

HERALD OF HOLINESS

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WHOLE NO. 722

The Triumphs of Jehovah

A LEXICOGRAPHER says, "*Victory* implies the defeat of opponents; *conquest* their subjugation; while *triumph* denotes brilliant or overwhelming victory;" and he cites the *conquest* of Peru and Wellington's triumph in illustration.

Jehovah triumphed in Eden when He made woman who was foremost in the transgression the avenue for the fulfillment of Messianic prophecies in the course of which the seed of the woman bruised the serpent's head.

Jehovah triumphed when He caused the same waters which destroyed the wicked sons of Cain to lift the ark to the mountain tops and set it down upon the new earth.

Jehovah triumphed when from the cross He caused to flow a stream of sufficient virtue to provide cleansing from all sin for all men.

Jehovah triumphed when from the tomb He arose forever immune to death and with power to give glorious immortality to all who put their trust in Him.

Jehovah triumphed when upon the hearts of erstwhile despondent disciples was poured out the sanctifying gift of the Holy Spirit, by means of which the provisions of redemption were made effective in the hearts and lives of His own.

Jehovah triumphed when two hundred million of His choicest saints sealed their testimonies with their lives and proved most clearly that "the blood of the martyrs is the seed of the Church."

Jehovah triumphs every time a lost sinner comes home and is forgiven or an earnest believer comes and is sanctified wholly; in fact He triumphs ever and always when the overcoming saint proves that greater is He by whom the soul is indwelt than he that is in the world.

Jehovah triumphs every time a blood washed saint passes through the gates of death and on into the gates of life to be with Him forever more.

And yet in the future Jehovah is to triumph yet more and more when He shall come back to this earth and receive to Himself his prepared and waiting bride, and when He shall establish a reign of righteousness on earth which shall reach from the rivers to the ends of the earth; when He shall justly judge the quick and the dead and deliver up the kingdom to the Father and with Him reign throughout all ages.

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A RARE VIRTUE

WHAT do you think is the most violated injunction in the covenant of church membership? Do you think that the one which enjoins us to "be courteous to all men" would rank pretty high? Negatively, this injunction must forbid snobbishness, boorishness, acts of selfishness, imposition upon friendship, vengeance for personal injury, carelessness in communication whether in conversation or letter writing, coolness or slowness in recognizing those whom we have met, ruthlessness in the matter of the feelings and tastes of other people, and a thousand other modes and looks and actions for which we do not have particular names. And positively, this injunction must require every church member to be as perfect a gentleman or as perfect a lady as his natural sense, breeding, manners and religion make possible.

The scope of this injunction, "all men," could not be wider. It includes one's husband, wife, brother, sister, mother, father, son, daughter, neighbor and the stranger with whom he chances to meet. The person who is grouchy in his home is breaking his church vows. The injunction must take into consideration that there may be those in your household that will not live up to this standard and that their sins will make it the harder for you to be righteous, but it presupposes that you have grace and that you know where to go to get more, and so it demands that you shall make good just the same.

And this injunction must include all places from the dinner table to the prayermeeting, and if you are a hog at either one, you are breaking your church vows. If you habitually occupy more than your proportional share of the time in the prayermeeting you are no better than if you ate the other fellow's porridge. If you absorb the meeting in such a manner that beginners in the Christian life have no chance, you are no better than the fellow who gets up early to drink the baby's milk. If you can take advantage to secure preferred seating in the train, streetcar or meeting house you are at least undeveloped, if not dwarfed in your spiritual faculty from which practical Christianity springs.

And the scope not only takes in all men outside,

but it takes in all of us. Whether we are the preacher in the pulpit or the layman in the pew, we owe the other fellow a debt of courtesy. If you go to sleep and snore while the preacher is preaching; or leave just as he gets well under way or just as he is attempting to "draw the net," you are certainly discourteous. And if you preach on after you have run out of any thing interesting to say, and after you have passed the dinner hour or the time for your people to go to bed, you are breaking your church vows. If you indulge in personalities from the pulpit or present a listless attitude from the pew, you are not keeping the golden rule nor living up to your church vow.

And then the scope takes in the butcher, the baker and the candlestick maker and everyone with whom you have to do in business and trade. It takes in the washer woman, the man who takes the ashes away from the furnace, and the agent who tries to get in with his wares on your busiest day. It takes in the street car-conductor, the "road hog" on the highway, and the tramp who asks alms at your kitchen door. It takes in the tedious grandmother, the invalid auntie, and the little wee child who plays at your feet. It takes in the governor, the unreasonable school teacher, and the poor "simple simon" who steps on your toe. It takes in the doctor, the Sunday school scholar, and the poor chimney sweep who tracks up your rugs.

We may be mistaken, but our present impression is that courtesy is a rare virtue and that it is one in which very few can be said to excel.

THE CURSE OF LIBERALISM

FULL-FLEDGED Modernism is losing its hold. Respectable ministers in the various churches will have to agree with Dr. Slater, pastor of the West Side Unitarian Church, New York City, who says that a man who does not believe in the deity of Jesus is not a Christian in the historic sense, and they will have to agree with that Chicago University professor, himself a Unitarian, who said that Modernists are essentially Unitarians. So Modernism will lose out, and is losing out.

But now, just as it seems that there is some chance of victory for the "Faith of the Fathers," a new and slimier evil arises; for here comes along a line of "high browed" churchmen, calling themselves "liberals," and professing to go just in between the Modernists and the Fundamentalists. One such came out a little time ago with an article on "The Authority of the Creeds." First he argued that the historic creeds, like the so-called "Apostles' Creed," go back only to the sixth or eighth centuries of the Christian era, and he contends that every generation has a right to think for itself, and he quotes John Wesley in support of this claim. Then he goes on to say that it is facts and not theories that matter. If you believe in the deity of Jesus, no matter whether you believe in the Virgin

Birth or not. If you believe in the fact of the resurrection of Jesus, no matter whether you believe it was His body or only His spirit that was resurrected; and thus on down the line.

Now a preacher who talks and writes thus has either never thought his problems through or else he is knave enough to try to impose upon the credulity of those who have not thought their problems through. The positions proposed are incompatible and therefore intellectually impossible. Anyone familiar with the history of Christian thinking knows that there is no middle ground between the full and proper deity of Jesus on the one hand, and proper unitarianism on the other, and he knows that questions about the Virgin Birth have never been entertained in the atmosphere of faith in the former proposition. He knows also that there is no middle ground between full acceptance of the Biblical and historic evidence of the resurrection of Jesus from Joseph's new tomb on the morning of the third day and full rejection of His triumph over death and hell and the grave.

It is a task to write or speak calmly about these suave, snake like religionists who claim to be worming their way in between Modernists and Fundamentalists, for we have just the same respect for them that we have for Judas Iscariot. They are destroyers of the only faith that has ever saved men individually or lifted them from mass rotteness. They would be deserving of our tolerance if they would come out in the open and join themselves to the company of Voltaires, Tom Paines, Bob Ingersols and Clarence Darrows which has blotted the fair pages of the civilization which resulted from the preaching of the doctrine that Jesus is Lord. But when they insist in remaining in the church, and even are so brazen as to accept positions of honor and trust in the church, we cannot respect them.

And let us not deceive ourselves into believing that because men are "more tolerant" they are less destructive. It would be better for us all to draw the line where Paul drew it and say, "If any man love not the Lord Jesus, let him be anathema."

"IT DOETH NOT YET APPEAR WHAT WE SHALL BE"

THE *Michigan Advocate* publishes the story of a gentleman who was walking near an unoccupied building one day, and seeing a stonemason chiseling patiently on a block of stone in front of him, the gentleman went up to him, and remarked pleasantly, "Still chiseling?" "Yes, still chiseling," the workman replied, going on with his task. "In what part of the building does this stone belong?" asked the gentleman. "I don't know," replied the stonemason; "I haven't seen the plans." Then he went on chiseling.

How many of us have ever seen the plans of the Master Architect? Not one. And yet we all have

our place to fill and our work to do. "It doeth not yet appear what we shall be but we know that when he shall appear, we shall be like him." We do not know what place our work shall finally have, but we know that even the giving of a cup of cold water in His name shall not lose its reward.

Our faith and obedience would be far less pleasing to God if we knew the reason for every thing. When Abraham went out at God's command, when he did not know where he was going, his faith was accounted to him for righteousness, and when he took Isaac to the top of Mt. Moriah to offer him in sacrifice at God's command, believing all the time that God was able to raise Isaac from the dead in order to make His promise good, God honored such obedience and such faith with a renewal of the covenant by which Abraham became the father of the faithful.

"We walk by faith, not by sight." So let us chisel away on the stone which God has given us to prepare, and some day our eyes shall be rewarded by seeing our stone given its place in that beautiful temple which shall stand forever.

TWO GATHERINGS OF YOUTH

THE *Congregationalist* for Jan. 14 contains a report of the recent undenominational Student's Conference at Evanston, Ill.; and the *Nashville Christian Advocate* for the same week contains an editorial based upon the gathering of Southern Methodist young people at Memphis, Tenn.

But the two conferences seemed to have only one thing in common, and that is that they were both composed of young people; for the Evanston conference, if we are able at all to interpret the report, was characterized by the free and open espousal of the free-thinking notions of Modernists, together with an apparent willingness to substitute the untried theories of unspiritual educators for the time tested doctrines and methods of Pentecostal Christianity; while the young people at Memphis seem to have been sober minded, orthodox and in line with the faith, methods and ideals of historic Christianity.

The Evanston conference reveals the weaknesses of undirected Youth movements in a very striking manner. These young people are perhaps largely the offspring of old time religious parents, but they have listened to the half baked philosophies of college and university professors in the semi-atheistic atmosphere of modern scholastic surroundings until they think now to make Christianity successful by robbing it of its power and glory, and thus to make it acceptable to everybody at home and in heathen lands.

Being just now ourselves greatly interested in the promotion and development of a Young People's movement, it is a good time for us to stop and say that while youth has much that is advantageous in the way of zeal and vision and heroism which must be

utilized by the church which does any thing worthwhile for this and the immediately succeeding generation, yet we must remind ourselves that what we want is not some high-brow method for removing our great problems from sight, but some way to meet and solve them. Our young people are not to waste time trying to figure out a way whereby we can get along without old time, Pentecostal, wide-spread revivals, they are to help us have such revivals. They are not to explain away the need of foreign missions, but are to help us get the men and the money to go on with the task. They are not to stand up and tell us that men can worship God just as well out in the field and forests as in the house of God, they are to help us get men to the house of God. They are not to look wise and tell us of the superior advantages of education, they are to help us get people to the cross for the new birth and to the upper room for the baptism with the Holy Spirit. They are not to speculate on impractical notions of internationalism and world peace, but to move forward with the task of getting men individually right with God. They are not to deliver academic dissertations on the desirability of undenominationalism, but to join hands with all ages and classes in the attempt to develop a nucleus of sufficient strength and vision to become the force for a nation wide and world wide propaganda of the doctrine and experience of full salvation.

The task which we have on hand has a place for the young people, for the old people, for the little children and for the middle aged. The group organizations are not fundamental. The organization of the women, of the men, of the children, of the young people, and of any other groups whatsoever are mere matters of convenience and efficiency; we are settled on our ideal and fixed as to the meaning of our task; all that is left is for us all, individually, in groups, and as a whole, to use any and every legitimate means and method to carry the program to success.

REV. H. B. HOSLEY

The Jan. 21 issue of *The Christian Witness* contained a statement of the death of Rev. H. B. Hosley of Washington, D. C. Brother Hosley died on Dec. 22, at the age of sixty-three. He was an early associate of General Superintendent Reynolds, W. H. Hoople, C. Howard Davis, and others in the work of spreading Scriptural holiness, and was for a time a minister in our church.

For twenty-two years he was pastor of the Wesleyan Pentecostal Church in Washington, D. C., and was true to the glorious doctrine of perfect love, as taught by John Wesley and by the Church of the Nazarene, until his death. May God comfort his loved ones who sorrow for him. And may He give us all grace to press on until our crowning day shall come.

THE MESSAGE OF LIFE AND SALVATION

IN her worst days, the Christian Church has maintained some power to protest against wickedness in its grosser forms. But the tactics of the Devil is to get the Church to maintain a counterfeit righteousness and a substitute service.

Just now every effort is being made to get the Church concerned for service of a humanitarian and pedagogical type, to the neglect of her mission as the messenger of life and salvation through Jesus Christ. We are told that the Church must justify her existence in the world by her ministrations to the physical, mental and social needs of the race. Some even want to touch the subject of man's lostness lightly and make place for the Church without regard to it. But the fact is that the fundamental conception of the world from the standpoint of Christianity has to do with man's fallen and lost estate. If men are not sinners and doomed for hell, then the mission of the Church is not very serious; in fact it is a question whether there are not other ways of meeting the mental, physical, and social needs of men as well as the Church can meet them.

But men are lost. They are all lost outside of Christ. Little children get in because of their innocence, but responsible men and women must be saved through faith in Christ or they will sink into everlasting despair. And it is the prime business of the Church to meet man's need of life and salvation. If attention is given to plans for relief of bodily suffering, to the deliverance of the minds of men from the thralldom of ignorance, or to the proper adjustment of the social relations of men, these matters are secondary. The principal thing is salvation. And nothing must be allowed to turn us aside from our principal task. Nothing must be allowed to blur its pre-eminence. Nothing must become a competitor. Nothing must be thought of as a substitute. Men are lost. Souls are damned who die without Christ. The only way to save men is to take to them the message of salvation through Christ and get them to accept it. And since others naturally cannot and will not work at this task, we must work at it the more tirelessly and insistently. We must warn men to flee from the wrath to come. We must show men the bitter present and eternal consequences of sin. We must press home upon them the appeal of a suffering, dying Savior. We must urge the unfailing love of God. We must throw out the unbreakable promises of God. We must reprove, rebuke and exhort with all long suffering and doctrine. We must pray and weep and plead and never give up. We must refuse every substitute for old time conversions, and Pentecostal sanctifications, and victorious living in the consciousness of the divine presence.

A Woman's Religion

By A. M. HILLS, LL. D.

Whose heart the Lord opened to give heed unto the things spoken by Paul. And when she was baptized and her household she besought us saying, If ye have judged me to be faithful to the Lord come into my house and abide there. And she constrained us (Acts 16:14, 15).

THE world's advancement comes by visions, thought Victor Hugo. We dream before we accomplish. The great Apostle had seen a vision. Before that he had in mind to give his life to Asia. But the Spirit forbade him to carry out his purpose. He had a vision of vast populations of sturdy vigorous nations living west of the Hellespont, and a man of Macedonia standing (ready for action) beseeching him (earnestness), and saying, "Come over into Macedonia and help us." And when he had seen the vision straightway he went concluding that God had called us to preach the gospel unto them.

The men of Macedonia did not want the gospel. Their call was their awful but unconscious need. The sadness and misery of the sinful world is the mute and unuttered cry for missionary effort. Once a wretched old man sat silently by the roadside. A gentleman passing by was struck by his rags and woebegone appearance, and asked him if he was in need. "Oh, I am sick and cold and hungry." "Then why don't you beg?" The old man stretched out his worn hands, and looked at his rags and replied, "Sir, I am begging with a thousand tongues." To those who have eyes to see and ears to hear, the heathen world by its sense of sin and despair and hopeless need is begging with a thousand tongues for the "Bread of Life."

Philippi was Paul's first place of missionary effort in Europe. What he found there was quite different from what he probably expected. Instead of some building in the city his meeting house was an open space outside the city wall by the river side. Instead of an audience of eager, earnest men he found an audience of women, who were in those days despised. Instead of popularity and support he soon got a scourging and a prison for his wages. But he went straight on without discouragement, for the vision taught him that victory was certain because he was in the center of God's holy will.

There was a widow-woman in that first congregation who had moved west from Thyatira, a city of Asia, in the province of Lydia, and kept a shop. Probably the people of Philippi nicknamed her "Lydia, the purple seller," because she sold such Asiatic goods in her little store. She worshiped God after her fashion, as well as she knew how. From this chance or providential meeting with St. Paul she became immortal as the first European convert to Christ. And a very remarkable and model convert she was for many reasons.

I. SHE HAD AN OPEN HEART.

"Whose heart the Lord opened." All our piety first begins with God. Were it not for His brooding influence over us none of us would ever be saved. He awakens within us the first sense of want, the first consciousness of spiritual need, the first heart hunger for a *something* or a *somebody* more than this poor world can supply.

You notice also that a religion which is worth very much is a thing of the *heart*. The affectional nature is the home of true piety. So God asks for the heart. "My son, give me thine heart." "Thou shalt love the Lord thy God with all thy heart and with all thy soul." A theoretical religion, a religion of speculations or opinions or notions or views, that reaches the head alone may be utterly without salvation or the remotest likeness to God. A man or a woman may be a fierce bigot in his opinions, a fiery fanatic ready to persecute or kill one who does not think just as he does, and he be a stranger to God and salvation, just as even Saul of Tarsus once was.

God in infinite love offers Himself to every heart and tenderly asks for the love of every heart in return. Blessed are the souls who have an open heart for Christ to wed and in-dwell as all His own!

II. LYDIA HAD AN OPEN MIND.

The Lord opened her heart "*to give heed unto the things which were spoken by Paul.*" O the messages of divine truth that fall upon unreceptive minds! The pleadings and invitations and warnings of God that reach only voluntarily deaf ears! How often the blessed Christ knocks at the door of our moral natures only to find them bolted and barred to every saving truth of God!

The depraved mind does not want to think about "the exceeding sinfulness of sin," the awful guilt of unrepented wickedness, the certain doom of incorrigible rebels against God. Many who are in dire need of salvation do not want to hear of the deity of Christ or of His miracles or resurrection or of His atonement. They are quite willing to listen to every fiction of man about the way of life, but are very averse to hearing of Christ the Savior, than whom "there is none other name under heaven given among men, whereby we must be saved."

When God invites men to come and reason with Him about being saved by faith in Christ, and getting sanctified by the baptism with the Holy Spirit, multi-

tudes will have none of it, but turn the whole message of God into a matter of jest and merriment. But not so with Lydia. She "gave heed unto the things which were spoken by Paul" which the smart alecks—city preachers and university professors of 1926 reject with contempt!

III. LYDIA HAD AN OPEN MOUTH.

She probably had a considerable establishment, a large retinue of servants and slaves who helped her in her business, and also some children. She doubtless "opened her mouth" at home and taught them all the saving truth she had learned from the Apostle; and when the time for baptism came she had them all ready to make a public profession of faith in Christ by that sacred rite.

We have in our day a vast number of professing Christians who have had an open heart to love the Lord, and an open mind to grasp His truth, and even to study His Word diligently and successfully; but somehow, they fail to open their mouth to tell what God has done for them. "Andrew found Peter and brought him to Jesus." "Philip findeth Nathanael and saith unto him, we have found Him of whom Moses and the prophets did write. . . . Come and see Him."

But a multitude of our modern Christians do not join the "Andrew and Philip" Society. They seem to think that religion is a kind of private luxury with which others have no concern. They let husbands and brothers and sisters and children and neighbors and friends severely alone, as if they had no souls to be saved, and no interest in the great matter of salvation. What a revival we should have, such a revival as the world has never yet seen, if every Christian should tell others what Christ has done for his soul!

IV. LYDIA HAD AN OPEN HAND.

She had felt the personal responsibility for the establishment of the kingdom of Christ and the spread of the gospel in Europe. We know she did because "she gave heed to the things that were spoken by Paul" and we know what Paul taught. He wrote to and about the churches, and asked Christians to "abound in the grace of benevolence" and "give as God had prospered them," *everyone* bringing his gift "the first day of the week," not grudgingly nor sparingly nor of necessity, "for God loveth a cheerful giver."

Such was the practical teaching of Paul, and it sank like good seed into Lydia's fertile heart, and she gave systematically as God prospered her. As she was the first convert in Philippi she probably headed the subscription list for the building of The First Church of the Nazarene of Philippi.

It seemed to be the dearest to Paul's heart of any church he ever planted, and undoubtedly Lydia helped generously in erecting the house of worship.

V. LYDIA HAD AN OPEN HOUSE.

Paul says, "She besought us, saying, If ye have judged me to be faithful to the Lord come into my house and abide there. And she constrained us." The "us" meant Paul and Silas and Luke, who wrote the account. So dear Lydia, from the very beginning of her Christian experience, had a prophetic chamber in her home, undoubtedly like the widow that entertained Elisha, she was rewarded for her kindness to the saints of God.

We can remember back how for forty years we had a guest-chamber for the servants of God. They were always welcome. How blessed was their influence in the home! How the children loved them! What unctuous prayers they offered for the blessings of heaven upon our home at the family altar. The gracious influence of those godly ministers and missionaries upon the family was as fragrant as ointment poured forth. Blessed is the home where Jesus abides, and His children are always welcome.

Let Us Keep Our Colors Flying

By D. W. THORNE

THE true professor of holiness cannot but be engaged in serious contemplation regarding the success of our future. As our beloved founder, Dr. Bresee, constantly had his eye on our future, this being his goal, let us follow him in this respect. His purpose was to pilot the church clear of the rocks of machinery, and a spurious holiness resulting in a break-down under its own weight.

As we launch forth upon uncharted waters this coming year, we should have certain objectives in view: First, a fire baptized ministry that counts not its life dear unto itself; one actuated with a martyr spirit. Second, quality instead of quantity in new membership admissions, remembering that it is "Not by might nor by power but by my Spirit, saith the Lord." Let us steer clear of the temptation to admit into our ranks, people who are simply whitewashed instead of washed-white saints. This may take us to the Assembly with a poorer record, but it will be a purer one. Then we may be able to boast as the lion did when being accused by the cat as having but one child while she had nine children. The lion replied: "Yes, it is true, I have but one child, but it is a lion."

We should be more desirous of a holy church than a large church. What is the addition of membership without the increase of piety? Is it not like our American immigration, people coming to our shores without loyalty or patriotism in their hearts?

Our next objective should be increased holiness in the pews. Holiness is a very comprehensive word: it is the work of the Spirit; it is the supreme love toward God; it is conformity to Christ's love; it is charity toward men; it is hatred for all sin; it is the control

Rev. E. G. Anderson, Retiring, and Mr. M. Lunn, Incoming Treasurer

LAST February, at the time of the meeting of the General Board in Kansas City, Mo., Rev. E. G. Anderson resigned as General Treasurer, his resignation to take effect October first. The General Superintendents, after much thought and consideration, agreed to accept the resignation, but asked Brother Anderson to remain in office till January 1, 1926. This he agreed to do.

In the resignation of Brother Anderson, we realize fully that we are losing the services of a very valuable and capable man. We feel the loss keenly. He has served the church faithfully for more than fifteen years, giving the best part of his life both as to time and strength. He has been an efficient and tireless worker, ready always to undertake the most difficult tasks, seemingly, without thought of his health or of his life. He has been most deeply concerned for the cause of foreign missions, and the phenomenal growth of this department of our church is due, in no small degree, to his interest, labor, and sacrifices.

The General Superintendents have been very closely associated with Brother Anderson for a number of years. During this time doubtless he may have made mistakes, for all are liable to do so. But our faith in his honor, and in his efficiency, and in his moral integrity, is not and has never been shaken. We love him, appreciate him, and have confidence in him. He goes with our friendship, our love and our best wishes.

Following the resignation of Brother Anderson, the Board of General Superintendents, after careful consideration and consultation with the General Board, appointed Mr. M. Lunn, General Treasurer. Brother Lunn was already filling a

very important and responsible position, and accepted the appointment reluctantly. We understand that Brother Lunn will receive and disburse all funds and look after all the business of the General Church for the General Board, but that the General Board will not expect him to spend a great deal of time raising funds. Our understanding is that the General Board, together with Brother Lunn, will make arrangements to care for this *very important matter*.

Brother Lunn is one of the most capable business men of our church. He has demonstrated his ability beyond question in the operation of our Publishing House. He is an expert accountant, careful, capable business man, and well able in every way to care for the business of the church. He deserves the confidence and support of our people. The General Superintendents believe in him with all our hearts and will give him our full and unstinted co-operation, and we urge that every member of the church stand by him in his difficult and responsible work. When he writes letters give them your careful consideration. When he makes appeals give them immediate and emphatic attention.

Let the pastors look after our general budget every month. If money comes in, he can pay the bills. If it does not come in the bills cannot be paid. We hope it will not become necessary for the Treasurer and the General Board to resort to special campaigns to get money, but if the funds do not come in through the regular budget offerings they will have to do so. It is for the churches to say whether this will be necessary.

Your servants in the Lord,
BOARD OF GENERAL SUPERINTENDENTS.

of our appetites; it is the spirituality of the mind and heart; it is heavenly mindedness; and it is the turning away from things seen and temporal to things unseen and eternal. Oh what a word is holiness, how little understood, and much less practiced! God give us more holiness in our pews. May we not only desire holiness but take steps to win it. Then we shall be able to pray for others and for our pastors, that their minds may be flooded with holy thinking and hearts full of holy love; that their lives may be actuated by holy actions and impulses realizing that much depends on their holy preaching, piety, and wisdom, feeding the sheep of their flocks with all tenderness and re-

gard for their spiritual welfare that they may be better able to show the sheep the more excellent way. Then also we will begin to pray for our official boards, that they also shall be men of consistent piety; men whom the church may look up to with esteem and confidence on account of their holy gifts and heavenly graces; men who shall feel their responsibility of being in office in Christ's Kingdom; men who shall give themselves not only to the temporal but also to the spiritual interests, each laying himself out for growth in piety. Then harmony will rule in the board meetings.

When the church is full of holy people it will be

filled with the Holy Spirit. Each member of our organization should feel himself as a representative of the Holy Ghost, realizing the world is watching. Our conscience should be tender; we must shrink from little as well as from great sin; we should possess a greater delight to think, talk, and meditate on spiritual subjects. We will have a keener appetite for

things divine, a hungering and thirsting after righteousness and a delight in the study of God's Word.

Then we will be more happy, because we are holy, and we shall be more useful in this great work of unfurling the Banner of Holiness to a lost world.

GRAND RAPIDS, MICH.

Infinites of Grace

"Love of Christ Which Passeth Knowledge"

By BASIL W. MILLER, S. T. M.

DARK was the night of sin when man fell in the Garden of Eden. No moral beams of hope glimmered in the night of the present, nor shot rays of redemption across the fleeting centuries of the future. No rainbow promise of glittering light glowed in the sky of God's love and law. No slain animals, with blood streaming off the altar, typical of the coming One, formed the basis of salvation, absolution from sins. No brilliancy of shining stars of promise of Shiloh's appearance streaked with feeble light of dawn the blackness of earth's moral eclipse.

No aurora of glory, no effulgence of shekinah, no dazzlement of heaven's mercy spangled the lightless and hopeless sphere of fallen humanity. This dead of spiritual night, perpetual, eternal, total darkness in man's soul was without lucidity of hope, the luminosity of the light of heaven. The clouds of effacement of the image of God had gathered. The divine radiance of holiness had been snuffed out in man's inner being. The resplendence of innate purity, the refulgence of celestial love were cast into a shade, extinguished. The lucent glory of walking in the cool of the day with Jehovah became sombrous, murky.

The present of opportunity was changed into the hour of dismal despair. The day of peace, of happy abidings with love undisturbed, is clouded with fog banks of doom, and the dingy flap of wings of demons seeking the death of the soul. There was no cloudless hope for man; no radiant love for his life; no beaming mercy for his failing footsteps; no salvation in this night of sin; no glistening sympathy for his days of estrangement; no splendid forgiveness for his dismal evils. Man's soul was morally dead. His spiritual light flamed no more. His spark of divinity flickered and died. In the annals of heaven his name was forgotten. In the council chambers of the ages he was reckoned as a total loss. His way to God through purity was eternally closed.

Heaven's portals no longer swung wide for his happy entrance. In the government of God man was an outcast, an outlaw against moral sway. For him love had burned out. For heaven's law demanded justice; justice demanded punishment; and punishment and love are antipodes. He that was the celestial City's jewel became hell's prize. The companion

of angels, the loved of Jehovah, is now the bosom friend of the Serpent, demons and the cohorts of the slimy pit of iniquity.

In the economy of God no way was found to bridge this yawning chasm between God and man. Angels could not, heaven's brightest archangels, cherubim and seraphim were unable. Man must forever remain lost, eternally afar from God, estranged from his Creator. But the Hero of the ages steps forth. He that is the light of heaven, the hope of angels, the Creator of worlds—He that piled high the mountains, scooped out the deepest seas, stretched the expanseless plains, placed the twinkle in the stars, the sparkle in the planets, the blaze in the suns—offers gladly, freely, majestically, wondrously Himself as the price of redemption.

He comes forth from heaven's highest throne of honor to afford salvation to man, once holy now sinful, once perfect now evil, deeply stained with the taint of iniquity. He empties himself of the rulership of angels, the command of heaven's inhabitants, commandership of the hosts of the Lord, monarch and sovereign of planets, stars and systems of solar bodies in their wild rampant blazing and racing through space. Jesus turns His back upon the celestial joys, merriments, anticipations of blessedness and beauties. The glories of praise, the symphonies of adoration, the orchestrations of glee and blessedness are forgotten. Crowns beset with jewels, clear as crystal, diadems decked with precious stones, garlands set with wreaths of holy blossoms of amaranthine flowers, fragrant and redolent, are laid aside, spurned for a life of sacrifice.

Silvery melody, music of liquid blessedness, the bedazzlements of the celestial land, the allurements and glowing attractions of the abode of bliss are not sufficient to keep the Son of God from offering His life as a blood-sacrifice for the regaining for man the paradise of the soul—holiness. He casts from Himself all glory, the riches of Paradise and took on Himself the form of a servant. He became man, drank from the stream of humanity, was touched with the limitations and infirmities of a body. By night He prayed on the lone hills of Judea; toiled on His road through Samaria that hearts might be given a drink of the water of life.

The Lord of hosts was despised that He might add a star of hope to the firmament of man's soul. The Jehovah of the ages was shamefully reviled, tortured, that from the horizon of man's soul He might dispel the night of gloom, and the cloud of humanity's condemnation to eternal death. The Captain of the armies of heaven, for whom angels fought, a prince with gorgeous raiment, an emperor with jeweled scepter and golden crown, He laid aside His kingly robes, His scepter of gold, His crown of regality, walked down from the throne of the ages of eternity, struggled to teach a few disciples, to heal a few sick, to be hated and tormented, that the light of the sun of righteousness might shine "more and more unto the perfect day."

He on whose errands of ministrations, of rulership of vast sidereal, heavenly empires, white winged angels flew, became subject to hatred of bigoted Pharisees, hypocritical scribes, inflated priests, that the stream of His blood might form a connection between man and God. He that threw out into space living universes, racing planets, whirling worlds, luminous suns—He that created the world and its wonders of animalism, its beauties of blossoming flowers, fragrant gardens of paradise, its grandeurs of golden painted sunsets, its majesty of rippling rills, rushing torrents, glassy seas, lofty mountains,—became subject to the ire of man, was crowned with thorns, lashed with the whip of beastly men, spit upon by cowards, hung between heaven and earth on a cross of wood, that the chasm of eternal death might be bridged by His sacrifice.

This is the measure of His love! Unfathomable in its flow through the centuries!

Behold Christ! Among the sons of man, He is "the fairest among ten thousand, the one altogether lovely!" Behold Christ amidst the fragrant flowers, He is the "rose of Sharon," "the lily of the valley," the "plant of renown" and the "true vine!" Behold Christ and the stars, He is "the bright and morning star," "the sun of righteousness" arising with healing in His wings. Before Him the sun pales into darkness, for He is "the light of the world." Behold Christ amid the cathedrals of the ages, the temples of worship, He is the foundation, "the chief corner-stone."

*Behold Christ amid the rocks of time! He is "the rock of ages!" Behold Christ amid the scenes of wreck, the roar of cannon, the strife of battle, for the soul here He is a shield, a buckler, the strong arm of the Lord. In the tempests that blow, the winds that rage, behold Christ as the shelter in the weary land, the covert in the storm, the hiding place in the tempest. In the deserts of the world, Christ is the water of life, springs in the desert. Behold Christ amid the striving nations! He is the "prince of peace!" *This is the greatness of His love!**

Behold Christ amid the centuries! He is the in-

spiration of God in the world. By the power of His death and resurrection He has lifted age-long empires off their hinges, swung them from the heights of glory and renown to the depths of moral destitution. The silvery stream of time by His wonder and glory has been changed in its course, and to Him nations and men bow in obedience. Though the servant of man, still amid the ages He is the true master of man.

*Though crucified, still His empire outmeasures in extent, surpasses in number the greatest empires and kingdoms of the centuries. Without a sword, He rules kings, wrecks nations, sways scepters, controls the destiny of the world. *From heaven to earth to achieve this for man is the extent of His matchless love!**

Amid the discord of the ages, He alone by godly life, sweet example, produces dulcet music, strains of purity, anthems of praise, carols of grandeur. In the symphony of time, He alone brought love, light of the moral nature, perfect peace to man's soul. In this spiritual wilderness, without a spring of life water, without a moral oasis to refresh the weary traveler, He produces rest amid the shades of the oases of spirituality. In the night of man's world trouble, Christ shines with light and luster for the soul.

Dark though it still be, toward the evening of trouble it is light, glorious light shining on man's pathway, blazing a road to the celestial throne of grace. In the night of soul burdens, in discouragements of the moral nature, in the face of winds of doubt, Christ sings for the heart songs of praise, songs of adoration, songs of glory! Songs in the night! Man has yet but begun to sail the great sea of His infinite love!

Sail the length of His love? As impossible as to take the wings of the morning and fly past the stars of the north! From the dawn of eternity to the dusk of the ages His love for man extends! From the time when the morning stars sang together until the suns have burned to a cinder, the planets have worn away, the earths have reeled into nonentity, His love abides!

*The silvery stream of time wends its way from the foundation of the ages, the laying of the corner-stones of the universe, through creation's dawn, bloody history, down past the cross, bloodstained, rolling by barbarous ages, touching the times and centuries of enlightenment, through death of nations and birth of empires, through the second coming of the Son of man, past the resurrection, by the judgment, till angels with golden trumpet declare time shall be no more—through it all His love knows no end! *This is the length of His love!**

Too far from the throne man cannot wander, but there is Christ's love. In hell though he make his bed, still the love of Christ reaches him. Take the fleeting wings of the dawn and sail until earths and suns and planets are but specks in the great immensity of space, still His love is there. Sail on the wings of thought to the farthest regions of the domain of

the mind, ride on the plane of the emotions to the unexplored caverns and seas and plains and mountains of the soul empire, still here is the love of Christ. Explore the unreachd regions of the heart, the hidden springs and sources of the will and the love of Christ is present!

Man cannot fathom the depths to which His love will go. Wreck the body, ruin the soul beyond repair, destroy the emotions reachable by right's sway, burn the hope from the breast, extinguish the spark of divinity within the heart, blight the memory until not a strain of love's music strikes choruses on its strings, debilitate the intellect until not an image, not a sensation of right is received, in the empire of the soul, exile purity of thought, love of emotions, righteousness of will,—still the love of Christ reaches this degraded heart!

The blackest life is not beyond the depths of the love of Christ. The most impure soul is not too deep in iniquity but His love fathoms its waters of impurity. Into the depths of the sea of crime man may plunge, but love, wondrous, that will not let man go, finds the human heart. Into the oceans of evil thoughts, of wild deeds, of deliriums of the soul, debaucheries of the intellect, the fornication of God-given powers, let the soul fall, but still Christ's love explores this ocean and finds the gold of the character!

Mind nor fame nor worldly success climbs too high, but His love forgets not man. The allurements of ambitions, the prizes of success cannot raise the heart to giddy heights of renown, but the love of Christ touches the life. Though the mind be alert, accurate in reasoning, logical in thinking, metaphysically profound, still the love of Christ scales these noble heights and finds the heart! This love sails all the oceans of man's soul. It knows all the uncharted seas of sin, all the untraced paths of the seas of life, and all the unnamed stars of man's destiny and hope. It scales all the lofty peaks of success, heights of worldly glory. It fathoms the deepest seas of sin and evil.

Every bird that sings, every flower that blossoms, every stream that warbles, tells of this infinite love of Christ for the saint redeemed by His blood. In the midst of life's decay, love reveals the immortality of youth. In the winter of the soul, the springtime is shown. In this world of ills the desert becomes the shadow of the City of God. The discord of time is the echo of God's voice. The silence of the earth is the answer of His music. For Christ loves us with a love passing all knowledge. In the nights of trouble, the love of Christ prepares our song. In the valley it is tuning the voice to sing Beulah carols. In the storm Christ's love enriches our pathos. In the cloud He is deepening our chords of soul anthems. In the rain he is sweetening our melody.

Christ's love prepared a sacrifice for Abraham. His love opened the heavens to the vision of Jacob. Though still in the eternities this love burned in the bush for Moses, to him revealed the law, fed him in the wilderness and finally buried him amid the peaks of Nero's heights. His love shook the walls of Jericho for Joshua; destroyed the enemies of Gideon. This love sang anthems of glory, heralded melodies of celestial sweetness, formed carols of beatitudes for David; taught Solomon wisdom; flamed in the eloquence of Isaiah; burned in the tears of Jeremiah; thundered in the tones of Amos; and trained the eye of Malachi on the future until he could see the sun of righteousness arising!

Christ's love steadied Paul with head on the block of bloody Nero. It inspired John in exile on Patmos; gave power to martyrs to bear the fire of the stake, the battles in the arena. His love raises the invalid saint to heights of holiness, to the azure blue of the city of glory.

This love burns in the clouds of every night, blazes in the suns of success, inspires saints to battle and leads all through the valley of the shadow of death, down by cool refreshing springs, up the mount of fiery trial. With wings of the eagle it lifts the saint above the mountains of ills; in face of driving storms it pierces with the soul the clouds of despair to the sunlight of God's love and blessedness. Above life's cares it elevates the children of the Lord, above the valleys it raises them to the sunlit hills of everlastingness! *'Tis love boundless, love measureless, love eternal!*

We bless Thee, O Master, for the rest of thy love. We bless thee for the love of Thy spiritual sunbeam unextinguished; for the songs in the darkness that Thy love inspires. We bless Thee for the silver lining Thy love reveals for every cloud. We bless Thee that Thy love has never cast us down. We bless Thee that heights of glory are our heritage through Thy love, that heaven is our inheritance through the matchlessness of Thy unfailing grace. Grant that "we may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge!"

SAN BERNARDINO, CALIFORNIA.

THOUGHT GEMS

(Selected from sermons by Evangelist Geo. S. Owen in the York, Nebr., revival, by Willard B. Davis.)

Unselfishness is the only true greatness there is.

The god of mammon is the chief of all soul-winners.

Many people who are zealous about their commercial credit often break faith with God.

Ananias and Sapphira did not reckon that the full price must be paid before a safe landing is assured.

Nothing can keep any soul from salvation outside of their own will.

Little spiritual progress can be made until we get beyond the opinion of man.

Trifling with God and the convictions He gives is more dangerous than high voltage electricity.

To be lost means to be eternally banished from God and all that is good.

No misery is comparable to that of remorse of conscience.

Just one sin will bar heaven's door and seal the soul's eternal doom.

The work of the Church is to preach a gospel that saves, and be a channel through which God can reach the world.

"Accepting Christ" is a nice phrase, but it cannot be done until every condition has been met.

God cannot be found at "just any time" but only when His Spirit moves the heart to godly sorrow.

Many people who are aiming for heaven are in reality going to hell.

No man can be saved except as he continually walks in the light as it flashes on his pathway.

The sin of indifference and conservatism is just as damning as any sin in the catalogue.

Gifts of healing, wonderful works or prophecy can never take the place of godly piety.

No church can have a revival except as it honors the Holy Ghost.

The greatest opportunity that comes to any man is when his soul is stirred to find Jesus.

One chance is all any soul needs to be saved, and if that is pushed aside—that soul launches out on a dangerous sea.

That "convenient season" never came to Felix, and it may not to you.

When it comes down to a fine point of Christianity, the question of worldliness tells the story every time.

Some people calling themselves Christians have become so formal and conservative that their souls haven't been blessed for years.

Sins unforsaken and unforgiven will rise again in Judgment as a witness against the souls committing them.

People are not saved because they are good but because they apply the sacrifice made for them on Calvary.

Sorrow from separation in this life is as nothing in the light of that which will come from the Judgment.

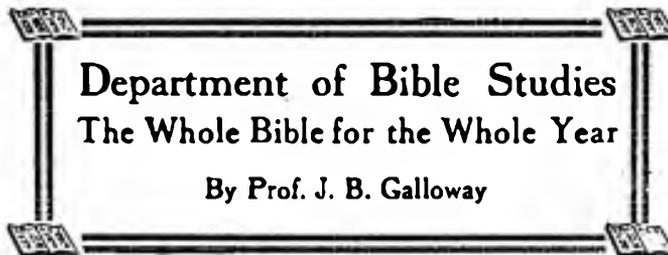
There is a penalty for grieving the Holy Spirit of God as much so as for stealing, lying or murder.

God's only plan of salvation for this age is Jesus Christ. To reject Him is to close mercy's door.

Suffering is the spring from which all great movements have come whether religious or political.

God's work has always met with serious opposition and will through all time.

Humility is the foundation of all Christian experience.



LESSON THREE

"Whenever studying scripture concentrate your interest on the things the Bible enlarges on in the passage under consideration."—WM. N. SMITH.

If you have not begun to read the Bible through this year, read the book of Genesis and follow these assignments. You will find it both a pleasure and a blessing to read the Word and not so great a task as some might think to read the Bible through. You will find in these series something in the assignments to help hold your interest to the reading and in Part II a series of Studies on General Bible Introduction with related material. Each is independent. These are for study. Chips from the laborer's work bench.

PART I: THE THIRD WEEK'S ASSIGNMENT

Read Exodus 1-31. Exodus records Israel's history for about two hundred years. After the fourth chapter only one year's history is recorded, the year 1491 B. C. These chapters record Israel's bondage, the birth and call of Moses, the plagues, the passover, the flight from Egypt, the crossing of the Red Sea, journeying to Sinai, giving of the law and the pattern of the tabernacle.

Some of the best passages are: 2:24, 25; 3:2-8, 12, 14; 4:2, 31; 14:13, 14, 19; 15:26; 17:11; 19:4, 5; 20:2-17; 30:29.

Introduction to Exodus

Relation to Genesis: Style of narration same except more full than Genesis. Genesis is incomplete without Exodus. It is a continuous story from one to the other. The close connection is seen by the first word of Exodus, Hebrew "Ve" translated "Now" or "And." This word occurs at the beginning of each of the books of the Pentateuch after Genesis and connects them together as one continuous story. However, there is an interval of time between Genesis and Exodus.

Types in Exodus of Christ:

1. The Paschal Lamb (Ex. 12:1-28)—type of Christ our Redeemer (1 Cor. 5:7).
2. The Manna. Christ the Bread of Life (John 6:35, 48-51).

3. The Rock. Compare Ex. 17:5, 6 with 1 Cor. 10:4.
4. The Tabernacle (See Heb. 9:1-24).
5. Moses, type of Christ the Deliverer (Luke 4:16-21).
6. Aaron, type of Christ our High Priest (Heb. 9:11, 12).
7. Israel's deliverance strikingly analagous with sinner's redemption.
 - (1) Pharaoh, type of Satan.
 - (2) Israel's bondage. Bondage of sin.
 - (3) Leaving Egypt, deliverance from sin.
 - (4) Crossing Red Sea. Freedom and new experience.

Develop the analogies through their history. Exodus is one of the richest books of the Bible in typical truth.

Inspiration and Authorship: Higher criticism has been almost as busy on Exodus as they have been on Genesis with their confusing nonsense of "Jehovist-Elohist-Priestly" documents, trying to prove a composite origin and denying its inspiration and Mosaic authorship. But it does not take advanced scholarship to see that all the parts of the Book are welded together into one harmonious whole. Jesus quotes twenty-five times from Exodus and makes many more allusions to it. He states definitely that Moses was the author of Exodus (Mark 12:26; Luke 20:37). Melvin G. Kyle of Zena Seminary in his "Moses and the Monuments" has proven conclusively that the Pentateuch was produced under Egyptian influences and not from Babylonian scraps. From internal evidences his lectures show Hebrew words in the Pentateuch found in Egyptian literature, Hebrew translation of Egyptian words, Egyptian words found in the Pentateuch. Proof from its literary characteristics and history. He says everything stamps the Pentateuch with "made in the wilderness," "made in heaven." It might be of interest to the readers to know that he located the sites of the cities of Sodom and Gomorrah in 1924 under the water of the Dead Sea, and he is beginning other researches in Palestine this year.

PART II: THE BIBLE ON SEARCH THE SCRIPTURES

We are exhorted twenty-three times in scripture to "Hear the words of the Lord" (Isa. 1:10, Jer. 31:10, Ezek. 13:2, 25:3, Hos. 4:1, etc.).

The "Word of the Lord" occurs about one hundred and forty-eight times in the Bible. The result of not knowing is to err (Matt. 22:29).

The Word may be handled deceitfully (2 Cor. 4:2).

We should study to rightly divide the Word (2 Tim. 2:15).

The Word is not bound (2 Tim. 2:9).

The Word is quick and powerful (Heb. 4:12).

The Word is precious (1 Sam. 3:1).

The Word is good (Heb. 6:5).

The Word is pure (Psa. 12:6).

The Word is tried (Psa. 12:6).

The Word is light giving (Psa. 119:105).

The Word will stand forever (Isa. 40:8).

We are not to be ashamed of the Word (Mark 8:38).

But we are to:

Taste the Word (Heb. 6:5).

Keep the Word (1 John 2:5).

Abide in the Word (John 8:31).

Preach the Word (2 Tim. 4:2).

Be doers of the Word (Jas. 1:22).

The Word:

Gives light (Psa. 119:130).

Keeps from sin (Psa. 119:11).

Brings Purity (Psa. 119:9).

Cleanses (John 15:3, Eph. 5:26).

Heals (Psa. 107:20).

Sanctifies (John 17:17).

The Word is called:

Word of Life (Phil. 2:16).

Word of Faith (Rom. 10:8).

Word of Gospel (Acts 15:7).

Word of truth (John 17:17, Eph. 1:13).

Word of reconciliation (2 Cor. 5:19).

Word of God (Rev. 1:9 and many places).

The Word is likened to:

A fire (Jer. 5:14, 23:29).

A hammer (Jer. 23:29).

A sword (Eph. 6:17).

A mirror (Jas. 1:23).

Food (Job 23:12).

Milk for the weak (1 Cor. 3:2).

Bread for the hungry (Deut. 8:3).

Meat for the strong (Heb. 5:12-14).

Honey for those who desire (Psa. 19:10).

God hath magnified His Word above all (Psa. 138:2).

PART III: QUESTIONS AND SUGGESTIONS FOR FURTHER STUDY

1. What was the capital of Egypt in Moses' day? (Psa. 78:43.)
2. What proposals to compromise did Pharaoh make to Moses? Develop analagous excuses made by a sinner today. Note—Pharaoh first to boast of agnosticism. (Ex. 5:2.)
3. Compare the Passover with the Lord's Supper.
4. Show the analogy of Israel's conflict with the Amalekites, "The child of the flesh" (Gen. 36:12), with the Christian's warfare with the carnal nature.
5. Develop the types found in Exodus.

Suggested reading: "Moses and the Monuments"—Kyle, publishers: Bibliotheca Sacra Co., Oberlin, Ohio; "Light on Old Testament from Babyl"—Clay, publishers: Sunday School Times, Philadelphia.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

Dear Young People:

The second animal I want to tell you about was Lady the family cow. She was fawn colored, with jet black markings, and was the gentlest creature imaginable. She didn't mind if the children leaned against her smooth flanks when she was being milked; and how they loved the milk she gave! One thing is certain, Lady did her part nobly in helping to bring up the children.

It does look as if a good cow was planned by someone who had a family of growing children in mind. Remembering what Lady meant to me,—I am glad that her great, great grandmothers didn't begin to change into some other kind of creature.

The third animal was Phyllis,—our Scotch Collie. Phyllis had a beautiful coat of thick,—tawny hair with a sweeping plume of a tail, and a splendid collar of white fur around her neck. Of course she couldn't talk, but that doesn't mean that she was dumb. She wasn't. For instance when she stood looking up at one of us,—her big dark eyes fairly shining, her graceful body, and that plume of a tail swaying with eagerness, she was saying as plainly as you could,—"I love you with my whole heart. I would do anything I could to serve you." (Which is better talking than most of us do.)

In our country where the sheep are turned into well fenced pastures, shepherd dogs do not mean so much to us. But in those countries where the flock must often be led a long way to find food, it is necessary to have a shepherd give his whole time to the sheep. And a man of this kind knows the worth of a good dog.

Let us imagine ourselves on a steep, rocky hill side in Scotland where a shepherd is watching his sheep. A traveler comes along and stops to talk with the shepherd. The shepherd is glad of company for it is a lonely life he leads. His visitor proves to be a university professor out on a walking tour. They discuss many subjects. By and by the professor speaks of evolution. He tells the shepherd that life has been very gradually,—yet constantly changing from one form to another through millions of years.

The shepherd's collie is lying quietly in the grass a few feet away,—his head resting on his fore paws watching the grazing sheep. "Why man," says the professor,—"your dog there is the result of ages of changing forms of life. And just as he has been brought up through these past ages, from lower forms to where he is today, by this law of constant, gradual change,—so the same law will in future ages take him on up into still higher forms of life."

A queer look comes over the shepherd's face. "And what will he be changing into?" he asks.

"O, I can't say; into a more advanced species, however. Something in the class of the monkey or ape perhaps, creatures who are able to climb trees, with heads shaped more like the human skull," is the answer.

"And what would a shepherd be wanting with a monkey or an ape, silly, chattering, spiteful looking brasts, which would only frighten his poor sheep to death?" demands the shepherd. "And you call them a higher order of creatures, I suppose because they can climb,—and swing by their ugly feet," he goes on scornfully. "Well, having spent so much of your time in college, you probably have not had time to learn better, but every shepherd knows that one good collie dog has more real intelligence than a whole tribe of apes. Could you teach an ape to herd sheep as my dog does? Why Shep there knows every sheep in my flock. If my sheep should get mixed in with the sheep of another flock—he will run around among them and separate mine from the others, getting them all together, and never make a mistake about it. He knows when a sheep is missing, and will hunt for it until he finds it. Could you teach an ape to do that? Then collie dogs love sheep. They are tender with them. They never hurt one, even though the sheep is bent in straying away. Do you think an ape could love a sheep even if it tried? Certainly not. It isn't in him. And a collie is faithful. He will protect his sheep at the risk of his own life. Can you see an ape doing that? No, at the sight of a prowling wolf,—he would be scampering to a place of safety, and then turn to chatter and screech at the enemy.

The shepherd pauses a moment, then speaks more quietly, "There are dogs,—many kinds,—useful for many different purposes. There is just one sheep dog, with all the qualifications in body,—intelligence and affection, which a dog needs which is to care for such timid helpless creatures as sheep. Sheep raising has always been one of the important industries of man. It is one of the oldest. The custom of using dogs who could be trained to help care for the sheep seems to be about as old." "How do you know that?" asked the professor. "From a very old Book which we shepherds read often," was the answer. "In the oldest part of this old Book,—a part called Job,—written before the law was given to Moses, we hear it said that these trusted faithful "dogs of the flock" were more to be respected than some men. We shepherds feel then we can trace the

lineage of our sheep dogs back a pretty long way. And we believe that the good God who made men, and gave them sheep also provided dogs which are peculiarly fitted to help care for them. We wouldn't take very kindly to your ideas about our collies,—either as to their past or future. We don't want them changed. They are just what we need as they are."

We have spoken to you about these three animals,—the horse,—the cow,—the dog;—animals which have so fitted into the needs of the human race that we find it hard to believe they are what they are by accident. Yet, that is what evolution would teach us. Haeckel, a noted German scientist of Darwin's day says: "Evolution is that struggle for existence, in which nature,—without any design,—or attempts to do so,—brings about some new form or feature of life." A New York minister, a believer in evolution, said: "Man has never yet developed any power except as some reality outside of himself called it into being. If he has eyes,—it is because light waves played upon the skin, and eyes came out in answer. If he has ears, it is because air waves were there first, and the ears came out to hear. There would be no fins if there were no water, no wings if there were no air,—no legs if there were no land."

A clever newspaper paragrapher commenting on such statements writes: "If what the evolutionist says about this is true,—we are expecting to see some very startling changes in the human race before long. For if the poor pedestrian must keep on dodging automobiles both before and behind him, his pressing need will certainly call into being eyes in the back of his head,—and wings on his heels." Humorous? Yes, but perfectly logical. For evolution has no place in its scheme for plans,—or thought,—or law. Nature reaching out blindly,—in a haphazard way,—in any direction,—prodded along by circumstances,—nature has sort of stumbled into producing the eye,—the ear,—the blooded sheep dog,—the sheep which he cares for,—the shepherd himself.

According to the Bible,—every thing,—from the tiny atom of not living matter,—to the brain of a man, was planned in the wisdom of God and created according to that plan. All things thus created were made subject to certain great laws,—which we see operating in an orderly way today. What is your honest opinion about it? Which fits in with the facts of our universe,—the Bible statement,—or the hypothesis of evolution?

(To be continued)

NAZARENE YOUNG PEOPLE'S SOCIETY

"Let No Man Despise Thy Youth"

INDIVIDUAL LESSON PREPARATION

By MISS INEZ VANCE

INDIVIDUAL Lesson Preparation is one of the most important subjects with regard to our local N. Y. P. S. today.

Let us discuss this subject from three standpoints:

FIRST—THE NECESSITY OF PREPARATION

It is an evident fact that no person ever made a success in any line of work without some preparation for that work. For example, God tells the ministry "to study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Now let us say that a leader of the N. Y. P. S. of any local church has just such a responsibility resting upon him. Not only is this true of the leader, but each member of the society should realize an equal responsibility of preparation.

A subject well in hand, properly prepared, naturally creates interest. Without interest on the part of all the members, no subject can be thoroughly developed. Thorough lesson preparation involves thinking, reading, writing, and much prayer. One of our late writers gave the following outline which emphasizes what I have in mind. It has to do with the preparation of N. Y. P. S. topics.

"Think yourself empty."

"Read yourself full."

"Write yourself clear."

"Pray yourself hot."

A great London preacher said on one occasion, "You must learn the wry of your work on your knees before God; the WHAT of the teaching from the Bible; the HOW from your common sense, reading, practice and experience of others." When we appreciate official leadership, we shall come to appreciate the need of preparation. Christ was thirty years preparing for three years of public life. The doctor, the lawyer, the professional man along any line, spends years and years of hard study and application, that he may be efficient when the crucial moment arrives. Preparation is like the grindstone, it may be painful, but it pays. We need a general knowledge of the Bible, we need a knowledge of the laws of leading. There must be a knowledge of psychology or the study of the mind. Every leader should read at least one good book every two or three months along the line of his work.

SECOND—SUBJECT MATTER.

Much depends upon the subject matter used. First, gather the material from

the Topics in the *Nazarene Young People's Quarterly* as these are well prepared and properly arranged by efficient leaders. If for any reason these topics should not be used, we recommend that the subjects for discussion be gathered from the Bible. We should do our best to put real original thought into the lesson and guard against leading in a parrot like fashion which deadens the interest of the society. It has been shown us by observation and experience that if we use the topical outline as given in the *Quarterly* and if the leader and members come with well prepared lessons full of spirit and life, that some monotonous way of leading will be forgotten. As we said before, put thoughtful originality into it.

THIRD—DEEP SPIRITUALITY.

Last but not least we want to insist upon the importance of deep spirituality on the part of the leader and members of our societies.

We are sincerely convinced that when we enter into any phase of religious work, whether to lead or take part in any way, one of the most, if not the most essential duties is to do our best to make the service deeply spiritual. To presidents, leaders and members of our societies and to our young people in general we would suggest that adequate preparation from an intellectual standpoint is good, subject matter is important, but to be deeply spiritual is best of all. And yet we would say: "Face facts, look to God for direction and guidance and with much courage and ample faith—Go forward! But first—get ready."

AUGUSTA, KANS.

HEART TALKS THAT INSPIRE

Two Minutes to Spare

By BASIL W. MILLER

LINCOLN rose from the log cabin to the White House by a wise use of "two minutes to spare." At night with the wooden shovel and charcoal, during the day on the barn door, he learned mathematics. With a book in his pocket always, while resting from rail splitting, he laid the foundation for future success. While plowing, between the plow handles was fastened a page torn from a book he was mastering. His two spare minutes were hoarded as a miser hoards his gold and never wasted.

That trained blacksmith in spare moments while waiting at the forge for irons to heat learned language after language. Michael Angelo while laboring on his statue of "David" slept with his clothes on and never ate out of his studio, that

in odd moments he might use his chisel. One of England's great statesmen learned French and German while waiting for his wife to get ready to go out with him. Prescott had but five minutes a day to work on parts of his histories of the Conquest of Mexico and Peru, but those five minutes a day were sufficient. At spare times during seven years Grey wrote his immortal Elogy. What if he had wasted those spare moments?

One of the greatest Greek scholars of the centuries mastered his Greek while tending sheep. Franklin at odd times studied until he became one of the best trained men of his age. All the masters have learned how to use their two spare moments. Time is man's most valuable possession. Two minutes decides the destiny of the soul. Two minutes a day masters a foreign language. Two minutes spare time will train the mind, develop the skill of the hands, build the soul, weave into one's character that noble strain of gold. The painter young in years but old in use of moments surpasses the veteran, for he has learned the use of two minutes.

The author of national fame rises with a use of two minutes a day. Dr. Eliot, former president of Harvard, says that fifteen minutes a day for ten years spent in reading the Harvard Classics will afford one the training equal to that of a college education. Then five minutes a day for thirty years is within the reach of all for a college education! Edison became so enrapt in his inventions that for days at a time he would labor in his laboratory. Today he is the wizard of electricity, only through the use of "two spare minutes."

Spare time wisely employed calls the college president, elects the railroad superintendent, writes the popular book, composes the beautiful poem, lays bare the intricate mechanism of nature and paints the masterpieces—achieves success. Two spare minutes delivers the eloquent oration and wins the great law suits. Spare time is indeed man's most useful asset!

He that wastes an hour, wastes a golden opportunity. He that trifles away a moment, trifles away his soul. He that squanders spare time, loses the privilege of being counted among the masters. He that barter time for pleasure, sells the chance of success.

You will not be able to lift yourself by your proverbial bootstraps; but you will be able to raise your life by spare time. Spare time is a lever to raise your mind from mediocrity to a place among renowned thinkers. Newton under the ap-

ple tree formulated the laws of gravitation just by employing his spare time; while many a lad has spent hours under apple trees *with a blank mind!* That's the difference!

Master your spare moments. Use your mind to elevate yourself in your occupation. The idle mind—the spare moment waster—decays and dies. The busy mind—the spare moment user—trains itself for greater tasks, accomplishes the impossible. He who has climbed to the heights of fame did so by a use of the stairway of "two minutes to spare." Two minutes to spare wrote and signed the Declaration of Independence. Two minutes to spare freed the slaves.

Who can measure the depths of the tragedy if Lincoln had wasted his spare moments? Who can fathom the spiritual bondage of Christianity if Luther had not used his spare time while a monk in the monastery listening for God's voice to speak? If Franklin and Edison had not used their spare minutes, we might still be in the darkness of oil lamps. Had not Bell used his "two minutes to spare" the wonders of the telephone might not be known. The race has climbed from the lowest hours of night to the heights of civilization only by a use of "two minutes to spare."

Young people, the future looks to you. God is depending upon you. You are now being weighed in the balances of eternity. The crisis of the age now will be determined by your use of "two minutes to spare." Use them then wisely, fill them with noble thoughts, that God may be glorified and humanity blessed.

Sunday School Lesson

For February 21

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Raises Lazarus from the Dead.

LESSON TEXT: John 11:32-44.

GOLDEN TEXT: *I am the resurrection and the life. He that believeth in me though he were dead yet shall he live* (John 11:25).

THIS bit of history introduces us to a home where Jesus was willingly and lovingly received while on earth, and in which He was pleased to dwell. It was a small household that dwelt there, but their home was a home of peace and piety, and therefore full of sunshine and love. But now the house was darkened. Trouble had crossed the threshold. Deep sorrow had thrown her mantle about the two sisters dwelling there, for their much loved brother had been stricken with a mortal illness. But these eminent women felt sure of Christ's sympathy and help, for they knew how strong the tie of love was between the Master and their brother, and though He is distant from them, yet they turn in this their dire need to the One whom they knew to be a helper in every time of trouble.

Not even they whom Christ loves are exempt from their share of earthly trouble and anguish. Rather are they bound over to it the more surely. It is in the dark and trying hour that we learn the value of a love that never forsakes, that never changes. Also our gift of sympathy would be small indeed if we knew nothing of heart anguish. Marcus Aurelius once said, "Accept everything that happens to thee, even if it seems disagreeable, because it leads to the health of the universe; for God would not lay away on any man that which he suffers, if it were not useful for the continuous perfection of the whole." Well indeed for us, if when trouble overtakes us, we will do as did these sisters, send word at once to the Master. Their message was not long, they made no demands, but in those few words there is a volume of trust and expectancy—"He whom thou lovest is sick"—thus the matter was placed in His hands.

It is not probable that Martha and Mary ventured to send to the Lord for help until the sickness of their brother had assumed a most alarming character, and it is most likely that he died the same day that the messenger announcing his illness had reached the Lord, else he would scarcely have been four days in the grave when Jesus arrived. The day of the messenger's arrival would be one day, and Jesus tarried two days in Perea after He had sent the messenger away, and one more day would have been consumed in the journey to Bethany. It was the custom of the Jews to bury their dead immediately, the same day of their death.

In this incident, we have, perhaps, the most convincing proof of Jesus' sympathy in our sorrow to be found anywhere in the Bible. He had given many evidences of His love to the little household at Bethany while Lazarus lived, but none with that touching tenderness in it which came forth at his grave. The fellowship of suffering brings hearts and lives together more than all the fellowship of joy. There must have been a divine compassion in the Redeemer's look which melted Mary's soul as she fell at His feet and felt that her grief was also His. But when His grief broke out into that trouble of spirit at the grave—when His heart was overpowered by it, and "Jesus wept,"—the mourners knew that He was one with them. Gethsemane shows us the agony of Christ's spirit for man's sin, the grave at Bethany His agony of heart at man's suffering.

All of that sad sorrowful walk to the sepulcher where He mingled His tears with theirs was as necessary to make them feel the sympathy of His spirit, as was the great deliverance when He said, "Lazarus come forth." We need not stumble over the objection that He could not feel so deeply since He knew what He was about to do. A man may pity the breaking heart of a child although he can see away beyond its short sorrow, and God pities us in the midst of our life's troubles though He perceives a speedy end of them. We may be very sure of this, that Christ's grief was as genuine as theirs,

and that the compassion of God and of His Son is as true at every step of the road to the grave, as it is when it rises up at last into full redemption, and the gate of the grave is thrown wide open. We read, "When thou passest through the waters I will be with thee." Oh blissful thought, if I must pass through deep, dark, sullen waters I go not alone, for He will be there with all of the compassion of His great loving heart and I may lay my anguished spirit at His feet and know that my sorrow is His also. Tears are a gift, they are not a weakness.

We note that Martha is ready to change words with Jesus, but the deeper anguish of Mary finds utterance in that one phrase, the one thought which was uppermost in the heart of either, "Lord if thou hadst been here my brother had not died," and then she was silent. It was the bitterest drop in their cup of anguish that all of this might have been averted, had this sickness occurred at another time when Christ would have been nearer. Then they might have been rejoicing in a living, instead of mourning over a dead brother. How natural it is for us in affliction to think and say, *If I had done this or that, if it had not been for that blunder of mine, but how useless to dwell upon such thoughts, for it leads to bitterness of spirit and rebellion against God.* The death of Lazarus, like the blindness of the man born blind, had a deeper significance than was seen on the surface, namely, "That the Son of God might be glorified thereby." Why should not we remember this in all of our affliction, and wait while we see what He means by it, and what He means to do for us through it, for there is always a divine purpose back of everything that God permits to come upon us.

We are impressed with the fact that Lazarus was still Lazarus when he was called back to life. Death and the grave had not changed him, he was robbed of nothing that was really of worth. Death does not destroy individuality. Death does not change the relationship of Christ of His own, or their relationship to each other, for in speaking to these sisters Jesus said, "Thy brother shall rise again." Death had done nothing to impair this man, and the Son of God was glorified thereby. He has shown to the world by this miracle that He is the life, and has all life in His power.

I must express my fear that we are creating vast numbers of pulpy Christians who are destitute of strong backbone. I regard with grave foreboding the encroachment of an effeminate streak in Christian characters which is imperiling its robustness. Christian men and women of today do not sit down to the good, square, solid Biblical meals in which our fathers reveled in the generations past. We have fallen upon the days of scraps, and snaps, and chips: everything has reduced to the tit-bit, and we ignore the firm and solid loaf. How can we expect robustness from such a diet?—J. H. JOWETT, in *The Transfigured Church*.

Uncle Buddie's Good Samaritan Chats



Beloved Samaritans:

I left you in my last chat just as we were reaching the beautiful city of Hattiesburg. This is a lovely city of some twenty thousand population and is the county seat of Forst County.

We have a nice new church at Hattiesburg just completed and we held the first service in the new church. This was on Saturday night of January 16. We have there one of the finest young men that you will meet in a year's travel. Brother Redford is from up about Nashville, Tenn., where they are always turning out fine young men. This young man has just about performed a real miracle in Hattiesburg in a few months. He has secured a good lot and built a beautiful chapel and he had things well in hand when Brother Watson and I arrived on the field. He had arranged that we would preach in our church on Saturday night and on Sunday morning I was to preach for H. A. Gatlin, the pastor of the Court St. M. E. Church, South. Brother Gatlin is a most excellent up-to-date Christian gentleman, a brother beloved of the Lord. He and his good people were kindness personified. Then in the afternoon we were to go back to the Church of the Nazarene at 2:30 and here we had another beautiful service, and he had planned for me to bring the last message on Sunday night in the Main St. M. E. Church, South. Here Brother Joseph Smith is pastor and he has one of the large churches of the Mississippi conference and one of the most wealthy churches in the state. Here we had a great crowd. All the seats were taken and the Sunday school rooms were opened. Brother Smith is a fine young man. I would judge him to be one of the strongest young men in the Mississippi conference. He is an old Beeson College boy and also his wife. They were in school there while Brother Joseph H. Smith was pastor at the Beeson College and one day while Brother Joseph H. Smith was preaching this young Joseph Smith was called to preach and he has made good. A few years ago he was sent to San Francisco, Calif., to take the Southern Methodist Church in that great old city and he was out there some four years, I think. Three years ago he and his wife attended the campmeeting at Santa Monica, Calif., and then they came back to Georgia and he entered Emory College at Atlanta, Ga., and took his Master's degree and then he was appointed by Bishop Ainsworth to the Main St. church in Hattiesburg.

My home was with Brother and Sister Smith while I stayed in Hattiesburg. I met many very fine people while in that

beautiful city. I took supper on Sunday night with Brother Dan Kelley. He has one of the beautiful homes of Mississippi and I would judge him to be one of the best evangelists in the state. He is a most beautiful brother and he has a lovely family, but the time came to say good-bye to Hattiesburg, and the good Nazarenes and Methodists. How kind they were to this old globe trotter. May the richest blessings of heaven rest upon them all.

Now on Monday morning we left Hattiesburg in a good auto for McLain. Here we had an all day meeting in the Baptist church. I preached three times to very fine crowds. We had with us both at Hattiesburg and McLain a fine sanctified Baptist preacher that was at one time for four years pastor of the Baptist church in McLain. He is a fine leader of song and had charge of the music for us. Our day in McLain was one of delight. Brother Watson and this good Baptist preacher are planning to put in a fine meeting in McLain in March. We met some of the finest people on the face of the globe at McLain. We must have there during this year a good Church of the Nazarene. Those fine people must have a good holiness pastor and I think at the close of the meeting in March that Brother Watson can organize a good church.

We left McLain on Tuesday morning, January 19, in a fine auto with a driver that knows how to set the roads afire with rubber tires. Our first stop for that day was at Corinth at a nice country church of good Methodist Protestant people. We had a fine crowd and a good service. From there we changed cars and Brother Breeland from Leakesville took us in hand and we drove to his nice home in the suburbs of Leakesville. Here we had three services in the M. E. Church, South. We have had nothing but kindness at every point and in the most of the places we have placed the *HERALD OF HOLINESS* in some homes. From Leakesville we drove back to McLain and there we took the train to Laurel.

When we reached this city of some eighteen thousand population we had two nice services in the courthouse and one in the First Southern Methodist Church. Here we have a nice pastor, Brother Milligan, who came over some time ago from Hot Springs, Ark. We have only a few Nazarenes here and they are paying out some lots but have no place of worship except in the parsonage. Brother Milligan thinks that he will soon be able to go to building a church. We will have to have a place there to worship in order to get the folks out. There is no chance to build up a Nazarene work in a city like Laurel in a private house, but we will work and pray and believe for a

good church in that growing city. Laurel is the county seat of Jones County. Brother Sutherland is the pastor of the Southern Methodist Church, and he was so very kind to us and a lovely brother, and first class Christian gentleman. In Laurel we have a most beautiful brother in the Methodist Protestant Church, a Brother Gipson. He is a most excellent gentleman and old friend of Brother Watson. He and Brother Watson used to work together in the M. P. Church. Well, we had a good time in Laurel and left on Saturday morning, January 23.

We reached the city of Meridian at noon and we were met at the station by my old time friend, Brother L. P. Brown, and of course, at Meridian Brother Watson stayed at the home of his wife. Brother Brown secured me a fine room in the Great Southern Hotel. He had planned for me to stay with him in his home but as his wife was sick he put me in the hotel, although I was at their home twice. Brother Brown doesn't look any older than he did twenty years ago and Sister Brown looks so well, but has been sick for some little time. We had two fine services in the city hall on Saturday evening and afternoon and on Sunday morning I preached at the large central Methodist Church, of which Dr. Watkins is the pastor. I preached for him on Sunday morning at eleven o'clock to a very large crowd on the story of Lazarus, and many hands were up for prayers. At the close of the service I went to Brother Brown's for dinner and we had a fine chat, and after dinner we had prayers and left at 2:30 for a seventy-mile drive.—Uncle Buddie.

CHICAGO CENTRAL DISTRICT

We are starting the new year with the thought of making 1926 the greatest year of our lives, and the greatest year in the history of Chicago Central District. We have organized a number of new churches since our last District Assembly. We are now making plans to make an attack on many new fields. In fact we have new campaigns going all the time.

Down around Decatur the Lord has been blessing us in a signal way. Three years ago the Decatur First Church bought a tent, and that tent is responsible for five new churches. Just a few days ago I was down at Taylorville, a new church which was organized early in August with fifteen members. Rev. Wm. Beevers, the pastor, has bought a parsonage and built a tabernacle. They now have about sixty members and a property worth \$7,000.00. They have a splendid Sunday school which runs from sixty to one hundred. At Pana, another new church which was secured by this tent, we have a good tabernacle and a

(Continued on page 19)

News and Notes From Iowa District

NOTICE—Let all the pastors, evangelists and others send us your reports for the Iowa page by the 30th of each month. We desire full representation from all over Iowa. This is your page. Address us 400 F Ave., West, Cedar Rapids, Iowa.—E. R. Borton, Compiler.

REQUEST FOR PRAYER—As we send these reports in for the Iowa page word reaches us that Sister Fogg, the faithful wife of our District Superintendent, is ill and needs the attention of a nurse. Let us pray for Sister Fogg's recovery, and by the way remember to supply the District Superintendent's needs at this time by sending in money on your District Budget.—E. R. Borton.

Evangelists Marion and Dean DeVoll of Missouri Valley, Ia., are across the Iowa line holding a revival in Homer, Neb., at this writing.

DISTRICT SUPERINTENDENT'S REPORT

First, I want to say I still have the blessing, and these are the best days I ever knew. My first church to visit was Oskaloosa. Here we have a fine church building, and a splendid class of real Nazarenes who are faithful to God and His cause. It is however a very hard field, for many reasons, but we have a pastor here who is the right man for the place, G. F. Jacobs. He is one of the most faithful pastors, calling all the time, and praying the people through to victory in their homes, and he is also a very fine preacher, and successful evangelist. I am sure he will build a great church in this place.

At Ottumwa I found my old friend T. F. MacLearn in charge. He too is doing things in this live city, having built a new tabernacle with his own hands, and has gathered around him some fine Nazarenes and they are happy and looking up.

Fairview is one of our small country churches, but under the leadership of J. E. Bankson we will soon have a good congregation there.

My next stop was at Des Moines where our much beloved pastor Sister Agnes Frye is doing things—surely things are going here. I stayed two weeks with them. Prof. R. A. Shank and wife were with me, and God gave us a great meeting. Many prayed through to victory and souls are being saved at their altars every week since. We have a fine church building here on one of the finest corners in the city. Here we will soon have one of the great churches in our movement. Watch them grow.

Lacona has one of our very bright young men, C. W. Grim. He and his wife are much liked by the people. I found them in revival with Brother and

Sister DeVoll, evangelists, who are among the very best. God has made this man and woman very successful in our home missionary field and they were having a good meeting, with the house full.

Chariton has I. M. Buchanan for their pastor. He was a stranger to me, but I fell in love with him at first sight—a splendid brother and a real preacher and pastor. Things are sure to go there.

Mason is one of our country churches—how I did enjoy my evening there. They are a fine bunch and I am surely going back again as soon as I can. My old friend R. A. Richards is the new pastor there, and things are coming up the road fine.

Owasa is one of our small country churches. They own their building, and have as fine a class of real Nazarenes as can be found any where. A door is opened to them but there are many adversaries. Brother L. E. Mether has just taken the work there and is hard at work, and very hopeful.

Fort Dodge is one of our small but very prosperous churches. Sister Florence Somerville was pastor here but took very sick and had to give up the work which made all the people feel very badly for she had done a great work, and it seemed had just got a good start. But God sent Brother Hahn and his good wife along, at the right time and they are taking up the work and doing fine. They are a splendid young couple and will sure make good anywhere.

At Ames we have a new church—only a few members but good ones. C. J. Henderson is their pastor but can give them only part time. As soon as they can get a church building I am sure they will get ahead.

At Centerville I stayed six days and had the Shanks with me there. I enjoyed the stay for I organized this church some six years ago, and they have done fine since. They have put up a fine new church building, and now have a great opportunity. A. Christensen is their pastor and is surely making good. He is one of the best.

At Bloomfield is one of our older churches and I found a good congregation of earnest listeners. Their pastor, O. L. Mossman who came to us from the Free Methodist church, is one of God's good men and is pushing the battle hot. They have been running a meeting for seven weeks I think, and surely they are having a real old-fashioned campaign, and don't intend to stop until they see the desire of their heart.

At Council Bluffs is one of our best churches. They certainly are doing things and have some of the finest young folks in the world. Their pastor, C. E. Kyder, is one of our coming young men—indeed he is already here. His wife is

a fine singer, and what they cannot make go is tied down, that is all. Watch them, see them grow.

We organized a new church at Missouri Valley, and Brother and Sister DeVoll are taking care of them. They have a fine class and will grow fast I think.

Webster City is one of our older churches, but is in a very poor location which makes it difficult to grow much. I think they will soon get into a better section and will have better sledding. They have one of our best young preachers, H. Ireland. He and his good wife are very faithful, and will surely win.

I found our good faithful Brother and Sister Dobson hard at it at Muscatine. God is surely blessing them as He does wherever they go. They have a fine people there, and are on the up grade.

At Diagonal we have a new church—they are few, but hot, and strong. They have already remodeled the church building, making it twice as large as it was, and they have already had it more than full. G. V. Wilson is their young and very hard working pastor. He can build churches in more ways than one. He put on his overalls, worked on the building until it was finished, and then preached every night for three weeks and filled the house. He has things in that town coming his way. It surely is refreshing.

Montrose is another one of the churches that is looking up. Their new pastors, V. A. and Anna Scofield, are among the best, and with their two fine daughters are pushing the battle. You will hear from that town.

I spent two weeks at Cedar Rapids where E. R. Borton and wife are doing things. This is a new church in a very hard field, but they are gaining all the time. They have bought a good property and will build a fine church as soon as they can get to it. There are no better workers, or finer young people than Brother and Sister Borton, and they have gathered around them fifty and more of the finest in the land. Their young people are among the very best, and we will soon have one of our best churches there. The Shanks were with me in this meeting. God wonderfully used them in song. They are the very best. The hall was full every night, and seekers at nearly every service. It was what I think was a good meeting.

We had a great time at our Preachers and Young People's Conventions. I surely was pleased with the young people. I think there were two hundred as fine looking young folks as can be found any where with their shining faces, and burning testimonies, and their papers and discussions were of the finest. They all went home with a purpose and courage to undertake things in the name of the Lord. We were delighted to have with

us for two days Dr. Chapman at our Preacher's Convention. He did all our ministers good, and inspired them to greater study, and faithfulness. We are all saying, "Hurry back, Dr."

Our preachers are all young men, just boys full of blood, and iron, and fire, and they are surely ready for the war, and are shouting for the battle. We have a few older men, just enough for counsel, and with this great field before us, we are bound to press towards the hill country, and slay the sons of Anak, and pull down the walled cities, and possess the land.

Well I say Glory. I guess this will do for this time. I will do better next time, and not write so much.—L. N. Fogg, District Superintendent.

DISTRICT N. Y. P. S.

Since the organization of the District N. Y. P. S. of Iowa less than a year ago some real progress has been made. The membership has increased more than fifty per cent. Four new societies have been organized and at least one more is ready for organization soon which will make eighteen fully organized societies on our District. On last December 29th and 30th our annual convention was held at Des Moines. Although two full days were given to the convention the entire time was occupied in a very profitable way. Among the special features of the convention was a sermon on the first evening by District Superintendent Fogg. His text was found in Galatians 2:20, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." He showed first the necessity of the crucifixion of the old carnal self life, then the continuity of the new life by faith in Christ. It made us all think deeply. On the second afternoon we were again blessed and strengthened by a message by Rev. W. O. Nease, pastor at Sioux City, from the text, "Nay in all these things we are more than conquerors through him that loved us" (Rom. 8:37). It was a means of great encouragement for young people to press into a closer relationship with Christ. The convention closed with souls seeking God. The delegation was splendid, especially so when the financial pressure among our people is considered. Almost every society was represented, most of them with a full delegation. The response to every appeal was hearty. The desire to co-operate in every advance movement was evident among all. We were greatly encouraged when we observed the character of our young people which we are gathering and enlisting in this great army of full salvation soldiers. Their intelligence would compare favorably with any group. Their zeal for God and the Church is unexcelled. Their piety, devotion, and spirituality are not to be equalled by any other company in existence. We are beginning the new year with a greater determination to succeed. We are conscious that the call of God does not insure success but only offers the possibility of

succeeding. Success is an attainment, the result of one's own best efforts.—G. B. Williamson, District President.

GREETINGS FROM STATE PRESIDENT OF SUNDAY SCHOOLS

Since the Assembly at its last session elected the writer as President of our Iowa Sunday Schools, I have been waiting on God to know how best to serve in this so important capacity and the Lord has given us a burden for this work. How to best develop our Sunday schools, as a spiritual and moral asset and thus help to better meet the demands of this age is a problem, that with the united effort plus the wisdom of God can only be solved. We must save our children and youth for the church, the home and the state, and the Sunday school serves a very important factor in the salvation of these institutions. I am satisfied that we need our minds stirred and our zeal quickened concerning the great task of the Sunday school. We are planning to have Dr. E. P. Ellyson with us for three or four group meetings on the Iowa District during the summer months. While this is a new venture on the Iowa District we trust our people over the District will rally and make these rallies a great and grand success. We are ready now to receive invitations for these group meetings. These meetings we assure you will be profitable. As our plans materialize we will announce them more fully. Pray for our Sunday school work. God forbid that you should sin in refusing to do so. Boost your Sunday school.—Alfred Christensen, President.

DISTRICT W. M. S.

The Woman's Missionary Society of the Iowa District is progressing somewhat, though not as rapidly as we desire, and sincerely hope to do in the near future. We have some plans in contemplation and hope, as soon as possible, to have them completed, which will help to stir us to greater activity along the missionary line. Our people have thus far been quite responsive to such calls. During this Assembly year we have organized three local Missionary Societies—at Algona, Cedar Rapids and Muscatine. We are hoping before the close of the year to be able to report many more than this number.—Mrs. Amy Dobson, President, W. M. S.

CEDAR RAPIDS, IOWA

We have had some very distinct and marked victories during the past five months. Our people are standing nobly by the pastor and the church interests. Our District and General Budgets are paid in full. We find it easier to keep these up month by month than to leave it till the close of the Assembly year. Our young people are among the best and are getting down to a deeper realization of their work and responsibility they owe to God and to the church. The local N. Y. P. S. sent a full delegation to the District Convention, and pledged \$30.00 toward Home Mission work in Iowa. Our young people are a real asset to the local church. On January 17, we closed a profitable two weeks' revival

meeting with Evangelist L. N. Fogg and Prof. and Mrs. R. A. Shank of Columbus, Ohio. Without any question, Evangelist Fogg is a peer among the holiness evangelists, and is a strong representative of the church. When it comes to marshaling the forces for battle both within and without the church, he is a general. Scores of friends were won for the church through the fearless yet tender preaching of this man of God. The "Shanks" are indeed specialists. They come to every service with a fresh anointing of the Holy Spirit and furnish the audience with the very finest wine. They adorn the office of evangelistic singers, and set a standard of par excellence in devotion and service that is a credit to the entire constituency of the Church of the Nazarene. This meeting did more to set the church before the public and show our logical place as a spiritual organization in the world today, than any meeting previously held in Cedar Rapids since the church was organized, fourteen months ago. We are encouraged and believe better days are just ahead if we remain true and faithful. Pray for us.—E. R. Borton, Pastor.

COUNCIL BLUFFS, IOWA

We are facing the new year with faith and confidence in God and the saints. Our people in the main are awake to the fact that holiness means more than a mere profession, for prayer and testimony alone will not save and minister to a lost world. "In all kinds of weather we'll work together and see what can be done." Our Sunday school and Young People's Society have taught the vision of their possibilities. Plans are already laid for increasing these departments in every proper way. The young people are behind the plan of the Iowa District Young People on Home Missions, viz., to raise enough money to put on a home mission campaign in one of the state's big centers. Our Y. P. S. will put \$35.00 into this fund which will be the same amount we put into our young people's outstation in China. We believe in a 50-50 proposition on Home and Foreign Missions. With prayerful planning, systematic giving, no criticism (except constructive) and hearty co-operation we are naturally expecting things to happen. The District and General Budgets are paid in full to date and we expect to wipe out all property indebtedness this assembly year. We also expect to have the HERALD OF HOLINESS in every family represented in the church and also some outsiders. Pastors—let's pray and plan our work—and, saints, let's co-operate with the pastor. "Plan the work then work the plan."—C. E. Ryder, Pastor.

CENTERVILLE, IOWA

We became pastor here Sept. 1st. During these few months we have learned to love our people, and they are manifesting a beautiful spirit toward their new pastor, encouraging him to preach the full gospel. They have taken care of the financial end besides have given us two good poundings. Our services are well attended and a good spirit is realized. A few times the saints have shouted and

clapped their hands for joy while others have wept. The Lord has given us seekers in our regular services. We believe our people are improving spiritually. The Sunday school under Supt. Wm. Bryant is showing interest and we are expecting a larger school. Our N. Y. P. S. is not as lively and as aggressive as we wish, yet we are expecting a marked improvement. Some of our young people have lately prayed through to victory. Good talent for singing and playing instruments is found among our good people and all this helps in our services. District Superintendent L. N. Fogg and Prof. and Mrs. R. A. Shank gave us a week's meeting in the fall and in this meeting we had some definite seekers. Brother Fogg is greatly esteemed by this people. Our people are facing our church debt heroically. With the spirit and the burden some are carrying, God will see us through. The debt has been reduced to \$2600.00 on a property easily valued at \$11,000. Since Sept. 1st we have lowered the principal \$450.00, and have otherwise taken care of the interest, insurance and the running expenses of the local church. In addition to the above incumbrance the parsonage has been remodeled, a new garage constructed and one hundred copies of "Waves of Glory" have been purchased. We wish to report victory in our soul over the world, the flesh, and the Devil, and am enjoying old fashioned, up to date salvation. Jesus sweetly saves and the Holy Spirit sanctifies wholly. Amen.—Alfred Christensen, Pastor.

DIAGONAL, IOWA

We just closed a four-Sunday meeting, held in our newly enlarged church. Although blessed with but one seeker, it was a time of blessing and victory. Prejudice, that heretofore has been intense, manifesting itself in a general boycott by the townspeople, was greatly broken down. For the first night God's seal was upon the meetings and interest and attendance steadily increased. Several times our enlarged place of worship was filled. Good characteristics of these meetings were: to come once was to come again, a large number of men in attendance, a good representation of all the churches of the town and a spirit of friendliness and co-operation. District Superintendent Fogg was with us for the closing services, preaching Saturday evening and three sermons Sunday. This was our Dedication Day. God gave us a wonderful day and His blessing crowned every service. A goodly portion of the indebtedness was taken care of by members and friends of the church. We can truly say, "Hitherto hath the Lord helped us," for which with all His many mercies we praise His dear Name.—G. V. Wilson.

OTTUMWA, IOWA

Ottumwa is still on the map doing business for God, and all indications bid fair toward an outpouring of the Holy Spirit. Our prayer meetings have been increasing in attendance and interest, attendance running up to fifty, with several

requests for prayers. Surely God has heard and answered prayer in Ottumwa during the past few months. We are at this writing in revival effort with Rev. G. B. Williamson our pastor from Farmington, Iowa, doing the preaching. God is blessing His Word and souls are getting hungry to settle up with God. We are expecting a great victory in this meeting. We give God all the praise and purpose to march on at the King's command.—Thos. F. MacLearn, Pastor.

FORT DODGE, IOWA

We took up the pastorate here in November. Our predecessor, Rev. Florence Somerville, was forced to resign through illness. Sister Somerville had labored hard here and laid a good foundation, and we found a fine crowd of spiritual people ready to go ahead. On a recent Sunday our Sunday school superintendent opened the altar at the close of the Sunday school session and a goodly number of the Sunday school scholars sought and found God. The power of God fell on the place so that it was out of order to preach that morning. Two were at the altar last Sunday. God is still on the Throne and we are praying on.—Fred Hahn, Pastor.

CHICAGO CENTRAL DISTRICT

(Continued from page 16)

good Sunday school. Brother Gentry and his people are getting along fine there. A little farther on is Assumption where Rev. Vandehorst, a dear good man who has come to us quite recently, is starting in well with our denomination. He received the blessing of holiness at the Bloomington Camp and left the Christian Church and came to the Church of the Nazarene. At Sullivan, Illinois, is another new church where we are having considerable struggle, but have a good faithful people. At Clinton quite recently Rev. Freddie Thomas has had a good meeting. We have a new and growing church there. These five churches have all sprung up in the last little more than two years through the influence pretty much of the Decatur churches and the use of one tent.

Rev. M. F. Grose, our good pastor of Decatur First Church, moves along with growing favor with the people there in that great center of our District. They have great crowds, a great Sunday school, and the church is on the move all the time.

Rev. E. E. Robinson is starting well at West Side, Decatur. There they are putting in a new furnace. They have recently had given to them a parsonage. This property when fixed up will be one of the best in our denomination. We shall no doubt do a great work in that part of the city.

Rev. J. D. Roach is making fine progress at Bloomington. I honestly believe that Bloomington is going to get out of her swaddling clothes. There is no reason why we should not have a good church here. We believe Brother Roach can do the job.

We are making plans to enter Mattoon, Illinois, a town of about 15,000 people. We hope to have a church there by spring. A little farther south is Effingham where Brother and Sister Smiddy are faithfully serving in a very difficult place. In Southern Illinois, we seem to be making the most progress that has been made at any time during the history of our District. At Mt. Vernon, Rev. Albert Williams has a fine church and a growing Sunday school. He reports progress in every way. At West Frankfort, one of our new churches, we are beginning to make some progress. At Carterville, Sister Della Smith and her able assistant, Sister Jonnie Dance, are doing a fine work following Brother and Sister Hoke, who have labored so faithfully at that place. Royalton, a new church, has had its second wind, and I believe this time we are going to go. At Murphysboro and Gorham, our two cyclone struck cities, we have new church buildings and parsonages. Brother I. G. Young, at Murphysboro, is progressing in every way and will have a great church in that city of some 10,000 population. At Tilden, Illinois, we have a small church, which is being very faithfully served by Brother Archie Wilson. At Roxana we have organized a new church since Assembly. Everything bids fair to have a good strong church there. Already they have erected a new tabernacle and have a fine and growing Sunday school. Rev. Ralph Rice and wife are the good pastors there.

We are looking forward for the coming of warm weather so that we can put up the tents and push out in new fields. Anyone interested in starting a new church anywhere in Illinois or Wisconsin, write Rev. E. O. Chalfant, Danville, Ill. E. O. CHALFANT, District Superintendent.

IDAHO-OREGON DISTRICT

This district has moved steadily on during the past several months with the blessing of the Lord attending the work. Many churches have put on well organized and well planned revival campaigns, with the gracious results of real revivals of salvation. Many splendid classes of new members have been received. Most of these campaigns will be reported, or have been reported by writers from the respective fields. Suffice to say that La Grande, Enterprise, Caldwell, Marsing, Kuna, Eagle, Weiser, Meridian, Boise, Puhl, Nampa churches are among the number which have had gracious revivals. And others have shown healthy progress, and still others are now, or soon will be engaged in their winter campaigns. A spirit which is crying out for salvation possesses the district.

Evangelists who have rendered splendid service are Theodore and Minnie Ludwig, J. A. and Mrs. Kring, Fred St. Clair, Jarrette and Dell Aycock, Lewis E. Hall, Dr. J. G. Morrison, Harry J. Elliott. God bless them. I wish I could go into detail and name the good pastors and their heroism on this district. But space forbids. Just let me say that mar-

Mrs. C. J. Kinne Joins Heavenly Host

Nellie Stevens Kinne, daughter of Charles and Martha Stevens, was born in Bradford, Vermont, October 19, 1871. She departed this life in Los Angeles, California, January 15, 1925, at the age of 54 years and three months.

On June 27, 1893, she was united in marriage with Clarence J. Kinne, then in the Methodist ministry in Georgia. To their home eight children came—four boys and four girls. Of these, Ruth, Charles, and Nellie, together with the husband and Norman Porter, Ruth's husband, survive the homegoing of mother and wife.

The married life of our Sister Kinne was passed in Georgia, Tennessee, Iowa, Washington, Oregon, Missouri, and California. The partner of her husband in the Methodist ministry, she gladly shared with him the hardships of a pioneer itinerant. While this itinerancy meant living in widely separated sections of the United States, the service was cheerfully rendered her Savior and Redeemer.

Early in the present century Brother and Sister Kinne removed to Los Angeles, where the remaining years of her life were passed, with the exception of their residence in Kansas City, Missouri, during the period of Brother Kinne's management of the Publishing House. Soon after coming to Los Angeles they united with the Church of the Nazarene and gave devoted service to its interests.

At the call of the church, she uncomplainingly surrendered her husband to missionary work in China. Following the first journey of Brother Kinne to that field, she again yielded to the desires of the church and saw his return in July, 1924. Her faith in his mission and her devotion to her Lord sustained her during the weeks and months of his absence. Both as mother and father she "carried on" at home. The war in China hindered the progress of the hospital building enterprise so that the year of his stay lengthened by over half. But ever was the thought of his homecoming and ever did the Christ of consolation sustain in the lonely hours.

Looking forward to that time, she was seized with illness January 6th. It was not thought to be alarming, but complications arose developing pneumonia, and after an unsuccessful struggle for a few days she bade farewell to her earthly tabernacle and took up her abode in the tabernacle of God. Not empty-handed did she enter the Celestial City. Not as one who waveringly goes forth did she enter into the eternal life. But as one who had known for years the joy of her Lord, she met Him at the end of her earthly journey.

Today Sister Kinne is with Jesus, whose she was and whom she served her life through. Today there are no more tears, for God has wiped them all away. Today there is glad reunion with her loved ones awaiting her coming home. Sadness lingers with us, but everlasting joy is with her; sorrow is upon us all, but that happiness which association with Jesus alone can bring is hers to have forever.

Wife is gone, mother is gone. Yet with those who knew her through the years the influence of her life on earth will never depart.

C. A. KINDER.

Funeral services were held in the chapel of the Bresee Brothers Funeral Parlors, Tuesday, January 19, at 10 o'clock a. m. Here, surrounded by beautiful flowers, which she loved so much, and in the presence of a large gathering of friends and loved ones, the last words were spoken in loving tribute. Rev. J. T. Little, Pastor; Rev. J. I. Hill, Superintendent; Rev. J. F. Sanders, and Rev. C. A. Kinder officiated. Her favorite songs were sung by Professor J. E. Moore and Mrs. J. C. Ennor. Friends of years served as pallbearers. Her body was laid to rest in the family space in Evergreen Cemetery, there to await the resurrection call of her Redeemer.

The services at the grave were simple, the burial rites of the church being read by Rev. Peter Kiehn, an associate of Brother Kinne in the China mission field, and one verse of the "Sweet Bye and Bye" being sung.

tyr stuff has not yet disappeared off the earth, when such good people as Brother and Sister W. S. Purinton in Ogden, Brother and Sister J. W. Stuart in Twin Falls, Brother and Sister Sam Swanson in Parma, and Brother and Sister Fred Kimsey in Baker, will stand in their place unflinchingly and do the work these pastors have done for the Cause and for Jesus. And there are more. God bless them all. We have two new church buildings, one in Parma, the other in Twin Falls.

The mid-year Convention of the district convened in Nampa Jan. 13-15. It was a joint convention of the four district organizations, viz., the Ministerial Association, the Sunday school, the N. Y. P. S. and the W. M. S. It was a time of blessing and inspiration. The special speakers were Dr. J. G. Morrison of Minneapolis for the ministers, and the W. M. S., and Rev. Jarrette Aycok for the Sunday school and the N. Y. P. S. These brethren were a great blessing, and their messages gladly received. Dr. Morrison

also conducted a revival for the Nampa church, and at the same time delivered at the chapel of the Northwest Nazarene College his lectures on "Achieving Faith." I hope the whole Nazarene church will soon hear this man. He has a message all should hear. Send for him. Take him from Minneapolis and put him to work over the entire connection. His message on faith will be a great blessing to the entire church.

The two institutions located in Nampa are doing great service. Northwest Nazarene College with Dr. H. Orton Wiley at the helm is driving on. Nearly three hundred students are enrolled. The revival spirit burns, and splendid work is being rendered by the faculty. The financial problem is not solved, but is being solved. On Jan. 1, 1926, N. N. C. had established a record. An average of \$1,500 of the indebtedness had been liquidated per month for a period of twenty-nine months. The Nazarene Missionary Sanitarium and Institute is standing up nobly under its work and rendering a

grand service. Dr. Thos. E. Mangum is the Dean. This institution has entered upon an expansion program with every promise of good success. Set your eyes and ears for more news from this sanitarium.

This district has kept faith with the work of our General Board. We were working the general budget. On December 1 last, we were \$600 over the top for our general budget in Kansas City. We did not cause one penny of the deficit on the current year. But we had to make a pull for somebody else who wouldn't be loyal to general interests, with the result that we are lopsided now, with our general budget practically paid in full to the close of our fiscal year, June 1st next. Why have a deficit next December? Let every district resolve to quit the deficit business. Come on, fellows. Be good sports. Quit it.

Blessings upon all.

A. E. SANNER, District Superintendent.

WESTERN OKLAHOMA DISTRICT

We are writing from Alva, Okla., and desire to state we have been busily and happily engaged with our work having visited more than thirty of our churches. Most of our time thus far being taken with the smaller churches, our pastors and their good people have received us kindly and God has given us souls at almost all of our stops.

We are delighted to know that most of our people have faith and courage to go in for greater results in soul winning, also with few exceptions looking with appreciation on the thought of systematic tithing and budgeting giving to every department of the whole church work. We urge our people and pastors where it seems they are not able to pay every apportionment in full to divide and let every department of the general and district work share alike, urging all to bring their tithes and offerings into the treasury. Those who tithe and give their offerings desire to have part in the general church work. Any pastor and church that encourage such a plan will find it easy to get all the members looking with favor on the tithing and budget plan, that otherwise would refuse to put their tithe into a Dead Sea arrangement or all to be spent on local expenses. Many act as if they wanted their church debt to be paid and their pastor paid yet are willing as far as they are concerned for all the missionaries to come home, the General Superintendents starve; our institutions to close. As a result all the fish in the pond die and when the evangelist closes the meeting and takes a few new ones into the church, by the time the next revival comes all the fish in the pond are dead and when we look for the cause we find the local church has had no overflowing blessing as promised in Mal 3:8-12. There is no outlet for Missions, Christian Education, Orphanage, General Superintendents and other interests of the church in general—local in our prayers, local in our giving, local in our endeavor. In this type of church no calls to the ministry, no calls to the mission field, no money to send those who are called. We are praying God to put heavenly explosive under every Dead Sea arrangement in the Church of the Nazarene, and let out stagnation, *decayed fish and all*. And that God may give us artesian wells as spoken by our Lord in John 4:14—and immediately following this get the Panama Canal of their soul opened up, turning the *rivers* spoken of by our Lord in John 7:37-39, thus giving us live streams and live fish.

There is that scattereth abroad and yet increaseth. There is that withholdeth more than is mete and tendeth to poverty. This may help us solve our troubles if taken in an obedient manner.

May God bless our Districts and General Church.

J. WALTER HALL, *District Superintendent.*

I have heard it said, "Good reading maketh a full man." If you don't believe it, read the *HERALD OF HOLINESS*. I read it daily!—Donald Waites, Birmingham, Ala.

CHURCH NEWS

EVANGELIST GEORGE BEIRNES—"We are in a splendid meeting in Paulding, Ohio, with Brother C. E. Herrell. The glory is on and the break has come. The fire is falling and souls are praying through in the old fashioned way. We run all next week and are expecting many more. We go to Antwerp from here. Pray for us."

TOLEDO, OHIO—The past few months have been times of real refreshing in First Church here. We have had a heavy pull, but God has honored the labors of His people. Our midweek prayermeeting has proven to be our "power station;" here the saints have prayed a hole through the sky, and these past six Sundays have seen seekers at the altar crying for mercy and clean hearts. Should a "doubting Thomas" read these words, we extend the invitation, "Come and see." We are having special addresses on "The Second Coming" every Sunday evening, and Brother Walker, our pastor, believes what he preaches. He surely is full of his subject, and if his listeners don't get full of it too, it is not his fault. The offerings are good, and our membership only lacks nine of being doubled since Brother Walker struck Toledo. We are praying and believing for a real revival and faith says it's coming soon.—Andrew Douglas, Reporter.

PASTOR LULU KELL, NEWELL, W. VA.—"We have just closed a fruitful and victorious meeting with M. M. Bussey of Vineland, N. J., as evangelist. A goodly number of seekers were forward and we witnessed some conversions as bright as it has been our privilege to see in years, and others sought the fountain of cleansing and obtained the glorious experience of heart holiness. Brother Bussey is a strong preacher of the Word and does excellent and lasting work for the church. We will receive a good class of members as a result of the revival. We raised over two dollars per member on Dec. 20th and our budget for the year is overpaid. The revival fires are burning and we are having seekers right along at our regular services and the outlook for the future is most encouraging."

GRANDVIEW, WASHINGTON — "A three weeks' revival meeting just closed Sunday evening in our church here. The pastor, Rev. I. V. Maxey, did the preaching until Friday night of the last week when he and his family were quarantined for smallpox. Then Rev. Hollis Grubb, of Cle Elum, who had been leading the song service took one service and the Free Methodist pastor, Rev. Cohagen, preached Sunday evening the last service. It was indeed a good meeting for the church as Rev. Maxey who is on his third year here and who under the hand of the Lord has given his congregation one-third of the New Testament and the Holy Spirit through this Word had located each member of the flock; so the pastor was easily led by the Spirit to

reach every member of the church. Rev. Hollis Grubb proved himself a qualified soloist and leader of song. His wife very ably assisted at the piano and alto accompaniment. We can heartily recommend Brother and Sister Grubb to the church. There is a closer fellowship and feeling of co-operation between the individual membership of the church than has existed for some time. It was a good meeting. Apologies, "make-ups" and calls to gospel work were in evidence.—G. M. Brown, Reporter.

PASTOR D. SWARTH, LEWISTON, IDAHO—"The last few months splendid progress has been made in the work of Lewiston, Idaho, Church and the prospects for a strong Church of the Nazarene were never brighter. Since July, 1925 our membership has almost trebled itself and many more are looking our way. We purchased a nice corner 77x115 with a five room parsonage and are now constructing a new church building 46x50 with full 9 foot basement, which will be completed by the middle of March. We just closed a splendid two weeks' meeting with Evangelists Theo. and Minnie Ludwig. Almost right from the beginning the revival was on, as there was no need of lining up the church body; our house was filled to capacity practically every night and souls lined the altar in most of the services. In all 104 came forward for prayer, many finding, and twenty were taken into the church, while more are ready to be received, and best of all the revival has not stopped. Brother and Sister Ludwig are very fine people to work with; they are an inspiration to the pastor and church and preach under the unction of the Holy Ghost. Lewiston Church will be glad to have them come again."

PASTOR J. L. ROBY, MIAMI, FLA.—"North Side Church has just closed a great revival. It was old time in convictions, conversions and sanctifications. Rev. Freddie Thomas of Bloomington, Ill., the Boy Evangelist, and Rev. A. P. Welch of Monterey, Tenn., were the called workers. Prior to the meeting much preparation was made in fasting and prayer. The church had at one time a three weeks' fast with daily prayer meetings. God put it on the pastor's heart to have daylight services during the revival, also to not compromise with the three P. M. service. These services were held at ten A. M. and were conducted by Rev. A. P. Welch. Four days he made no effort to preach as the burden of prayer fell so heavily upon the people and the power came on. God helped us to hunt for the old paths, put up the rocks on Carmel and call them by name. The second Sunday, after a disagreeable week for Miami because of the cold weather, the Holy Spirit fell at the eleven o'clock service as the young evangelist showed what was meant by the baptism of Jesus. O, glory! The tide rolled in. The chariot of fire stopped at the corner of 56th St. and 4th Ave. N. W., Miami, Fla., and the revival was on. Some may know what that means in Miami. Few know or can know like a pastor who has

bung on, and dipped his soul in agonizing prayer thousands of times to see just what came. O, the hidden forces of God's praying ones! Godly women, some of whom did not belong to our church, saw it coming by faith. There were twenty-four at the altar the first Sunday, thirty-eight the last, a hundred or more in all. In the midst of real estate grab, pleasure madness and race track craze God answered by fire. Seven have joined the church so far, including four good men. Expenses of the meeting were met easily. Freddie Thomas, the boy evangelist, is a marvel of this age. He was born with nature's wisdom and is filled with God's wisdom, has an undying passion for souls. In the pulpit, in secret prayer, in private life he is a model of intelligence and unselfishness. Last year, North Side's first year, the Sunday school quadrupled, gave an average of \$12.00 per Sunday for the year. The church spent about \$7000.00 for all purposes and owns four lots altogether, including a double corner upon which to build permanently. The church recently gave about \$800.00 for missions including the women's work and Fasting League offerings. Have just completed the enlarging of the temporary building in which the revival was held. Dr. H. C. Morrison, of the *Pentecostal Herald*, preached at eleven o'clock the last Sunday of the meeting. A great altar service followed."

FLORENCE, ALA.—"The church here under the leadership of our new pastor, Rev. W. P. Colvin, is progressing nicely. He came to the church immediately after the Assembly. Seeing so many young people unsaved and feeling that it was God's time for a revival, he announced that the revival had begun and sure enough it had, for there was not a barren service throughout the revival and the revival is still on. Every Sunday night there have been from one to nine at the altar and the most of them were blessed. During the revival there were thirty-nine blessed, after which there were fifteen adults added to the church. On the last night of the meeting the pastor re-organized the N. Y. P. S. with the writer as president. We have our new journals and the whole class seems to very much interested. Our beloved pastor has organized a Tuesday night Bible class with good attendance and much interest. The church here has a greater vision than ever before. The pastor's salary has been raised the first of the year, and also a telephone has been installed in the parsonage. The pastor has the work much at heart, having made nearly two hundred pastoral visits in spite of hindrances, such as sickness in his family. There have been ninety-nine seekers since the Assembly, most of whom were saved or sanctified. Plans are being made to launch several revival campaigns in the Tri-Cities. The church expects to be well represented at the Bible Institute at our Trevecca College in February. At our board meeting this week we also received Rev. E. E. Barger, an elder of the Free Will Baptist Church of this city, who is taking charge of our church at

Alabama City, Ala. We predict great things for both church and pastor of that place. On with the battle in Florence."—W. R. Donaldson, President, N. Y. P. S.

WILBUR H. PARKER, CANON CITY, COLO.—"The good Lord has been blessing our labors with the Canon City church since our coming here last June. In June we held our own meeting assisted by Miss Freda Morritz as singer. About forty professions and thirteen new members were the result, besides a quickened interest and deepened spiritual life. We moved steadily on in spite of an unusual exodus to other cities. Just recently we had a gracious revival with Rev. B. H. Edwards as evangelist. He plowed deep, stirred the church, moved the city, and had some thirty-five seekers for the two weeks of grace. The attendance was unusually large and many friends were made for the church. Thirteen new members united and others are looking our way. We had to close for the Preachers' Convention when it seemed we were on the eve of a greater break. Much of the benefits of the revival abide and the work is growing. We took in six new members last Sunday and will take in six more next Sunday. Last night at prayer-meeting the saints were greatly blessed in prayer and testimony. Three sought holiness of heart. We plan another revival in March, 11 to 28, with Brother J. B. McBride. Our church voted to invite the District camp here and the city council voted unanimously to give the camp one of the city's beautiful tourist camps free, including water and lights, also free lights for the tabernacle. We are preaching it as straight as we can find it in the old Book and these are the best days to our soul. We love our people and they seem to love us."

PASTOR C. W. GRIFFIN, WHITTIER, CALIF.—"God has truly visited this city of dry bones and has given us the greatest thirteen days revival meeting in the history of our ministry, and I believe this city, conducted by Rev. Bona Fleming of Ashland, Ky. His searching sermons on sin and hell this community will not soon forget. Fearless and uncompromising, yet kind and tender, brought awful conviction on the people and great results followed. Between three and four hundred knelt at the altar either to be saved or sanctified. Quite a large number of elderly people were among the number. One lady at the age of seventy-nine was soundly saved and sanctified and was baptized by immersion and taken into the church. During the meeting we held a baptismal service down on the old San Gabriel river. A good class were baptized. Saturday night we held a wonderful divine healing service with great results. Sunday we received a fine class into the church with more to follow. Our beautiful city of Whittier has been stirred as it has never been before in the last six and one half years, to my knowledge. We believe that our people will never be the same. Our church has been stirred and wonderfully blessed. Much restitution was made, forgiveness asked, old grudges settled, broken vows

and pledges renewed, thank God. Rev. Rona Fleming is one of the greatest evangelists in the country today. His sermons are very practical, and to the point straight as a sunbeam. His illustrations and expressions, his warm hearted appeals all possess the supreme merit of being so many vehicles for conveying the living truths of the gospel of Jesus Christ to the hearts of those who are fortunate enough to hear him."

PASTOR F. C. SAVAGE, JOPLIN, MO.—"The Church of the Nazarene at this place is pulling hard for God and full salvation. Sunday, January 10, was a good day, three were sanctified and five came into the church, making fifteen fine folks we have received since the Assembly. We have gained fifty in our Sunday school after four years' hard work building and raising money for a new church at Bartlesville, Okla. I hoped to find a place where I might rest from this burden one year at least, but coming to Joplin I found \$900.00 due on the church, and no parsonage. The former pastor owned a nice home and wanted to rent it or sell it to me, and I said, 'We will buy it for a parsonage,' and the church consented to do so. It is within one block of the church, so we have gone into another money campaign. In just a little while we had enough cash to lift the church debt, and are going in to raise the parsonage debt in the next two months. We are almost up to date with our budget, souls are praying through almost every week. Pray for us."

PASTOR SAM K. MOXLEY, MOREHOUSE, MO.—"The Lord hath done great things for us, whereof we are glad. Our revival, with Rev. Chas. Robinson of Bethany, Okla., closed Wednesday night, January 20. Truly, it was a good revival and came in answer to prayer. God rewarded our prayers, tears and efforts by giving us precious souls in the fountain. There were many seekers, but forty-eight professions, for which we thank God. Brother Robinson is a fine preacher; he won his way into the hearts of the people by his sweet congenial spirit, which is God given. There was scarcely a barren service. We wish to commend dear Brother Robinson to our fellow ministers, pastors and people; he is the pastor's friend. We see improvement in every department. Our Sunday school is encouraging; we have an average attendance of around one hundred. Our prayer meetings are well attended and are times and seasons of refreshing. Mrs. Moxley and I are well pleased with our field in Southeast Missouri, and ask an interest in the prayers of our brothers and sisters in the Lord. Although work is low here in Morehouse at this time, God helped us in our offering for our evangelist. He went away feeling good. Miss Olinghouse, musician and singer, has been with us for about a month. People love her sweet singing. This is my first year in the Church of the Nazarene, having come from the Methodist Church, South. I am very much pleased with the change, find this a good field for advancing as well as conserving the work. The pure spiritual atmosphere I

find here is much enjoyed. At last I have found my bearings and will say, 'Let us push onward for King Immanuel!'"

PASTOR OREN SWAIN, ESCONDIDO, CALIF.—"There is a deep sense of gratitude in our hearts for the mercy and grace that have been manifested toward us. We have just closed the greatest revival in the history of the church. Last Sunday was the closing day and at the morning service about seventy souls testified to the fact that they had been saved or sanctified or both during this campaign. In the afternoon a beautiful baptismal service was held during which fourteen were baptized. In the evening twenty-two united with the church and several others are coming in next Sunday. Large crowds came night after night, some coming as high as eighty miles in order to be in the meeting. Infidels came and went home believers. Sinners marched down the aisles and declared we were preaching the "Old Time Religion." People who had not been in church for years sought God. We received some free advertisement in the form of knocks from neighboring pulpits. The Devil attended church regularly but through it all our God was with us. Rev. C. B. Fugett, of Ashland, Ky., was our evangelist. I have never met a man with a more Christ-like spirit. He preaches the old rugged, red-hot gospel. Saints and sinners love to hear him. He will go to a hard field as quickly as he will go to an easy field. He puts no price on his services and never complains about the offering. At the last service he raised a beautiful love offering for the pastor. Plans are on foot to erect a new church in this needy field and through the grace of God we expect to do it. We covet the prayers of all our brethren."

PASTOR L. A. DODSON, SLICK, OKLA.—"We have just closed a three weeks' Christmas meeting with Rev. R. E. Dunham of Hutchinson, Kansas. At the beginning the weather was cold and the congregations were very small. The adversary had lots of excuses on hand at that time and even kept a big part of the church at home and with some of those who did come it seemed it wasn't what they were looking for. But God helped Brother Dunham to keep pouring on the truth of the gospel with which, if faith had been added, would have resulted in a great revival. Brother Dunham is a fearless preacher of the Word. He does not compromise with sin to gain a reputation. Let's keep this man busy in the churches."

PASTOR J. L. COX, SIKESTON, MO.—"After serving as pastor of the Westside Church at Decatur, Ill., and having received a call back for the third year, we felt led into the evangelistic field. Our first meeting was at Sabula, Mo., where God gave us a good meeting and a number prayed through in the old fashioned way. Brother Hendly, their good pastor, told me three men got saved out at work the next week, and came to church and gave their testimony. By authority from the District Superintendent we organized

the Church of the Nazarene the second day after we came to Sabula. The District Superintendent came and persuaded me to take the pastorate of the newly organized church at Sikeston, Mo., and we came from Sabula to Sikeston to begin our new work on December 3. We went to Clinton, Ill., to assist the Rev. Freddie Thomas, the boy preacher, in the revival there, and God gave us a great meeting. Forty-four prayed through to victory in the twelve days, and twenty-one since the meeting closed. Twenty-four good people united with the Church of the Nazarene, and the revival is still on. To God be all the glory. We came back to Sikeston and went to work to make this one of the best churches on the District. We have remodeled our building. Two weeks ago they elected wife superintendent of the Cradle Roll department and she has thirty-five new babies enrolled already. We have organized a Woman's Missionary Society on the District, and God certainly is blessing the Sikeston church. Ten have prayed through at our last two Sunday services. Six fine young people were saved yesterday and I have had the privilege of taking twenty-one into the Church of the Nazarene since the Assembly. Pray for us that God will continue to make soul winners out of us."

EVANGELISTS J. A. DOOLEY AND WIFE, MINNEAPOLIS, MINN.—"We have just closed our thirty-eighth year in the ministry, preached seven hundred times in 1925 to 20,000 in doors and out. We are both elders in the Church of the Nazarene and have been for over twenty-three years. The preaching of entire sanctification has closed thousands of doors to us but it will not close the door to the city of gold. We have been in meetings every night for over twenty-five years (unless sick or traveling) and God has blessed us both with good health. We preach the new birth, the second definite work of grace, divine healing and the coming of Christ. The past year has been a year of victory; sinners have been converted, believers sanctified and many sick healed. In answer to prayer God has given us money to meet all our expenses at the mission, which is about \$200.00 a month. We ask all the saints of God who read this to pray for us."

PASTOR EDNA WELLS HOKE, PEORIA, ILL.—"Closed a good revival at the Church of the Nazarene, Canton, Ill., Rev. Chas. Bauerle, pastor. Fine crowds all through. About thirty-three at the altar (counting them as they came) almost all of them claimed to pray through. Our girl, Miss Ethel Carney, led the singing and husband, Rev. J. O. Hoke, came over between services at Peoria, where he was caring for the church in our absence, and helped us much. We certainly enjoyed working with the Bauerles. They are God's people and we had blessed fellowship together all through. We took ten subscriptions for the HERALD OF HOLINESS. God has touched my body since I last reported and I want to say that I appreciate the prayers and the letters I have had from

those who were praying for me. God is working and I have preached each night except one and sang specials every night except a few for three weeks. I feel better than I did when I began. All praise be unto Him."

PASTOR C. C. CLUCK, TEXARKANA, TEXAS—"We have had great services since the Assembly. Every department of the church is doing good work. We have a live Sunday school and a fine young people's society. This is our fourth year with these good people and truly it is our best one."

PASTOR GEO. B. MUNNS, RICHLAND CENTER, WIS.—"We have now been here just a year, as pastor of this church, which has been in many ways the best church we ever pastored. We have some real standbys here who attend in all kinds of weather, pray and pay and help encourage the pastor, and carry a real burden for lost souls. We have a nice band of young people who are beginning to 'lean into the collar,' and if they keep true will be heard from later. The Sunday school is doing well under the superintendency of Henry Blackman and his good class of teachers. The prayer-meetings are well attended and we get some real blessings down on our souls. We have three revival meetings during the year, all of which resulted in a number of souls seeking God, and some happy finders. The last meeting was started by our precious Brother Cochran, who organized this work in the beginning, and later turned it over to the Church of the Nazarene, through the influence of our beloved Superintendent, who has had the oversight of it since as a part of his District. Brother Cochran could not stay but one week on account of sickness in his home, so we wired Brother L. J. Rice, of Auburn, Ill., who was on the scene the third night after Brother Cochran left, and was with us nearly three weeks. God wonderfully used Brother Rice in preaching and pushing the battle. A goodly number of the members were at the altar for help in their souls, and several raw sinners were saved, backsliders reclaimed and believers sanctified, till the total of seekers at the altar reached nearly to the one hundred mark. The crowds were good throughout the meeting and good interest. Brother Rice secured twenty-one subscriptions to the HERALD OF HOLINESS, and we have sent in a few more since, so now almost every family in the church are readers of our good paper, and many friends outside. The song services were conducted by Sister Hardy and Sister Ruth Fish, both local members here, and are used of God in singing the gospel and getting the glory down. The church called Brother Rice for a meeting next fall. D. V. Brother Rice is a good preacher, and works for both pastor and church. Any church will make no mistake in calling him for a meeting."

PASTOR MILLARD R. FITCH, TROY, OHIO—"We wish to report victory in the work of the Lord here. Since coming here on the 22nd day of May, 1925, God has

blessed our efforts and has given us an increase along all lines. We have a splendid people to serve and they are whole-hearted in their endeavors for God and the church. The Sunday school, under the efficient leadership of Mr. Howard Robbins, is enjoying a steady healthy increase with an average attendance of about 130. A number of changes have been made in our plant giving us several classrooms. These are greatly appreciated by both the teachers and the scholars. At the annual business meeting of the school Brother Robbins was unanimously elected to succeed himself as Superintendent. This will make his seventh year. To help him, he has a hard-working, praying corps of teachers and officers. The Sunday School Teacher's Training Course is proving a great blessing to the school. One of the outstanding features of the school is the Y. P. Class. In addition to sponsoring a revival meeting with the "Boy Preacher," Freddie Thomas, they will, ere the Assembly year closes, pay at least \$100 for Foreign Missions. Their teacher, Mr. Allen Wagoner, is preparing for the ministry and the assistant teacher, Miss Martha Robbins, plans to leave soon for college to prepare for Christian work. They are a live, aggressive, clean group. The prayer meetings are seasons of refreshings from the Lord. The attendance is gratifying. During the first three quarters of the Assembly year we have been favored with the ministry of a number of our outstanding evangelists. Rev. Oscar Hudson gave us a most helpful four-day holiness convention in July. Several responded to his altar calls. "The Boy Preacher," Freddie Thomas, held the Young People's meeting in September. During this meeting a number sought and found God either for pardon or cleansing. Evangelist J. E. Gaar, a man of faith and prayer, gave us one of the best, if not the best, revival meetings that we have ever witnessed. Not only did he build up the local church with his morning Bible Readings and by his example in prayer, but he appealed to a large number of people outside of the pale of the church. His evangelistic messages took hold, gripped, and stayed. Conviction was pungent. The altar work was thorough and genuine. Even to this late date, two months afterwards, we are reaping results. Rev. D. M. Pefley, song evangelist, ably assisted in this campaign. This was his second meeting with the church in a year's time. Gaar and Pefley make a great team. They work and pull together, they keep self out of the way and have but one ambition and that is to get sinners saved, believers sanctified and such as are saved into the church and to leave church and pastor in position to carry on the work. They stand right by the pastor and pull for the interests of the whole church. District Superintendent Gibson has visited us and preached for us twice to the edification of the saints. February 11, 1916, this preacher knelt at his altar and found pardon for his sins, and three weeks later was beautifully sanctified in Rev. Gibson's home. Throughout these ten years he has been

a spiritual father, a brother and a friend to me. Happily this church has a number of Christian workers and each of them has assisted us in the work here. My predecessor, Evangelist H. C. Little, Evangelist Charles Dye, Song Evangelist D. M. Pefley, Song Evangelist Miss Alice Shefmeire and three or four licensed and local preachers have rendered valuable service in either preaching or singing and when they did not do that they pulled on the throne for their pastor. We get along nicely together. They are a great crowd and there is not a scrub in the bunch. Three of the outstanding holiness schools have representatives from this church. The Local and District Budgets are paid up to date and the General Budget is oversubscribed. In addition to this our people have the support of Miss Myrtle Pelly of Africa. Sinners are being saved, believers sanctified, some are being received into the church, giving us a membership of over 100. At the Annual re-call meeting the pastor received the "yes" on all but one vote; and I accepted with thanks the opportunity of serving these the best of the very best people in Nazarenism. We have engaged Dr. C. E. Hardy for our spring revival and Dr. C. H. Babcock for the fall campaign. Pray for us."

PASTOR GEORGE HARPER, MEADE, KANSAS—"We just closed a twenty-two day revival meeting here with Rev. Jesse Uhler as the evangelist. The crowds were good and the preaching was excellent. The pastor led the singing. Brother Uhler did some fine special singing. Brother R. L. Imel and Brother Cobb from the Ford, Kansas, Church came over and helped pray and sing the last few days. The church was helped and five seekers were at the altar."

PASTOR MARION S. COOPER, WASHINGTON, D. C., First Church—"We are still enjoying the splendid results of the good meeting held by Dr. C. E. Hardy, of Nashville, Tenn., during the month of December. Dr. Hardy was truly anointed of God and brought us timely messages. Our congregations were not large, owing to the inclement weather, but those who came were specially helped and a goodly number were at the altar seeking God for either pardon, reclamation or sanctification. Miss Essie Morris, of Springfield, Tenn., was in charge of the singing, and labored in her whole-hearted characteristic way. Every department of the church felt the inspiration from this meeting. Many doors of activity are opening up to us. Our Women's Missionary Auxiliary has taken on new life, and a burden of prayer is resting upon them. The prison services are being well attended, with splendid results. The Gospel mission, which has been opened up to us the last months, offers a splendid opportunity for our workers to do valiant service for the Lord. Souls are constantly saved and the services greatly appreciated by those in charge. We are also holding special services at the Women's Christian Association, which also offers an excellent opportunity to do Christian work. Our

regular services at the church are being well attended, and the spirit of the Lord is being blessedly manifested upon hearts that are open to Him. We are now looking forward to our campaign which begins with Dr. R. T. Williams as evangelist March 21st to April 4th. We are looking forward to a great campaign at that time, and shall be glad to get in touch with persons living in or about Washington if furnished with their address. May we solicit the prayers of the HERALD family for this revival meeting."

EVANGELIST E. E. CURTIS—"God gave me a most blessed time with Brother Riley and his church in Brooklyn, N. Y. Was there two weeks and God was with us every service. His presence and power were manifest every time we met for worship. A number of seekers prayed through to old time victory. Brother Riley has been pastor of Bedford church for about ten years and is still loved dearly and held in the very highest esteem by his people. In all this time they have not had one church fuss. He is a true man of God and possessed with the best diplomacy and executive ability. The last Sunday was perhaps the greatest day in the history of that church, with three great services well attended. In the afternoon they burned a three thousand dollar mortgage and this writer had the privilege of touching a match to the same. God is wonderfully blessing and prospering Bedford church. They certainly treated me royally in every way. Was entertained in Brother and Sister Reed's delightful home, and what a glory hallelujah time I had for two weeks. I begin with our church at Derry, N. H., the 31st of January continuing with them two weeks. Address me there Care General Delivery."

EVANGELIST W. W. LOVELESS—"The year of 1925 was one of the best years of my life in the evangelistic field. During the year the dear Lord permitted me to engage in thirteen revivals in five different states and the Dominion of Canada. I was permitted to see hundreds of souls bow at the altar in these revivals, and pray through in the old-fashioned way. The Lord kept me well in body, and He and His people supplied my every need, for which I am thankful. My first meeting for 1926 was with God's Holiness Mission in Columbus, Ohio." Rev. H. C. Henslee, a sanctified, consecrated man of God, is the Superintendent of this Mission; and it was a real delight to work with him and his good people. Brother Henslee has had twenty-five years of experience in mission work, and God has used him mightily in this needful work. We had about thirty-five or forty seekers bow at the altar during the meeting and Jesus met them there, and we had some good cases of salvation, and also divine healing. Brother Henslee and his workers wanted us to stay another week, but our promise was out; so we had to hasten to our next meeting in Toledo, Ohio, where we are now engaged with the East Side Nazarene Church in a good revival. It looks now like 1926 will be a busy year for me. Will the readers of

this report pray for me; that I will be kept busy and be mightily used of God to win thousands of souls for Jesus and heaven."

EVANGELISTS THEODORE AND MINNIE LUDWIG—"Since last reporting we have been engaged in three battles with the enemy and powers of darkness. But thanks be to God he has given us victory in every conflict. At Eagle, out from Boise, Ida., where the pastor, Mrs. Emma French, is doing fine work in establishing a good church, God came on the scene and gave real victory and many souls in the fountain. Eight fine people united with the church the last night of the meeting. Our next engagement was at Wallowa, Ore., over the Christmas season. Here Rev. and Mrs. J. W. Slaton are the faithful pastors and God is helping them in this hard field. They have just lately come to us from the Baptist church, but are on fire for God and souls and will make good Nazarene pastors, in fact they act just like them already. We had the best attendance and interest during the twelve days of this meeting and believe if we could have stayed a week or two longer would have seen a good break and a time of salvation. The church was filled last week and crowded at the close. Many new people coming out and getting interested. Sister Slaton being able to care for the work there part of the time, Brother Slaton will be glad to do some evangelistic work. He is a good preacher and song leader and we feel sure he will do you good work and give his best for God and souls. On Jan. 7th we received a sad message stating that Mrs. Ludwig's dear and aged father (91 years, Feb. 2nd) passed away at his old home near Nashville, Ill. Under prevailing circumstances at the time it was not possible for us to be present at the funeral, which added to Mrs. Ludwig's sorrow and bereavement, but the Lord has wonderfully sustained and comforted our hearts. Our third battle was at Lewiston, Ida., with our good and hustling pastors, Rev. and Mrs. D. Swarth, who are doing a heroic work in that important center and building up the church. They have bought a well located lot and house for parsonage and are now building a new church. God came on the scene here and around one hundred seekers as they came each night, with many hearing from heaven for pardon or purity. Seventeen came into the church the last night and several more to be taken in at their next prayermeeting. At all these meetings we had very good services in the Sunday school where Mrs. Ludwig gave illustrated messages which were very effective and as high as twenty children and young people knelt at the altar in one service, and some of them were definitely saved or sanctified. In all the meetings the pastors received a good donation. We are here in Kennewick, Wash., and last night, Jan. 25, there was a good break with ten at the altar. We give all glory to the Lamb, and covet your prayers."

"BEDFORD, N. Y., CHURCH OF THE NAZARENE just closed a splendid meeting with

Evangelist Earle E. Curtis in which God has greatly blessed us as a church. The campaign began with an all-day meeting on January first and closed January 17th. Under the rugged preaching of our brother souls wept their way through to the blood for pardon and purity. One street car conductor was saved, and not having an opportunity to testify made his way during his swing to the parsonage just to tell the writer how happy Jesus had made him and his home (for his wife also was reclaimed in the meeting). On Sunday, the 17th, in the afternoon, the evangelist had the privilege of touching a match to our second mortgage on which our people had paid twenty-three hundred dollars (\$2300) this year. While it burned the congregation with full hearts sang, "Praise God, from Whom all blessings flow." Our ministry with this blessed people has extended over a period of nearly ten years and I am thanking God that in all that time we have not had a single church fuss. Have just received a unanimous call to continue the pastorate for another year. To God be all the glory! It would be hard for me to tell you how great a blessing Brother Curtis has been to the writer and to our church. I was born in the holiness movement and have met many of its great men during the last thirty years and heard its great evangelists and may I say, to my mind, he is one of the most effective and powerful speakers in our movement. Every message brought was deep and rich and no one can come in touch with him and fail to be impressed with his sweet, humble, and prayerful spirit."—W. E. Riley, Pastor.

SKEDDEE, OKLA.—"Our meeting closed here last night with five praying through at the altar, making fifteen justified or sanctified. Bad weather and roads seriously affected the attendance the last week. However, there was much good done in the onward and upward movement of faith and good cheer. Some members are coming, and a good Young People's Society is to be organized next Sunday. Rev. M. M. Lowery of Bethany, Okla., is held in very high esteem here as an evangelist and would be heartily welcomed back again for a meeting. Our people would do well to keep him constantly employed. Over eighty dollars was easily raised where an evangelist was thought almost impossible, also a big pounding for the preacher and wife that they will not soon get over. Pray for us and this place."—E. V. Potter.

BINGHAMTON, N. Y.—"Having been appointed to this church by the District Superintendent, to supply for the balance of the year, in November and after resigning my pastorate of New Berlin (one of the very best little churches in our connection), under protest by them, I came at once to this place and to say that God has been blessing us here is not putting it too strong. It is truly great to serve this people. We are laying a foundation here for and expecting to build a great church in this city of triple cities, as we have Binghamton, Johnson

City, and Endicott, making possible a line of twenty-five miles of city, with over one hundred thousand people of all classes and nationalities, truly giving us a great chance to do an exceeding work for God and our church. Our enemies are many and our handicaps are numerous, but knowing in whom we trust we go forward. Will you pray for us, that we may be able to follow Him in all things? The Assembly is to be held here, and we aim to make this the opportune time to get before the people of Binghamton and communities. Will you all join me now and pray for this to be a time of the outpouring of the Holy Ghost, and the awakening of the people as never before in this needy field? Anyone passing this way, write me or just drop in as you wish and be with us over week-end or for a service, and if you are a preacher give us a chance to meet you. If you have friends living in or around Binghamton just a card will get me in touch with them and if I can be of service will gladly serve. It was a great joy to learn that we had met the old, well known enemy and went over the top in our December offering for our General work. This victory will assure us that we can meet the needs under God, but not to trust in our own strength but in Him that undertakes for us."—D. M. Coulson, Pastor. Supply.

PASTOR A. M. TERRELL, LAMESA, TEXAS—"We have just closed a great little meeting—great because the power and presence of God attended each service. The Spirit of God was upon the saints; is not often seen in these last days. Some of our young people lay prostrate under the burden for their lost friends and would not let go until God saved them. Such shouting and praying—it reminded us of the long ago. Rev. F. A. Powell of Lovington, New Mexico, was our evangelist. He is a fine man and a real preacher. He is open for calls and will be a blessing to any church. We are now making preparations for a great Young People's Convention that will convene with us Jan. 28 to 31. We are now closing our third month with these loyal people. The field has been new but we feel that we are making rapid progress in getting acquainted with our situation. We predict a great Church of the Nazarene in this thriving little city of Lamesa. We have an almost untouched field on these beautiful south plains of Texas. The drouth this year has hit our people hard, most of them being farmers, they are courageous and are loyally standing by the work. We are encouraged to press on for our future is as bright as God's promise."

PASTOR W. R. GILLEY, WARREN, PA.—"We closed Sunday, January 24, one of the best revivals First Church has had for a good long time, according to the opinion of some of the members who are careful to observe and weigh the results of revivals. In all there were about seventy professions of either pardon or holiness. We did not keep a close count and left out of the counting some who

could not be called bona fide seekers, so the above is a conservative number. We never heard better preaching and singing. Rev. W. R. Cain preached some great messages that were heart searching and close, lifting up a high standard of holy living and experience. The unction of the Lord was on them and the power and demonstration of the Holy Ghost was spontaneous and frequent. Sunday, the 17th, will be a long remembered day. The power of the Lord fell while Rev. and Mrs. Frank Watkin were singing a special song in the morning service and Brother Cain without preaching made an altar call and a woman came weeping to the altar that the Lord had sent home from Elmira, N. Y., to visit her parents. She had traveled nearly all the night before and when she saw the revival sign on the church she said she knew the Lord had sent her home to get saved. Others also came and found the Lord in salvation. While a good many of the number praying through were backsliders and members of the church yet a goodly number of new people were among those praying through to a good state of grace. The closing service was one of deep conviction and though not many yielded yet some good cases prayed through."

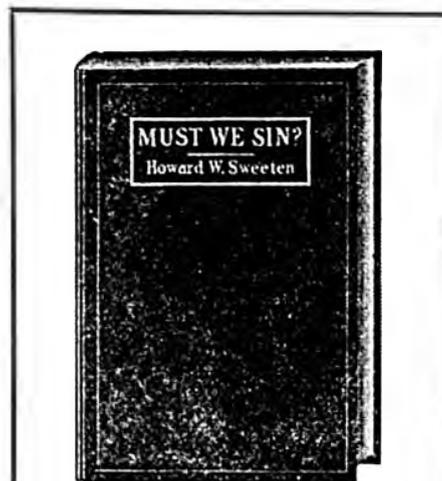
EVANGELIST F. W. COX, BELOIT, OHIO — "We closed a good revival here in the Friends church, January 24, with Pastor Rev. R. E. Dobie, a "brother beloved in the Lord." A good number of souls found the Lord. Some had never been saved before. One fine school teacher was wonderfully converted. A Catholic mother and her daughter were also among the happy converts. The mother was also sanctified the day after being saved. Rev. Johnson, our Alliance pastor, and some of his good members came to the meeting several times. The Alliance quartet also sang some for us. This is said to be a hard place, but God surely did help us. Hallelujah. A few sick were also prayed for. The people treated wife and myself royally. About sixteen young people were dedicated to God. I have some open dates."

THE BERKELEY, CALIFORNIA, CHURCH OF THE NAZARENE has just closed a very profitable meeting, Rev. Martha E. Curry evangelist and Prof. Kenneth and Eunice Wells in charge of the music. Those who are acquainted with them know that they are excellent, and Sister Curry is one of our best evangelists. We had six at the altar the first night and on through the meeting there were seekers. We also used the radio as a means of sending out the gospel and to advertise the meeting. The attendance was good and at our all day meetings we had the Hay churches with us. The last night we received into the church five members. The revival spirit continues with us; at our Wednesday night prayer service there were two seekers. Pray for us."

PASTOR H. W. BLACKSHEAR, PRESCOTT, ARK.—"In writing up a short report of our work on this charge, consisting of three churches, namely, Westmoreland, Sutton and Bells Chapel, I would like

first of all to give an idea of the survey which I have recently made. Geographically speaking these three churches are located so as to form a triangle that is about twelve miles from point to point. The roads are good except during the very wettest weather. There are three schools in this territory that are adjacent to the several churches and these have a combined enrollment of about three hundred pupils. Taking this as a basis there are about fifteen hundred people in the territory adjoining the churches. All told, we have a membership of 117 and these are scattered over a wide range. Now for a report of the individual churches. Bells Chapel, our largest church, has about sixty members and is located in one of the very best fields for the spread of the gospel that I have ever seen. It is located in a rich truck-growing country and if we can see our prayers answered we expect to organize at least one more church a few miles from that place, and thus take care of a good number of our members who live in this territory. We are hoping to build a parsonage at Bells Chapel this year so that next year their pastor can live among them in his own house. Sutton is one of the oldest organized churches of the Arkansas District, but owing to circumstances in the past has lost many members by death and removal to other places so that they now have only about thirty members. There is a large crowd

of young people at that place who need Christ and before the year closes we expect to have several new members and the church greatly built up in faith and spiritual strength. Westmoreland, our home church, is the smallest in the point of membership, but in faith and labors they are 'more abundant.' This is the church where the children get saved. Sunday night, January 17, we had seven children in the altar ranging from seven to fourteen years of age. Everyone of these were saved and the next Sunday night these seven and seven more came to altar and were sanctified. To say that we rejoiced is not half way expressing our feelings. By the time this is printed we shall have a class of about eight children organized for instruction and these will be received into the church Easter Sunday. Some of those that were sanctified had been members of the church for some time. Every one of these fourteen will be members of the church after the Easter services. From this one church I have six young men and women in Olivet College. When these children come into the church we shall have thirty-seven members. We reported only twenty-seven members at the last Assembly in November, but we are expecting at least forty by next Assembly time. Then another thing that I want to mention is our new church building. We shall have, if God is willing, a fine new church building erected before the next Assembly. The plans have already been drawn and approved by the church so we are expecting work to commence in a few weeks. The new building will more than double our seating capacity and will give us six large Sunday school rooms and a N. Y. P. S. Assembly hall. We are expecting and planning to have our beloved District Superintendent, J. W. Oliver, and Uncle Bud die to be with us in May to lay the cornerstone for our new building. In addition to all of our other activities we are paying our budget by the month. We are not planning to do anything but pay our budgets. The pastor is living in the parsonage that belongs to the church and is being taken care of splendidly. Personally, I would say that I have never been encouraged as I am now. The rural pastorate is the greatest place in the world to work, especially if it is in Arkansas. Some folks are called to India, and some to Africa, but I was called to preach holiness in Arkansas, and by the grace of God I am going to stick to my job."



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PASTOR M. L. BROWN, KEWANEE, ILL.— "When we arrived here last September we were received by some of the good members and they had the parsonage all swept and garnished. Our crowds were very small to start with, only twenty-four in Sunday school, and not very many more out to the preaching services. But God gave us grace and we tried to encourage what few we did have and told them there were great things ahead if we would all stand in our places; and they believed it and prayed to that end. Then the third of October Evangelist J. E. Hughes of Kentucky came and gave us a lift and whipped the folks real good

and loved them at the same time, and got them all to loving each other, which we needed very much. At the close of that meeting we took in five new members, or in other words, got some of the old ones back. So that encouraged us. Then we set the date for a meeting the first of January, 1926, and engaged Rev. F. P. Cassidy of Lexington, Ky., for the evangelist. Brother Cassidy arrived January 3. The meeting was well advertised and we had a large crowd to begin with, which encouraged us very much. Brother Cassidy was at his best and preached with the anointing of God on him and in the demonstration of the Holy Ghost, till old time conviction settled down on the people and they began to come to the altar. We had about sixty at the altar the most of whom prayed through. We received twenty into the church, some good standbys, and got some more of the old members back, thank the Lord. Our Sunday school has more than doubled since we came here. We are getting along very nicely along every line. We still believe that God is able for the hard places. You good folks keep praying for us and by the help of God we will have a church in old Ke-vance yet. Praise God from all blessings flow, Amen."

PASTOR V. S. COUGHRAN, RIVERSIDE, CALIF.—"I came here after the Assembly and found a few faithful people trying to carry on the work with a heavy church and parsonage debt. Soon after I arrived the people gathered at the parsonage for a social hour. We had a two weeks' meeting the latter part of August,

assisted by Brother Frank Daniels, pastor of the church at Redlands. The fourth Sunday in December we began another meeting with Mrs. Grace Edwards as evangelist. We had very good crowds and there were a few professions. Sister Edwards did fine preaching and we were satisfied with her service."

EVANGELIST C. J. GARRETT—"As we had a date for January canceled at the last minute we did some old fashioned pioneer work. Brother J. B. Scott, of Gardner, Kansas, who is a Nazarene, rented a hall and we began January 3 and as we had no financial backing we did not employ a singer but led our own song service and sang a few specials. We drove five miles into the country to the home of Brother Scott for our entertainment, over some of the worst roads I ever saw. We are now in the fourth week, and so far not a home opened for our entertainment in town; not one soul has bowed at the altar for salvation; we have only fair crowds; they give good attention, and sit in perfect amazement and talk of the messages and the messenger all over town; but won't yield. Can't get them to pray kneeling, standing up or sitting. When we try to get prayermeeting they say they don't like prayermeetings, that is out of date. They sneer at a message on hell or holiness, yet they must experience one or the other some time. The show house is full, card parties and dances, ball games, lodges and clubs are their religion. There are just a few who have ever known God, it seems to me, and that years ago, mostly. Money has not come easy so far. Made

three pulls for evangelist and got in the three just \$11.30 cash, besides a little handed me personally by Brother Scott and a Mr. McClinic, an M. E. God bless these two men. Mr. Scott fed the evangelist, paid for advertising, coal and janitor. We finally have all our incidentals paid. This is the first flat failure I have made in my entire ten years of evangelistic experience but I can still praise the Lord for a wagon load of good old fashioned grace left over for good measure. The town is not stirred much and is still right side up, and they seem to be very well satisfied and undisturbed. They haven't asked me to come back yet. All the business men did not come to the meeting, yet one of the bankers sent me fifty cents for expenses. Pray for me when you have time. I expect to keep the faith and finish my course, do the work of an evangelist and make full proof of my ministry. The blood covers now, the Holy Ghost abides, my only job is to fight sin and Satan."

PASTOR J. W. FRAZIER, BELLINGHAM, WASH.—"We have just closed a successful revival with Evangelist J. W. Wright at VanZandt, twenty-eight miles north-east of Bellingham. We opened up the work there less than a year ago in the schoolhouse and have kept it supplied ever since with local help from our church here and other good ministers with whom we were in touch. Archie Embree faithfully supplied for a few months, then we have used local help here Sunday nights while we went out and the Lord has blessed our labors there very much. Sometime ago they asked me of their own accord to build a new church and I consented. The same week when I went back to hold the mid-week prayermeeting they had a long list of subscriptions toward a Union Church. I didn't say anything that night but did some praying and later advised a change. We had some objection, but as we kept praying we let the thing have its course and in a short while those who contended strongest for a union urged the hardest for a Church of the Nazarene. Amen. Yesterday we received sixteen charter members with more to come soon and dedicated the new church to the Lord in the name of the Nazarenes. The folks surrendered their lodges and tobacco of their own accord under the reading of the Manual and preaching of the gospel. Brother Wright is a great preacher. Over \$60.00 was raised for him in the two weeks. Bellingham church never was better than it is now. This is our fourth year here and we have averaged receiving about fifteen members every year into our church already, and expect to receive several more before the Assembly, besides the new work at VanZandt. Rally Day we had 111 in Sunday school, which is the largest this church has ever had. To God be all the glory. When we were getting ready to build the new church at VanZandt some unsaved of the community wanted to go in with us and build a community hall. We refused. Then they tried to organize and defeat the church and build their hall anyway, but we prayed mightily and God literally and

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actually and miraculously answered prayer and caused confusion among them and they did nothing. Praise the Lord. There are several other small towns open to us if we had preachers with cars and finance to work the field. We haven't received one penny home missionary money but have had to work with our hands a great deal. If you want a job, here it is. Deming, Acme, Saxon, Wickersham, Kendall, Maple Falls, Glacier, and other places near by are open to us with not a resident preacher in but one or two of the named places. Let me hear from you."

PASTOR JAS. N. TINSLEY, COLORADO SPRINGS, COLO.—"We have completed the first half of our first year pastorate with the Colorado Springs Church, and have taken a retrospective view of these six months. We find that the following visible results have been accomplished: Some increase in average attendance at the regular church services; spiritual tide remains about normal in all of the services; about twenty-five per cent increase in Sunday school attendance; about the same increase in prayermeeting attendance; about doubled number of subscriptions to the HERALD OF HOLINESS; added twenty-five members to the church; had about two hundred seekers at the altar; held one good revival meeting, and a two weeks' Bible convention with Brother Fanning as teacher. We had the District Convention with us here, which was a time of refreshing from the presence of the Lord. Had sermons during this convention from Evangelist Edwards from Kansas, Dean from Iowa, Crawford from Oklahoma and Vanderpool from Denver, also Dunn from Golden, Colo. Most of these sermons were blessed with the salvation of souls. The Colorado Springs church did themselves a great credit by the way they entertained this convention. We are planning to hold a revival the last three weeks in May with Brother McBride as evangelist. Please pray for us that we may forge ahead and build substantially for God."

MT. VERNON, OHIO—"Just closing a good revival in our church here, been running over four weeks. Over thirty different seekers and some happy finders. Good attendance, fine interest, and all greatly revived. Our District Superintendent, Brother Gibson, was with us two nights, and gave us two good sermons, and secured thirty-one yearly subscriptions to the HERALD OF HOLINESS. Our pastor, Rev. D. E. Miller, did the work of an evangelist, with the assistance of our local preachers and singers. He preached the old fashioned doctrines of holiness, hell, judgment, restitution, false religions and modern heresies of every kind. Rev. Miller was elected for the third year pastorate here, by unanimous vote, and increase in salary. We are looking forward for spring, when we shall begin work on our new church. The future prospects surely do look bright for the Mt. Vernon church, which has passed through many a stormy sea. We praise God and give Him all the glory."—Church reporter.

EVANGELIST T. S. MASIBURN—"Since our last report, owing to bad weather conditions, we could not hold any meetings in Mt. Carmel Church for three weeks in succession, but we did hold one in the home of Rev. J. A. Massey, and we believe some good was accomplished. During this three weeks of our being shut in, a young man, who has attended quite regularly our church services, was converted in his own home while reading the Bible. This we believe to be a direct answer to prayer. The epidemic of sickness among the people seems to be giving way to some extent, and the future outlook is brighter. Men are pushing on with construction work of a new highway which will be a very great improvement to this country, and convenience to the people. Options are being bought on real estate at a rapid rate, so I am told, and many new people are expected to locate here in the near future. We have just perfected our plans for a special effort on Easter Sunday. At 11 A. M. communion, and as we expect, baptism of infants. At night a missionary program. At this time we hope to begin a revival meeting and soon after we will, God helping us, reach out with tent work in some nearby towns. O, do please pray for us. At present not a dollar toward the purchase of a tent. We are extremely anxious to put in one or two new churches between now and October. To our way of thinking this is a great and needy field for our work. Our godly, hustling District Superintendent, Brother Anderson, advises to push out into new places here in this corner of good old Georgia state."

PASTOR MARTHA SKUCE, BRADFORD, PA.—"In our last report we stated that revival fire was burning upon our altar. Well, it broke out on us in a mighty flame sweeping near and far. Since December 31 we have had the greatest revival this city has ever witnessed. Over 150 souls were swept into the overtures of mercy. Eighteen fine young workers joined the church. We have a nice class on our list to be received next Sunday, also lots of good folks looking our way. Through the strength of 'The Lion of the tribe of Judah' the victory is ours. This church has caught the vision and we will never be as small again as we are now. Brothers Ernest Marsh and George Ward were our co-laborers. We truly praise the Lord for sending them here. They sing, play, shout and pray in the fullness of the blessing. Their untiring service brought forth much fruit. We recommend them as 'good men, full of the Holy Ghost and faith.' Perfect unity prevails, the shepherd loves her flock and they love me. This they expressed by giving me a nice love offering at the close of the meeting."

EVANGELIST P. A. DEAN—"We are still on the firing line in Wisconsin, left our work in northern Wisconsin and came to the southern part of the state to hold a meeting. The place is in a well settled district south of Richland Center, where the farmers are very prosperous and located on Mill Creek. The church had

been laboring under severe difficulties for some time, but one lady, who was sanctified some years ago in one of J. G. Morrison's meetings, held on with faith and prayer and believed the Lord for big things. With the help of Miss Lillian Birkey as song leader we took possession of the place in the name of the Lord. We preached, prayed and held on and people turned out from all sections of the country and gave us a good hearing, and a more hungry people we have never been privileged to preach to. They showed a hunger that God only could satisfy. The Lord honored His Word and conviction settled down on the people. There were a number saved and sanctified. People wept through to God and promised to push the battle for souls. We will hold a few nights in Kirkland Center tabernacle, return by way of the state capital and visit the little group where Rev. Stickleman is pushing the work and then go to Rice Lake farther north, where Brother Victor Thompson and a few Nazarenes are holding on to God. We will visit some other places before we return to Ashland where Mrs. Julia Dean is holding the fort for God. The work is going forward in Wisconsin and we expect to put in many new holiness churches during the coming summer. Places are opening up for work and asking for help. We need God called men to help in this field, and anyone who loves to preach the old time gospel can find an open door in Wisconsin. Our next meeting will be in Superior, Wisconsin. We desire the prayers of the HERALD OF HOLINESS family."

DEATHS

GATES—Miss Lena Gates was born near Stockton, Illinois, August 28, 1866. She passed to her heavenly reward on December 29, 1925, after a brief illness from acute indigestion. Sister Gates was converted when a girl. In January, 1909, Rev. E. J. Fleming, now General Secretary of the Church of the Nazarene, became pastor of our church at Stockton, Illinois, of which Sister Gates was a member. Early in Brother Fleming's pastorate, Sister Gates was sanctified wholly, and from that time forward had lived a most beautiful Christian life. Her exemplary character caused both saint and sinner to say, "If there was a true Christian in Stockton, she was one." She was a charter member of the Stockton Church of the Nazarene. The funeral services were conducted by the pastor. Sister Gates, while sadly crippled, was a hard worker, a cheerful, generous supporter of the church and most faithful in attending its services. She leaves a host of friends to mourn her departure.—J. W. Waltz, Pastor.

Sister Gates suffered afflictions which would have appalled any but the most courageous. Grievously deformed by rheumatism, together with curvature of spine, compelled to hobble about on crutches with hands so deformed that much work had to be done by resting them on the back of a chair, yet in the midst of all those afflictions, she was a dressmaker, skillful at knitting and crocheting, and always cheerful, prayerful and full of faith. Through heat and cold, through severest storm or most inviting sunshine, Sister Gates faithfully

attended Sunday school, preaching services, prayer meetings and nearly all other meetings of the church. Her faithfulness as a church member, her power in prayer, her burning testimony to full salvation, her constancy of spirit, her steadfastness of faith, will live as a worthy example to all who were privileged to know her personally. Sister Gates maintained the spirit of holiness and never wavered in a glowing testimony to the two works of divine grace in her heart. She served her Savior with the greatest faithfulness here, and we are confident that she lives with Him who redeemed her by His own precious blood. We shall miss her, but by God's grace we shall see her again all glorious in that full restoration of the resurrection morning. Thank God for the Christian's hope.—E. J. Fleming.

CHILDERS—Mrs. Polly A. Childers was born in Wolfe County, Kentucky, October 29, 1858, went home to Glory on the morning of December 17, 1925, at the age of 67 years, 2 months and 19 days. She was united in marriage to James A. Childers March 4, 1879, and became the mother of a son and four daughters, all of whom are left and deeply realize the loss of a faithful companion and a devoted mother. She became ill on Monday, December 14, was taken to the hospital and operated upon for appendicitis, and never fully rallied; but before she was taken to the operating room she called husband and children around her, had them to testify and promise to meet her in heaven. She then testified and praised the Lord for victory and bade them all goodby. Sister Childers was converted at the age of sixteen years and lived a clean, consistent Christian, through all these years, always keeping faith and step with the Lord and that which was for the right. She united with the M. E. Church when a girl and worshiped with that denomination until after marriage, when she and her husband united with the Missionary Baptist Church. She was a shouting member of this denomination and lived up to all the light she had. A few years ago, after moving to the city of Ashland, a holiness revival was being conducted in Central Park, which she attended and in which she sought, received and testified to the blessing of sanctification as a second work of grace. This act caused her to be excommunicated from the denomination last mentioned above on the charge of heresy. But after a few months the Church of the Nazarene was organized in this city by Rev. Alito and Emma Irlek of Pilot Point, Texas, and she was one of the charter members, remaining a faithful and earnest worker in the church. She was always on the mountain top and lived a life of prayer. Her prayer list was found in her Bible, and she had on that list, herself "that she might be kept in the center of His divine will and plan, so she would be able to be a blessing to others," then a number of loved ones, neighbors, friends and strangers. Her husband and three of her daughters are members of the Church of the Nazarene, also her only son, Rev. C. C. Childers, who needs no introduction to the Nazarene people. She prayed him out of a life of sin and worldliness, into the kingdom and then into the field as a singing evangelist. Our church and city will miss Mother Childers. The funeral was at the church and, according to her request, was preached by Rev. W. W. Hanks, he speaking of the beautiful life she lived in rearing and caring for her family, her interest in the welfare of others and especially her devoted life to God, closing the address by reading a copy of her prayer list and a poem which was found written on the fly leaf of her Bible. We feel that the life she lived and the deep impression that fell upon the large congregation will cause many to cling to the Old Book and the old time faith. We placed her body in the Ashland cemetery, feeling that one of our most faithful soldiers of the cross had been called home. We shall miss her but feel

sure we shall meet her again. "Just inside the Eastern Gate."—Edw. C. Oney, Pastor.

WATSON—Sister Hannah Pearl Watson was born in Clearfield County, Pennsylvania, April 3, 1882, and departed this life at Rochester, New York, January 22, 1926, at the age of forty-three years. She leaves to mourn her death her husband, Frederick Watson, three daughters, and one son. Sister Watson suffered much, but through it all patiently trusted the Lord. Her last illness came suddenly, and in thirty-six hours she had gone to be with Jesus. She was converted in the tent meeting at Ashtabula, Ohio, six years ago when the Church of the Nazarene was organized there. About two years later she was sanctified wholly and ever lived the righteous life. She came to Rochester but recently, and on December 6, 1925, united with the local Church of the Nazarene. Funeral services were conducted by the writer, and interment was made in Riverside Cemetery, where she awaits the resurrection morning.—C. J. Forcey, Pastor.

TELEGRAMS

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

SPRINGFIELD, ILL.

Just closed a good eleven days' convention with General Superintendent R. T. Williams and Prof. B. D. Sutton and wife in our new brick church. This church is 54 by 90 with a seating capacity of 800; is located within four blocks of the state capitol building. On the last Sunday afternoon Dr. Williams raised a little over \$5400. We have a growing congregation and God's blessings are on us. We will tell you more about this work later on.—G. Edw. Gallup.

WICHTA FALLS, TEXAS.

Greatest day in history of local church. Eastern Zone N. Y. P. S. convention, January 28 to 31, success. Excellent preaching by Superintendent Erick and President Hocker. Twenty-six professions, twenty-eight joined church, \$1100 in cash and pledges at corner stone laying. To God be the glory.—J. P. Ingle, Eastern Zone Leader.

BENTONVILLE, ARK.

Evangelist J. E. Thrcadgill, conducting revival at the Bentonville church, winning the hearts of the people by his sweet spirit and great Bible preaching. The Bentonville Church is on top.—Joe M. Tyson.

HUTCHINSON, KANSAS.

My father, A. S. London, president of Bresee College, Hutchinson, Kansas, just undergone serious operation, also had a nervous collapse last week; is a very sick man but is doing as well as could be expected. Please pray for him.—Holland London.

GREENVILLE, OHIO.

Greatest revival on in years. God's judgment on the people. Many souls are getting saved, large crowd every night. Organized a Church of the Nazarene with twenty-seven charter members. We ask the prayers of the Church of the Nazarene.—Evangelist Ralph Haines.

ANNOUNCEMENTS

A CORRECTION—Through an oversight the publishers of the Kentucky District Minutes failed to record the name of Rev. W. W. Hanks among the commis-



Rev. A. Gordon Crockett, Pastor.

John Wesley Church of the Nazarene

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4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and

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sioned evangelists, and I wish to announce that he is duly qualified, and now holds his certificate. His wife, Mrs. Sallie W. Hankes, is also a commissioned evangelist of the Kentucky District.—J. W. Montgomery, District Superintendent.

NOTICE—I have recently made a complete change in my plans and have accepted the call to the pastorate of the Malden, Mass., People's Church of the Nazarene. I have cancelled all conventions, revivals and campmeeting dates beyond Jan. 1st and have already entered into our labors here. Our address is 8 High St., Malden, Mass.—K. Hawley Jackson.

WEDDING BELLS—A very pretty wedding took place at the Church of the Nazarene in Camas, Wash., Jan. 21, 1926, when Mr. Ralph E. Williams of Portland, Oregon, and Miss M. Josephine Sullivan of Camas, Wash., were united in the bonds of matrimony. Rev. Homer C. Williams, father of the groom officiated, assisted by the resident pastor, Rev. Carleton D. Jones.

SPECIAL NOTICE—Rev. S. M. Stafford who is Superintendent of our mission at Brownsville, Texas, met with a very painful accident, breaking his collar bone. His wife also is unable to be up very much of the time. Kindly remember them in prayer.—J. H. Dennis.

NOTICE—Mrs. Julia A. Shelhamer expects to assist in meetings in the East next summer, beginning with a camp at

Marion, Ohio, June 17 to 27. If any others wish her services she will be glad to hear from them as soon as possible. Address her 5419 Isleta Drive, Los Angeles, Calif.—E. E. Shelhamer.

NOTICE—Any pastor or church in the holiness movement looking for an evangelist to assist in a revival, please address me at Wallowa, Oregon. I am ready to go anywhere God calls me. My terms are entertainment and free will offerings. I believe and preach the old time gospel of full salvation without fear or favor of men and give sin and the Devil no quarter. I am ready to assist you in an old time Holy Ghost revival.—J. W. Slaton, evangelist.

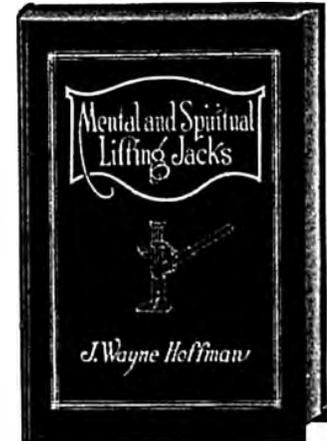
REQUESTS FOR PRAYER—Prayer is requested for the sanctification and healing of a brother in Arkansas.—“Pray for the healing of my body and that my life may lead many to Christ and that my children will be saved.”—S. J. H., Texas. —A sister in San Francisco requests prayer for her loved ones that they may be saved and for the healing and salvation of a brother-in-law and his brother.

RECOMMENDATION—We take pleasure in recommending to our people Rev. W. A. Ray, who is a member of the First Church of the Nazarene of Oklahoma City, Okla., also ordained elder of the Western Oklahoma District. Brother Ray was at one time associated with the J. O. McClurkan work in Nashville, Tenn. He is a Bible scholar and will be a blessing to any Sunday school or

church, and would be glad to correspond with any people who would like to have your Sunday school built up and church strengthened. Address him at 1006 W. Cal.—M. V. Dillingham, Pastor—First Church, Oklahoma City, Okla.

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Specimen of type

The Philistines

I. SAMU

And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about thither.
9 And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he

B.C.C.
* Ex. 7.
& 8. 11
& 14. 1
7 or,
reprova-
fully.
2 Ex. 12
3 Heb. 8
4 Deut.
ch. 7.

Page size, 5¼x8 inches

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New England Assembly.....April 21 to 25
Ohio Assembly.....April 28 to May 2
Pittsburgh Assembly.....May 6 to 9

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Central Nazarene Academy and Bible School, J. C. Berger, Acting President, Hamlin, Texas.

Eastern Nazarene College, Floyd W. Nease, Pres., Wollaston, Mass.
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OLIVET COLLEGE To Be Sold At Auction

2:00 P. M., June 10th, 1926, Olivet, Illinois

In Front of the Administration Building to the Highest Bidder

AN APPEAL FOR PRAYER

Inasmuch as the daily press has announced that various private schools will be on hand to bid in this property which is so well suited for that purpose, we urge and beg that our people earnestly pray that wisdom and divine guidance be given in the saving of this Institution to the church and to the cause of full salvation throughout the world.

EXECUTIVE COMMITTEE,
Olivet College,
Olivet, Illinois.



T. W. WILLINGHAM,
Financial Secretary.
This man, by the help of God and His people has reduced our interest paying obligations \$100,000 in the past two years.

EVANGELISTS' SLATES

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

JARRETTE AND DELL AYCOCK

Yakima, Wash. Jan. 21 to Feb. 7
Spokane, Wash. Feb. 14 to 28
Moscow, Idaho. March 7 to 21
Portland, Ore. March 28 to April 11
Everett, Wash. April 11 to 25
Walla Walla, Wash. April 26 to May 9

A. F. AND LEONORA T. BALSMEIER

Fresno, Calif. Feb. 7 to 21
Glendale, Ariz. Feb. 25 to March 14
Somerton, Ariz. March 18 to April 4
Monrovia, Calif. April 6 to 18
Santa Rosa, Calif. April 25 to May 9

MRS. CARRIE BARBIEUR

Terre Haute, Ind. Feb. 1 to 14
Lebanon, Ind. Feb. 15 to 25
Bedford, Ind. March 1 to 21

P. P. BELEV

Caro, Mich. Feb. 2 to 21

BEULAH QUARTET

Ellington, Mich. Jan. 31 to Feb. 21
Gladwin, Mich. Feb. 25 to Mar. 7
Cadillac, Mich. Mar. 21 to April 11

M. M. BUGBY

Springfield, N. Y. Feb. 3 to 21
New Philadelphia, Pa. Feb. 24 to Mar. 7
Monongahela, Pa. Mar. 10 to 21

REV. MRS. MAE BUDD AND PARTY

W. Frankfort, Ill. Feb. 3 to 28

C. C. BURTON

Kingslee, Ky. Feb. 8 to 23

W. R. CAIN

Xenia, Ohio. Jan. 31 to Feb. 14

C. C. AND FLORA CHATFIELD

Dunkirk, Ind. Feb. 11 to 28
Evansville, Ind. March 7 to 21
Akron, Ohio. March 28 to April 11

K. E. COPELAND

Moberly, Mo. Jan. 19 to Feb. 14
Ethier, Mo. Feb. 14 to March 7

J. H. CRAWFORD

Yuma, Colo. (Bethel Church) Feb. 1 to 14
Weldona, Colo. Feb. 15 to 28

WILLARD B. DAVIS

Moberly, Mo. Jan. 20 to Feb. 14

MARION AND DEAN DEVOLL

Martinsburg, Neb. Feb. 7 to 21
Hubbard, Neb. Feb. 25 to Mar. 14
South Sioux City, Neb. Mar. 15 to Apr. 11

H. N. DICKERSON

Chester, W. Va. Feb. 7 to 21
Muncie, Ind. March 22 to April 10

CHARLES DYE

Lancaster, Ohio. Feb. 11 to 28

HARRY JOSEPH ELLIOTT

Parma, Idaho. Feb. 3 to 17
Halfway, Ore. Feb. 21 to Mar. 14
Baker, Ore. March 15 to Apr. 11

THEO. ELNER AND WIFE

Ft. Wayne, Ind. Feb. 10 to 28
Miami, Fla. March 8 to April 4
Bloomington, Ind. April 11 to 25
Crawfordsville, Ind. April 27 to May 9
Akron, Ohio. May 30 to June 13

C. E. ELLSWORTH AND WIFE

Kokomo, Ind. Feb. 25 to Mar. 14

KIRBY FIELDS AND WIFE

Indianapolis, Ind., Ray St. Church, Feb. 7-21
Shelbyville, Ind. Feb. 22 to March 14

R. P. FITCH

Greenfield, Ind. Feb. 14 to 28

BONA FLEMING

Phoenix, Ariz. Feb. 8 to 21
Warren, Ohio. March 19 to 29
Allanac, Ohio. April 1 to 11
Cleveland, Ohio. April 14 to 25
Indianapolis, Ind. May 1 to 16
Ashtabula, Ohio. May 30 to 30
Andover, Ohio. June 4 to 13

Barberton, Ohio. June 18 to 27
Jackson, Ohio. July 2 to 11
Bloomington, Ind. July 14 to 25

JOHN FLEMING

Bluffton, Ind. Feb. 2 to 14
Youngstown, Ohio. Feb. 21 to March 7
Akron, Ohio. March 14 to 28
Decatur, Ill. April 1 to 11
Cleveland, Ohio. April 14 to 25
Mitchell, Ind. June 3 to 13
Canton, Ohio. June 16 to 27
New Philadelphia, Ohio. July 1 to 12
Princeton, Ind. July 14 to 25

C. B. FUGETT

Manchester, Ohio. March 7 to 21
Mansfield, Ill. (Camp) June 20 to July 4
Troy, Ohio. (Camp) July 18 to Aug. 1

PHILIP OETTER

Hartford, Conn. Feb. 7 to 21
Barberton, Ohio. Feb. 28 to March 21
Hamorton, Pa. March 28 to April 18

LEWIS E. HALL

Onaway, Idaho. Feb. 3 to 21

LEE L. HAMRICK

Tahoka, Texas. Feb. 5 to 21
Quanah, Texas. Feb. 28 to March 14
Wellington, Texas. March 26 to April 4

J. C. HAFLEY

Cleveland, Okla. Feb. 7 to 21
Whitesboro, Tex. July 11 to 25

B. F. HARRIS

Altus, Okla. Feb. 8 to 21
Wolf City, Tex. Feb. 25 to March 7

A. O. HENRICKS

Boyle Heights (Los Angeles, Calif.) Feb. 8-22

URAL T. HOLLENBACK

Franklin, Ind. Feb. 1 to 20

ROY L. HOLLENBACK

Atlanta, Nebr. (Care Rev. W. O. Ewers) Feb. 8 to 21
Crothersville, Ind. (Care Rev. Evert Baker) March 5 to 21

OSCAR HUDSON

Chicago, Ill. 1818 Sunnyside Ave. Feb. 1-15
Egin, Ill. (320 Dundee) Feb. 15 to 28

LUM JONES

Jamestown, N. D. Feb. 12 to 28

E. ARTHUR LEWIS

Philadelphia, Pa. February
Lansdale, Pa. March

JACK LINN AND WIFE

State of Florida. Jan., Feb., and March

V. W. AND MARQUERITE LITRELL

Medford, Oregon. Jan. 28 to Feb. 14
Ashland, Oregon. Feb. 17 to March 7

W. W. LOVELESS

Fresno, Ohio, Gen. Del. Feb. 11 to March 7

M. M. LOWREY

Britton, Okla. Feb. 10 to 28

TIEO. AND MINNIE LUDWIG

The Dalles, Ore. Feb. 1 to 14
Arlington, Ore. Feb. 21 to March 7
Chelan, Wash. March 8 to 21

ERNEST B. MARSH AND GEO. WARD

New Galilee, Pa. Feb. 1 to 14
Oil City, Pa. March 5 to 20

J. B. MC BRIDE

Helena Station, Ky. (M. E. Church) Feb. 7-21
Mansfield, Ill. Feb. 23 to March 8
Canon City, Colo. Mar. 11 to 31
Hannibal, Mo. April 4 to 18
Grand Junction, Colo. April 25 to May 9
Colorado Springs, Colo. May 16 to 30

L. C. MESSER

Enid, Okla. Feb. 14 to 28
Augusta, Kans. March 5 to 21
North Little Rock, Ark. March 23 to Apr. 4

JAMES MILLER

Kalamazoo, Mich. Jan. 28 to Feb. 14
Opalesburg, Ill. Feb. 17 to March 7

W. H. MINOR

Mt. Vernon, S. D. Feb. 5 to 21
Mandan, N. D. Feb. 27 to March 14

G. F. AND BYRDIE OWEN

Paris, France. Feb. 9 to 11
Cairo, Egypt. Feb. 17 to 22
The Holy Land. Feb. 23 to March 22

GEORGE OWEN

Enid, Okla. Feb. 14 to 28
Ashtabula, Ohio. April 11 to 25

GEORGE S. OWEN and WILLARD B. DAVIS

Kansas City. Feb. 28 to March 7
Topeka (Preachers' Convention) March 8 to 12
Kearney, Neb. March 19 to Apr. 4
Neodesha, Kansas. June 11 to 27
Elk City, Kans. July 1 to 18
Cherryvale, Kans. July 23 to Aug. 8
Independence, Kansas. August-13 to 29

J. E. AND ADA BEDMON

St. Bernice, Ind. Feb. 12 to 28
Winchester, Ind. March 5 to 21
Newark, Ohio. March 28 to April 11

LAWRENCE REED

Weston, W. Va. Feb. 10 to 24

LEWIS J. RICE

Rock Island, Ill. Jan. 27 to Feb. 14
Forest Center, Wisc. June 20 to July 11

C. C. RINEBARGER

Newton, Iowa. Jan. 25 to Feb. 14

CHAS. ROBINSON AND LAWSON AND IRENE BROWN

Dewey, Okla. Feb. 5 to 21
Mangum, Okla. Feb. 26 to March 14

J. A. RODOERS

Greencastle, Ind. Feb. 14 to March 7

C. W. RUTH

Detroit, Mich. (Gen. Del.) Holiness Tabernacle. Feb. 14 to 28
Upland, Ind. (Taylor University), Mar. 23-28

MR. AND MRS. B. A. SHANK

Findlay, Ohio. Jan. 24 to Feb. 14

BURL SPARKS

Plainville, Ind. Feb. 4 to 21
Lincoln, Neb. March 6 to 21
Dayton, Ohio. Apr. 3 to 18
Canton, Ohio. June 16 to 27
New Philadelphia, Ohio. July 1 to 13
Princeton, Ind. July 14 to 21

E. H. STILLION

Kent, Ohio. Feb. 2 to 14

FRED ST. CLAIRE

Ridgefield, Wash. Feb. 7 to 28
Tacoma, Wash. March 7 to 28

ELWOOD TAYLOR

Indianapolis, Ind. (Ray St. Church) Feb. 7-21
Hoopston, Ill. Feb. 24 to March 14
Monticello, Ky. March 28 to Apr. 25

FREDDIE THOMAS

Vincennes, Ind. Feb. 11 to 21
York, Neb. Feb. 24 to March 7
Canton, Ohio. March 10 to 15
Paris, Ohio. March 18 to 28
Ind. Preachers' Meeting (Huntington, Ind.)
..... March 30 to April 4
Auburn, Ind. April 7 to 18
Bluffton, Ind. April 22 to May 2
Huntington, Ind. May 6 to 16
Olivet, Ill. May 21 to 31
Indianapolis, Ind. June 4 to 13
Bedford, Ind. June 17 to 27
Monterey, Tenn. July 11 to 23

C. E. TONEY

May, Okla. Feb. 5 to 21

MRS. DE LANCE WALLACE

Canby, Oregon. Feb. 14 to 28

KENNETH AND EUNICE WELLS

Fort Wayne, Ind. Feb. 10 to 28
Akron, Ohio. March 14 to 28

FARLE F. WILDE

East San Diego. Feb. 28 to March 14
Pasadena, Calif. April
Bakersfield, Calif. May

REV. AND MRS. J. A. WILLIAMS

Mitchel, Ind. Feb. 12 to 28

WANTS

Would like to correspond with a good sanctified domestic teacher who would like to have a position in a rescue home. A. J. Vallery, 1103 Pierce St., Memphis, Tenn.

WANTED—A man who is saved and sanctified, to work eight months on mixed grain and stock farm, to begin March 1st next. Wages \$50.00 a month straight. 3½ miles to Nazarene church. Sunday school every Sunday, and preaching twice every Sunday. Near New England, North Dakota. John A. Nelson, Route 1, De Sair, North Dakota.