President Floyd W. Nease of Eastern Nazarene College, Wollaston, Mass., has had the degree of P. A. conferred upon him by the University of Life. Stephen Wesley was born Jan. 13 and he and his mother are doing nicely.

"PLEASE PRAY for the healing of our seven year old daughter Pauline who was left an invalid from an operation in August."—Mr. and Mrs. O. M. Wilkerson, Garden City, Kans.

ATTENTION—We have a limited number of the new song, "He Sent the Jewel of Heaven," to be sold for the benefit of missions, at 25c a copy. Order at once from Mrs. H. E. Franz, 1214 E. Lexington, Ashland, Ky.

TELEGRAMS

BLUFFTON, IND.—Greatest revival of the Bluffton, Indiana Nazarene Church now on. Sixty at the altar Sunday, house packed, many turned away, forty in choir. Methodist, Baptist, Reformed and Presbyterian Churches all in revival now. One more week. J. Warren Lowman at his best.—Pastor M. N. Himler.

GREENFIELD, IND.—Closed a great revival at Springtown Church, about 75 at altar, the greatest the people say, that has been here in years. Nice class taken into the church and a fine love offering for pastor. Rev. Carter the pastor is much loved by his members.—F. H. Cassidy, Evangelist.

WINDSOR, ONT.—Windsor Church beginning revival campaign in downtown hall the twenty-fifth with Beulah Quartet as workers to open campaign. Hall leased for six months at high rent. We desire and need prayers entire Church in efforts to establish strong church here. Only thirty members but all are true gold.—Pastor Paul F. Moore.

COFFEYVILLE, KANS.—Beginning of greatest revival in history of Coffeyville Church. Lum Jones and L. C. Messer in charge. Great crowds, altar filled third night. Twenty-two prayed through. Eighty-five in young people's meeting. Church under burden.—Wm. A. Menneke, Pastor.

FLINT, MICH.—Just closed a great revival here in Fairview M. E. Church. More than 250 seekers counting them as they came. Fifty taken into church Sunday with another large class to follow, many of them heads of families. To God be the glory.—Harry Morrow, Evangelist.

LANCASTER, OHIO—God laid it on a few hearts here to rent a large church in center of city and start a revival which is now on. Evangelist W. W. Lovelless is at his best, preaching with great power and unction, altar and front seats are crowded with seekers. Church crowded to capacity and many turned away. Will continue another week. Expect to organize a Nazarene Church at close of revival.—O. E. Wallar, Pastor.

PASADENA, CALIF.—Missionary Superintendent Rev. J. E. Bates at First Church Jan. 11th. His survey of our work in China and Japan, stirred our people greatly. It was one of the best missionary services we have been privileged to attend for a long time. At the close the people marched to the altar and laid down a large offering for missions, which was applied to our budget. Pastors should engage this man, he will arouse your people on the subject of missions.—U. E. Harding, Pastor.

NASHVILLE, TENN.—Young People's Society First Church Nazarene, Nashville, Tennessee completed January Attendance Contest. First Sunday 215; Second, 224; Third, 315; Fourth, 445. Programs very spiritual leading to revival to be held by Rev. A. O. Henricks, Pasadena, California, beginning Feb. 8.—N. W. Moore.

I never enjoyed the HERALD OF HOLINESS so much as now.—Mrs. Needham, Mass.

We think the HERALD OF HOLINESS is the best paper for which we have ever subscribed and we enjoy every issue.—Mrs. Toeffler, Okla.

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SPRING ASSEMBLIES

Washington-Philadelphia, (Trenton, N. J.)April 1 to 5
New York, (Brooklyn, N. Y.)April 8 to 12
New England, (Lowell, Mass.)April 15 to 19
Ohio, (Marion, Ohio)April 29 to May 3
Pittsburgh, (East Liverpool, Ohio)May 6 to 10

CONVENTIONS

Preachers Convention, Kentucky DistrictApril 21 to 26
Convention Louisville, Ky.May 12 to 17
The Assemblies will begin with an opening service Tuesday evening, and the Assembly session will open Wednesday morning at 9 o'clock. Members of the Assembly should be prompt in attendance at the opening session Wednesday morning.

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SPRING ASSEMBLIES

Alberta (Calgary)March 25-29
Scandinavian (Portland, Ore.)May 13-17
North Pacific (Centralia, Wash.)May 20-24
Northwest (Walla Walla, Wash.)May 27-31
Idaho-OregonJune 3-7
Montana (Laurel, Mont.)June 10-14
Manitoba-SaskatchewanJune 17-21

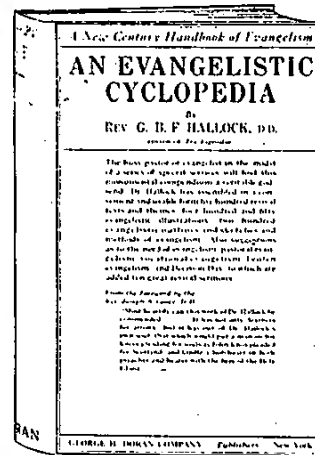
WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

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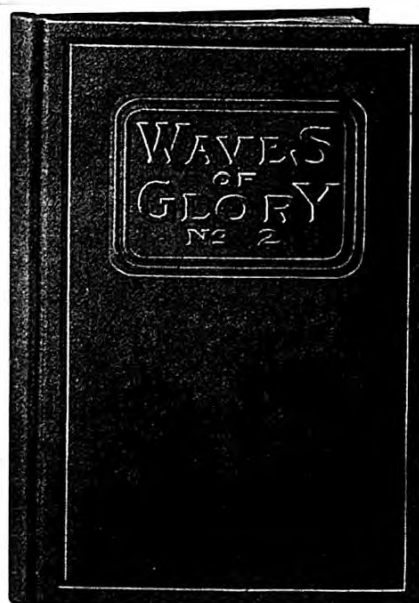
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After careful consideration it seems advisable to discontinue the manila or paper binding. As large a book as Waves of Glory No. 2 should have a more substantial binding than the paper. We are therefore eliminating the manila binding and reducing the price of the pebble cloth or limp binding to 35c each in lots of 100 or more.

We have also decided to discontinue the cloth board binding and reduce the price of the Keratol or imitation leather binding from 60c to 50c a copy in lots of 100 or more. In other words Waves of Glory No. 2 now is available in two bindings:

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 Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kans.
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 Kaleska, Kans. Feb. 12 to Mar. 1
 Mrs. Willia F. Anderson, 472 Alvey Place, Pasadena, Calif.
 Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.
 Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
 Yakima, Wash. Jan. 21 to Feb. 8
 Spokane, Wash. Feb. 15 to March 1
 Moscow, Idaho March 8 to 22
 G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.
 A. F. and Leonora T. Balsmeier, 612 Taylor St., Topeka, Kans.
 East San Diego, Calif. Jan. 21 to Feb. 8
 Placencia, Calif. Feb. 10 to 22
 Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
 M. L. Baltezer, Box 0107, Milton, Ore.
 H. J. Beaver, 440 E. 3rd St., Garnett, Kansas.
 George Beirnes, Kingswood, Ky.
 Henry Bell, Denison, Ia.
 James M. Belt, 3315 New Hampshire Ave., Washington, D. C.
 Will Bennett, 10 Cayman St., Hot Springs, Ark.
 F. H. Benjamin, Song Evangelist, 228 E. 8th St. Vincennes, Ind.
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 J. E. Brasher, Crestview, Fla.
 Bresse Male Quartet, Brees College, Hutchinson, Kansas.
 J. A. Broomfield, Bokhoma, Okla.
 Mrs. Lois Wise Brenninger, 833 E. Center St., Marion Ohio.
 F. C. Brown, 211 Front St., Portsmouth, Ohio (Text 35x60).
 Lyman Brough, Pottersville, Mich.
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 Rev. W. T. Brewer and daughter, preacher and singer, 517 Inez St., Fresno, Calif.
 C. C. Burton, Delmer, Ky.
 Carthage, Ky. Jan. 28 to Feb. 14
 Harry B. Burks, Barboursville, W. Va.
 Lawson and Irene Brown, Bethany, Okla.
 W. Evans Burnett and wife, Lake Charles, La.
 M. M. Bussey, Grand Crossing, Florida.
 W. R. Cain, 515 South Vine St., Wichita, Kansas.
 M. C. Cagle, Buffalo Gap, Texas.
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 James E. Campbell, Song Evangelist, 1535 S. Armstrong St., Kokomo, Ind.
 Roscoe C. Carrall, Pianist, Cedar Hill, Texas.
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 Middletown, Ohio Jan. 25 to Feb. 15
 Newport, Ky. Feb. 17 to March 8
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 Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.
 J. A. Collier and wife and Collier Band, Pilot Point, Texas.
 Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio.
 South Bend, Ind. Feb. 8 to March 1
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 W. F. Clephorn, Bethany, Okla.
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 F. W. Cox, Box 441, Lisbon, Ohio.
 Earl E. Curtis, 141 Dayan St., Lowell, N. Y.
 Frank Daniel, 807 W. 41st St., Los Angeles, Calif.
 Willard and Edith Davis, Singers, Box 263, Enid, Okla.
 P. A. Dean, St. Croix Falls, Wisconsin
 T. B. Dean, London, Tenn.
 Marion DeVoll, Diagonal, Iowa.
 Mrs. Agnes White Diffe, Box 446, Durant, Okla.
 Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Tex.
 Hastings, Neb. Feb. 3 to 22
 Jack Donovan, Thornton, Ind.
 G. R. Dosier, Box 41, Meridian, Texas.
 Charles Dye, 430 Williams St., Troy, Ohio.
 Omega, Ohio Feb. 8 to 22
 Edwards Evangelistic Party, 3117 Magnolia Ave., St. Louis, Mo.
 C. P. Ellis, Box 34, Montrose, Colo.
 I. M. Ellis, Box 1067, Bethany, Okla.
 Ft. Wayne, Ind. Feb. 6 to 22
 East Liverpool, Ohio Feb. 25 to March 15
 W. E. Ellis, Box 185, Dodsonville, Texas.
 Theo. Eisner and wife, 1451 Pacific St., Brooklyn, N. Y.
 Miami, Fla. Jan. 10 to Feb. 8
 Ft. Lauderdale, Fla. Feb. 15 to 17
 Princeton, Fla. Feb. 22
 Jacksonville, Fla. March 1 to 2
 Baltimore, Md. March 4 to 11
 C. E. Ellsworth and wife, R. 9, Greenfield, Ind.
 Anderson, Ind. Feb. 1 to 22
 Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.
 Geo. W. Erskine, Millfield, Ohio.
 L. C. and Laura Hosley Ferree, Albion, P. E. I., Canada.
 Kirby Fields and wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.
 R. P. Fitch, 2508 Ida Ave., Norwood Branch, Cincinnati, Ohio.
 Jamaica, N. Y. Feb. 15 to March 8
 B. T. Flanery, Star Route, Cumberland, Wla.
 Indianapolis, Ind. (North Side) Jan. 21 to Feb. 8
 Princeton, Ind. Feb. 12 to March 1
 Bona Fleming, Ashland, Ky.
 John Fleming, 317 Holt St., Ashland, Ky.
 Huntington, Ind. Feb. 8 to 22
 Newcastle, Ind. Mar. 1 to 15
 S. L. Flowers, Wilmore, Ky.
 Portsmouth, O. January
 F. G. Fortress, Vicksburg, Mich.
 J. C. Gaa, 1802 46th St., Des Moines, Iowa.
 C. J. Garrett, 208 North Agate St., Paola, Kansas.
 J. P. Gardner, 724 36th St., Cairo, Ill.
 Mrs. Stella Gasaway, 1112 Seventh Ave., Terre Haute, Ind.
 W. R. Gilley, Olivet, Ill.
 Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas
 Arthur W. Gould, 91 Larch St., Providence, R. I.
 Afton, Iowa Feb. 3 to 9
 St. Louis, Mo. Feb. 10 to 16
 Cherokee, Okla. Feb. 17 to 23
 Topeka, Kans. Feb. 24 to March 2
 Joseph and Ruth Gray, 409 McDonnell Ave., Stockton, Calif.
 Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.
 Ira E. Hammer, 719 Penn. Ave., S. Jamestown, N. D.
 Lee L. Hamric, Hamlin, Texas.
 Altus, Okla. Feb. 8 to 22
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 Nashville, Tenn. (First Church) Feb. 5 to 22
 Roswell, N. Mex. Feb. 26 to March 8
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 F. E. Hill, 1170 E. 43d St., Los Angeles, Calif.
 A. R. Hodges, 628 W. Broadway, Louisville, Ky.
 R. T. Hodges, Bethany, Okla.
 Edna Wells Hoke, 617 Barr St., Cartersville, Ill.
 J. D. Hoffman, Box 47, Beech Grove, Ark.
 Roy Hollenback, Mansfield, Ill.
 Monongahela, Pa. (316 E. 6th) Feb. 12 to March 4
 Washington, Pa. March 5 to 22
 A. Columbia, Hudon, Groverville Park, Beacon, N. Y.
 Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.
 Fresno, Calif. Jan. 22 to Feb. 15
 Oakland, Calif. Feb. 22 to March 8
 J. E. Hughes, Kingswood, Ky.
 J. W. Hunt, No. 4, Nampa, Idaho.
 R. J. Hunter, 1700 Forty-first Ave., Oakland, Calif.
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 Dexter, Mo. Feb. 12 to March 1
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 Elsie Martin, Worthington, Ind.
 T. S. Mashburn, Van Nuys, Los Angeles, Calif.
 W. T. Mason and wife, 800 E. Central, Ashland, Ky.
 John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.
 C. R. Mattison, 720 Silver Ave., Greensboro, N. C.
 Chas. Maxson, 814 Newell St., Walla Walla, Wash.
 J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
 Oskaloos, Iowa Feb. 8 to 22
 Akron, Ohio March 1 to 22
 R. A. McCann, The Ardmore, Indianapolis, Ind.
 J. L. McLendon, High Springs, Fla.
 A. McNaughton, Box 598, Potlatch, Idaho.
 W. T. Means, 1802 Park St., Keokuk, Iowa.
 I. B. Medler, Brewton, Ala.
 L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.
 Coffeyville, Kans. Jan. 23 to Feb. 8
 Bartlesville, Okla. Feb. 9 to 16
 Edward W. and Selma W. Miller, Troy, Idaho.
 C. O. Miller, 4007 Naomi Ave., Los Angeles, Calif.
 James Miller, 1249 N. Holmes, Indianapolis, Ind.
 W. H. Minor, 323 Elmira St., Muskogee, Okla.
 Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.
 George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.
 Norristown, Pa. Feb. 4 to 15
 Philadelphia, Pa. Feb. 18 to March 1
 J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.
 John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.
 J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario, Calif.
 A. M. and Minnie Morris Moorehead, Paulding, Ohio.
 R. L. Morgan, 2208 Central Ave., Anderson, Ind.
 F. R. Morgan, 712 West 9th St., Ada, Okla.
 Oklahoma City, Okla. (Capitol Hill Church) Jan. 30 to Feb. 22
 Collinsville, Okla. Feb. 27 to Mar. 22
 Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
 Harry Morrow, 421 So. Seville Ave., Oak Park, Ill.
 Herschel Murphy, Jewett, Texas.
 Isabelle Myler, child evangelist and singer, 13517 Milan Ave., Cleveland, Ohio.
 Wm. O. Nease, Olivet, Ill.
 Omaha, Neb. Jan. 25 to Feb. 8
 Hillsboro, Ind. Feb. 15 to March 1
 B. F. Neely, Bethany, Okla.
 Will H. and Lillie B. Nerry, 503 So. Jackson Ave., Kansas City, Mo.
 G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado Springs, Colo.
 Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.
 C. R. Pearson, Box 23, Greensboro, Ind.
 Canton, Ill., Star Route Feb. 8 to 22
 Bloomington, Ind. March 5 to 22
 O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
 Joe and Helen Peters, Olivet, Ill.
 A. A. Price, Denton, Md.
 F. E. Putney, 207 S. Millwood, Wichita, Kansas.
 P. C. Ramsey and wife, Ozark, Ark.
 Lawrence Reed, Newell, W. Va.
 J. E. Redmon and wife, Brookville, Ind.
 Rantoul, Ill. Jan. 25 to Feb. 8
 Booneville, Mo. Feb. 15 to March 11
 S. B. Rhoads, Pasadena University, Pasadena, Calif.
 Olive A. Rife and Nina Dean, Thomson, Ga.
 C. C. Rinebarger, Song Evangelist, New Albany, Ind.
 Oscar F. Ring, 517 Ringgold St., Cincinnati, Ohio.
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
 J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
 Youngstown, Ohio Jan. 19 to Feb. 15
 Akron, Ohio Feb. 16 to March 8
 C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
 Knoxville, Tenn., Gen. Del. Feb. 8 to 22
 Ashabula, Ohio March 5 to 15
 Decatur, Ill. March 17 to 22
 W. O. Self, Brewton, Ala.
 Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.
 R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
 Wilkinsburg, Pa. Feb. 1 to 15
 William Seal, Des Arc, Missouri.
 E. E. Shellhamer, 5419 Isleta Drive, Los Angeles, Calif.
 E. M. Shelton and J. P. Howe, song evangelists, 210 N. 4th St., Ironton, Ohio.
 F. A. Smith, Sharon, Okla.
 Burt Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.
 Evansville, Ind. Jan. 23 to Feb. 9
 C. K. Spell, Bethany, Okla.
 D. M. Spell, 218 S. Semboole, Bartlesville, Okla.
 Chautauqua, Kan. Feb. 5 to 22
 Elk City, Kans. Feb. 26 to March 15
 Otis M. Spinks, Song Evangelist, Box 506, Shreveport, La.
 A. M. Sprague, Manchester, Okla.
 E. L. Striegel, Norman, Okla.
 Fred St. Clair.
 H. G. Stebbins, Waterville, Vermont.
 Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
 Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
 M. E. and Della B. Stretch, El Paso, Ill.
 B. D. and Margerite Sutton, 2109 Troost Ave., Kansas City, Mo.
 Howard W. Sweeten, Ashley, Ill.
 Evansville, Ind. Jan. 14 to Feb. 9
 Esler, Mo. Feb. 14 to March 2
 E. C. Tarvin, California, Ky.
 John Thomas, Wilmore, Ky.
 South Manchester, Conn. Feb. 1 to 22
 Syracuse, N. Y. March 1 to 15
 J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio.
 Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
 N. E. Tyler, Route 1, Rogers, Texas.
 W. H. Tullis, Route 1, Box 651, Pasadena, Calif.
 Sutherland, Oregon Feb. 2 to 11
 Toledo, Oregon Feb. 15 to March 1
 D. C. W. Telrick and Mrs. Annie Telrick, Shawnee, Okla.
 Rev. Jesse Uhler, Clearwater, Kansas.
 Wm. C. Urschel, Artesia, Calif.
 M. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio.
 Hutchinson, Kans. Jan. 21 to Feb. 8
 El Dorado, Kans. Feb. 11 to March 1
 D. I. Vanderpool, Joes, Colo.
 Rev. H. M. Vriedenburg, 1138 Hays Ave., Racine, Wis.
 D. J. Waggoner, Hamlin, Texas.
 J. A. Ward, 2857 Bedford Ave., Brooklyn, N. Y.
 J. C. Walker, 1330 W. 3rd St., Hastings, Neb.
 Mrs. DeLance Wallace, 1141 17th Ave., N. Seattle, Wash.
 Mrs. Lena Montgomery Wallace, 702 N. Union, Shawnee, Okla.
 Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
 Ft. Wayne, Ind. Feb. 3 to 22
 East Liverpool, Ohio Feb. 25 to March 15
 Henry Wenger, Singer, 1280 N. Sierra Bonita Ave., Pasadena, Calif.
 Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
 C. C. White, 4464 Conn. St., Fary, Ind.
 Kendall S. White, Song Evangelist, Bethany, Okla.
 Charles Whitley and wife, Electra, Texas.
 Earle F. Wilde, Highlands, Calif.
 J. E. Whilliams, Olivet, Ill.
 Eagle, Mich. Jan. 25 to Feb. 15
 Council Bluffs, Ia. Feb. 18 to March 2
 Mrs. Esther Williamson, Singer, University Park, Iowa.
 S. B. Walls, 723 North P St., Bedford, Ind.
 E. H. Wreeds and Chas. Regal, singer and pianist, Cloverdale, &
 Elmer Yoh, R. 2, Van Wert, Ohio.
 A. M. Youngblood, R. 2, Box 275, Ft. Smith, Ark.
 Dale G. Zeits, 518 Linden St., Lima, Ohio.