

Herald of Holiness



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WHOLE NO. 670

What Church Is the Church of God?

WHEN but a half grown lad, we sat for five or six successive nights and heard a lecturer give a contemporaneous-historical interpretation of the book of Revelation. Having been reared in an atmosphere which was pregnant with patriotic idealism, we were elated to hear the eagle of Revelation made out as prophetic of the American nation, and we went home glorying in the fact that our nation is "founded on the Bible." And we remember until yet the kindly pity we felt for the nations which had no Biblical pedigree.

But with the passing years we have become less certain of the identification of the eagle of Revelation and the one which appears on the American dollar; but we have become more certain that "righteousness exalteth a nation and sin is a reproach to any people," and that a nation whose emblems are not so clearly found mentioned in the Scriptures may be much more fundamentally a "Bible" nation than one which can trace a mystic pedigree and yet forgets to be righteous and law abiding and peaceful.

And once we heard a Baptist preacher preach on "A Glorious Church," and in the discourse he rehearsed the noble history of his denomination and traced its origin to John the Baptist. He showed that the Baptist of today has been inducted into the visible church by immersion, administered by an ordained Baptist preacher, who was baptized by an ordained Baptist preacher, who was baptized by an ordained Baptist preacher, and on back in unbroken succession to the rugged preacher of repentance who stood on the banks of the Jordan in the days when Herod was guilty of the theft of his brother's wife. At the close, the preacher asked in a most agreeable and assured manner if his audience did not agree that the Baptist Church was "A Glorious Church," and that it is, therefore, the one Paul had in mind when he used this terminology in Ephesians five.

Then we found a book in which the author discoursed upon "apostolic succession" and proved that the authority of the Apostolic College passed to the ordained eldership of the Church, and that the appointing power of the Methodist Bishop of today is proof of the apostolicity of this particular denomination, and that none except episcopal churches can properly claim this succession.

Finally, we went to hear the Nazarene evangelist discourse upon the genealogy of his denomination. He showed that Jesus, Himself was a Nazarene; and Paul, who was called "A ring leader of the sect of the Nazarenes," was presented as one of the first General Superintendents of the Church of the Nazarene; Timothy was certainly a District Superintendent, and in the forms of worship and order of service in the early churches of Asia and Europe proved them to be well established congregations of the Church of the Nazarene.

By this time we were weary and did not care to go on to listen to arguments on the universal inclusiveness of the Roman or Greek Catholic Churches, on the non-sectarianism of The Church of Christ, The Christian Church, or the Church of God. We were disinclined to a recital of the superior, collective sanctity of The Wholly Sanctified Church, and even felt a certain aversion to the attachment of Holy, Pentecostal and Apostolic as a part of the official cognomen of separate communions of professed Christians.

For we have discovered that just as "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter" (Rom. 2:28, 29); so he is not a Baptist who is simply a member of the Baptist denomination, or a Methodist who acknowledges episcopal appointing power, or a Nazarene who is called by this name. Neither is he less exclusive who is known as a Catholic, nor less sectarian he who converts a common substantive into a proper noun, nor more saintly he who applies to himself superlative adjectives of moral and spiritual quality. Nor is a church less exalted because its distinctive name is humble, or more honored because its name is expressive of high claims.

But he is a Baptist who has followed out the instructions of that Jordanic preacher of genuine and full repentance, and who possesses the rugged righteousness of the man who lost his head rather than compromise with sin in the king's household. He is a Methodist who, like those young men at Oxford, finds by reading the Bible that "men cannot be saved without holiness," and who further discovers that men were sanctified after they are justified, and who sets out to seek holiness and exhorts others so to do, and who does not stop until he has received that endowment of "power from on high" which is the true source and means of "Apostolic authority." He is a Nazarene who walks wholly in the steps of that meek and holy One Who "knew no sin, neither was guile [any false profession or vain boasting] found in his mouth." He is truly catholic who lets God keep the records and allows "that in every nation, he that feareth God and worketh righteousness is accepted of him." He is a member of the Church of God and of Christ who has been made so by the operation of the Holy Spirit in the "New birth." And he alone is a member of the Sanctified Wholly Church who has "washed his robes and made them white in the blood of the Lamb."

And without reference to the name which differentiates it as a separate communion, any church is the Church of God when the members which compose it have been truly born of the Spirit of God. And without regard to the denomination with which it is affiliated, that church is a

Church of God, a *bona fide* successor of the Church of the Apostles, a genuine offspring of the Church which Jesus Christ founded, when the ministry and people which compose it are sound in doctrine, according to the standards of the New Testament, straight in Christian morality, according to the Ten Commandments, the Sermon on the Mount and the thirteenth chapter of First Corinthians, and Pentecostal in their type of piety, according to the examples found in the Acts of the Apostles; for realities, and not professions and names, count.

Good News from our Eastern School

SOME mention has been made in these pages of the attempts of our brethren of Eastern Nazarene College to raise the \$60,000 necessary to cover the indebtedness on the school, and once or twice we have taken notice of the progress which they are making. But yesterday a letter came informing us that their total subscription has now reached \$52,000, and that they are now setting in with fresh zeal to secure the last \$8,000. So it is time now for those who have waited saying, "It can't be done" to come forward and admit that it can and to join in and help do it.

Very little of this money has been secured by "high pressure" methods, or by public appeals. All except about \$5,000 has been secured by what J. C. Henson calls "still hunting." That is they have simply gone to individuals and solicited their subscriptions and the individuals have "signed on the dotted line." This is indeed a great victory and a commendation of a unique and effective method.

But though the goal is near, it is not yet reached, and it would be a pity if our people of the New England, New York, Washington-Philadelphia, and Pittsburgh Districts should spoil the splendid effect of this noble effort by undue hesitation over the last one eighth of the amount required. Brethren, let us have the word that the last dollar has been pledged. If the solicitors have missed you, write to Rev. J. C. Henson, Wollaston, Mass., and tell him what you will do to help cover the last eight thousand.

About Versions of the Bible

JUST now a good many press notices of Dr. James Moffat's translation of the Old Testament are appearing, and many earnest believers in the authority of the Bible seem to have hopes that much good will result from it. We have had a commendatory article from an esteemed writer on file in this office for some time, but have been undecided as to the actual profit that one may derive from these new, free translations which are offered, so have postponed publishing the article. There are, perhaps, some instances in which they do serve as

something of a commentary, but usually much must be sacrificed in order to secure the small profit. The following paragraph from the January 1st issue of "The Way of Faith" expressed our view of the matter quite clearly:

We do not know a single instance where the majesty of the Book is not lost by a substitution of these modern versings for the authorized. The authorized version gives this translation of the Third Commandment: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." The Moffatt translation reads: "You shall not use the name of the eternal, your God, profanely, for the Eternal will never acquit any one that uses His name profanely." The editor of *The Christian Advocate* quotes the above examples and expresses our own sentiment when he says: "It is difficult to discover where there is any gain in clearness and strength... On the other hand there is unquestionable loss in form, rhythm, and that perfection of expression which holds its place in the mind as does a masterpiece of painting, sculpture, or music."

The Sanctity of Human Life

FROM the days of Cain, the first murderer, until now, God has executed special judgments upon those who spill human blood. But the depths of men's depravity and the completeness of their abandon is indicated by the increasing number of homicides and suicides which each succeeding year records.

Misdemeanors like assault and minor felonies like assault and battery are less common than formerly; but where men used to fight with their fists, they now use dirks and pistols, and where they used to steal under cover of darkness they now rob in day light and slay in connection with their robbery.

And aside from the murderers themselves, there are no worse enemies of mankind than the unscrupulous lawyers who lay tribute to legal technicalities to clear the guilty, spineless jurors who replace justice with unrighteous mercy, weak-kneed judges who have contributed to the general impression that courts are unduly favorable to criminals, and "pardoning governors" who nullify the efforts of citizens and courts by wholesale paroles and pardons. For when there are so few deterrents, murder becomes more and more prevalent.

But though the courts of men may let the slayer pass unpunished, let none forget that God, who made man in His own image, will hear the voice of violent blood as it cries to Him from the ground, and that He will avenge it. Impenitent murderers will all find their place in the lake of fire.

Suicide is no less a sin and crime than the murder of another, and being, in many cases, the last conscious act of the weak and wicked self-murderer, there is little chance for any suicide to escape damnation. The Devil is the author of every effort to tinsel this black crime by accrediting it to true, pure love, and marking it out as an honorable attempt to untangle some knotted skein of life; for its well spring is cowardice, its motive is moral weakness and insanity, its objective, is escape from duty, and its result banishment to "outer darkness forever."

Tobacco Using and Poverty

The story has appeared in varied forms, but the first time I ever heard it, it was told as follows: A committee was making a systematic solicitation for the poor of the city; they approached a well to do merchant who operated a department store in which one could buy almost any thing he might need for the family. He proposed to the committee that as his part of the campaign he would furnish what was needed in such destitute families as they would recommend to him on the following conditions: (1) No member of the family should use liquor, (2) No member of the family should use tobacco, and (3) The family should not keep a dog. The committee asked how long he would agree to provide for such families, and he proposed to do it so long as they kept the three conditions and remained destitute. The committee made a careful survey, but were unable to find any families which used no liquor or tobacco, and did not keep a dog which were not able to take care of themselves.

A Camp Meeting Preacher

Rev. J. C. Henson, Wollaston, Mass., has been identified for a number of years as business manager of various of our schools, so that some think of him rather as a business man than as a preacher. But he is a preacher, a good preacher, a good camp meeting preacher, a soul winning preacher. I understand he is in position to accept a few dates for revivals and camp meetings this summer, and I trust that those who are looking for an evangelist will think of Brother Henson. You will like him and you will be pleased with his work.

Absalom feigned interest in the affairs of the people in order to win their hearts to himself, but when he had won them, he exploited them as none of those against whom he had spoken had ever done. And Absalom became the type of the man in politics, business or church who wins by his soft and fair words only that he may promote his own schemes. May the Lord save us from the Absaloms in both our laity and ministry!

"Sunday is the golden clasp that binds together the volume of the week."—LONGFELLOW.

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

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The Law of Faith

By J. G. MORRISON, D. D.

A LAW is a uniform method of action or operation. The law of faith is the uniform method or manner according to which faith operates. It is generally conceded that all God's relations toward created things, is governed by law. Consequently faith must have a law, and be automatically subject to action the moment certain conditions are met.

There are certain conditions that must be met before the law of faith is operative for one's regeneration. Confession of sin, repentance, etc., must pave the way for an exercise of faith for the new birth. Once these have been met, then faith in the atoning blood of Jesus will release the power of regeneration upon a soul, and salvation ensues.

In like manner when the conditions for entire sanctification are met, and a person is completely consecrated, abandoned, and given over to God for time and eternity, for the purpose of being sanctified, an exercise of faith then, immediately precipitates the power of the Holy Ghost upon that soul for its cleansing from carnality, and its filling with the graces of full salvation. A continued maintenance of these conditions, and a continuous up-keep of one's faith channel to God, and the daily living of a holy life follows. "The just shall live by faith."

However, the Word of God does not limit faith to the accomplishment of these two things, but frankly publishes from the lips of Jesus, the statement that "all things are possible to him that believeth!" Are there not many among us who have faith for forgiveness and regeneration, and also faith for entire sanctification, and yet who have practically none at all when it comes to getting our own loved ones saved, or our neighbors into the kingdom, or the securing of money for the cause, or any other achievement that is outside the actual realm of the work of the Spirit for our own standing before God?

Probably all will agree that the greatest need that the Church of the Nazarene now has is power to release the resources of God upon the nation for the precipitation of a wide spread revival, and for the gathering of generous sums of money to further the holy cause in foreign lands. Let us reason over this: if we can release upon us the power of God for the regeneration of our own hearts, and for the burning out of the carnal mind in the second work of grace, cannot the same power be released by the same method, for the precipitation of a great revival such as we have all longed for, and yet have not seen? And for the gathering of mighty amounts of money for the spread of holiness in the lands beyond the sea?

If there is a law of faith, cannot we invoke that law for spreading holiness in a flaming revival among our friends and neighbors, as well as we invoked it for the regeneration and sanctification of our own hearts? Is God not as willing as He was in the days of yore? Is not sin as susceptible to forgiveness and cleansing now, as in the days of Moody, Finney, Knox or Wesley? Does not this age, in spite of its seeming culture, refinement, wealth and learning, need salvation as badly

as any generation that the race has ever seen? God is willing and able, and the people are needy. What is faulty then, that salvation does not flow as it did in the days of the fathers?

There can be but one answer: The medium (i. e., the church) through which God is to reach the sinful race, is faulty. But, you answer, God's people are certainly as spiritual now, as they were in any generation. Possibly so, but there never was a generation of sinners who had as much light, as this generation here in America has, and yet turned it down. The sin against light in this age has been something terrible, and unprecedented. Unbelief surges over the land like a deluge. Its waves have cast their hellish spray to the summits of every mountain that this age knows. Every ship of Zion has been torn and beaten by its awful breakers until the seams of practically every one has opened, and waterlogged their holds! This is a crisis such as the world never saw before. Unless God's people rise to the realization of this crisis, and bend their hearts and minds to an exercise of faith for achievement, far greater than that which any other age ever was called on to do, there is grave danger of the actual swamping of the salvation fleet.

The degree of faith that once precipitated a revival, will not do in these days. A faith that once was able to release God's power on the young people of the church looking to their establishment, will not serve that desirable purpose today. Unless we prove recalcitrant to our trust, we, who are God's people today, and upon whom have fallen these times and seasons, must rise in the exercise of such a mighty faith, in order to release the resources of heaven upon the age, the race, and the times for the outbreak of a mighty revival, and the establishment of our people unblameable in holiness, or confess that we are children, and pygmies in the face of the greatest crisis that God has ever permitted the sons of men to see!

The Scriptures teach that God's power has ever been released over somebody's faith. No situation was ever desperate if there were some humble men and women present, who dared to believe God. By faith Noah precipitates a flood and builds an ark. By

faith Enoch was so sure that he was not going to die, as to make it possible for God to translate him. By faith Abraham was able to deliver his son up to death, and receive him back to life again, which he did in a figure. By faith Moses saw the rewards of heaven so plainly that it obscured to him all the glories of Egypt. By faith Daniel was able to release the resources of God onto captive Israel and later they returned to their native land. By faith Elijah locked up the clouds and then on bended knee, on Carmel's mount, again turned the key in the lock, and flooded the earth with refreshing showers. By faith Isaiah placed his prophetic telescope to his eyes, and saw and described the coming, life and death, of the humiliated and crucified One. And what shall I more say, for time would fail me to tell of the Apostles of our Lord, of Savanarola, of Wickliffe, of Luther, Fox, Knox and Wesley. Who through faith precipitated revivals, restored lost doctrines, defied the popes of Rome, shook nations, established reformations, launched world wide revivals, established new denominations, and halted a gainsaying and adulterous world in its mad career to hell. These all received a good report through faith!

God's skies throb with unreleased Pentecosts, just as the great electric dynamo throbs with unseen power. What releases power from the dynamo? Somebody's wire. No wire, stretching out from the dynamo, and there is no power released—no lights burning, no machinery revolving. What releases power from the Almighty Dynamo? Somebody's faith! Great faith, great achievement! Little faith, little achievement! No faith no achievement!

What are the conditions of an achieving faith? Such a faith is born in self sacrifice, and perfected in agony. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "If we suffer with Him, we shall also reign with Him." "Heirs of God, and joint heirs with Jesus Christ, if so be that we suffer with him." The thing that has ruined the faith of God's people for achievement, (and almost ruined them for getting saved and sanctified) is the wealthy, cultured, ease-loving, flabby, enervated, comfortable, electric-lighted, steam-heated, pneumatic-tired, move-along-the-lines-of-least-resistance age in which we live. It has taken almost all the red blood out of everybody. Spines have been replaced by twine strings, and hot flaming purpose, has given way to comfort, ease, convenience and the spirit of letting well-enough alone! "He that seeketh to save his life shall lose it, and he that loseth his life for my sake, shall find it." Who is willing to "lose his life?" Who is willing to fast? Who is willing to believe in the face of the improbable, and seeming impossible, and face penury and illness to make his faith good? Whoever gives till he feels it? Who covets the school of the "sufferings of Christ," or for his Lord's sake will endure hardship, hunger and sacrifice?

We are not averring that our people do not have the blessing of regeneration, or of entire sanctification. We are sure that the great host of them can honestly testify that they are "saved and sanctified!" But we are alleging that there are comparatively few who

THE BELIEVER'S PRAYER

By EMILY C. EDWARDS

*For what do we wish in the coming years—
What is our quest to find?
We want to be wiser for joys or tears,
Or failures left behind.*

*For what do we pray in our present need—
Lifting our eyes above?
To demonstrate Jesus as Lord indeed,
And trust His perfect love.*

*What do we hope that the future will bring,
As through life's maze we roam?
Wisdom to consecrate everything,
And bide our time for Home.*

have any faith for achievement, or are willing to pay the price that will bring such a faith.

If we literally believed God, and when we desired a thing, would really "believe that we received it," we could undoubtedly have it, or God would have to break His word. Why then, are there so many places where we desire revivals but do not see them? Why are our missionary coffers so often empty, and agony days are called for, to replenish the yawning purse? Why are pastors unable to get a hearing in some places, and unable to reach hundreds who do come and hear in

others? "Because of your unbelief," for "if ye had faith like a grain of mustard seed, ye should say unto this mountain be thou removed and be thou cast into the sea, and it should be done!" Alas, brethren, we must all admit, that we do not believe God! Yes, we do believe Him as far as to bring us forgiveness for our sins, and the sanctification of our hearts, but for accomplishing things, and that too, at the most critical period of the world's history, we are almost a faithless generation!

MINNEAPOLIS, MINN.

The Effect of Holiness

By REV. OSCAR HUDSON

"Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall" (Gen. 42:29).

JOSEPH is a type of Jesus, also a type of the sanctified life. His submission to cruelty, his purity in the midst of persistent temptation, his unbounded courage in prison, his triumph over his enemies, and his tenderness toward his persecutors when God had delivered them into his hands, are glimpses into the beautiful life that is co-existent with the baptism with the Holy Ghost.

It is a small thing, in one sense, to profess to be saved and sanctified wholly, but the demonstration is the important feature. We may profess a great deal, but we will be rewarded alone for the fruit we bear. In fact there is no way of demonstrating to those about us, or of placing in the records of eternity the fact that we have the real experience except by the life we manifest or the fruit we bear. Three characteristics of the sanctified life are included in this text:

1. Fruitfulness—The Pentecostal life is a fruitful life. Jesus said, "Every branch in me that beareth fruit, He purgeth it that it may bring forth *more fruit*." In addition to preparing us for the coming of Jesus, the real experience puts one to doing things for Jesus. There is no such thing as a barren sanctified life. Those who have not received a sufficient measure of the grace of God to enable them to put their time, talents, means and all on the altar so that God can and does use them to rescue lost souls, do not know all their heavenly Father has in store for them.

It is a travesty on the name of holiness to talk about being wholly sanctified while living in ease and luxury, and hoarding wealth to gratify the covetousness and worldly desires of godless children, while the millions of lost souls, eternity bound, press about us on every side and call loudly from across the seas for our Christ. When self is electrocuted by the baptism with the Holy Ghost, and the vacancy filled with the fire of God's love, the heart's desire will compass earth's remotest bounds, and eternity will be required to calculate the result.

Holiness of heart will put the go in us. The Pentecostal baptism will put the fire in our bones, until, like Jeremiah of old, we will weary with forbearing, and to stay at home in idleness, even though that home be a mansion, will be torture enough, while the hardships and privations peculiar to the life of the soldier of the cross, will be our chief de-

light. We may not all be what is known as ministers of the gospel: we may not all enter the pulpit, and it is not reasonable to suppose that we will; but those who find this glorious Fountain of joy, will bear abundance of fruit. Idle gossip will be replaced by secret devotion. The desire for display before a wicked and perverse generation, will be replaced by a determination to be heard and answered by Elijah's God. Hoarded wealth will be to the conscience as liquid fire, until, as in Apostolic days, it takes wings and flies to the ends of the earth with the message of salvation from sin. To be "all on the altar," means to be *all on* the altar. To be a "living sacrifice," means to be completely sacrificed. Jesus is intensely interested in saving the lost of earth from an endless hell, and the reason more has not been accomplished is that willing service and sacrifice are wanting.

Many will consecrate for a blessing, and do consecrate with the hope of obtaining something that will make them happy, but they who have really dug through and struck the fire have gotten beyond the morbid craze for something to gratify old selfish self, and are marching to war. They have become a potential factor in the extension of the kingdom of Jesus on earth, and are felt for God wherever they go.

2. Uncion—Joseph is a "fruitful bough by a well." The sanctified life is more than a human effort. A manifestation of the Holy Spirit in the soul is so far superior to argument in the establishment of holiness, that the Lord puts no premium on the latter at all. We are not called upon to try to make folks believe that we have the blessing, if the Holy Ghost abides.

He is a faithful bough by a well. He lives near the Fountain. His roots extend to the streams of perennial freshness and vitality. He is not withered by the scorching rays of fiery trial. He is by a well. Did you ever notice how fresh and green everything is about a flowing well? This is the picture of our privileges in the gospel of full salvation. If you want to contrast it with the unfortunate situation of a lost soul on its way to endless despair, look at an oasis in the desert. For miles about stretches a barren waste of sand, but the "bough by the well," is fresh and inviting. How we love to linger near it, and loathe to leave it!

Solomon, looking through the telescope of prophecy, saw this wondrous experience, provided for the church, and exclaimed, "Who

is-she that looketh forth as the morning?" Bursting with youth, dripping with the unctuous dews of heaven, and sparkling with the jewels of golden sunlight, she presented such marvelous beauty that the king's wonder was excited. O, for men and women with the "by the well" experience! The development of the intellect is a wonderful thing, but what we need more than scholars and titled theologians, is souls that live so near the Fountain that all the fire that hell can belch out on earth will not wither them in the least!

This is where the Hebrew children were living when they danced to the music of heaven's choir, in the midst of the fiery furnace, and came out as fresh as a new blown rose. Real holiness locates you right under the dripings of the sanctuary where there is no withering under trials and testings. If you are not living there, move up! We should have no low idea of holiness, nor be satisfied with a measure of grace, when such wondrous things are offered us.

Sanctification is as powerful as Pentecost, as victorious as the Pauline epistles, as fruitful as the Acts of the Apostles, as radiant as heaven, and as endless as eternity. David said, "He shall be like a tree, planted by the rivers of water." Jesus said, "It shall be in you, a well of water springing up into everlasting life." Again, "Out of his heart shall flow rivers of living water." When He was ready to ascend up on high, He exhorted, "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the Saviour of His knowledge by us in every place" (2 Cor. 2:14).

"Maketh manifest," means to demonstrate or illustrate. This is exactly what a drummer or traveling salesman does. He takes out samples of the work of a factory and demonstrates to those in need. A true salesman sees that his sample cases are well filled with the very best that the factory can produce, displays them before the needy customer while fluently preaching every desirable quality in finish, weave, pattern, color, lining, etc. We are God's drummers, and our business is to carry about His samples of saving grace, demonstrating to a needy world, His ability to save and cleanse from sin. Reader, what kind of samples are your sample cases filled with? What grade of patience, love, gentleness, kindness, meekness, love, joy, etc., have you been holding up before the home folks, your associates in business and the society in which you move?

3. Missionary—"Whose branches run *over the wall*." In our relation to others, this is the crowning feature of holiness. It reaches forth. It gets away from home. It reaches beyond itself and beyond its own little bounds. It overflows its banks and inundates the surrounding country. It flourishes in the home, but no home is great enough to contain it. It thrives in the local church, but no church is sufficient to contain it. Its branches run over the wall. Its seat is within an organization, whose limits are well defined by a wall; but its benefits and blessings extend beyond the wall.

The Joseph type of disciples cannot be idle when souls are pressing by them to perdition. If there is no one near that is lost

or that will appreciate the gospel, they will go to those who will. They are interested in the work of the local church, but the surging waves of salvation which they feel within, impel them to extend their operations beyond the local church. They are interested in Home Missions, but their interest does not end there. Divine love knows no bounds, has no limitations. Nationalities, colors, sections and castes, all melt under the gracious

fire of full salvation. When He, the blessed Holy Ghost comes in, our money will find the channels for which God intended it. We will be liberal with the work at home, but we will not stop here. Our branches will extend farther than the little corner in which we have been planted so that those in other parts will be able to gather fruit from them.

KANSAS CITY, MO.

The Time of His Coming Is Near

By EVANGELIST J. C. WALKER

Ye can discern the face of the sky, but ye cannot discern the signs of the times (Matt. 16:3).

IT is a serious mistake for one to set a definite date for the coming of Christ; for He Himself said that no man, not even the angels, know the exact time which the Father has fixed for this great event. Yet Jesus said that at certain signs we are to "lift up your heads, for your redemption draweth nigh" (Luke 21:25-28). And the casual observer should be able to see that we are living in the twilight of the present dispensation. The night shadows are fast falling, the storm clouds of the coming tribulation are gathering, and soon the judgment scenes described in Revelation will break upon the world.

God warned the antediluvians of the approach of the flood through the preaching of Noah and by means of the construction of the ark before their eyes. But the people were so engrossed with the affairs of this life and with wickedness that they heeded not the warning until the waters of the flood broke upon them. And Jesus used the conditions of those times to illustrate the conditions that will prevail upon the earth at the time of His second coming. Is it not significant that the most highly civilized nations of today lead the world in crime? We must at least be nearing conditions that are like those of Noah's day, but just as then, the majority of the people of this world will no doubt go on unconcerned until it is too late.

God warned the Sodomites by the righteous life of Lot before them and by the ministration of the two angels, but as in the days of Noah, so in Sodom, they remained in unbelief. And Jesus said, "When the Son of Man cometh, shall he find faith upon the earth" (Luke 18:8). This does not refer especially to faith in His coming, but to the whole body of revealed truth.

Christ's first coming was heralded by the proclamation of the angel, by the singing of the angelic choir, by the Star in the East and by the wise men from the East. Four hundred and fifty prophecies were fulfilled when He came. But only a few accepted Him, the world at large remained in unbelief.

An outstanding sign of the last days is "many shall run to and fro, and knowledge shall be increased," and we behold a day of travel such as was never known before and the multiplication of schools until it looks as though illiteracy will soon be a thing of the past. And the press sends forth news and information like leaves from some mighty

tree of knowledge and truly "of the making of books there is no end."

Another sign of the last days is the "great falling away." And today we find the deadliest foes of the faith right inside the professing church. Seminaries where preachers are trained are frequently hot beds of rationalism and skepticism. No wonder the modern pulpit is filled with Higher Criticism. And there is a falling away of family religion, until there are even families where holiness is professed that do not have a family altar. There is a falling away in the observance of the Sabbath, a fearful falling away from former moral standards, and the land is full of false systems of faith and soul destroying religions. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1). Paul said that in the last days men shall turn their ears away from the truth and shall be turned unto fables, and those who preach the total depravity of man, make the new birth imperative, insist upon the crucifixion of "the old man" and warn Christ rejectors of the certainty of hell will get but a small hearing in the modern church. The multitudes demand something that will soothe them in their sins and satisfy their craving for novelty and sensationalism while they journey down the broad road to hell.

And Paul, in 2 Tim. 3, gives the following dark picture: "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, disobedient to parents, unthankful, unholy, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, heady, high minded, lovers of pleasure more than lovers of God." And do we not all see that these are the conditions which surround us? Not simply as an observation on the wicked world, but as a condition among professing Christians as well.

And finally (2 Peter 3:3,4), we are warned that "there shall come in the last days scoffers walking after their own lust, saying where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation."

But what are we to do when all these conditions prevail? James tells us what to do: "Be patient, therefore, Brethren, unto the coming of the Lord.—Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

HASTINGS, NEBRASKA.

The best teachers of humanity are the lives of great men.—C. H. FOWLER.

Little Sermons for Him Who Runs

By CHARLES ALLEN MCCONNELL

Morning Lesson.

THE vast difference which separates a race in sin from a sin-hating God, and the almost total lack of means of approach, is strikingly indicated in the cry of Jehovah through Isaiah, "And the Lord saw it and it displeased him that there was no judgment. And he saw that there was no man, and he wondered that there was no intercessor." But through the blessed Holy Spirit the hell-speeding race has never been left long without a Noah, a Moses, a Jeremiah, an Ezekiel, or a John Baptist. If it were not so then indeed would human history have been hopeless. The world knows not God, nor understands the language of the skies, and God has ever had need of one who dwelt among men through whom he could speak that the voice of righteousness might not be utterly lost. Steeped in impurity, even in its act of worship, great has been the need of humanity for some one to approach near enough to the holiness of God to receive a true conception of sin; to become alive to the hideous nature of rebellion and its certain course. Such were those men of old whom we call prophets—mountain peaks glowing in the clear sunlight above the fog and murk of earth; the voice of One crying in the wilderness of sin directing to the lost Way of Life. Has the need for prophets—forth tellers—passed with the passing of Israel and Judah? Not so long as men walk in the earth-darkness of sin. Is God still searching for intercessors, men who can stand before Him and represent a lost race? Indeed, the Holy Spirit is at work calling out such as will to know God, that they too may become forth tellers, warning, persuading, declaring in the name and with the authority of the Most High. This was the meaning of Joel as he looked toward the coming of the Holy Ghost in his sanctifying baptism, and declared, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy . . . upon the servants and upon the handmaids in those days will I pour out my spirit." This is what Jesus Himself, meant when He said, "Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Evening Lesson

Humanitarianism is not the end of the law, although without it the law is not fulfilled. Love of my neighbor has not the first place, though love is not perfected which does not reach my neighbor. Human helpfulness is no substitute for spiritual union with God, though a true love of God begets neighborliness. Let us keep first things first—the stream cut off from the fountain soon runs dry. There are two attitudes of unregenerate humanity toward human suffering and human need: the one, indifference and refusal to assume responsibility for relief; the other, making a religion of relief, and offering that in place of love of God and a life of holiness. The whole law is, Thou shalt love thy God with all thy heart . . . and thy neighbor as thyself. The order in the commandment

cannot be changed, nor can one part be substituted for the whole without a broken law. Common observation shows the charity of the world to be cold, heartless and harmful. That giving of material help which does not produce in the recipient a moral effect, which does not make the heart tender and move toward goodness, is not the help of a neighbor. Unless there can be seen behind the gift the unselfish love, which was the heart of Jesus, and which only he who has first learned to love God possesses, offered helpfulness rouses suspicion or greed or envy, and the blessing of gratitude is barred. Not a dole nor pittance from the hoard, but the dividing of necessities in the spirit of love is true giving, adequate neighborliness. Human helpfulness is not a substitute for the love of God, but love of God inevitably produces human helpfulness. Where is my neighbor? The love of God will open the eyes. The minds of the priest and Levite may have been filled with the great things they would participate in when the Messiah should come to the Holy City, but they did not recognize their opportunity for high service which the Samaritan, coming after, found by the side of the way. As long as men are in sin, as long as men are in sorrow, there will be something to do. Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself.

BETHANY-PENIEL COLLEGE,
BETHANY, OKLA.

The Man Jesus

By REV. N. L. KETCHUM

POSSIBLY the greatest controversy of the present age is over the person of Jesus. The present tendency is to discard the belief that He was anything more than a mere man. If we accept the position that He was only a human being, then we must either concede that there have been others than He, or else we are forced to admit that the human race is deteriorating morally and that it is becoming more illiterate. "For man never spake as He spoke." They cannot.

His life was perfect in every respect. His philosophy has never been disproven; there has never been any teaching that compared with His, for His messages contained volumes of truth which cannot be destroyed merely because some self-styled scholars refuse to accept it. Jesus was God, although He "was made in the likeness of men" (Phil. 2:7). However, He came to the world for the redemption of all who care to be redeemed. There are several things in connection with Christ which men are unable to account for from the human side. They are the things which prove to us that He was not in the same category with other men.

I. The virgin birth of Jesus. He was miraculously conceived. The prophet declared: "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). This is beyond man's ability to explain, but we have plenty of evidence to convince us that it actually came to pass. Therefore, it is now a historical fact.

II. The miracles of Jesus. The miracles which He performed showed power that men

do not possess, or which any sane man would not profess to have. Destructive critics attempt to explain miracles altogether on a physical basis. They seem to believe that a miracle was only a psychological process. Evidently such men would try to put Jesus in the same class with the hypnotics. Some individuals do have great influencing power over others. On this ground, we may be able to account for some of the present "fake healings." Nevertheless, these individuals are not able to affect the powers of nature. Their mental influence is limited to the human race; outside of that realm they are helpless. But Jesus had no such limitations. He could condemn a tree and it would wither up and die; He could calm the waves of the sea with His voice, or He could order a fish to collect money for tax purposes.

III. The bodily resurrection of Jesus. The resurrection from the grave demonstrates that Jesus was more than a man. For man has never done such a thing. At least, if he has, history fails to give any account of it. But history states that Jesus was born of a virgin, that He performed miracles, and that He arose triumphantly from the dead. If He had been buried alive—as some would have us believe—He would have been killed by the Roman soldiers when He made His appearance at the opening of the tomb. And if they had failed to take His life, they would have suffered the death-penalty. But they suffered no injury because of not having performed their whole duty.

It is easy for all of us, who believe that Jesus was the eternal Son of God, to declare that He lives today. And we can hold communion with Him through the Holy Spirit.

PASADENA, CALIFORNIA.

Victory in Temptation

By DR. R. K. KIKER, R. R. Y. M. C. A.
SECRETARY

IN the wilderness, Satan attempted to appeal to Christ through the lust of the flesh, the lust of the eyes and the pride of life. But Jesus gained victory over every temptation, and through His grace and help, we may do likewise. Paul said that we should not be tempted above that which we are able and that with every temptation, a way of escape will be provided. This is a beautiful promise and God will fulfill it to everyone of us.

I was in a blacksmith shop a few days ago and saw the smith take a piece of rough iron from the rack and place it in the furnace and heat it to a white heat. Then he drew it out upon the anvil and hammered it into a new form. He took a number of heats before he finally got the shape he wanted. While all this was going on, I thought how true of the follower of Jesus. He takes this old rough, crude life of ours and regenerates it, but after that it must go through the flame. The poet hath said, "the flame shall not hurt thee, I only design thy dross to consume and thy gold to refine." And so it is, the pure gold

With the Greek New Testament

By PROF. E. WAYNE STAHL

The Most Precious Thing in the World.

WHAT, except salvation is the most precious thing in the world? It is time. Franklin said, "Time is the stuff life is made of." And it is a fact that, "All that a man hath will he give for his life." And yet this most valuable possession is what many people appreciate the least. How different will their attitude toward it be when they consider time from the standpoint of existence in eternity! There they will be as Queen Elizabeth is reported to have been on her death-bed, when in her distress of spirit she cried, "Millions for an inch of time." As she neared that life where time shall be no longer a sense of finite preciousness swept over her.

Water to the rich man, of whom we read in the sixteenth chapter of Luke, probably appeared a very common thing, of little value compared with the rich wines he drank daily at his sumptuous table. But in the hereafter he begged for only a drop of water, and was probably willing to pay any price for it.

But the Christian, who is already a child of eternity, who has eternal life even during these days of time, through whose soul there billows in majesty "the power of an endless life," knows already something of the inestimable value of time. And he remembers "Paul's words" in Ephesians 5:16, "Redeeming the time."

Literally rendered this would be, "Buying up the opportunity." In the Greek it reads, "Exagoradomenoi ton Kairon." The meaning seems to be, "to make a wise and sacred use of every opportunity for doing good."

Some years ago we read a book by Arnold Bennett, entitled, "How to Live on Twenty-four Hours a Day." It is a stimulating little volume on self-improvement and attaining to true culture.

There are people who are able to live on a dollar or two a day, or perhaps even less. While others would require many times these sums.

But everyone, millionaire or mendicant, has but twenty-four hours in which to live the day. Since "time is money," how it behooves us who have sung from our hearts unto Christ,

"Here I give my all to Thee,
Friends and time and earthly store,"

not to waste the precious minutes and hours, but as good stewards of the Kingdom to turn them to the best account.

In one of his poems Browning makes a young working girl say in the morning of a day that she was to have to spend just as she desired.

"Oh Day, if I squander a wavelet of thee,

A mite of thy twelve hours treasure"; and the passage closes with the wish that she may be made to pay the penalty for any misuse of her holiday.

How often we should pray the prayer, "So teach us to number our days that we may apply our hearts unto wisdom." Let us always remember that "Today is the tomorrow we longed for yesterday"; and that "Tomorrow, today will be yesterday." With a realization of the Apostle's words, "The time is short," let us "give to each flying moment something to keep in store." Let us remember John Wesley's resolution, "Leisure and I have parted company; I propose to be busy as long as I live." Let us do all the good we can, in all the ways we can, to all the people we can. So shall we declare plainly that we are buyers up of the opportunities.

A hundred years ago the ground where the "Loop" of Chicago is located could have been bought for a very small sum. Today the man, who could own all that land would be the richest person in the world.

If we who have named the name of Christ wisely buy up our opportunities, a century from today we will be multimillionaires in the City of the New Jerusalem.

OLIVET COLLEGE,
OLIVET, ILL.

is never gotten from the rough, until the cross has been taken off. Sometimes there is physical torture and punishment while all this is going on, but as Paul says, "They are only momentarily" and the pure gold of character is brought out. And it is said that the Brooklyn Bridge cables are made up of small wires that had to be put through a singular test, everyone of them.

So as Jesus was tempted and tested and His sterling worth demonstrated, may we expect to be and prove our worthiness to be called His followers. One of the first things I remember after I was converted, was the utterances of an old exhorter in the Methodist Church. He said in an emphatic manner: "You'll be tested." I was young, I did not know what he was talking about; I thought

it frenzy. But my! how I wish I could see him now and shake his hands. He is gone, but I am still here. He had had his wilderness experience; I had mine to experience yet, but the writer has passed through the valley of the shadow of death several times and Jesus has brought me out safe every time. So finally, let me say that it's coming to you and be ready when it comes. Don't faint away. Be strong in the Lord. Fear not; the Captain of your salvation never lost a battle. I don't know what the nature of it will be, it may be with self; but be sin's conqueror; don't let it have dominion over you. Christ was victor; so can you be also, if you stay close to Him and walk with Him.

PALESTINE, TEXAS.

Building the Church of the Nazarene on an Indestructible Foundation. Some Changes Needed

By REV. C. E. CORNELL

THE Church of the Nazarene is no more a simple experiment, nor an impossible proposition, but a fully developed fledgling ready to do battle in any part of the known world. While we are emerging from our swaddling clothes, able for nourishment, we are apt to be a little unsteady and to undertake battles and propositions never intended for the church to tackle. If we try to do too many things, no matter how worthy, the result is in inefficiency, heart-breaking endeavor, and more or less failure. *The Church of the Nazarene cannot do all the work that is in the world*, it cannot project itself into every worthy quarter of the globe, nor furnish the "sinews of war" for a brigade beyond the financial strength of the church. We ought to be able to see that there will always be needy fields—untouched fields—that we must let pass by as we do not have the ability to enter.

It must be admitted that we have a lot of faithful men and women with hearts big enough to tackle any mountain and put it into the sea. They know no backdown, no compromise with the Devil, no defeat. Some of these men and women are so anxious that the work of God shall move on, that they often attempt propositions without due consideration and counting the cost. Projects are started and finally foisted on the church that are simply impossible to handle. They become a burden, a liability, that the church should never bear. Before any work whether rescue work, orphanage, college, church building, etc., is entered upon there should be given it the fullest investigation by the officials responsible for the perpetuity of the church, both local and general; then hesitate before launching, long enough to pray and get the mind of the Spirit. Our rushing into adventure has not been profitable, and we are now suffering because of attempting to do too much, support too many institutions or seemingly worthy projects. In the judgment of the writer we must call a halt; lay a more secure foundation and then proceed to build an enduring superstructure.

I call your attention to our schools and colleges. We are a small body, yet because of the desires of some of our well-meaning people, schools and colleges have been started in all parts of the country; perhaps more or less needed and maybe fairly successful, but the source of a continual financial drain upon the churches and people. Some of these institutions are on the ragged edge of financial catastrophe and must eventually fail. Our people do not have the financial ability to keep them going. Instead of eight or nine educational institutions, let us cut these institutions down to *three first-class schools*, one in the east, one in the great central west and one on the Pacific coast. With three such schools, I believe that our people could finance these and they would each have a student body large enough to be commendable.

If I had my way, I would eliminate the grammar grades and only have such a full-fledged college that can turn out educated and fire-baptized preachers, evangelists, missionaries and business men and women. With all the favorable conditions that can

be named there is not a single one of even these three colleges suggested than can run very long without a considerable endowment. *No school is able to function without money coming in, in addition to the tuition of the students.* Let this fact be noted by our enthusiastic people. We must have endowments to assist in paying the faculty and general expenses of the school or finally cease to function. Debts will overwhelm us. It is absolutely unavoidable. I firmly believe that each of the three schools that I have suggested could secure an endowment and thus be able to propagate themselves.

But who is willing, for the good of the Church of the Nazarene, to fall in with such an adjustment? Our well-meaning brethren who are full of enthusiasm about our educational centers will no doubt, rise up and protest. That means that we will continue to struggle on—living under the terrific shadow of debt until the financial crash comes. Is it not much better to fairly view the critical situation, avoid the crash and adjust our educational institutions so that they can function and exist?

Another matter. This is a preacher proposition! It seems to me that we ought to have a permanent fund established for the worn out preachers. Many a man gives his undivided attention to the proclamation of the gospel over a period of years. "This one thing I do," is his heart motto. He labors faithfully, does not stop to lecture, or try to make money on the side in addition to his small salary, real estate, stocks etc., so that, when he is unable to preach longer, he is greatly embarrassed to know just what to do. His gray hairs bar him from the regular pastorate, he is without funds, and no income in sight, he is in despair and seriously embarrassed. What shall he do? If we could establish a fund to be increased from year to year by apportionment or perhaps assessment as well as by wills and direct gifts, these worthies could be at least helped over a trying situation. Why not each regular pastor who serves a church pay into the treasury a sum not to exceed \$5 a year, and those who are now "on the shelf" pay the sum of \$2.50 a year. Within a few short years we preachers could have quite a considerable fund to distribute to those in need. Then in addition, I think I can see where our Publishing House will be able to declare a dividend each year. After the Publishing House is established in a suitable building to successfully do the publishing business of the church, the profits of the Publishing House can be also given to the worn out preachers fund.

But brethren, we will never have a fund unless we can get the genuine interest of the active preachers and a determination that such a fund shall succeed. Then too, we must start. When will we start, and when shall the plans be presented? Think about this and write your opinion to the HERALD OF HOLINESS. Such a fund is possible, it is needed, we ought to have it.

Lastly: It is no doubt much easier to be destructive than to be constructive. To tear down than to build up; to criticise and find fault than to com-

mend and furnish practical plans. Sometimes our source of information is limited and what we do have is wretchedly perverted. Of this I am aware. Therefore I think I have learned to touch criticism lightly. However, I risk saying, that I wish that a plan could be evolved that would give us a sane, constructive missionary work at home and abroad, that could be reasonably supported without the *everlasting* appeal for funds to carry on the work. Perhaps conditions are such, so that we cannot reasonably expect to be free from these calls. As anxious as I am and as my brethren are to have the gospel reach the ends of the earth, yet, if we attempt too much, we are sure to meet up with financial shortage. A hazardous, reckless faith in God may be justified for some emergencies. But a steady, unflinching faith in God is sure to win in the end and accomplish more that is permanent, than a "spasm" of faith. I would support those faithful missionaries now in the field by making them comfortable with every possible advantage to do their work, rather than let them suffer and send out more missionaries who must suffer also. The missionaries at home on a furlough—who have the language are decidedly preferable to send out rather than inexperienced individuals. Then when we do send them out let it be emphatically understood that they must not return—barring accident or illness—under from five to seven years. We have formerly sent out too many missionaries who came home for one cause or another, after being on the field only a short time. This is mighty expensive and a waste of the precious missionary money.

I have my serious convictions as to whether we are sufficiently large to employ three missionary superintendents. With all respect to the intelligence and wisdom of the General Assembly I still have a right to my opinion. These three men must be, and ought to be, well supported, which means that they will cost the church from \$12,000 to \$15,000 annually, and this considerable sum must come out of our missionary funds. We must have superintendency, but cannot a missionary on the field superintend? Or cannot one man—rather than three—do the work? This is worth thinking about. Has our desire to grow more rapidly led us beyond our depths?

I am not a croaker or a kicker, but sometimes we preachers have a thought that might "evolute" into an action that would be beneficial to the entire church. I love the brethren and the Church of the Nazarene and desire to have it succeed beyond our fondest imagination.

ONTARIO, CALIF.

SHOULD THE CHURCH UNDERTAKE GOSPEL WORK AMONG AMERICAN NEGROES?

By REV. E. C. DEJERNETT

FRATERNAL delegates from a certain Holiness Church (Colored) which has a considerable following in the United States were present at our last General Assembly, and our church appointed delegates to their convocation which met recently in Chicago; and the purpose in each case was to find some basis for co-operation between the two churches. Therefore we consider it proper to ask the question which is the title of this article, and with emphasis we answer this question in the affirmative.

In the first place, according to the Great Commission, the American negro has a right, as well as men of every other race and color, to have the full gospel of Jesus Christ preached to him; and the Church of the Nazarene, as the largest organized exponent of this full gospel should shoulder her part of the responsibility of giving this message to the 12,000,000 American negroes. As a result of the labors of their own people with the co-operation of several denominations of white people, there are said to be about 5,000,000 church members among these people; but of these, we dare say, only a few have heard the full gospel. So it devolves upon us to either preach to them through white agencies or help the few scattered holiness people and churches among them to carry the full gospel to them. And we believe in both methods. For twenty-five years, ever and anon, we have been preaching to the colored people, and for five years have carried the commission "Missionary to the Colored People" from the Church of the Nazarene.

By way of parenthesis, we will say that we are

a born Southerner. Father was a slave-holder and fought the four years of the Civil War on the Confederate side. We are now living in the suburbs of Greenville, Texas, where we took up our abode sixty-seven years ago and where we lived and played among the negroes as a child. We preach to the colored people often, and feel that our church is debtor to them to give them the full gospel for their own soul's sake, and to help fit them for greater service and usefulness among their own people.

Our church proves its faith in the fact that the black race is capable of receiving the gospel by sending more missionaries (twenty) to Africa than to any other one of her mission fields. We spend thousands of dollars transporting these missionaries to the field, and then nearly two years must be consumed by each missionary in learning the language before he can successfully preach to the people. But such is not the case in the giving of the gospel of full salvation to the American negro, whose soul is just as precious as that of the dweller in African jungles. I would not discount the work in Africa, "This ought ye to have done and not to have left the other undone," but would urge the work among American negroes in addition to that done in Africa.

We of the South, who have lived among the negroes and played with them in our childhood, know them better than any other white people on earth know them. And when there is the grace of perfect love in the heart, the Southern white man loves the Southern negro as well or better (whether you can believe it or not) than any other white man loves him.

In addition to giving the gospel to the American negro for his own soul's sake, we would say that we should give it to him in order to qualify him to carry the message of full salvation to his black brother in Africa. It is conceded by all missionaries that the evangelization of any people depends largely upon the preaching, living and testimony of people of the same race as themselves. So, the African of America, in some respects, will make a better missionary to his brothers across the sea than the white man does. Then being better adapted to the perilous climate, he would have the promise of much longer service than the white missionary. The average white missionary's life in the death dealing climate of many parts is only seven years, while that of the American negro would compare with the average life of the native African and might well be expected to be thirty years.

In the third place, by giving the gospel of full salvation to the American negro, the Church of the Nazarene would be co-operating with God in His providential plan and purpose in permitting the African to be brought to America, sold into slavery, and then becoming free and enjoying citizenship in this republic, and obtaining a measure of the Christian religion and of literary education, preparatory to his return to Africa to become the principal factor in the Christianization of that great frontier country of the earth.

A few weeks ago we read a news item which said that "4,000,000, or one third of the whole negro population of the United States, had petitioned, through their national organization for the betterment of their race, President Coolidge to grant governmental aid in transporting them to and colonizing them in Africa," alleging that they desired to avoid future complications and race troubles, which seem inevitable, because of their residence in this country.

This and other facts proclaim clearly that God's providential purpose in the presence and residence of the African in America is about to be realized in the Christianization and civilization of Africa. Will the Church of the Nazarene do her part in the furtherance of this purpose by giving the gospel of full salvation to the American negro? We answer, "yes and how."

PENIEL, TEXAS.

Our subscription expired last July and as we were unable to renew at that time, we felt as though we had lost a dear friend. But now we feel as though we can have that friend return to us.—Mr. and Mrs. Gould, Ala.

I cannot afford to be without the HERALD of HOLINESS, I find so much in it that is helpful.—J. O. Farmer, Okla.

The HERALD of HOLINESS gets better all the time.—Mrs. Jackson, Texas.

PLEAS FOR PREACHER AND PEOPLE

By FRANK B. SMITH

Permit me to propose a few pointed paragraphs, with the purpose of pointing out proper plans for the people—plans for pushing with patience and perseverance, a profitable program, paraphrasing them: "Pleas for pulpit and pew;" or, more properly putting it: "Pleas for preacher and people."

Pulpits are places where plans may be proposed, while pews are presumably places where people partake of a particular perspicuity. Perceptible progress may be proclaimed with precision, when preacher and people perform their part with patience, persistence and perseverance.

Preachers are persons, (or parsons) who preach with power; pray with a passion and plan with a purpose. Preachers are not always palpable to the public, nor popular with all people.

Preachers should be pronounced upon every proposition, particularly upon points pertaining to their own prosperity, when partial to places promising pecuniary support. A path should be plainly pointed out which they should pursue, and the place which they should occupy.

Preachers should be above reproach; examples of patience and patterns of piety. Playing preacher puts one in a poor position before the public. People are positively pained when preachers play the part of a parrot, palavering to please the people. People should pray for the preacher, and push, pull and plan; proving their purpose to put the preacher in a proper place before the public.

People need power to practice their profession; power in prayer; power in public praise, and power to pour forth in prolonged applause at high pitch without pause or pretension, "Pleas of Praise."

People should pay as well as pray. It seems a pity that persons professing so persistently should be such poor payers. Paying should be a part of our profession. To pray and not pay is poor philosophy.

Preacher and people should pray, pay, plan and push with a purpose, until the powers of perdition are appalled and the praises of Paradise are procured.

SANTA ROSA, CALIF.

Questions Answered

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

Q. When a member of the Church Board fails to attend the monthly meetings of the Board for months at a time, having no reasonable excuse for absence, can he be removed from the Board? and if so, by whom can he be removed?

A. Since membership on the Church Board automatically depends upon one's being pastor, Sunday school superintendent, president of the N. Y. P. S., a steward or a trustee, there would seem to be no way to remove him from the Church Board so long as he retains the office which makes him a member. Of course, at the next annual meeting of the church, if he is not re-elected to the office which he now holds, he will not be a member of the Board. And if he does not of his own will resign sooner, it would probably be better to wait for the Annual Meeting to adjust matters.

Q. Don't you think Nazarenes are neglecting a great opportunity to spread the gospel in not making use of the Radio? We often hear good sermons over our Radio, but seldom any thing from Nazarene preachers. Why not have the air full of the gospel of full salvation? Are there not people in our movement who would furnish the money to erect a good class B station at Kansas City or at some other central location so that sermons could be heard to the remotest corners of the United States, Canada, Mexico, Cuba and Central America?

A. Well, this is an interesting subject and it seems to me that your implications are all correct. For a certain price, I do not know just how much, we could make arrangements for a service over the radio here one night every week. I understand that local leaders have the matter under consideration, and that they are hesitating only because they do not readily find a way to finance the matter regularly so as to take on a six month or twelve month contract.

Q. A preacher here the other night made the statement that John Wesley said the sun is only seventy miles from the earth and that if that is not true the Bible is not true, is there any thing like that in Wesley's writings?

A. This preacher was very hard pressed to find something inconsistent in Wesley, his object, no doubt, being to undermine his influence as a true teacher of God's Word. The statement about Wesley's ignorance of Astronomy is new to me, and I am confident that it has no foundation in fact. Wesley was a finished scholar, and I have never read any thing in any of his writings which savored in the least of academic ignorance.

Q. When a sinner is converted and there are in his past life such things as money obtained by false pretence, rides stolen on the train, money won in gambling, etc., will he not have to pay up these debts in order to keep saved or to get sanctified?

A. Well, I heard a preacher preach once that "you have to get a clear receipt from the cradle" or you can never get saved and go to heaven, but he did not make me believe it; for I cannot believe that it is necessary for any penitent sinner to be refused the pardoning mercy of God and an entrance into the Paradise to which the dying thief found admittance. Genuine repentance does include restitution "to the measure of one's ability," but it does not require absolute and full legal restitution, else but few adult sinners could ever be saved.

Q. What is your opinion of Nazarenes neglecting to trade with Nazarene merchants? Should not Christian merchants be considered before unsaved relatives?

A. Under the principle of the Apostolic injunction to do good unto all men "especially unto them who are of the household of faith," I would say that Christians should give Christians the preference in the matter of patronage in the professions and in trade. However, I do not think it is legitimate for a merchant to appeal to people to trade with him because he is a professor of religion and because he "gives to the church." And he ought not to allow criticism to arise in his heart against those who give their trade to others. In fact, while Paul claimed his rights as a Roman citizen, and urged upon all the duties of citizenship, you will not find, I think, where any early Christian asked or expected worldly and secular advantages to accrue to them through their adherence to Christ, and we have need always to beware of a grasping, covetous spirit that will make the deeds of others look wicked when a change in their conduct would put money in our coffers.

Q. In what sense is God "married" to the backslider? Is the backslider as such a member of the "Bride of Christ"?

A. Read what Jeremiah says about it in chapters three and four of his prophecies and then remember that "it was always understood by the law and practice of the country, that if a woman were divorced by her husband, and became the wife of another man, the first husband could never take her again. Now Israel had been married to the Lord; joined in solemn covenant to worship and serve Him only. Israel turned from following Him, and became idolatrous. On this ground, considering idolatry as spiritual whoredom—Israel could never be restored to divine favor; but God, this first husband, in the plenitude of His mercy, is willing to receive this adulterous spouse, if she will abandon her idolatries and return unto Him" (Clarke's Commentary). The backslider, as such, is not a member of the bride of Christ. In fact, the marvel of it all is that he has a promise of mercy if he will repent; otherwise, he will perish everlastingly from the presence of the Lord.

Q. I have always thought that the ravens which fed Elijah ("I have commanded the ravens to feed thee there" 1 Kings 17:4), were of some species of the vulture, but my brother, who is a pastor in the Church of the Nazarene, says it is more likely that a tribe of people is referred to. What do you think about it?

A. Adam Clarke (read his comment on this passage and his lengthy treatise at the end of the chapter) and many other acknowledged Christian scholars hold to the same view as your brother.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

CAPITOL HILL, OKLAHOMA CITY, OKLA.,
N. Y. P. S.

Our N. Y. P. S. is growing in numbers and in spirituality. We are trying to live up to our motto, "Fair and Square for Jesus," as well as preach it to others.

One of the greatest factors of our society is our prayer band which meets in "the prayer room" thirty minutes before each regular evening service. Though we have been meeting only a few weeks, several have prayed through to definite victory. God truly meets with us and blesses abundantly.

We vary our program from time to time, trying to make them helpful as well as interesting, and always keeping in mind the one real purpose of our being—the saving and sanctifying of our young people.

This is known as the young people's church, and truly it is inspiring to see the glow of victory and to hear the definite testimonies of our boys and girls.

Our pastor and his wife, Rev. and Mrs. A. L. Cargill, are active workers in the N. Y. P. S. and are always present to work and to help pray the glory down.—Mrs. Lottie M. Ester, President.

IDAHO-OREGON DISTRICT YOUNG PEOPLE'S CONVENTION

On January the 7, 8, and 9th, the Idaho-Oregon District Young People's Society held their regular semi-annual convention at Nampa, Idaho. These conventions are still new to this district but this one was well attended and enthusiastically promoted. Practically every church in the district had delegates present, and in many cases the pastor was present. The number attending was augmented by students from N. N. C. The afternoon sessions were held in the college chapel, the morning and evening meetings in the church.

The leading feature of the convention was the sermons and addresses of Rev. Donnell J. Smith, pastor of First Church Portland, Oregon and General President of the N. Y. P. S. His messages which were both didactic and inspirational gave us a new vision of the importance, the tremendous importance, of the work of the N. Y. P. S. He reminded us again that we have not been organized just to take care of a problem, but to fulfill a mission.

Another message, and one we wish every Society in the Church could hear was delivered by District Superintendent Rev. A. E. Sanner. His message was a warning and an admonition to the young people to hold fast to the old lines of "heart purity." Rev. Fairy Chism, secretary of the district Y. P. S., an alumnus of N. N. C., and pastor at Halfway, Oregon, preached Wednesday evening, January 7. She preached holiness like we believe it ought to be preached, and forever settled it in our minds the question as to whether women should preach or not. We vote, aye.

Several papers were presented, dealing with vital problems of the work. These were followed by discussions. One of the most fruitful of these discussions was on the social activities of the Y. P. S. We suspect that this is not a problem peculiar to the Idaho-Oregon District. Reports were given by the delegates and showed that as an organization we are progressing steadily.

Rev. J. Clarence Anderson, pastor at Pocatello, Idaho, district president presided at the meetings. As a mark of confidence in his ability and gratitude for his labors he was again elected president for the coming year. The other officers elected were as follows: Vice-president, Miss Lida Chism; Secretary, Rev. Fairy Chism; Treasurer, Mr. Percy Bartram.

The presence of the Lord was manifested in each service in an special way. Each message was delivered in "demonstration of the Spirit and of power." There were seekers at the altar each evening service. In every way it was a time of great spiritual blessing and nourishment.

GLENN WALLACE, Reporter.

DISCUSSION OF N. Y. P. S. MISSIONARY TOPIC FOR FEBRUARY 22, 1925

Paul's Second Missionary Journey, Acts 15:36—18:22

LAST month we studied Paul's first missionary journey. The connecting link between it and the second was the Jerusalem Conference. After Paul and Barnabas had reached Antioch, the place from which they started on their first campaign, they recounted the wonderful victories which God had given them among the Gentiles (Acts 14:26, 27). Certain men from Judea came down and informed the Gentile Christians that they must be circumcised if they would be saved (Acts 15). Paul and Barnabas emphatically opposed the contention of the Judaizers. Later, it was decided that Paul and Barnabas should go up to Jerusalem and consult with the apostles and elders about this matter. On reaching Jerusalem they recounted the story as to the conversion of the Gentiles only to be publicly opposed by the Judaizers (Acts 15:5). The record of a second public meeting seems to begin in the sixth verse. At this gathering Peter, Barnabas, Paul, and James all made speeches in favor of the Gentiles and opposed to the arguments of the Judaizers. God had saved the Gentiles and had even given the Holy Ghost unto them without them being circumcised. Therefore, circumcision was not an essential. The church at Jerusalem sent Judas and Silas, chief men among their number, back to Antioch with Paul and Barnabas. These messengers carried with them the final decision. It was as follows: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." Thus the requirement of circumcision was omitted. Paul and Barnabas remained in Antioch for some time teaching and preaching. Then Paul suggested that they undertake another missionary campaign. To this Barnabas agreed. However, he insisted on taking John Mark with them. Paul objected because John had deserted them on their first journey. The contention became so sharp that they agreed to disagree and separated. Barnabas took John Mark and sailed for Cyprus, while Paul chose Silas and began his second missionary journey (Acts 15: 36-40).

1. Have someone give briefly the immediate circumstances leading up to Paul's second missionary tour, why Barnabas did not go, and who did go (Acts 15:36-40).

2. Have someone name the places passed through or visited on the second journey. They should use a map if possible. Paul and Silas went through the provinces of Syria and Cilicia confirming the churches, thence to Derbe and on to Lystra where Timothy joined them. The other important stops were Troas (where Luke must have joined him), Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus from whence he sailed for home, landing first at Caesarea. He went up and saluted the church (probably at Jerusalem), and then down to Antioch.

3. Have a different person tell of the work and experiences of Paul at each of the following cities: Philippi, Thessalonica and Berea, Athens, and Corinth.

The following questions are given. They may be combined with or substituted for the suggestions outlined above.

1. Who went with Paul on his second missionary campaign and why was he taken and not Barnabas? (Acts 16:40).

2. Name the places visited by Paul on this journey. These are given above or may be gleaned from the account itself.

3. Who joined Paul at Lystra? (Acts 16:1). Tell all that you can about this young man's life. The facts for this may be secured from a Bible Encyclopedia or by finding the references to him in Acts and the Epistles.

4. Where did Luke join Paul? At Troas. This is indicated by the fact that in Acts 16:10 he changes his record from the third person singular to the first

person plural. Since he was the writer of the Acts of the Apostles he must have joined Paul there.

5. Name the three outstanding converts that Paul had at Philippi. Give the stories of their conversion (Acts 16:12-40).

6. What experiences and success did Paul have at Thessalonica and Berea? Acts 17:1-14.

7. What was it in Athens that stirred Paul and where did he preach his great sermon? Give the sermon in your own words (Acts 17:15-34).

8. With whom did Paul abide in Corinth and why? Tell about Paul's experiences with the Jews at Corinth (Acts 18:1-17).

THE IDEAL PASTOR

By S. W. RYAN, a layman.

The ideal pastor should be commissioned and called, as was Paul on the road to Damascus (Acts 26:16-18). "But rise and stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things that thou hast seen and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom I now send thee to open their eyes and to turn them from darkness unto light, and from the power of Satan unto God that they may receive forgiveness of sins, and an inheritance among those that are sanctified by faith that is in me." He should be filled with the Holy Ghost. He should be meek, humble and childlike in spirit. He should be sociable with the people and show himself to be friendly in every circumstance.

He should, at all times strive to use the best of English, especially in the delivery of his sermons. He should be a man among men, and his word should be as good as his bond.

If possible, he should meet all of his obligations promptly, and should rule his own household well. A pastor must be a man of understanding, a man that can lead; yet with the willingness to be led if convinced of the right. He should be a leader, yet so full of love that his counsel and advice will be followed by the church.

He should be a man of study. Not content with old thoughts, but continually searching God's Word for His eternal truths, and for new thoughts that feed the soul and inspire hearts to become honest before God and man and to have the joy of a vital salvation.

A well rounded pastor has a great responsibility, and the sooner we all realize this fact and get behind with our prayers and help, the more ideal pastors we will find.

RYAN, OKLA.

AN OKLAHOMA GROUP MEETING

The first convention of Group Number One of Eastern Oklahoma, was held at Bartlesville, Okla., Jan. 8 and 9, and was a very profitable occasion.

District Superintendent Owen gave daily addresses which were very interesting and profitable. The singing of the convention was very spiritual and enjoyable, while the preachers who brought messages were owned and honored by the Spirit's presence.

On the second afternoon the N. Y. P. S., with the District President, Rev. Morris presiding, rendered a splendid program which greatly enlarged our vision for Young People's work.

The papers which were presented during the convention were well prepared and the discussions were interesting, helpful and in a brotherly spirit.

These Group meetings are proving to be a great blessing and inspiration to our District—Mrs. Myrtle Morris, Secretary.

TESTIMONY

"Let the redeemed of the Lord say so." I have been in the enjoyment of entire sanctification, received by means of two distinct works of grace, the second by the baptism with the Holy Ghost and fire, for thirty-two years, and I desire to "grow in grace and knowledge of God from day to day." I am supplying our two churches at Dennisport and Harwich, Mass., and am praying for an old time revival to sweep Cape Cod and the whole wide world before Jesus comes. "I believe God."—Mada C. Smith.

The Sunday School Lesson, February 22

By M. EMILY ELLYSON

LESSON SUBJECT: Good Citizenship.

LESSON TEXT: Rom. 13:1-14.

GOLDEN TEXT: *Thou shalt love thy neighbor as thyself* (Rom. 13:9).

THE lesson before us shows God's sanction of civil government. It is an individual obligation and universal, that is, we do not obey law in groups and families but as persons, citizens of a country that has regularly constituted civil authorities, to whom, according to this lesson, we are to be subject. This does not imply any inferiority on the part of the citizen or subject, it merely demands submission to the officer as he represents the law, not as an individual.

All final authority and power is vested in God, but all rulers and officers of the law come to their appointment, if not by the will of God, at least by His permission. No matter how wicked individual rulers may be in their personal lives, they are, nevertheless, for the time being, representatives of the government as such is of God. When Paul wrote these words Nero was on the throne, and no potentate of earth could have been a greater villain and monster of cruelty than he, and yet Paul wrote these admonitions to the church at Rome.

We may class among those who resist the law, several groups, but all are included in Paul's counsels. The agitator against the government, and the anarchist who plots its overthrow, all are law breakers and resisters of proper authority, and come under the condemnatory statements of Paul. One may not feel that he belongs to this crowd if he merely ignores the law, but none can ignore the law without being a violator of it, and since law is of God, all violating of it is an act of rebellion against Him.

It is true that many of our officers are personal failures, yet, since they are appointed to detect evil, and punish evil doers, and protect and help the good; Christians especially should appreciate them for the effort which they make to enforce law, and keep order, all the time striving to be the best citizens in any country where their lot may be cast.

Even the poorest government is better than no government, for in the latter case there would be no protection at all; safety would be unknown, and property rights not even considered. There could be no advancement or progress, for every enterprise would be met with a host of enemies. All would wish to do that which was right in his own eyes. Anarchy would be rife, social order would be considered a restraint upon the rights of men. In a word, confusion would reign.

Such a state of affairs is in no sense pleasing to God, for He is not the author of confusion, but on the contrary has given command to "Let all things be done decently and in order" both in the church, and in the Commonwealth.

Nature itself asserts the fact, that, God works in all things according to fixed laws. Everything moves on and performs its functions as He has designed. The tiny seed buried beneath the cold snows of winter will respond to the awakening call of springtime. The little potato hidden away

under boxes in the dark corner of the cellar, will send out its pale sprout, and turn itself toward the light. The heavenly bodies move in their orbits with regularity. There seems to be no clash with, or rebellion against any law in all of God's creation, excepting in the realm of human intelligence, and yet in that realm He has given explicit assurance, that He is the source of authority, of law. Every human law and power, is a part of the reign of law, which He has instituted for the good of man in the great system of civilization which He has ordained, and of which Christians, and all others living under such ordered rule are a part.

Paul's statement relative to rulers, and especially of the institution of law and order, which, as an institution, is always on the side of good and against evil, could scarcely be applied to Nero, for he was a terror to the good far more than to the evil. But if taken in general and we recall the high character of those Roman centurions who are mentioned in the New Testament, we feel certain that no law abiding citizen would have cause to fear. They were indeed a terror to wrong doers and justly so.

Would it not be well if in all civilized lands, criminals and law breakers of every kind, would feel the stern strong arm of governing officials, denouncing and condemning the acts of violence, which have become so common, and placing such penalty upon wrong doing, as would cause culprits to fear and tremble? Such rulers are not tyrants to the good, but faithful servants, protecting the innocent, and benefiting the public in every way by upholding law and order to the letter. The ruler who punishes evil doing, avenges God's outraged laws and carries out His just decrees, he does it as God's servant, His deputy.

We would call attention to the words of Paul as given in verse five of our lesson, that these Roman Christians, and all other Christians were to be in subjection not simply for wrath sake, but for conscience sake. No man stands more truly condemned than that one who meets condemnation at the bar of his own conscience. Nothing rankles and perturbs, like that little monitor within, who will make our nights sleepless with conviction, and our days full of shame and remorse. 'Twere easier to pay the full penalty of the law for a misdemeanor, than to meet the accusations of an insulted and outraged conscience. Obedience to God involves obedience to law in its minutest details.

"Let all thy converse be sincere,
Thy conscience as the noonday clear."

This secures for one a life of blessed contentment and joy, and though the pathway may be rugged, filled with honest labor and toil, yet his place of business and his cottage, yes, everything about him, will wear a shine and a glory, that radiates from the white soul of the toiler and dweller there, who lives in obedience to God's requirements, not merely because of the wrath attached to disobedience, but for conscience sake. Such an one will "render to all their dues: 'tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.'"

the truth. I baptized one man, and received him and his wife into the Church of the Nazarene. The couple in question, is Robert L. McLendon, and his wife. He is a first class lawyer, and his wife is Justice of the Peace in Sabastopol, and they are both quite scholarly. Brother McLendon is giving up the practice of law, and he and his wife both will enter the ministry at once. Anyone needing evangelistic help would make no mistake to engage them. Brethren, pray for us. It is going to be better before long.—R. H. M. Watson, District Superintendent.

WISCONSIN A VERY NEEDY HOME MISSIONARY FIELD

When we come to think of a man or woman without salvation from sin, therefore in a lost condition, we know that there are needy home missionary fields all over our country, because there are lost men and women all over our country. But many of them are in reach of a good campmeeting, or one or more good holiness churches or churches which have clean holiness pastors, so the responsibility is upon them to go to these places and get

the truth and walk in it. But in Wisconsin there are few holiness campmeetings (I know of four in the state and almost all of them are very small), one Pilgrim Holiness church to my knowledge, a few Free Methodist churches, a few Wesleyan Methodists and something like ten Churches of the Nazarene, and a few M. E. and other preachers who preach real salvation. But the great majority of those who have church relations at all are only formalists and know nothing of Bible salvation from sin through the blood of Christ. Wisconsin has a population twice that of North and South Dakota combined, and about the same kind of people, i. e., Scandinavians, Germans, and Americans from many parts of this nation. These people are enterprising people. Southern Wisconsin has some fine cities with good manufacturing plants where many men are kept busy at good wages, Milwaukee with the near by towns, has a population almost equal to that of Indianapolis, Indiana and Louisville, Ky., combined and only one small Free Methodist Church that preaches holiness in it, as far as I know, and there are numbers of other good cities without a holiness church or pastor who preaches the old Bible doctrine. Then there are many smaller cities and towns where they know nothing about a soul praying through to real salvation. Wisconsin is a great farming and dairy country. I saw in the dairy report for 1923 that three fourths of the cheese used in America is made in Wisconsin, and only fifty-four per cent of her land is now under cultivation. But many new settlers are coming to Wisconsin, because of the rich soil of the new land which can be bought at such low prices, and on such easy terms. We should meet these with the full gospel and get them saved and sanctified, and they will pay the bills. We need a few good tents for Wisconsin next summer, and some pastors from Indiana, Illinois, and Iowa, who will give a months time each for a meeting in Wisconsin and their church at home pay their salary, and a number of consecrated young people who will give some time to sing, pray and help in the battle here. Come on what say ye? Write to Rev. P. A. Dean, St. Croix Falls, Wis., or to District Superintendent E. O. Chalfant, Danville, Ill. Take an offering at your church to help get the tents. If there are laymen who want to buy homes and locate in Wisconsin and help support this great work write me at Cumberland, Wis.

EVANGELIST B. T. FLANERY.

FROM DISTRICT SUPERINTENDENT HERRELL

We organized a new church at Lancaster, Ohio, Jan. 26, with thirty-eight members. Rev. E. O. Waller and Evangelist W. W. Loveless held the meeting which resulted in a revival and the organization of this church, and Rev. Waller will supply the pastorate until Assembly. We have a fine start and expect the work to grow. The work on the Ohio District is going fine, with all hands hard at work.—N. B. Herrell, District Superintendent.

EASTERN OKLAHOMA DISTRICT

These are good days on the Eastern Oklahoma District. We have just finished the first quarter of the new year, and truly it has been a good three months." We have visited about half the churches on the District, and found our pastors all in excellent spirits and the churches in good condition.

We have just completed the first round of Group meetings. We have eight Groups on the District, and are to have a Group meeting, in each every three months. On the first round, we had very fine meetings at Tishomingo, Wister, Ada, Hugo, West Tulsa, and Bartlesville. The meeting at Newberg was hindered by rain, and only a few attended. But still, we had a gracious time together. The meeting at Shawnee was stormed out entirely, so we stayed there only one day, and then went home.

The second round of Group meetings will begin at Kingston, Okla., and will be held Feb. 12-15. We are expecting a great time at Kingston. A fine program has been prepared, and a large attendance is expected. The other meetings for the Quarter, will be: Boswell, Feb. 19-22; Poteau, Feb. 26 to March 1; Sulphur, March 12-15; Tecumseh, March 19-22; Friendship, March 26-29; Muskogee, April 2-5; and Dewey, April 9-12.

Two new Churches have been organized on the District, since the Assembly, and some very fine revivals have been held in some of the churches, and others are in progress now.

Two new church buildings are under construction now, at Henryetta, and Madill. These buildings when complete will be, by far, the best buildings on the District. Madill is building a beautiful stone church, and Henryetta is building with brick. Both of them are putting in full size basements, that they may have rooms for Sunday school, and for Young People's meetings.

MISSISSIPPI DISTRICT

I am glad to report victory in the name of Jesus. We haven't much in Mississippi, but I would rather have a little of that which is good, than much that is bad. We have an encouraging letter from Brother Coleman, pastor at Gulf Port; also letters from Brother Gore, pastor at Houston, Mathiston and Vardaman; and Brother V. L. Nabors, pastor at Cleveland, New Prospect and Rosebloom. They are in the battle and see victory ahead.

Since reporting, I have held a meeting at Sabastopol, Miss. It was my first visit to that little town, and I have never seen any more prejudice manifested than I found there. Miss Johnie Dance, a wonderful Christian worker, who is well known in several of our colleges, where she has taught expression, and where she has enjoyed the confidence of those who know her best, is there conducting a mission. For earnestness, fearlessness and zeal, she is a wonder. Surely she will "Smile at Satan's rage, and face a frowning world." People generally seemed to appreciate me, about like a bunch of chickens would a hawk; but that does not represent all the people there. We found some noble people there, who love

Hugo Church has built on five Sunday school rooms, and done other very valuable improving on their church, since the Assembly.

Wister has also enlarged their church building, and put on a new roof.

And, upon the whole, I feel that Eastern Oklahoma District is in the best condition that I ever saw it. Pray for us.—S. H. OWENS, District Superintendent.

GREAT BIBLE CONVENTION AT BETHANY

The church and community and school at Bethany, Okla., have just enjoyed a very blessed season of refreshing from the Lord. Our Bible Convention, from the very first, was very helpful, instructive, and blessed. Brother Messenger's lectures on Prophecy were very strong and forcefully presented. A greater interest in the Bible and, especially, in Prophecy resulted from his lectures. It was very blessed, indeed, to sit under his ministry. Truly, he represents, in a very real degree, the true spirit of the Nazarene.

In the early part of the Convention, we received a message from General Superintendent Williams that he would be with us in the latter part of the Convention. According to announcement, Dr. Williams arrived Friday morning. He lectured to the Convention twice; once on Friday and once on Saturday, and preached at the eleven o'clock hour on Sunday morning. His lectures gripped our hearts, stirred our emotions, and filled us with an intense desire to be bigger and better, and more active in the service of God. The eleven o'clock service Sunday was most blessed, indeed. At the close of the sermon six or seven strong young men came forward and knelt for prayer. The power of the Lord was very blessedly felt while some of these prayed through to victory.

The lectures given by Profs. McConnell and White, and by Brother Neely were very forceful, and a man could not listen to these lectures with an open mind without becoming stronger in faith and in knowledge and inspiration than before.

Brother P. H. Lunn from Kansas City delivered two splendid addresses on Sunday school work. Brother Lunn is a man who has put some time and earnest effort in the study of religious education, and his addresses were a valuable contribution to the Convention.

Other features of the program were an address on W. C. T. U. work by Mrs. Alice M. David, State organizer; addresses on missionary work by Rev. Peter Keihn and wife; an address on church building by our District Superintendent, Rev. R. M. Parks; and special music and song by various units of our music and voice department.

It was a source of exceeding deep regret that we were unable to get our advertising to the people of our educational zone in time for them to make arrangements to be present, but we had our matter in the hands of the printer where it stayed until it was too late to do us any good.

We were very happy to have a large number* of our pastors from various parts of the Southern Educational Zone with us during this Convention. Their happy faces and brotherly spirit contributed a great deal to the blessedness of the occasion.

We like the convention plan, and expect to make better use of it in the future. Please pray for Bethany-Peniel College.

A. K. BRACKEN, President.

REVIVAL AND CHURCH NEWS

PASTOR L. A. WINDSOR, Ft. Scott, Kansas: "Our church here has recently had an unusual outpouring of the Holy Spirit. Along with five others, a little mother came to the altar a few Sunday evenings ago and was reclaimed. The next Sunday evening she was at the altar and was sanctified wholly. Then she set to fasting and praying for the salvation of her family. After a week of abstinence from food and moisture, her husband and son were brought in. But she continued the fast on behalf of her sixteen year old daughter and at the end of ten days, God answered by fire and her whole family were saved. We are convinced that God answers His people in the old fashioned way. God is wonderfully blessing our ministry here. Six found victory last Sunday, three were added to the church last Thursday and the family we have mentioned is to come in soon."

"NEW CASTLE, INDIANA, Church of the Nazarene has just closed a week's meeting with Rev. Mrs. Carrie Barbeur of Indianapolis, in which there were about seventy seekers, most of them praying through. Every department of the church and Sunday school

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I think I left you in my last letter at the close of our short convention with our beloved Brother Sharp. I left San Antonio, Saturday morning, January 3, and at noon I pulled into the great and beautiful city of Houston, Texas, and was met by Brother J. E. Moore and Prof. B. D. Sutton, and in a short time was in a nice home with Prof. Sutton and good daughter Margie, and for the next sixteen days we were sure enough housekeepers. I tell you that old boy, Ben Sutton, absolutely married above himself. Little Margie can handle a piano like she was born a natural musician, and she sings like a mocking bird, and when it comes to frying pan cakes, Margie has everybody else laid in the shade.

I am sure that in all this old soldier's life, I have never worked with a finer people than J. E. Moore and Brother and Sister Sutton. After the first Sunday we had with us our dear Brother W. E. Ellis from Dodsonville, Texas. As the HERALD Family knows, he has just passed through one of the most fearful trials that I almost ever knew a man to pass through. The readers, of course, know of the fearful tragedy of the insane man that killed Sister Ellis and then killed himself. The sad thing about it is that the county officers knew just where he was and that he was heavily armed, and that he was out to kill, and they let him run at large until he committed the awful crime. I think that both the county and the state should take up the matter with Brother Ellis and his heart-broken, motherless children and, as far as possible, pay the damages. Of course, the state, and even the United States, is not able to pay a baby for its good mother or a man for his wife; but something should be done to at least try to make it right. I don't think I was ever so sorry for a man in my life as I was for Brother Ellis. He was wonderfully used of the Lord in the meeting. He was not the least bit bitter in his heart, but he carried a heart that was broken, and all un-called for, for it could have been prevented if the officers of the county had done their duty as officers; for the insane man should have been captured and placed where he could not have done himself or anybody else any harm.

Well, our meeting was good. We had a fine lot of good people saved and took eleven or twelve into the church. Others had planned to come in, but the fearful storm that lasted several days almost broke up our meeting.

Houston is the one place in the United States where it can rain without thunder or without even clouding up. It is a great city with probably over two hundred thousand population, and before many years it will be the New York of the Southwest. It has seventeen leading railroads, and thirty-seven great steamship lines which come in through its deep water from all parts of the world. This fall over a million bales of cotton were shipped from Houston to the various sea ports of the world. That gave Houston the advantage of every other city in the state.

Houston is back fifty-six miles from the Gulf and is about thirteen or fourteen feet above sea level, and the Government has appropriated several hundred thousand dollars to make the canal five feet deeper than it is now, and the great

dredges are at work and the docks are piled with goods of every description going out to all parts of the world, and also coming in from all parts of the earth.

While in Houston, I made one run down to Galveston. My wife's youngest brother, Dr. Harper lives in Galveston, and he also had three married daughters in that city; and Mrs. Blake had planned for a big turkey dinner for her old uncle, and Dr. Harper and his wife and the other two married daughters and their husbands and babies were all at the home of Mrs. Blake, and we had one delightful time together. Dr. Harper has a most beautiful family. I think there are five daughters, all married and doing well. A man is indeed very fortunate these days to have five daughters and every one of them married to a splendid gentleman. We have so many scrubs for men, and the Devil is so interested now days in getting good girls to marry bad men, that probably one half of the marriages of the United States are misfits, and that means wrecked homes and ruined lives. Well thank the Lord, Brother Samuel Harper has five young men for sons-in-law who are perfect gentlemen. Brother Blake drove me around the beautiful ocean drive which is simply wonderful. If it were not for the Galveston floods which come along every few years and destroy the people there, Galveston would be one of the most beautiful cities in the great Southwest. I suppose they now have fifty or sixty thousand population, but they would soon have double that if it were not supposed to be dangerous. But as Houston is out some fifty or sixty miles north of Galveston, and high enough to be perfectly safe from sea storms, and they have deep water, that gives it all the advantage over Galveston, and if Jesus tarried one more generation, Houston will be a city of 500,000 population, or probably a million. The opportunities are absolutely unlimited from a business standpoint, and we ought to have a church down in the heart of the city that would seat at least a thousand people, and it is my judgment that in less than five years we will have it. If our people can get the vision, and keep Brother J. E. Moore on the job, with the start he now has, he can do anything almost that is within the bounds of reason.

We are doing well in Houston. Our old friend and neighbor, Dr. McGraw, who went there and started without anything, laid a good foundation, and with Brother P. L. Pierce, who was then District Superintendent, made a great start in Houston. And since that time, many of our good evangelists have been there and every one of them left a good taste in the mouths of the people. And now with J. E. Moore on the job, and our fine big Brother Bost as District Superintendent, we ought to go forward by leaps and bounds.

While the meeting was in progress, Brother and Sister Sutton and I elected J. E. Moore as one of the General Superintendents. Of course, we want him to build a great church in Houston, before he enters upon the work of a General Superintendent, which he will do within the next few years. Well, for fear this letter is too long, I had better say goodbye for this week.

In love,

UNCLE BUDDIE.

is moving on. Our church which holds about five hundred is far too small, crowds being turned away at our regular services. This is a tithing church, and with demands all paid up, we are sending five hundred dollars to Olivet College this week. The church is in unity and the fire is falling, and we have decided to push the battle to the end."—Reporter.

PASTOR LEO C. DAVIS, Mohawk, Ind.: "This church and community have just had a gracious visitation of the Holy Spirit. Have just closed a splendid meeting with Rev. Fred Bouse of Alexandria, Ind., as the evangelist and G. P. Wine of Modoc, Ind., singer. Fifty-eight different persons were at the altar with many remarkable cases of regeneration,

sanctification and divine healing. Eight were received into the church and we feel that there are others who will come in soon. Received several subscriptions for the HERALD of HOLINESS. Brother Bouse, who recently came to us from the Quaker Church is a fine workman and a good example of the gospel which he preaches. We want to commend him to our fellow pastors as one who will be a great blessing to your church. Brother Wine is a layman in the Modoc church, is a good singer and is greatly used of the Lord in visitation and personal work. Finances for the meeting came easy, about \$300 being raised for all purposes. And the pastor was given a nice love offering and a pounding that extended all the way through the meeting.

We have a fine crowd of loyal Nazarenes here and the fire is falling (much love much victory). Sunday school jumped from about sixty before the meeting to ninety-six on the last Sunday and we are working to keep up to and go beyond the high mark. This is our second year here and we are having a great time in the Lord."

PASTOR P. H. POCOCK, Chester, West Va.: "This town and community were stirred by the best revival that has been experienced in several years Jan. 13-25. People were turned away from the church for lack of room at nearly every service. There were 156 seekers, counting them as they came, and many prayed through to victory and some will unite with the church. Our evangelists, Rev. and Mrs. C. B. Fugett of Ashland, Ky., are among the best in the country. He preaches with power and earnestness and Sister Fugett sings with a shining face and with the glory on. They are members of the Pilgrim Holiness Church, but worked just as hard to get members for us as though they had been of our church. Our people want them back again and no Nazarene, Methodist or any other church will make a mistake in calling them. Finances came easy. The evangelists received their remuneration and then raised fifty or one hundred dollars for the local church. This is our third year with this fine people. A year ago Sunday school attendance did well to reach fifty, yesterday there were 149 present. Church attendance was never better and we expect to have more revivals; for they have paid us spiritually, financially and physically. This is the fifteenth year of my ministry and it looks like it is going to be the best."

PASTOR LOREN R. PENDRY, Red Key, Ind.: "We began a revival here New Year's eve and the Spirit of God prevailed from the very first service. The second night three prayed through at the altar. The revival continues with unabated interest and packed house. Up to the present (Jan. 26) we have had scarcely a service without seekers. Counting them as they came, we have at least 150 at the altar. Brother Short says it is the miracle of the District. Our Evangelists, Bros. E. H. Wreede and Charles Regal of Cloverdale, Ohio, are in charge of the music and singing and they have done their work well. They are as fine young men as you will find in a life time. Brother H. P. Groves preached for me five nights and then we secured Evangelist R. L. Morgan who is with us still. The prospects are very bright for our church here."

PASTOR F. H. BUGH, First Church, Hutchinson, Kans.: "Never since Jesus found me nearly twenty-five years ago have I been more determined to be true to God and His cause than now. Thank God for an experience of full salvation that satisfies the highest cry of the human soul. Our greatest effort and desire as a pastor is to keep our people spiritual, for then all problems of the church can be adjusted. I never labored with a more loyal people than here and every department of the church is progressing. Our regular services are well attended, new faces are seen from time to time and God is giving us souls. Our Sunday school has grown steadily through the winter months until our enrollment is now 425. About eighteen months ago Mrs. Bugh took a class of girls, ages 15-18, about one dozen in number, and a few Sundays ago her class carried off the banner which was given for attendance and increase. Her class had forty-seven enrolled and forty-five present. The N. Y. P. S. is doing a great work. Mid-week prayermeeting is well attended. A Nazarene moved into our midst and testified that there were so many in the prayer-meeting and such a tide of victory on that it seemed like a convention to her. God is blessing Bresee College with a successful year. President London has won the confidence of his students and of the people of the educational district and has proved his ability as a school man. The campaign for selling the lots on the new college site is moving beautifully. We are selling only to Christians who believe in our doctrines. We were given a stirring address last Sunday on Christian Education by Prof. London. Taken altogether, there never was a brighter outlook for our church and school than now."

"PENIEL, TEXAS, Church of the Nazarene is moving ahead. Our pastor, Brother Harris, is doing a great work, and preaches the truth fearlessly. Our

prayermeetings are well attended and are times of blessings. Our Sunday school is in splendid condition. Our N. Y. P. S. meetings are well attended and are very spiritual, and this organization is a great financial help to the church. Our Mid-Winter revival begins Feb. 4, and will be conducted by Brother Charlie Johnson and Brother Harris, both great men of God. Pray that this may be a revival indeed."—Mrs. L. C. Worthington, Reporter.

"MILBURN, OKLA., Church of the Nazarene closed its winter meeting Jan. 25. W. H. Minor was the evangelist, Pastor Wade L. Nelson led the singing and Roscoe Carrell was pianist. Six were saved and four were sanctified wholly, and our little band feels more like pressing on than ever before. Two joined the church the last night. Pray that we may find a place of our own this summer. All expenses of the meeting were met and the pastor was given a nice love offering. We were glad to have with us part of the time Pastor Walker from Duncan and Pastor Julia Standridge of Tishomingo. Also Prof. L. C. Messer was with us two nights."—Porter Cargill, Reporter.

"WANN, OKLA., Church of the Nazarene is being greatly blessed under the leadership of our pastors, Brother and Sister Herman Morris. Mrs. Morris will be better remembered as Miss Myrtle-Brewer. We recently enjoyed a visit from District Superintendent Owen, who brought us two wonderful messages. We have started the new year with the determination of paying every apportionment. Rev. Mike Roberts of Bartlesville, will begin a revival with us Feb. 15. Brother W. J. McClure will be the song leader. Pray that we may have a harvest of souls."—Mary P. Harris, Reporter.

PASTOR R. A. THORNTON, Jonesboro, Ark.: "Have just closed out the best of my fifteen years in the ministry. Have been pastor here twelve months, have had 165 saved or sanctified and have doubled the church membership, and about ten over. Have built a modern five room parsonage worth around three thousand dollars. A year ago this last summer God helped me to build a new church and parsonage at Hopkinsville, Ky. So God has helped me to add around six thousand dollars worth of property to the Church of the Nazarene within two years and to take in about fifty members within the last year. Have had thirty-five saved since our District Assembly, two last Sunday night."

PASTOR M. G. JOBE, Blackwell, Okla.: "We closed a good meeting last night. Bona Fleming was the evangelist and Lawson Brown the singer. There were over two hundred at the altar and many were blessed. Received 14 into the church and will receive another class next Sunday. Had capacity crowds at almost every service. Had 310 in Sunday school last Sunday. We mean to go in for greater things; 'For if God is for us, who can be against us?' Thank God we can still have revivals."

PASTOR CHARLES F. WHETSELL, Macksburg, Ohio: "Beginning Watch Night and continuing for twenty-five days, we closed our meeting in victory. There were twenty-one professions of either pardon or entire sanctification. The pastor preached the first eleven and the last two days, while Pastor Fink of Urichsville gave us twelve days of love service. He is a safe, sound, Spirit filled preacher of full salvation. Souls are praying through in our regular services and in our prayer meetings. Have taken in five new members lately, and we are at this time in better condition than at any other time in the history of this church."

SECOND-BLESSING-HOLINESS PHONOGRAPH RECORDS

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Almost all the songs on these records bring out in definite fashion, the TWO WORKS OF GOD'S GRACE.
Compositions of Evangelist Lewis, an old-fashioned second blessing preacher.
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EVANGELIST E. ARTHUR LEWIS,
341 West Marquette Road, Chicago, Illinois

"SHAWNEE, OKLA., Church of the Nazarene can report victory through the blood. This church has always been a revival church, but owing to the fact that we are in a town where there are lots of shopmen, the strike caused a feeling to prevail that has been hard to overcome, but God is helping us to regain our revival fire, and the glory is upon us. We all feel we have the right man as our pastor, Rev. Joe Bishop, one of the old Arkansas boys that God has raised up in the last days to preach His Word in its fullness. We have had ten saved in the past two weeks, making a total of 22 since our Assembly. Our Sunday school has reached the 125 mark; we had 111 present last Sunday, Jan. 25th. Our prayer meetings are great. Good crowds are attending all of these services. Our people all love our pastor and his noble wife. We are praying for God to give us the best year of our life here in Shawnee. Pray for our summer revival that is to be July 8-23."—Reporter.

EVANGELIST MRS. OLLIE DUNHAM: "Am now in Coffeyville, Kans., attending the revival conducted by Lum Jones and Prof. Messer. Great crowds are packing the house, and the whole town seems to have caught the spirit of attending the revival. Three night services have been held and souls are getting through in the old time way."

"PLEASE PRAY for my unsaved son-in-law that he may be convicted of sin and brought to Christ."—W. E. S., Texas.

PASTOR PHILLIP GEITER, East Palestine, Ohio: "One of the best revivals within the last two years closed here Jan. 18. Prof. J. W. Lowman and wife of Chicago, Ill., were in charge of the music and they blessed the people with their singing, and as altar workers they are no slackers. Evangelist James Rodgers was the preacher. He was saved, sanctified, and educated among the Nazarenes, graduating from Olivet College almost two years ago. He is an excellent preacher and is consumed with a passion for souls—and he gets them too. East Palestine is the place where he was born and reared and where he worked in the pottery and in the tire shop until God called him to preach; and unsaved men flocked to hear him by the hundreds from night to night, and a number of them sought the Lord. Several have joined the church and others are contemplating doing so. Finances came easy and the revival spirit has been in every service since the special meetings closed."

PASTOR J. W. EDGE, Virginia, Ill.: "We have just closed what is said to have been the greatest meeting held in this town in many a day. Rev. Fred Thomas of Bloomington, Ill., 'The boy evangelist,' preached with unction and power and the Lord blessed his labors with the salvation of many souls. Miss Leah Williams of Chatham, Ill., and Miss Dorothy Edge were a great blessing in song, and in personal and altar work. A class of eighteen united with the church. This church has had a hard pull but is coming on. God is undertaking for us."

DR. G. A. PEGRAM, Pastor, Deepwater, Mo.: "As Christmas vacation was the only time we were sure that we could give to Deepwater for a meeting, we held a short meeting there during holidays. Weather was cold, and there was the usual round of Christmas festivities, visiting, and other such diversions. But the loyal Nazarenes here were anxious to have a revival. They prayed and worked toward this end. One generous man even fitted up a special room to entertain the workers and make them comfortable. He was rewarded abundantly in seeing every member of his family who had reached the age of accountability, saved and sanctified, besides several near relatives. God honors faith and self-sacrifice. All the members worked, prayed, testified, and sacrificed, not only during the meeting, but better still, for quite awhile before, for unsaved friends and relatives. Every member of every family represented in the Church of the Nazarene except three, were saved and sanctified. There were eight converted, eight sanctified, eight joined the Church, and six baptized. Every convert, except a little boy, a mere child, will work, pray or testify, or do anything else he should do. No doubt he will become a worker in due time, as he will pray at home. On account of local and seasonal conditions, crowd was small at first, but increased toward the last. The last day was the greatest in attendance and inter-

est. People on the outside were just becoming interested and under conviction when the meeting had to close. Members here are loyal to the material interests of the church. They believe in paying, as well as praying. Nazarenes are always great givers. There are no exceptions. Several are tithers. They rewarded the evangelist, by a generous offering. While deeply in debt on their building, all current expenses are paid in full up to date. They have paid some on benevolences, and expect to pay their full quota, if possible at all with all their other heavy obligations. Some have already paid in some money toward their debt when it comes due. This is splendid when it is remembered that only about one third of the members are adults, and can help on the finances."

EVANGELISTS V. W. AND MARGUERITE LITTELL: "We have just closed a good meeting with our church at Auburn, Ill. The attendance was good throughout the meeting. There were fifty-one seekers and most of these were happy finders. Some hard cases were dug out. Pastor L. J. Rice and wife are fine people and stood behind the campaign in every way. Eleven adults joined the church the last day, and there are others who will come in. The people responded readily to our suggestion to 'pound' the pastor, and then on the last night they gave him twenty dollars as a love offering. A good offering was given the workers and the HERALD of HOLINESS was remembered. The church unanimously invited us back for another meeting."

PASTOR H. B. WALLIN, First Church, Spokane, Wash.: "We have just assisted in a splendid revival campaign in the Church of the Nazarene at Walla Walla, Washington in which the Free Methodists and Nazarenes united. For two weeks the crowds waited upon the ministry of 'The Railroad Evangelist' Rev. Mel. E. Lewis of Terre Haute, Ind. He is one of the most unique evangelists in the field today and presents his message in a most convincing manner. The crowds stayed with him throughout, closing the last service with a record breaking attendance. There was no definite account kept of the professions though there were a goodly number of seekers and finders the last week. The first week was spent in laying a foundation. Pastor Elliot of the Church of the Nazarene and Pastor Edwards of the Free Methodist church were very pleasant men with whom to labor, and all labored together without a jar. They looked after our entertainment and the advertising in a most acceptable manner, and the evangelists and singers were well remunerated for their services. Mrs. Wallin and I had charge of the music, the writer preaching once with several forward for prayers. Our labors were received with evident appreciation and we enjoyed the fellowship of these hospitable people."

PASTOR D. E. HIGGS, First Church, Baltimore, Md.: "Rev. M. M. Bussey is with us in revival. In spite of the fact that the city is in the grip of a fearful snowstorm, Sunday night the church was crowded and folks turned away, seekers in every service. Rev. M. M. Bussey is an able, Spirit filled exponent of the Word and God honors his ministry with souls. Any one in need of an evangelist can make no mistake in securing this man. Rev. Bussey has a few open dates he could give to pastors on New York, New England, Pittsburgh, and Ohio districts. You may address him, 800 Woodley St., Baltimore, Md."

EVANGELIST W. R. GILLEY: "We had quite a good little meeting at Norwood Church, Cincinnati, Ohio. The church there is pulling through some hard straits, but Selden Kelley is an energetic pastor and better reports may be expected soon."

FOR YOUR CHOIR

Twelve each of the following songs:

"Threw Wide the Gates"—Beautiful resurrection chorus.
"That City O'er the Sea"—Hard to beat, delightful.
"Awake Ye Saints"—There is power in it.

Twelve each of twenty other songs
ALL FOR \$2.00

Have your choir use them. They have pull and power.

REV. L. L. PICKETT, Wilmore, Ky.

"A PRETTY WEDDING occurred on Tuesday evening, Jan. 6, at the home of Rev. Robert Johnson, near Selma, Ind. The young couple were Miss Vera Whitehead and Gordon Harris, highly respected young people from the Harris Chapel community. After the wedding the bridal couple, accompanied by Rev. and Mrs. Johnson, Miss Jessie Johnson and Naomi and Earnest Whitehead, motored to the home of the bride's parents, Mr. and Mrs. William Whitehead, where a bountiful feast was spread."—Mrs. Robert Johnson.

EVANGELIST J. A. KRING: "We had a meeting at Wallawa, Oregon, Dec. 5-21, and one at Sellwood Church, Portland, Oregon, Jan. 1-25. The last week of the Wallawa meeting was broken into by the severe weather when the thermometer went down to 27 below zero, but the God who gathers the cold in His fists stood by us and we got out of town alive and with victory in our souls. Pastor O. T. Orr and his little flock stood by the truth in a noble manner. Brother and Sister Long had charge of the singing and did good service. A few souls prayed through and since we left two have united with the society. The battle at Sellwood church was a real fight, but Pastor J. W. Croft and his faithful people prayed on until victory came. We had some glorious scenes of salvation about the altar. Jewelry was discarded, confessions were made and advance steps were taken. Sunday, Feb. 25, was so taken up with confessions and restitution that preaching had to be given up. Those present will not soon forget that day. At noon the altar was lined with seekers, also the night service closed with great victory. The pastor thinks that something like one hundred prayed through. We secured 31 subscriptions for the HERALD of HOLINESS. Quite a number have asked for membership in the church and Brother Croft and local helpers are going on another week with the meeting. We open at Burns, Oregon, Feb. 1."

CRAIG WEATHERS, Chariton, Iowa: "Evangelist Wm. O. Nease was with us for a revival Jan. 9-23. We had been praying for a revival for some time and there were between fifty and seventy-five seeking God during the meeting. Among these was a man seventy-three years old who had used tobacco for fifty-eight years. The church and pastor received a new vision of our obligations and privileges under Brother Nease's old fashioned preaching. There was real digging through to God. Our only regret was that Brother Nease could not stay another week. Chariton has a new grip on God and a new lease on life."

EVANGELIST C. C. BURTON: "The Lord gave us some good revivals in New Mexico. District Superintendent John Roberts is doing a good work out there. He is certainly filled with the Holy Ghost and is in to make the District go for God. He has some fine pastors, but is in need of more self-sacrificing men to help carry on the work. I am now in a meeting at Carthage, Ky., with the Church of the Nazarene. Crowds are increasing and interest is rising. There are several inches of snow on the ground, but people are loading their sleighs and coming to service. We are believing God to give us a gracious revival."

EVANGELIST LAURA HASLEY FERREE, Alherton, P. E. I., Canada: "We had a two weeks meeting in the church of the Nazarene at Elmsdale, P. E. I., beginning Jan. 4. The anointing of the Lord was on every service and a number of souls were at the altar."

"NASHVILLE, MICH.," Church of the Nazarene has just closed a five days meeting with District Superintendent Roberts, who preached with power and unction. The blessings of the Lord were upon the meetings from the first to the last service; this was, we believe, largely the result of the wonderful prayer meetings which were held at 8:30 each morning. Souls were saved and sanctified and the saints were wonderfully blessed. Pastor Houghtaling is a faithful Holy Ghost preacher and the church is going deeper into God."

PASTOR GEORGE W. CORNELIUS, Arenzville, Ill.: "We closed a meeting, conducted by Stella B. Crooks, Dec. 14, which proved to be a great blessing to the church. We can recommend Sister Crooks as evangelist to any church. We have a fine band of peo-

ple here. Attendance at our regular services is good and the blessings of the Lord are upon us. Jan. 21, being our 25th wedding anniversary, some of our good people came over with the circle saw and sawed a fine pile of wood free of charge. After the prayer meeting, 47 of our friends came in and surprised us by giving us a present of \$25. They also brought refreshments and we had a fine time together. There is a fine company of children here who will, we believe, continue the work of their parents and be a blessing to the community."

EVANGELIST P. A. DEAN: "Our work at Iron River, Wis., continues to grow. Held a blessed service Sunday, Jan. 25, and baptized seven children and adults. Also held communion service and the Lord was graciously with us. Rev. J. W. Waltz of Menomonie, Wis., writes that they are doing their best for God and souls there. Rev. J. T. Dorchester of Durand is having victory. Brother Julius Miller on the new charge at Antigo, reports victory. Brother O. I. Olsen of Martintown, Wis., writes that their pastor is transferring to Calif., and they want some one to take up the work at once. This is a great field for some one with vision. Evangelist B. T. Flanery reports the work around Cumberland in need of workers. We recently visited Ashland, Wis., and found a vacant church where we hope to put on a meeting. Our work at Clam Falls, is being blessed. St. Croix Falls, under the leadership of Rev. C. A. Dean, is having some wonderful victories. They will soon hold a three days convention in the interest of the Wisconsin Holiness Association and they plan to make arrangements for a camp meeting. We need preachers and workers who will move to this great new field and stay here and help us keep the fire of God down."

"DISTRICT SUPERINTENDENT L. E. GRATTAN was the evangelist for a meeting recently held at Delta, Colo., in which twenty-one were saved or sanctified. Pastor Downard and wife from Hotchkiss, were with us two days and blessed us with their special songs. Four united with the church at the close of the meeting."—Mrs. Don Cole, Reporter.

"EVANGELIST A. M. SPRAGUE, who preaches with no uncertain sound, and in such a way as to reach the hearts of the people, recently closed a three weeks meeting at Camp Creek, Okla. A good number were saved and sanctified and some will come into the church. Brother H. R. Hale is serving his second year as pastor, and he has done a wonderful work in this community. This is just a school house appointment, yet we have nearly every department of the church. Our Young People's meetings and Sunday school are features here, and the house is usually full on prayer meeting night."—Mrs. Lura Mercer, Reporter.

PASTOR HOMER C. WILLIAMS, Camas, Wash.: "We came here a little over seven months ago, and the Lord has been with us and is leading us on to victory. Had Evangelist E. Arthur Lewis with us in September, and a number were saved and sanctified. On Jan. 4, Harold Bottemiller of Northwest Nazarene College came to us for a week's meeting under the auspices of our live N. Y. P. S. On Monday and Tuesday Dr. Wiley, Brother Janosky and the college quartette were with us and were a great blessing. We have received several into the church, our congregations are increasing and we are moving forward in the strength of His might."

"PLEASE PRAY for my husband who has contracted tuberculosis."—Mrs. M. O. Coy, Mich.

PASTOR CLIVE WILLIAMS, Kuna, Colo.: "Have just closed a four weeks meeting with Evangelist T. E. Etherton. There were about thirty seekers, and we closed with a crowded house and sweeping victory. Brother Etherton stands by the pastor, believes in letting seekers pray through and helps to get people into the church. We paid Brother Etherton well and on the last night he raised enough

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Get good seed and help young people.
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Olivet, Ill.

money to buy the pastor a new car, by turning in the old one. We are in the fight for God and souls."

"PASTOR I. W. YOUNG, First Church, San Francisco, received seven into the church Jan. 25, and after a sermon on the Second Coming in the evening, there were seven or eight seekers. We expect General Superintendent Goodwin and Dr. J. E. L. Moore for a meeting in March."—Reporter.

EVERETT AND HELEN ATKINSON, Oatsville, Ind.: "We are back here for our second year. Started 1925 with 22 loyal Nazarenes and a Sunday school of about 35. Had a fine meeting with Evangelist Chas. Dye of Troy, Ohio, and received four members. Crowds at our regular services are larger now and Sunday school is up around fifty and still increasing. Just recently organized a tithing band, which most of our members have joined, and finances are coming good. The evangelist was well paid, the pastor's salary is paid up to date, besides a love offering of good things to eat, our apportionment to Olivet is paid and we are 'growing'!"

PASTOR I. V. MAXEY, Grandview, Wash.: "Just closed a revival with Evangelist Lewis E. Hall of Nampa, Idaho. We have heard that whenever any one gets Dr. Wiley and Sister Winchester in N. N. C. he may be depended upon so far as doctrine is concerned, and we believe it. Brother Hall was taken sick of 'Flu' in the midst of the meeting and Sister Samm of Moscow, Idaho, came and helped us out. God blessed her labors, conviction fell upon the people and quite a number were saved, reclaimed or sanctified. Brother Hall was back the last Sunday morning and engineered a love offering for the pastor. Brother Hall and Sister Samm left us with that feeling in our hearts that says, 'come again'."

PASTOR A. F. DANIEL, Carl Junction, Mo.: "Our Mid-Winter meeting which closed Jan. 18 was owned and blessed of God. Twenty prayed through to victory and three united with the church, others are to follow. Our Sunday school and Young People's Society are getting along fine. The Sunday school has doubled in four months. Brother A. L. Roach was our singer for the revival and he also preached some. His singing and preaching were an inspiration. The writer did the most of the preaching. Last Sunday, after preaching, and while we were singing 'Where He Leads Me I Will Follow,' a young man made his way to the altar, made his consecration and was sanctified wholly. We feel sure that we are in the center of God's will at Carl Junction."

EVANGELIST LEE L. HAMRIC, Hamlin, Texas: "I greet you this week from Burkburnett, Texas, a nice little oil city of 4,000 population. We are in the midst of a fine revival, a number having already prayed through. Rev. Mrs. Busby of Wichita Falls, Texas, is the pastor of this church and is getting things well in hand and is gaining the confidence and support of the people of the town. We predict a prosperous and fruitful year for them here. We are enjoying our labors very much. Will close Feb. 8, and Feb. 8-22 we will be with Brother Gilmore and his good church at Altus, Okla. Our revival in the city of Wichita Falls, Texas, with Rev. J. P. Ingle was a success in spite of the sickness and snow. Quite a number prayed through and some came into the church, with more to follow. Brother and Sister Ingle are old time Nazarenes and stand by old time holiness preaching. They do not want any rounding of the corners or putting on the brakes. It was a pleasure to work with them. They are doing a good work and are soon to erect a brick church on a very desirable corner lot, and they already have the finances well in hand. Quite a number of people from Wichita Falls are coming over to the meeting at Burkburnett, though it is quite a distance. Will send in a list of HERALD of HOLINESS subscriptions at the close here. I am boosting Bible holiness, the Church of the Nazarene, the HERALD of HOLINESS and all our institutions. I am in the fight to win."

"CADILLAC, MICH., Church of the Nazarene finished its new church, which was dedicated by District Superintendent Roberts, last fall, and a little later Pastor Ivan Warren built a nice parsonage in the rear of the church and is now living there. Brother Warren worked faithfully on the church

and parsonage, as did also some of the members. Brother Wm. Budding was saved nine months ago, and he has done a great deal of work on the buildings. The preaching services, prayer meetings, Sunday school and missionary meetings are all well attended. Cummings and Diggins, a large lumber concern, gave us the lumber for flooring the church and parsonage, and Col. Brown sold us a lot of material at a very low figure. Our revival will begin Feb. 4, and will be conducted by four lady evangelists; Mrs. Parsell, Templin, Pritchard and Haynes. Pray for Cadillac, a city of 10,000, and the nicest city in northern Michigan, with a score of thriving industries and the largest table factory in the world."—V. Buxton, Reporter.

PASTOR MRS. MAGGIE CRAWFORD, Hooker, Okla.: "We have just closed our winter meeting. My husband, J. H. Crawford, served as evangelist. We had much bad weather, and on account of sickness, our singer, Miss Hester Fisher, failed to reach us, but the Lord blessed and seventeen prayed through and three or more will join the church. We raised the last dollar of indebtedness on our church property, for which we praise the Lord. We face the new year with courage and faith, expecting victory."

EVANGELIST J. B. MCBRIDE: "The meeting at East Washington Street Church of the Nazarene in Pasadena, Calif., was splendid from every standpoint. There are no better pastor and people than P. G. Lineweaver and those who compose the East Washington Church. Crowds were fine and results were satisfactory, though not as great as we should like to have seen. I am now on my way to Ridgefield, Washington, for a meeting."

"EVANGELISTS THEODORE AND MINNIE LUDWIG held a very successful revival meeting at the Immanuel M. E. Church, Edwardsville, Ill., Jan. 4-18. Brother and Sister Ludwig are Spirit filled and Spirit led leaders who preach the whole counsel of God—pardon for sinners, reclamation for backsliders, and sanctification for believers. We have never heard the way of life made plainer or clearer, nor have we heard purer or more effective preaching of the blessed Word. How God did bless us, and how beautifully the people responded! Many were saved for the first time, others reclaimed, and still others were hungering for God, and God in characteristic faithfulness, fulfilled His promise to His believing children that they who hunger and thirst after righteousness shall be filled. While we remember that numbers as such are not to be relied upon, yet we praise God for this manifestation of interest and the work accomplished. More than sixty people are believed to have prayed through for pardon, fully one half of whom were adults, and upward of a half hundred plunged into the fountain that washes whiter than snow. And two-thirds of these were

adults. We say this not because an adult is more acceptable in God's sight than a precious child properly saved, but only to indicate the interest and effectiveness of the meetings. At our first prayer service after the meetings, nearly sixty people were in attendance, which is an increase of nearly 300 per cent; and almost every one in the room had a testimony for the Lord. We feel greatly encouraged and shall press on under the bloodstained banner of King Immanuel. On the other hand, also do we feel the tremendous responsibility in feeding, encouraging and nurturing these lambs and sheep, many of whom for the first time participated in a full gospel meeting and have yet many things to learn. Yet the Lord who is mighty to save is also mighty to keep. We wish Brother and Sister Ludwig God's richest blessings in their work, and many souls for their hire.—Louis J. Duewel, Pastor.

DELLA BOICOURT, wife of Rev. Arthur Boicourt, underwent a major operation at the Portland Sanitarium, Portland, Oregon, at 10 a. m. on the 27th of January and there is every hope for a successful recovery. She and her husband were called to the Northwest from Colorado in the summer of 1922 to help Rev. A. M. Bean in revival meetings, with whom they labored for two years. They had charge of the Peniel Mission at Tacoma last summer, during which time Sister Boicourt's health failed. They are members of the Highland Park Church of the Nazarene at Portland, Oregon, and Brother Boicourt is preparing himself for the ministry at the North Pacific Evangelistic Institute, being now in his second year there. Brother and Sister Boicourt are valuable workers and we are sending this notice to the HERALD of HOLINESS in order that their friends may remember them in prayer. Sister Boicourt would be glad to hear from her friends. Mail will reach them at 1186 Borthwick Street, Portland, Oregon.

EVANGELIST MAE BUDD, 420 W. A. St., Moscow, Idaho: "We are back in the evangelistic field again. Are now in a meeting with Pastor Arthur Patterson of the Methodist Church, Addy, Wash. We gave them a Watch Night service and had seekers praying through at twelve o'clock. Then they called us for a meeting. Are having fine crowds and good interest. Five at the altar yesterday (Sunday)."

PASTOR AGNES FRYER, Des Moines, Iowa: "God in His Providence has seen fit to bless us with a gracious revival. We began with the Watch Night service, then Evangelist J. E. Gaar, who now resides in Des Moines, came to us the first Sunday in January and closed the last Sunday. In the midst of the meeting Brother Gaar was called to Louisiana to attend the funeral of his aged mother, nevertheless upon his return the Holy Ghost, whose presence was with us in a special way throughout all the services, carried the meetings on to victory, with no marked lapse. Brother Gaar's ministry among us was most blessed. His Spirit filled, unctuous and scriptural messages, backed by his godly, prayerful life and years of experience, were most wonderful. His message on 'Intercession' was beyond description, and we never expect to get over it. Surely we should keep this good man busy and find many open doors for him here in the North, as he is now located as an evangelist in our midst, and will prove a great blessing and uplift to any church or community. The love offering for the evangelist was given heartily and liberally. At the closing service a good liberal love offering was given the pastor."

RECENT SUBSCRIPTION LISTS include the following: District Superintendent Montgomery of Kentucky 13; District Superintendent Watson of Mississippi 7; Pastor D. S. Reed, Oakdale, Calif., 5; Pastor F. F. Horne, Diagonal, Iowa (taken during Evangelist M. E. DeVoll's meeting), 5; Pastor Loren R. Pendry, Dunkirk, Ind., 20; The Aycocks, Evangelists, 31; Uncle Buddie Robinson 27; Evangelist Fred St. Clair 10; Evangelist W. B. Nease 12; Evangelist Bona Fleming 15; Evangelist J. A. Kring 28; Evangelist W. R. Cain 8; The Chatfields, Evangelists 8; Evangelist C. E. Allen 5; Evangelist J. B. McBride 34. Also George M. Wilson, Bicknell, Ind., sent 6; J. Frank Rickey, Lucasville, Ohio, sent 8; Rev. W. E. Bell sent 10.

PRAYER

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ANNOUNCEMENTS

NOTICE—C. E. Roberts, former elder and commissioned evangelist of the Southern California District of the Church of the Nazarene, has withdrawn from the church and surrendered his credentials to the District Superintendent. He is no longer a member of this church.—J. E. Hoover, Secretary of the Advisory Board.

RECOMMENDATION—I delight to recommend Rev. E. C. Tarvin of California, Ky., as a safe, sane, successful evangelist of the old fashion, radical type, to any who may be in need of the services of such a preacher. Brother Tarvin has some open dates after May 1 that he could give to any church or camp desiring his services.—J. W. Montgomery, District Superintendent.

NOTICE—The undersigned takes pleasure in announcing that Rev. August N. Nilson, 1125 Kirkwood Avenue, Pasadena, California, after several years spent in pastoral labors will now return to the evangelistic field. Brother Nilson is an old-time preacher of holiness and has been graciously blessed in the ministry of salvation. We trust that Brother Nilson will be kept busy by our churches.—E. J. Fleming, General Secretary.

NOTICE—I am an authorized Song Evangelist of the Michigan District, am in the grace of full salvation and have a burden for souls. Am now ready to accept engagements to conduct song services and do special singing. My home address is Unionville, Mich., R. F. D. 2.—E. P. Lovett.

NOTICE—I want a man who has a passion for souls and is a competent song leader. Must furnish good references.—W. G. Bennett, District Superintendent, Billings, Montana.

NOTICE—When preparing reports, notices and other matter for the HERALD of HOLINESS, use a typewriter whenever possible, be sure to double space, and don't use a red ribbon.—Editor.

RADIO NOTICE—Workers and musicians from First Church of the Nazarene will broadcast programs from W. H. B. (wave length 411), Sweeney School, Kansas City, Mo., as follows: Sunday, Feb. 22 2-3 p. m. Monday Feb. 23 (Musical program) 7:30-8 p. m.—A. M. Bowes, Pastor.

RECOMMENDATION—Rev. George A. Nicholson has been one of our strongest evangelists for many years, but on account of financial encumbrances, has not been active in the field for some time. But the Lord has undertaken for him and he is now entering the field to give his full time. You will make no mistake in calling him for a meeting, either in church or camp. His address is Hamlin, Texas. Let the brethren keep him busy.—Evangelist Lee L. Hamric.

NOTICE—The New England Ministerial Meeting and Young People's Convention will be held at Wollaston, Mass., February 24-March 1. The Ministerial Meeting will hold its first service Tuesday night, continuing through Wednesday and Thursday. The Young People's Convention will follow the Ministerial Meeting, holding over the Sabbath. This will be New England's Winter Camp Meeting and should merit a large attendance of preachers and young people. Traveling expenses will be pooled. It is hoped to have Dr. Wiley of Nampa, Idaho, present to lecture and preach. Many timely topics will be presented in written form.—C. P. Lanpher, Secretary.

NOTICE—We are to have some special meetings at Hutchinson, Kansas during the Preacher's Convention, February 24-27, in interest of our Sunday school work. Dr. A. P. Gouthey will be with us February 22-25. We invite our friends to come at this date and hear Dr. Gouthey. He will speak on Tuesday evening from the subject, "The Perils of Young Manhood." Different phases of the Sunday school work will be taken up on Wednesday of the convention. Dr. Chapman will be with us during the convention and this assures us of some wonderful addresses. We will have a splendid chorus during the convention and plenty of good wholesome music. Every Sunday school superintendent and teacher of our District make your plans to be with us.—A. S. London.

NOTICE—I have accepted the pastorate of Grace Church, Nashville, Tenn., and my address is 2415 McLain Ave., Nashville, Tenn.—W. T. Mason.

NOTICE—Since re-entering the evangelistic work, a number of pastors have written asking if I have my family with me. But I am traveling alone. Mrs. Bussey and the children are at Grand Crossing, Florida. Mrs. Bussey is pastor there. I have a meeting with Rev. J. H. Parker, 233 W. First St., Bloomburg, Pa., Feb. 4-22, and one with Rev. J. T. Maybury, 205 Patrick St., Norfolk, Va., March 1-15.—M. M. Bussey.

DEATHS

AUSTON—Mrs. M. J. Auston was born in Alabama, Sept. 18, 1855. On Dec. 22, 1885, she was married to J. T. Auston. To this union seven children were born. She was wonderfully saved when a child, and never did backslide, but lived true to the Lord. About 25 years ago in a campmeeting at Howe, Texas, under the ministry of Rev. B. M. Kilgore, she was sanctified and about five years later she joined the Church of the Nazarene, and was loyal to God and her church till the end came at Altus, Okla., on Dec. 30, 1924, when she folded her arms and peacefully crossed over into the Holy City. The home, the church, and the community will greatly miss Sister Auston, but we know where to find her. The beautiful life she lived will be long remembered in Altus. Brother services were conducted at the Church of the Nazarene, Revs. R. B. Gilmore and Hipp officiating.—A Friend.

DAVIS—Mr. John Davis, of Wellsville, Ohio, was born May 14, 1844 and died Nov. 18, 1924. He was saved Aug. 11, 1884 and sanctified Oct. 9th of the same year. He was a member and class leader in the Methodist Church for about thirty years, and joined the Church of the Nazarene at Newell, W. Va., about ten years ago, and served as a trustee and steward. Brother Davis was a traveling salesman and known up and down the Ohio Valley for miles. He was a stalwart for God and a leader in the Holiness Movement for the last forty years. He died triumphantly and was a great blessing and benediction to the many visitors in his last hours. He "gave commandment concerning his bones," selected the text for his funeral and stated who should preach it. Dr. J. H. Sloan, District Superintendent of the Pittsburgh District, preached the funeral sermon at the residence. Brother Davis was laid to rest in the family lot, Wellsville, Ohio, to await the resurrection of the just.—Lula Kell, Pastor of Newell Nazarene Church.

BANKSTON—Rev. J. M. Bankston of Coryell County, Texas passed to his reward Jan. 4, 1925 at the age of 78 years and 9 months. He had suffered from high blood pressure for over two years and was unable to speak during the last ten days before his death. But he was ready and willing to go. We shall miss him, but our loss is his eternal gain. He leaves a wife, to whom he was married 41 years, a daughter, a son, several grand children and a host of relatives and friends to mourn his loss.—Fannie Childers.

MAYFIELD—E. B. Mayfield was born in Harrison County, Ind., Feb. 26, 1852, died at the home of his daughter, near Hereford, Texas, in his 72nd year. He was married to Laura Bell Dyson March 10, 1878, and to this union one boy and two girls were born, all of whom survive him. He professed religion when young, became a member of the Cumberland Presbyterian Church and remained in this connection until he was gloriously sanctified in 1900. Then when the Church of the Nazarene was organized at Bowie, Texas, he became a member and remained with it until his departure. He was firm and well established in both doctrine and experience. He was a good man, honest in his dealings and chaste in his conversation. His remains were shipped to Bowie where the funeral was conducted by the Pastor, Dr. W. T. Givens and the writer. The text was 1 Thess. 4:14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." He was laid to rest in the Brushy cemetery by the side of his wife who preceded him to glory fourteen years ago.—J. T. Stanfield.

ABOVE THE CLOUDS

By Henrietta Fletcher. The author, a member of the Church of the Nazarene and a woman of deep piety and zeal, has magnified God since the time of her conversion. Her experience is remarkable in many ways and she has been led to write the story of her life that her Lord might be glorified still more.

Rev. C. E. Cornell, in the Introduction says: "This book will bring solace to the downhearted, exhilaration to the depressed, faith to the discouraged, peace to the trouble-hearted, health to the afflicted, salvation to those who need it. It ought to have a wide reading."

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MATLOCK—Mrs. Mary Matlock was born Feb. 20, 1858, died at her home in Meridian, Idaho, April 1, 1924, at the age of 66 years, one month and eighteen days. She leaves her husband, three sons and four daughters, all of Meridian, Idaho. She was a consistent member of the Church of the Nazarene, and was loved by all who knew her, always being ready to help those who were in distress and being faithful always to her charge. She was resigned to the Master's will and was happy and shouted up until almost the very last. She will be greatly missed from our midst, but she has gone to heaven. Funeral services were conducted by Revs. Wm. Franklin and E. E. Martain.—A Sister in Christ.

CARTER—Rev. J. B. Carter was born in 1850 and passed to his reward June 3, 1924. He was married to Miss Lucy J. Bremer in 1869 and to them six children were born. His first wife having preceded him to glory, he was married to Mrs. Eveline Williams, who survives him, in 1897. He was converted in 1869, sanctified in 1889. He preached holiness and had a wide influence. In a clipping from the HERALD of HOLINESS, he said that Dr. J. B. Chapman helped him to get started to preaching. He preached at Bee, Okla., for several years and has many friends there. He is greatly missed, but our loss is heaven's gain.—A Friend.

TUNNELL—Mrs. M. C. Tunnell was born in 1853 and departed this life from her home at Wicks, Ark., Jan. 9, 1925. She was married to Tulin Tunnell in 1878 and to this union six boys and four girls were born. She leaves seven children, twenty grand children and a host of relatives and friends. She was converted early in life and united with the Wicks Church of the Nazarene five years ago, and lived a beautiful consecrated life. She will be missed in her home, church and community. Funeral services were conducted by her pastor.—W. O. Felts, Pastor.

ELSNER—A much advertised meeting in the heart of Brooklyn, N. Y., was saddened in its first service last August by the sudden translation of one of our beloved deaconesses, the wife of Brother Henry Elsner, a preacher well known to the Nazarenes. Sister Elsner was the mother of Evangelist Theo Elsner and her wonderful sanctified life which enabled her to surmount the pain of her nine years of awful suffering, was a witness to all. Her prayer life was wonderfully hallowed. She belonged to all the holiness people, and John Wesley Church of the Nazarene was crowded at her funeral. According to her request, Brother Oscar Christenson sang "When I Get to the End of the Way," and every speaker felt the force of the song "Blest Be the Tie that Binds," in that they were conscious that there is one more to greet us in heaven.—Laura B. Rodd.

GILBERT—Mr. B. C. Gilbert, a member of the Church of the Nazarene at Poteau, Okla., went to heaven January 2nd, at the age of 69 years. He was converted at an early age, was sanctified at Masfield, Ark., May 25th, 1909, and joined the Church of the Nazarene. He is survived by his wife and six children, four of whom are members of the Church of the Nazarene. His son, A. M. Gilbert is our pastor at Shamrock, Okla. He was taken suddenly ill Christmas night and continued to grow worse. His children from different states were called, and they were all with him before he left. He was perfectly reconciled, and talked a great deal about the Lord and His goodness. Thursday, before he passed away on Saturday, he called his wife and told her they had lived together for a long time and reared several sweet children, but now he was going to leave her; that she could not go now, but would come later, and not to weep over him for everything was all right, and by Sunday he would be walking the golden streets. The writer was by his side and he said, "I am crossing over—I see Him, Mother—Father and Jesus." He went out with a shout to be with Jesus. While we miss him and our hearts are sad, yet we know it was the Lord's will to take him home, and we expect some day to go to see him and be forever with Jesus.—N. F. Dalton.

MILLER—Martha Ellen Van Dyke was born at Lincoln Center, Richland County, Wis., November 11, 1858, and departed for her Eternal Home from Colfax, Washington, Jan. 10, 1925. She was married to Mr. Charles Miller Jan. 10, 1875. Brother Miller departed almost four years ago and Sister Miller went to meet him on their fiftieth anniversary. They came to Colfax in 1888 and joined the Church of the Nazarene in 1913. Sister Miller suffered for months of cancer which finally caused her death. She had a good Christian experience and was conscious to the last. The funeral was held from the Church of the Nazarene, the writer and Rev. C. B. Langdon officiating.—Wm. M. Irwin, Pastor.

THIS MAN TAKES THE HERALD OF HOLINESS

Evangelist Cyclone McLendon of Bennettsville, S. C., is now in a great evangelistic campaign at Portsmouth, Ohio. He was converted in a meeting conducted by Bud Robinson, Will Huff and J. G. Martin, and is, himself, a combination of them all. He is tender like Bud, forceful like Huff, and fearless like Martin. He is one of America's spiritual forces. We need more men like him.

He said to me, "I must renew my subscription to the HERALD of HOLINESS," and when he said that I knew he was a strong, spiritual man, for such know a good thing when they see it. Read the HERALD of HOLINESS and watch your spiritual man grow.—N. B. Herrell, District Superintendent.

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Arizona (Preachers' Convention) April 22-26
New Mexico, (Hagerman) May 6-10
W. Colo.-Utah, (Grand Junction) May 13-17
E. Colo.-Wyoming, (Boulder) May 20-21
Northern Calif., (Stockton) June 2-7
Southern Calif., (Los Angeles 1st Ch.) June 9-14
Evangelistic service Tuesday night preceding the Assembly which will open nine a. m. Wednesday except Southern California District which will have opening service Monday night and Assembly open eight-thirty a. m., Tuesday.

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

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Eastern Nazarene College, Floyd W. Nease, Pres., Wollaston, Mass.
Northwest Nazarene College, H. O. Wiley, Pres., Nampa, Idaho.
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2905 Troost Avenue, Kansas City, Mo.

TELEGRAMS

CASPER, WYO.

Great day at Casper church, 224 at Sunday school, Pastor gives object lesson, forty-five children at altar. Fourteen seekers at morning and evening services. Great revival spirit on. Church filled and Brother Johnson at his best.—E. C. Williams.

DES MOINES, IOWA.

Closed good meeting last night at our First Church of Nazarene this city. Quite a number of good cases. Some good material to come to us as result of meeting. Church greatly encouraged. Church and pastor stood nobly by evangelist. Finances came easy. Love offering of one hundred dollars for pastor. At Glendale, Arizona March 1-22.—Evangelist J. E. Gaar.

GORGAN, ILL.

We are in a revival here with J. E. Hughes of Kentucky, having a great time. Some thirty souls have prayed through to conversion or sanctification in the past week, thank the Lord. We are trusting that God will make this week a still greater one than last.—M. L. Brown, Pastor.

DALLAS, TEX.

Just closed great revival at First Church. Uncle Buddie at his very best. Fifty professions, twenty members. Finances came easy. House packed and many turned away for lack of room. Fifteen hundred-dollars raised to pay debt and start new building program. Wonderful outlook. Hallelujah.—P. L. Pierce.

SAN DIEGO, CALIF.

Old fashioned revival on with Balsmeier Evangelistic Party. Great conviction on the people. Balsmeier preached great sermon on hell Sunday evening, altar filled, one man sent for evangelist and pastor to pray with him twelve o'clock at night. The church and Sunday school on up grade. We continue another week.—I. C. Mathis and Wife, Pastors.

STOCKTON, CALIF.

Had pleasant meeting with Rev. Russell C. Gray, Berkeley, Calif. Some wonderful altar scenes. Number blessed. Some fine people received into church. Good love offering for pastor. He has choice people and great Young People's Society. Here with Rev. W. R. Ingram till Feb. 15. Fine start. Next San Francisco First Church, I. W. Young, Pastor 2939 Howard Street.—Evangelist J. E. L. Moore.

PASADENA, CALIF.

Special to Pastors and Superintendents.

A challenge from the Sunday school First Church Pasadena. Join this five weeks Sunday school contest, Feb. 15th to March 15th for attendance and offering. Get your average for each for the month of January for the basis. Grand prize given for the best average during the five weeks. In this way no small school is barred. It costs nothing to enter, only drop Mrs. Rolla Benner, 56 N. Hill Ave., Pasadena, Calif., a card stating you will enter and on each Monday morning drop a card showing your offering and attendance. You will likewise receive cards from all contestants.—U. E. Harding.

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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Cā'leb took unto him "Eph'rath,
which bare him Hūr.
20 And Hūr begat Ū'rī, and Ū'rī
begat Be-zāl'e-el.¹²

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