

HERALD of HOLINESS

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THE LOVE OF GOD IS SHED ABROAD IN OUR HEARTS

AT the end of a list of blessings which come to the believer as a result of his faith (Romans 5:1-5) comes the statement: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us;" and this last is the climax of all; for the most vital and ever present proof of the Father's love for us is the presence of His Spirit within us. And as He dwells within and touches and vivifies every part and parcel of our spiritual natures He is, in every place He touches, living evidence of the love which sent Him forth to become our abiding Comforter and Guide.

Oil poured into a vessel reaches to every part of it, and even penetrates the vessel itself. Incense shed forth in a room fills every part of it with its fragrance. The air we breathe penetrates to our very flesh and bones and is seen in the glow of health, in the lightness of the step and in the brightness of the eye. Water coming down in copious showers, or pouring forth in rivers of plenty, drenches the whole body. And the Holy Spirit is likened to oil, incense, wind and water; while our hearts are vessels and temples for His filling and indwelling.

The Holy Spirit and the love of God are synonymous for the experiential fullness of the blessing of the gospel of Christ. The Holy Spirit is the personal executor of the work of God in the heart, and the love of God shed abroad is the concrete result of His gracious ministrations.

And the love of God within us is the spring of all our actions; the motive of our obedience; and the principle of every holy thought. This love is a flame which refines every appetite and passion and brings every thought and imagination into captivity of obedience to Christ, and is a pledge and earnest of the glory which is yet to be revealed in us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . And it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

And since this and all the chief blessings of God are ours upon the condition of faith, the greatest work that any man can do is to believe on Him whom God has sent. The story of the incoming, indwelling and outgoing of the Holy Spirit is the sum total of genuine Christian biography.

HERALD OF HOLINESS

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

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CHRISTIAN CONSECRATION

An address given by the Editor at the Headquarters' Friday Devotional Meeting

THE great problem in the Christian life is to keep grace up to the measure of light without in any purposeful manner retarding the light. Another problem almost as difficult is that of keeping the "subjective" phase of life up to the requirements of the "objective," without in any intentional manner neglecting the objective. A large proportion of the preaching one hears these days has to do with duty and privilege and the ethics of the Christian life, and we have need of much such preaching. But we must not forget that men are not saved by the example of Christ, but by their faith in His atoning blood.

A little time ago we read of a man who approached the preacher at the close of the sermon and said: "I think you preachers miss it in preaching the atonement of Christ in the place of preaching Christ as an example. If you would preach Christ as an example more people would be willing to accept Him." The preacher was a wise soul winner, so he looked at the man kindly and inquired: "If I should preach Christ to you as an example would you accept Him?" Cornered on his proposition, the man replied: "Yes, I would." "Then," said the preacher, "I will preach Him to you as an example. We will start with this proposition: 'He was our example who knew no sin.' Will you and can you follow Him in that?" "No," replied the man, "I cannot do that; for of course I am conscious that I am a sinner." "Oh," said the preacher, "Then if you are a sinner you do not need an example, you need a Savior."

We all, of course, will most readily endorse this saying, in so far as it applies to sinners' coming to Christ. But it also applies to us who have "followed on to know the Lord." We are glad for an example, but every hour and every moment we need the sustaining and strengthening grace of God to enable us to follow that example. We need to be reminded of duty and to be refreshed concerning our many opportunities for service, but we need also the grace and wisdom and power and unction of God to make us worthy servants of the God whom we love and desire

to please. This is what we mean by saying that it is a problem to keep the subjective or experiential phase of our lives fully abreast with the objective or ethical side, without in any manner retarding the objective.

But we have chosen Consecration for our subject today, and our idea is that consecration is on the "border land" between the subjective and the objective and that it naturally partakes of the nature of both. And also, in speaking on it, we contemplate passing at will from the experiential or enabling side of life to the objective or ethical side.

Consecration is, in one sense of the word, a human act, comparable to repentance, and it is in this sense that we understand it when we posit it as a prerequisite of faith for entire sanctification. It is an axiom of Christian truth that no man can have faith in God to do something for him that he would not do for himself if he were able. And since consecration is the best a human being can do toward making himself holy, he must do that before he can have any faith that God will make him so.

Sanctification is the Old Testament word for consecration, although sanctification means purification, also, in many instances in the Old Testament. In the New Testament we have a number of words, such as *present*, *submit*, etc., which carry in substance what we mean by consecration. But in Christian hymnology and in theology consecration is the familiar term.

But consecration is an attitude to be maintained, as well as an act to be performed. Therefore, there is significance to it on down and throughout the course of the Christian life. In fact, to be consecrated means to be devoted to God, body, soul and spirit, and is the highest and best attitude the Christian can assume in any world. And today I want you to think with me on the subject of consecration in its relationship to its bearing upon life as life must be lived out by us all. Let our testimony be, not simply so many years ago I consecrated all to God, but let it be that in word, deed and thought we are today and all the time wholly the Lord's.

In order that I may immediately come to something of a definition, I desire to read to you Adam Clarke's contract of personal consecration, which he wrote on January 1, 1784, when he was twenty-four years of age. His statement is as follows:

In the name of God. Amen.

Through the abundant mercy and goodness of God I have been convinced that by nature I am a child of wrath, even as others, having every faculty of my soul stained by the original transgression; and, consequently, filthy and abominable in His sight, who is of purer eyes than to behold iniquity with the least allowance; and, finding that there was no way to escape the damnation of hell, which I have most justly merited by adding transgressions to my native depravity, but by believing in the Lord Jesus Christ, by the grace of God, this I have been enabled to do, and can now call Christ Lord by the Holy Ghost which is given unto me. I am a living witness that Jesus pardons all who, sensible of their unrighteousness and casting aside every other dependence, do take

Him for their Prophet, Priest, and King, and, with their whole heart, confide in His meritorious sufferings and death.

And, being made further sensible that, since I knew God, I have not thoroughly endeavored to glorify Him as God, neither have I been truly thankful for the manifold blessings received from His beneficent hands, I now consider that I am not my own, being bought with the immense price of the blood of the Son of God, and therefore, by right of redemption, belonging solely unto Him; I do now covenant with Thee, the most high God, to give up my spirit, soul and body, to Thy service, direction and disposal, determining through Thy gracious assistance, to know only Thee, the living and true God, and Jesus Christ whom Thou hast sent. I determine also, through the same grace, to have the goings of my feet, the works of my hands, the words of my mouth, and the thoughts of my heart ordered only by Thee; that, in speaking, acting and thinking, I may constantly glorify Thee, who hast called me from darkness into this state of salvation.

I am determined also to forsake all that is near and dear unto me rather than turn for a moment to the ways of sin. Also I will watch against all its temptations, whether of prosperity or adversity.

I embrace Thee in Thine offices. I take Thee for all times and conditions, in sickness and in health, ease or pain, persecution, shame, poverty, contempt and reproach; and this not only for a day, week, month or year, but to the very last period of my existence. And seeing it hath pleased Thee to give me Thy evangelical laws for my rule of life, I subscribe to them as just and good, solemnly take them for the rule of my thoughts, words and actions. Further, I renounce my own worthiness, and take Thee for the Lord my righteousness. I renounce my own wisdom and take Thee for my only Guide. I renounce my own will, and take Thy will for my law, and endeavor to do what Thou hast commanded, and to abstain from what Thou hast forbidden. And now, great God, in order that I may continue faithful to all these engagements, I beseech Thee, for Jesus' sake, to purify my deceitful heart, and to sanctify me throughout, body, soul and spirit. O dreadful Jehovah, Father, Son and Holy Ghost, accept this covenant soul and body, with all I have, and all I am, to be Thine in time and to all eternity.

And now let the covenant which I here make, this first day of January, A. D., 1784, be ratified in heaven. In witness whereof, I now, in the presence of the ever blessed Trinity, and on the bended knees of my body, set to my hand.

There are probably few things in Christian literature which are finer and saner on the subject of consecration than this, and if we were to enlarge even a little upon it we would risk using up all the time allotted to us. But there are just a few observations and applications of a practical nature which we desire:

In the first place, we observe that consecration is not simple abandonment. It is not the mere surrender of the will in the attitude of passivity. One has defined consecration as ("A set determination not to have my own way." But it is also, "A fixed determination that God shall have His way in me.") The will is as strong in consecration as before, only now it is aligned with God's will and is voluntarily identified with His will. In consecration we may fixedly affirm, "My will is the will of my God."

In the second place, we observe that in consecration we accept the surroundings of our lives as the providences of God and cease to complain against them. It is really a dangerous and questionable thing to pray very much about "things." As we look back now

over our Christian lives we realize that some of the things which we would have changed if we could have done so turned out to be ministers of righteousness to us and we feel now that we should be poor without them. And God has not been pleased to give us a great deal of power over the providences of life. We may chafe under them, but we can do but little to change them. Poverty, sickness and inconveniences of many kinds come to us whether we will or not. But it is our glory to be so surrendered to God and so in love with His will that we can say, "I have learned in whatsoever state I am therewith to be content." Praying about "things" reminds us of the little boy whose wagon ran away with him on the hill, and hurt him in the "spill" at the bottom. In telling his mother about it, he said: "When I saw that I could not stop the wagon, I said, 'O Jesus, help me!' Then with that frankness which only childhood knows, he quietly observed, "But He wouldn't do it." And it would seem that way with us. The only thing is that in consecration, the uppermost prayer is, "Thy will be done," and so there is no chance but that this prayer shall be answered.

In the third place, we observe that consecration makes irritation over "persons" inconsistent and really makes us easy to get along with. We have many alibis, but I still insist that consecration, genuine consecration, makes us forget that we were reared in affluence, or that we were the youngest child in the family, or that we are entitled to better treatment than we are receiving. It has been said that there are three calamities which may befall one at birth, because any one of these three things will cause one to be spoiled. And these three things are: To be born comely, to be born rich, or to be the only child in the family. For if one is born comely, his comeliness will spoil him. If born rich, his money will spoil him. If the only child in the family, his parents will spoil him. But perhaps these three things will constitute alibis for everyone here present; and no alibi will stand. If you are consecrated to God you accept your coworkers as chosen of God and you will co-operate with them and you will be agreeable and easy to get along with in the home, in the church and at your work. You will be thus because you recognize that you are not your own, but have of your own free will fully given yourself to God, and because you recognize that the work which you are doing is the Lord's work, and because you realize that God has chosen your surroundings and your associates and that rebellion against them is rebellion against God. If you must associate and work with some who are above you in wisdom and saintliness, then no doubt God has arranged it thus so that you may become wiser and better. If you must associate with some who are below you in intelligence and in grace, then no doubt God has given you this opportunity to impart knowledge and to help another into a better likeness of his blessed Redeemer.

In the fourth place, we observe that as consecra-

tion is the prerequisite of faith for sanctification at the crisis, so it is the prerequisite of faith for keeping grace all along the way; and that just as God was faithful to pour out His Spirit in purifying power when first you said in truth, "I am wholly Thine," so will He be faithful to abide with you forever, while you continue to say without reserve, "Thy will be done."

May we not now devoutly sing Frances Ridley Havergal's hymn of consecration, and make it the prayer and promise of our own hearts:

"Take my life and let it be consecrated, Lord, to Thee; Take my hands, and let them move at the impulse of Thy love.

"Wash me in the Savior's precious blood, cleanse me in its purifying flood;

Lord, I give to Thee my life and all. to be Thine henceforth eternally."

EDITORIAL FRAGMENTS

A brother up in Minnesota writes: "I am told that Romans 6:4, 'We are buried with him in baptism into death,' etc., has reference to the mode by which Jesus Christ was baptized. It does not seem to me to mean that, but I may be mistaken." But I do not think he is mistaken in not believing that this has reference to the mode by which Jesus Christ was baptized. It has reference to His atoning death and to His method of dealing with sin. The latter part of the verse has reference to the practical effect that our faith in Christ should have upon us in the matter of life and conduct.

Matthew 18:18 says, concerning the Church, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." We feel confident that this has no reference to any "ceremonial" of priests or pope, but that it does have reference to the fact that in making the "Gospel of reconciliation" effective among men, the part required of true believers in the matter of prayer, preaching and testimony is essential; because it "Hath pleased God through the foolishness of preaching to save them that believe." Taken alone, the passage from Matthew may be called "difficult." But taken in connection with other passages which tell of the Church's responsibilities and possibilities, it seems clear enough.

The Winona School of Theology, which holds summer sessions only at Winona Lake, Indiana, reports a very successful session this past summer and announces plans for the 1928 session, for July 12 to August 16. Their circular, "Doctrines Essential to the Christian Faith as Believed and Taught by Winona School of Theology," contains eleven statements covering The Scriptures, The Person of Christ, The Atonement, The Resurrection, Man Created and Fallen, Salvation, The New Birth, Sanctification, The Church, The Return of the Lord, and The Future State, everyone of which is clear, definite and orthodox. On sanctification the

statement says: "It is our belief that there is for the child of God a baptism with the Holy Spirit, 'purifying his heart by faith,' and making him perfect in love, causing him to grow in grace, and that this experience is needed by both ministry and laity as a preparation for service here and for heaven hereafter."

Vivian A. Drake was most intense in his spirit of devotion and evangelism. The following from his pen on the subject of "Lost Souls" gives some idea of how real the things of time and eternity were to him:

Lost souls! can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming bursts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost. No chance for the light to shine out on the devil-begirt, furnace-heated, pall-shrouded, downward, outward, bellward pathway. Lost to God and the redeemed! Lost to heaven and hope! Lost and no hope of ever being found. Not one dim, distant hope of ever being anything but more hopelessly, ruinously, despairingly lost, during all eternities to come! From woe to more woe; misery to more misery; ever, always lost because they will be lost! Lost while their bosom friend was found! Lost while Jesus was seeking them, and found them lost; but they would not be found. They might have been found but would not. They gained the shadow and lost the substance; gained the briar and lost the flower; gained famine and lost plenty; gained foes and lost a Friend; gained eternal damnation and lost eternal life. The judgments and providences of God warn you. Shall you and your loved ones be lost?

A correspondent wonders how we can be happy in heaven if we know and realize that some of our loved ones are lost in hell. We read in Revelation concerning the redeemed that "God shall wipe away all tears from their eyes," and we believe this will include such tears as may appear over loved ones who rejected the pleadings of God's love and mercy. We do not know just how He will do this, but we have the fullest faith that He can and will do it. In fact we have experienced in this life the work of God in removing the bitterness of sorrow and making us glad in spite of our disappointments, and this assures us that He will wipe away all tears in heaven. Let us follow Him on in love and faith and hope until He shall do this for us in that land where there are no shadows.

It is well that we have more books and more sermons on prayer. But the outstanding need is not more about prayer, but more prayer itself. Not all can be preachers or singers or teachers, but all may be prayers. "Lord teach us to pray."

"Good things cost more" in the realm of the spiritual as well as in that of the temporal, and the reason some people do not have a better grade of religion is that they are unwilling to pay a better price.

It is as much a complaint for a man to have certain persons and certain interests against him as for him to have certain others for him. A man may sometimes be just as favorably known by the enemies he makes as by the friends he produces.

THE UNITARIAN WAIL

By A. M. Hills, D. D., LL. D.

THIS time it is a Unitarian editor, Dr. Albert C. Dieffenbach, who rings the death knell and chants the dirge of Protestantism. It beats all what profound grief this High Priest of Unitarianism displays over the demise of the Reformation, and the failure of Christianity itself which is undoubtedly breathing its last breath! He doubtless represents the sentiments of the people whose journal he edits. For a century they have been doing their utmost to discredit every doctrine essential to Christianity, and every truth which made it possible. An illustration or two will suffice.

The first time Finney led revival meetings in Boston "Dr. Edward Beecher told him that the Unitarians and Universalists had destroyed the foundations of religious faith. Their system is one of denials. Their theology is negative. They deny everything and affirm almost nothing. The people are all afloat with no settled opinions. In such a field error finds the ears of the people open, and the most irrational views on religious subjects are held. Every 'lo here' or 'lo there' gets a hearing. Under the excessive Calvinism of a century ago religion ebbed. Then there was a reaction and Unitarianism and Universalism swept in like a flood. Boston and its vicinity has been the natural home and exploiting ground of every fad and fanaticism and species of infidelity ever since." Millerism, spiritualism, Tom Paine-ism, Christian Science-ism, unitarianism, universalism, free love-ism, agnosticism, skepticism, Darwinism, Russelism, higher criticism, modernism, are all enthroned there, and all are flourishing. A doctor of divinity, a son of Massachusetts, once said to me, "You cannot name an 'ism' that has cursed American thought and life that did not have its birth or home within fifty miles of Boston."

When Finney was leading his fifth and last revival in Boston and thousands were being saved, Theodore Parker, the famous Unitarian preacher, tried to block the wheels and throw odium upon the work. Finney called several times upon Mr. Parker to see if he could somehow remove difficulties from his mind; but Parker refused to meet Finney. He kept on with his harangues at Music Hall against the revival. Earnest Christians in all denominations were greatly grieved

and appointed a day to pray that God would either convert Parker, or in some way destroy his influence, so that sinners would come to Christ. Forty persons met in the vestry of Park Street Congregational church and prayed until they got the witness. One brother exclaimed, "I have it; God hears our prayers!" From that hour the scene changed. Parker was suddenly taken sick, and left the city for Europe in search of health, but never returned. He died in Florence.

Once he said, "I believe Jesus believed and taught the doctrine of the eternal punishment of the wicked. But," he added with sublime conceit, "I do not accept it on His authority!"

Another Unitarian preacher said before a ministerial convention in Springfield, Massachusetts, "The blood

of Jesus Christ has no more to do with our salvation than the blood of a chicken." These are the Unitarian blasphemies which have filled the air now for more than a century.

And now Dr. Dieffenbach in his book, "Religious Liberty," pretends to defend Christianity! The truth is, if his system of thought had prevailed, there never would have been any Christianity to defend. Every scholar knows that it was Unitarianism, the denial of the deity of Christ, that murdered Jesus.

1. The Doctor says: "We never got the Reformation, and we never had Protestantism!" How amazingly mistaken the historians and scholars and the whole Christian world has been from Martin Luther down, for four hundred years. What a pity Dr. Dieffenbach had not come four centuries earlier to illuminate the Christian nations.

2. He says: "What the alleged [?] reformers did was to exchange an infallible Pope for an infallible Book! That was merely adopting a new and really inferior dogmatic master, a weaker authority!" that is Unitarianism all over. Neither this one, nor any of the rest, can abide a Book from God that tells us, "Thus saith the Lord," "Thou shalt," and "Thou shalt not."

In the sublimest moment of Luther's life he turned away from the traditions and decrees and commandments of corrupt and fallible men, and appealed to the Holy Book and said, "You must show me by this Book that I am wrong, or here I stand. God help me.

BLESSED REST

By JOHN W. GOODWIN

*Oh, blessed rest, Oh, peace divine,
Thine eternal fulness ever free,
Thy blessed will shall all be mine,
While living faith claims victory.*

*Oh, blessed rest from worldly care,
Where fret and worry undermine,
Where doubt and fear once filled the air,
Now perfect peace with joy sublime.*

*Oh, blessed rest, contentment mine;
No aching heart, no longing drear;
My heart's true love shall all be thine,
While filled and kept from every fear.*

Amen!" But this wonderful Dr. Dieffenbach thinks Luther and his companions made a bad exchange! The laws of Moses, and the lofty moral strains of Isaiah, and the untarnished holiness of Christ and Paul and John are so sadly inferior to the unprintable corruptions of the Popes and Prelates of Luther's times.

3. Again Dr. Dieffenbach writes: "Today we stand in the midst of one of the greatest religious issues in the history of Christendom. Vital religion and the souls of the people are involved, and indeed the future of Christianity and the world. . . . At this hour it is as though two worlds had crashed, the world of freedom and the world of authority. Many eminent churchmen of every Protestant faith are agreed that freedom from external authority and the release from the binding creedal dogmas are absolutely imperative not only for a true Christian Church but for the salvation of the people. Protestantism is in eclipse!"

But, dreadful! dreadful! and more of it!

4. "The Modernists have retired. The Fundamentalists have won everything in the battle they started. . . . The dogmas which have been the bane of Protestantism these four hundred years are again triumphant, and the organized religion of Jesus, whose charter is liberty and whose service is perfect freedom, passes into a period of intolerance not equaled since the chaos. Protestantism enters a new dark age.

"Dogmatism is in control of more than ninety per cent of the people in the denominations. . . . Protestantism is creed-bound today with new fetters of triple brass. . . . Instead of the marvelous promise of spiritual rebirth that one sensed on every side at the opening of the present decade, we have witnessed the disastrous defeat of freedom.

"In one church after another—Baptist, Episcopalian, Presbyterian, Methodist, and all the others—the holy warfare has ceased. The Fundamentalists have overwhelmed their liberty-loving brethren. The churches have denied to their ministers, by one form of declaration or another, the freedom of individual conscience, and their laity have meekly acquiesced.

"In five years," Dr. Dieffenbach asserts, "the Fundamentalists have won control of the churches, with a total membership running into more than thirty millions of souls. The Fundamentalists possess the land."

We devoutly hope these assertions about the victories of the Fundamentalists are all true. If they are, the state of affairs is better than we had dared to hope. But just what does this lamentation about the loss of "freedom of conscience by the ministry" mean? What is it that Dr. Dieffenbach is wailing about? To put it in plain English, it is simply this: The loss of liberty to play the part of Judas Iscariot, and betray the Lord that called him, and sell himself out to the enemies of Christ.

He is filling the air with doleful lamentations because the orthodox Protestant denominations with well-defined principles and openly-avowed Professions of Faith, have wakened up to a spasm of self-respect,

and a sense of impending danger from the assaults of infidelity within their respective folds, and are separately deciding that the ministers who voluntarily sought entrance into their ranks and took their ordination vows to be loyal to Christ and His Church, shall not be permitted to fill pulpits, consecrated to the proclamation of the gospel of Christ, and use them to ventilate their infidelity, and pervert and mislead and destroy and damn whole churches and congregations!

This is the meaning of all this poor man's vociferous railing at "creeds and dogmas." To his deluded mind Protestantism is synonymous with an undisciplined, ungoverned, unorganized mob of self-satisfied, self-complacent, self-admiring, broad gauge, free thinking, go-as-you-please, believe-what-you-will, live-as-you-like, teach-any-thing-you-are-a-mind-to people. And if any organized body of Christian people protects its pulpits from the ravages of conscienceless villains, why it is an awful "violation of Christian liberty!" "It imperils the very existence of Christianity!"

It seems to the ordinary mind that a minister who has lost his faith in the gospel which he once professed, and has become consciously an infidel, should still have moral decency enough left in him to scorn to stay in the church, and live on the salary contributed by devout Christians, when he knows he is destroying their faith in their Savior. Manly self-respect—and not much of it either—should be sufficient to induce this infidel to go to a public hall, or a soap box at the curb stone, and pour out his blasphemies on whomsoever he may induce to hear, and leave the Christian pulpits and the God fearing congregations alone. That would be manly at least.

But no! This wonderful religious luminary, Dr. Albert C. Dieffenbach, Unitarian! thinks when a Bishop Brown backslides and becomes an atheist, he should be permitted to still keep his title and his office and his gown, and of course draw his salary, while he draws his breath, and spends it trying to inoculate the Christians of his diocese with the deadly virus of atheism. To do otherwise is to violate religious liberty! "O liberty! What crimes and villainies are committed in thy name!"

5. This lucid (?) thinker tells us: "When the people of a state, as they have done in Tennessee, make a law against teaching evolution in the public schools, they stultify religious liberty, and ravish the soul of America, which was dedicated to freedom. . . . They are guilty of the betrayal of their leader, Jesus Christ; they are convicted of treason against these United States!"

Oh, what a Lord Bacon of a thinker! What a Daniel come to judgment! The mind of this poor man is so obsessed with a false conception of religious liberty, and so befuddled by the infidel religion which he has adopted, that he has lost all sense of what civil and religious liberty means. There is no liberty but the liberty to do right, the liberty of righteous-

ness! Roman Catholics, Jews, distillers, brewers, bootleggers, Bolshevists, movie directors, keepers of gambling hells and houses of shame, and infidel scientists, and Dr. Dieffenbach, are all clamoring against the Bible and screaming for liberty. A very ordinary thinker can see what it all means, and to what it all tends.

It all means an inner heart opposition to all moral law, all moral government, all moral restraint arising from any quarter, human or divine. "Hurrah for liberty! Be as mean, as selfish, as harmful to society as your own carnality and the devil would have you be. For that liberty to make a god of Satan and act like him is the only sacred thing there is in this corner of the universe!" It all tends to an increased flood of immorality and crime unchecked by law.

The arguments made by small editors and backslidden preachers and hired atheists like Clarence Darrow and Dr. Dieffenbach against the exclusion of the teaching of evolution in our public schools, are astounding specimens of poor logic or of arrant dishonesty. They pretend that the Fundamentalists are opposing the right of scientific men to investigate nature and prosecute their studies; and so they arouse sympathy and get votes for these "poor wronged scientists!" A plea more false was never put in print.

The truth is this: There have been greater scientists, from Lord Kelvin down to this hour, who have wholly rejected the theory of evolution than those who have adopted and defended it. A late book lies before me having this question from a recent address by Dr. R. A. Millikan: "The pathetic thing about it is that many scientists are trying to prove the truth of evolution, *which no scientist can do.*" Nobody objects to evolutionists' studying and investigating as much as they like. But many of these men are atheists, bitterly hostile to God and revealed religion; and what we are objecting to is that they represent their unproved hypotheses as science, and then, by wicked arts, capture the public schools of the various states and force the study of their vile, infidel text books upon the immature minds of thirty-five millions of young people.

This has been going on now for a number of years, until evolution can be "judged by its fruits." Evolution has no moral standards, and unmorality soon develops into immorality. When God's Word is rejected, and His personality is denied, men have no standard, no criterion for moral measurement. They are at once afloat on a wild sea of passion and evil desire, with no anchor, no chart and no compass. The Bible and the God it reveals are the only barrier and bulwark against the social chaos of unrestricted vice.

Just now the famous Judge Lindsey of Denver, and Rabbi Louis Newman of San Francisco, are going up and down the West coast condemning scriptural marriage and divorce laws, as "already the law of God is no longer operative in the affairs of mankind." "They want the unprintable social impurities of the day, before and after marriage, recognized by law and made

respectable." Both these men are roaring evolutionists, and to this conclusion it has brought them.

In a late session of the divorce court in Los Angeles 748 divorces were granted, one every two minutes while the court was in session.

Judge McAdoo, who has presided over the criminal courts of New York City for nineteen years, and is not a church member, draws an awful picture of the slump of modern morals, chief cause of which is evolution. In a popular magazine he writes "What is perhaps most evil in the influences affecting modern youth is the new materialism which has come into vogue, a cynical, negative and hopeless attitude toward life expressed in pathetic letters by several of the student-suicides—that there is nothing to live for, that the universe is run by material processes rather than by a personal God; that immortality is a delusion, and religion an exploded superstition. Therefore all that is left is the gratification of one's impulses, the enjoyments of pleasure until pleasure palls, getting a kick at any cost and by any means—drink, drugs, or physical debauchery. . . . I believe in religion, a belief strengthened and confirmed after nineteen years of experience in dealing with crime. I have found one thing more definitely established than all others—that is, people who go wrong and drift into crime are those who have lost faith in God."

But that is exactly what evolution produces, carried to its logical conclusion. Teach our youth, as they are being taught, that they are not children of God, and that there is no divine and authoritative standard of morals, but that they are the offspring of monkeys; and they will proceed to live monkey morality.

Hence our modern society, natural product of our schools "drunk in the delirium of shamelessness, thrill-mad, sex-mad, powerless to stop!" Hence "the bright lights, the cabarets, the dark lanes, the petting parties, the joy rides at midnight, the cigarettes and drinks and drugs, the daring dances and shameless plays, the high school morals, the sheiks and flappers, the unrestrained liberties and debaucheries, the moral bolshevism of the day that, like the deadly fascination of the serpent, is damning the souls and destroying the bodies of the America that is to be."

And when all this moral havoc and ruin is forced upon the innocent children by the abettors of atheistic science, by state laws, this wonderful Dr. Dieffenbach smiles and shouts his approval. But when the Christian legislature of Tennessee passes a law forbidding the forcing of infidel text books upon their children, this doctor screams like a maniac that "Jesus Christ is betrayed and the legislature is convicted of treason against the United States!"

Whatever could induce a man, carrying the honorable title of Doctor of Divinity, to write a book and fill it with such raving lunacy? Will some physician in his neighborhood kindly apply a sack of chipped ice to his head and allay the fever of his perturbed and excited brain?

OUR VOYAGE TO THE HOLY LAND

By Evangelist G. F. Owen

ANTICIPATION of a pilgrimage to the Holy Land is exhilarating, but after having made the pilgrimage to then have definite arrangements to return for research work along historical, geographical and archaeological lines is yet more wonderful.

After terminating our evangelistic work, we hurried to Boston, where we were joined by Rev. Fred M. Weatherford of Oakland, California, and Rev. L. E. Mann of Bath, Maine, who were to accompany me to the Holy Land.

In the afternoon of Wednesday, October 9th, at 3:45, the S. S. Patria (Fatherland) docked at Commonwealth Pier, Boston. A number of students, teachers and ministers were there to bid us good-by. They accompanied us to our cabins, inspected the steamship, took pictures on the decks, then scampered away to find the gang-plank when the whistle blew and the gong sounded. The last one to step upon the gang-plank was my good wife who has been such a great help to me during the past eleven years while we have traveled in the field of evangelism. She accompanied me on my first trip to Europe, Africa and Palestine. but this time she was to remain in America and take voice work in Boston. It was a bit difficult to part when we knew we would be separated for eight months, but each of us was strengthened of the Lord, for we felt it to be His will.

That noble band of students and teachers stood on the pier and sang and prayed in such a manner as to cause men to remove their hats and women to look thoughtful. Only God knows the wholesome impressions made by those sweet songs and that earnest prayer. Many were the times, during the following two weeks, that various passengers referred to that farewell service at Boston.

The first night we retired to cabin 233, read God's Word, and took our turn in prayer. After praying for loved ones, friends, and the work at large, the brethren then prayed very earnestly that the Lord would give us a smooth sea and "please prevent seasickness from overtaking us." I chuckled under breath, not that I thought them insincere, but I had a feeling that there was to be some real sea-sickness on that voyage, and I was not at all wrong, for there was plenty of it during the two following days. The din-

ing room and decks were conspicuously bare, and not many acquaintances were made during those two days, but it was very evident that the majority of passengers on board were very generous.

Saturday came and the sea was reasonably calm. Happiness reigned on board. On Sunday morning the Catholics had their service in the 2d class lounge room, and the Protestants in the 1st class music room. I was the minister in charge at the Protestant service, and the Holy Spirit was faithful to help the preacher, edify the saints, and convict sinners. Conviction seized one young woman and she sought God for some days, and finally came from her cabin shouting happy, saying, "God has saved me, oh, I am so happy."

We met many ministers, missionaries and Christian people on board the boat. Great respect and much kindness was shown us, and the services were turned over to our party for each of the three Sundays. We are praying that God shall water the seed that was sown and that salvation will come to many unsaved who were so attentive to all we said concerning eternal things.

On Wednesday morning we arrived at the Azores islands and anchored in the bay at Ponta Delgada. Through the kindness of a pious Azorian lady of our boat we were put in the care of a gentleman of the place who took us in his nice automobile and showed us the city and a part of the island. There are 130,000 people living on this island which is 74 miles long and 45



JOPPA, THE CITY FROM WHICH JONAH SET SAIL

miles wide. The island appeared as though it had been brushed up for a dress-parade, for every house, street, and country lane seemed all but immaculately clean. Americans are not so very curious to the people of these islands, for they have been seeing them since Christopher Columbus stopped there on his return from America. The islands are ruled by Portugal, but are to England much the same as the Hawaiian islands are to America—her pineapple garden. Well, nothing unpleasant can be said of their pineapples, for they are very delicious indeed, and the twelve which we carried away were tasty to the last bite.

Leaving the Azores islands we sailed directly eastward for 850 miles and came to Lisbon, Portugal, where we found the people much given to ease and the things of this world.

One day later we passed through the Strait of Gib-

raltar and took our course northeast, along the southern coast of sunny Spain. All the passengers appeared pleased with the mountains of Spain, for they held beauty as well as relief for our eyes which had been seeing unlimited fields of water for so many days.

Soon we passed the Minorca and Majorica islands and proceeded to Marseilles, France, where we spent the day seeing interesting sights and meeting new people. Sailing away from France we spent two days on a "glassy sea" and finally came to the north end of the island of Corsica, where Napoleon Bonaparte was born, then in a few more hours we came near the island of Elba to which Napoleon was first exiled. While viewing this interesting island we could but think of Josephine's last words, "Elba, Elba, Elba, O Elba." She was Napoleon's beloved wife, and even though she had been divorced and could not speak of Napoleon as she desired, yet she could speak of the place where he was then in exile. History becomes very real when one is permitted to be on the land or water where the history was made.

In the early morning of October the 7th we docked at Naples, Italy, and were again permitted to see Vesuvius, the volcano which buried Herculaneum and Pompeii in 79 A. D. For seventeen centuries these cities slept under their covering of pumice-stone, ashes and lava, but were rediscovered in 1755 and uncovered near the middle of last century. It is through the remains of these cities that we have derived the most of our knowledge of the domestic life of the Romans during their palmy days.

Leaving Italy, we took the same course by which Paul came to Italy when he would preach Christ at Rome. It was announced that we would pass directly by the volcano "Stromboli" and that interested some of us so much as to cause us to stay on deck until after midnight, and when we passed near we saw the small island rising 3,040 feet out of the water. Stromboli "played" five times while we were passing, and each time it appeared much as an open furnace with the flames leaping from the top.

Passing through the Strait of Messina we all but re-lived, with Paul, the experience when he "fetched a compass [from Syracuse], and came to Rhegium," and then journeyed on to Rome.

Many gorgeous sunset scenes were thrown on the canvas by the "Master Painter" while we crossed the Mediterranean. One evening the sky was clear overhead, but a line of clouds lay all about the horizon, and each was shot through with shafts of sunlight. This scene was so gorgeous as to cause almost all on board to stand at attention, and even nature itself seemed to be arrested in its course for a time; then the golden turned to amber, the amber to amethyst, the amethyst to old rose, and finally the "Day King" bade us adieu. The last traces of day vanished, and we were left with our thoughts—thoughts of the majesty of God the Maker of the universe.

Our next stop was at Alexandria, Egypt, where we

were permitted to spend some forty hours. We were pleased to again be in oriental atmosphere. At high noon we moved out of port and looked back at Alexandria as it lay shimmering under the African sun.

At nine o'clock on the morning of November the first we arrived at Joppa (Jaffa), Palestine. All on board had looked forward to the time when we would reach the Holy Land, and at last we had completed our six thousand miles voyage and arrived in the interesting city of Joppa. If you combine the words "beauty" and "height" then you have the meaning of Joppa. The city is situated on a promontory and is much like a garden nestled among great orange groves, fig trees and date palms.

Joppa has been the chief seaport for Palestine since before the coming of Israel. It was here that King Hiram sent cedars of Lebanon when he assisted King Solomon in building the magnificent temple at Jerusalem. King Hiram's words were, "We will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem" (2 Chronicles 2:16). The Bible also declares that "Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord" (Jonah 1:3). And then we have that interesting account, in the New Testament, of that devout man Cornelius, who, after a good season of prayer heard God say, "Now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do" (Acts 10:5, 6).

Well, Joppa is yet "by the sea side," and we were permitted to leave the sea and enter the city. After passing customs, and being vaccinated, we passed in through the gates and were welcomed by our old friend, Rev. Moses Hagopian, who took us to his home and assisted us in making arrangements for the trip to Jerusalem.

"Christianity has not failed, despite the suffering of mankind during the World War or disappointment and bitterness engendered afterward." It is the Bishop of London speaking. He has just returned from a tour around the world. He crossed America and was given stirring receptions all over this country. He goes on to say that, despite the opinions of the pessimists, both inside and outside the Church, "there are no indications that we and the Americans are going 'to the dogs,' at no time in the history of the world have people been so discouraged by doubt and swayed by unbelief yet my tour has taught me that the morals of the world are not as bad as they are painted; Christianity has not failed." Nor will real Christianity fail. Sects and creeds may rise and fall. But Christianity, in its essence, will live in the hearts of men, and will go on to the spiritual conquest of the world. Spirituality seemingly falls to low levels at times. But always there is revival—always the banner of the cross has its devoted followers to carry it forward.—C. E. C.

THE MEANEST HABIT IN THE WORLD

By Professor A. S. London

GOSSIP, according to Edgar Guest, probably, the most popular of our American poets, is the meanest habit in the world. His article in *The American Magazine* should be read by everyone. But for fear many of our people will be unable to read that article, I thought it would be good to pass this subject on with some quotations from this noted writer. It is a fact that speech is one of the distinctive benefits conferred upon man by the divine power; it also is man's greatest responsibility. Once we have taught a child to talk, we have equipped him for society, but we have also made him dangerous to others and to himself. We have given him that which can bring embarrassment, injury, enmity, loss of prestige, loss of friends, shame, disappointment, quarrels, hatred, and shame.

A man's speech may cause him to be loved, or despised; it may advance his interests, or betray them; it may stamp him as wise, or stamp him as a fool. "Thy speech betrayeth thee." The tongue gives people away. Edgar Guest says that a dishonest tongue can do more harm than the snapping jaws of a dog. A gossip can ruin your reputation, start a run on a bank, break up a church, make neighbors hate one another, shatter the happiness of a community. And it is a sad fact that no man is immune to the serpent-like flashing of a gossip's tongue.

"A gossip is a public menace, and richly deserves to be muzzled." "The gift of gab, isn't a gift—it's a peril." Mr. Guest says he has learned that most of the things that he has heard about other people are not true. He tells of a run on a large bank. It happened the day following a holiday. Its source was ignorance; but it spread with such rapidity that even the intelligent ones of the community were stampeded. A Polish depositor, who could read no English, and whose knowledge of language was very poor, and whose knowledge of American legal holidays was limited, came down on a holiday to draw out his money. He found the doors closed. He rattled at the front door and he rattled at the side door. An officer went over to him and told him that the bank was closed. He went home and spread the news that the bank was closed. The next morning there was a line-up blocks long, and soon the officers were forced to the realization that they were confronted with a first-class run of panic-stricken depositors. There was nothing to do but to pay out. And the more they paid out, the more other depositors rushed to get their money. All of this happened because one ignorant man talked without a knowledge of facts.

Some time ago a friend asked me if a certain preacher and his wife had separated. I answered him that certainly they had not, as I had seen them just a little while ago, and they were happy and doing well. It was not long until I met another friend, and he be-

gan to tell me how sad it was that brother So-and-so had left his wife. He was talking of the same preacher that the first friend had talked to me about. There was not a word of truth in it, and the preacher and wife are as fine a type of people as can be found, and he is one of the most successful preachers in the country. It all was started by some scandal-spreader, who talked without a knowledge of facts. Certainly he is a menace to society.

Edgar Guest says that the easy conversationalists will divorce happily-married people; make drunkards out of teetotalers; change a little family house party into a wild orgy; scatter reputation right and left; belittle achievements; and magnify the commonplace. Word of mouth, says Mr. Guest, is the sweetest of nectars and the deadliest of venoms. It is the best advertising medium when it praises, and it can be fatal to any man or industry when it condemns.

There are people who continually talk in such a way as to make friendship with them next to impossible. They are the type of people who are known as the "outsoken" kind. That is, they say what they think. They have no regard for the feelings of others. If it hurts, let it hurt. They say cutting things. And when approached on the way they talk, they will give you to understand that they are telling the truth, and that they will say what they please every time anyone asks them for their opinion relative to any person or thing. Mr. Guest says that many people have dug their social and business graves with their tongues. People talk themselves into failures. "Tell everything you know, and you will soon be known as a person with a reputation of a know-nothing."

In every place in life can be found a type of people who are human sieves. Information fairly filters through them. They know everything that is going on in the community, and can tell you about the interests of everybody in the town. Everything they hear is news to be passed on to the next neighbor. And they are splendid hands to visit. You can hardly ever find them at home. They are so busy talking that they never find time to inquire into the truthfulness of a statement. They must hurry it to the next-door neighbor.

Some people take a great pride in passing things on that will help to injure a man or woman. They seem to be the fountain-head of gossip and scandal. Their stock-in-trade is filth. They would besmirch the character of the best man or woman in the community. They feel better when they talk about you. And one of the sad facts in this matter is that there is no defense against the gossip. It is impossible to anticipate what will be told on you.

Mr. Guest says that he has come to the place where he does not believe any tale. "I have made it a rule

never to repeat, even within my own walls, any story reflecting on man, woman, child or industry." What a statement! I do not suppose that Mr. Guest is a member of our church, but I would that every member of the Church of the Nazarene could truthfully make such a statement. It is said that if business men could get rid of the gossips about the office, the store, or the factory, they could double the efficiency of their institutions. One has said that the World War could have been avoided had not a few men talked too much. "If the human tongue could be controlled the divorce courts would have less to do; so would the police; so would the doctors; so would the undertakers."

One reckless human tongue in a neighborhood has started church rows, broken up homes, disrupted business, and stopped progress in a community. It was not long ago that a certain business firm ceased to function. When approached by a friend relative to a settlement, the president of the firm said: "The original trouble was trifling, and could easily have been settled. But too many bitter things have been said by both sides. The firm has literally been talked to death." "It began as a co-operative society and it ended in a free-for-all fight," said the leader of the organization.

"Talked to death," could be said of other institutions than that one.

"Jumping at conclusions is the fault and favorite sport of the gossip." "If I have trained contrary wrists and hands and arms and feet and shoulders and hips to function in playing the game of golf, why should I not be able to control my tongue?" "If I am smart enough to save myself pain by keeping my tongue where it is safe, then why can I not keep it and save others pain?" "If in the playing of a game I have made myself to keep my eye on the ball, why can't I keep my tongue off the topics which are loaded with trouble?"

I think the few simple rules that Mr. Guest has made for himself would, if applied to each of our lives, make us happier and help us to be a greater blessing to others. "Speak pleasantly and courteously to all. Speak with caution. Never in the presence of strangers discuss the personal, social, or business affairs of another. Never discuss my own affairs in public places. Never utter off-hand opinions of strangers. The smart tongue is the father of embarrassment. Never repeat any bit of gossip which lacks confirmation. Never tell anything to a known gossip. Always be watchful of my tongue."

A LESSON ON STEWARDSHIP

By Rev. Melza H. Brown

BEFORE you read this sermon I wish you would take your Bible and read Luke 16:1-13. Here is one of the greatest lessons on stewardship that I have ever read.

This life is a stewardship. It is not our own. Life is merely entrusted to us by the Lord himself and He holds it in His hands and can require it of us at any time He chooses. During this life as stewards we are entrusted with a few things, such as brains, talents, ability, time, money.

The next thought I want you to get is that as stewards we are on trial. In verses ten, eleven and twelve you will find that we are on trial with that which is least, with unrighteous mammon, with that which is not our own but is another's.

Then next the Lord gives us to understand that if we are faithful in that which is least we shall be given much; if faithful with unrighteous mammon we shall have true riches; if faithful in that which is another's we shall be given that which is our own.

First that which is least. God tries us out only with a little. None of us has much ability, but we have enough with which to be tried. None of us has enough brains to boast of, for it takes a lifetime to master one branch of learning; but we are tried with what little we have. None of us has many talents, for see what little we are able to accomplish with a world perishing about us! Then the richest among men have only a little money. What is a few million in gold?

God paves the streets with such, and Henry Ford's or John D. Rockefeller's wouldn't go far as street pavement. But all of us are given a little. So the trial is with a little and we need not feel bad about that, for the more that is given the more will be required and the greater the responsibility. With the little God can determine what we would do with much, for He says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." The man who was given only one talent had enough to prove what he would do with talents; and it was a good thing he was given only one, as he would have used ten the same way. If I will not use what little ability, time or money I have for God's glory, then it is certain I would not use more for His glory.

Then next notice that the trial is with unrighteous mammon, things earthy and of little importance. Again we see the wisdom of God, for why waste heavenly things or eternal things in the trial? All we have entrusted to us here is fleeting, perishing, earthy, and of little value; but it is of sufficient value to try us and prove our dependability.

Then also notice that we are tried with that which is another's. Every thing we claim now is really not ours but belongs to God; and He just entrusts it to us as stewards that He may determine what we would do with possessions if we really had some of our own.

Now this all proves some things. If I am faithful

in handling this little as a steward I shall be given much. I may have only one small talent here, but if faithful in the use of it I shall be given many some day. Who knows but I may be able to sing like Caruso or preach like Beecher or Finney after the trial is over? If I use faithfully the little sense I have now, He will then give me much, and I shall know even as I am known. If I am faithful here in handling a little money or riches there I shall be an heir of God and a joint heir with Christ. If I am faithful in this short life of a few years, I shall be given eternal life.

Again this proves that if I am faithful in the use of unrighteous things I shall be given true riches. If I can handle gold that perishes honestly and faithfully as a good steward, then He will commit to me riches exhaustless and gold that never perishes, where thieves do not break through and steal and moth doth not corrupt. Oh, that we might see the possibility of having eternal things and possessions committed to us because of our faithfulness in the stewardship of these temporary and valueless possessions of life!

Then also this proves that by the faithful use of that which is another's I can have that which is my own. This life is only entrusted to us, but if we live it to the glory of God we shall have a life which is ours. If we use the ability entrusted to us we shall have ability and gifts given for our own. If we are faithful in the stewardship of the little money entrusted to us here we can have riches eternally our own.

Do you see the seriousness of this subject? Eternal values and possessions are at stake in the use of the paltry and valueless things of this brief life.

Then I also want us to realize that if we are on trial we are going to be tested. A man on trial is questioned and cross questioned. We shall be tested and doubly tested and may God help us to stand true under the tests. In the blacksmith's shop you will see a pile of scrap iron which has been tried out in the fire and on the anvil under the hammer and proved valueless for the smith's use and so thrown on the scrap-pile. Brother! Sister! you may be in the fire or under the hammer but if so remember you are on trial. And what is hell but the scrap-pile of the universe where the men and women who in the trial of life failed and rebelled and went to pieces and were of no use except to dump into the scrap pile of human junk for eternity. Oh, regardless of the test, Lord save me from the scrap pile!

The question is, will we be true to God under test? If a man breaks down under pressure on little things when the pressure is increased he will break down on bigger things. Will a man rob God? If under financial strain a man will rob God, under heavier financial test he will rob his fellow man. If under pressure a man will sell tobacco when he knows it is wrong, then under greater pressure he will sell liquor. If under test I will break God's law knowingly, under more severe test I will break His heart. The little things are going to determine our character.

Now for this parable, the money shark who cut his master's bills for the sake of the friendship of his master's debtors. This man had a stewardship. He was going to lose it. He could not dig. He was ashamed to beg. What did he do? He used what he had in his control at that time to make him friends that could give him something of his own when in the future the stewardship was taken away from him. Jesus said, "The children of this world are wiser in their generation than the children of light. And I say unto you, Make unto yourselves friends with the mammon of unrighteousness that when you fail they shall receive you into everlasting habitations."

We have a stewardship of life. It is to be taken from us, and we know it, and must give an account of our stewardship. We cannot dig then, to beg we shall be ashamed. If you have any digging or begging to do, do it now. Pray through now. You have control of the Lord's possessions as this steward did of his lord's; so take a lesson from him and instead of living for the present, think of the future when you shall lose your stewardship. With the mammon of unrighteousness make unto yourself friends of those who have eternal habitations. Use this life to make friendship with God and His Christ that when you fail or your stewardship is taken from you they may receive you into everlasting habitations, for "In my Father's house are many mansions," said Jesus.

DO YOU KNOW?

DO you know that the hands of the General Board are tied, the very moment that any considerable number of the churches grow dilatory about sending in their General Budget funds? Not long ago one of our missionaries preparing for the field, and planning to place his child in school, was unable to visit the seat of the school in order to accompany his boy there and be with him for a few days longer, because of shortage of missionary funds in the General Treasury. No, the amount apportioned to these matters has not all been spent, but the amount apportioned has not all been paid in. Over a hundred churches are at this writing delinquent on the General Budget to date, and naturally the only thing that the General Board can do is to pass the shortage on until it *grinds and harasses the missionaries!*

Do you know that one of our women workers in a South American field is actually using her own support for hiring native workers, and existing on the chance donations that her fellow missionaries can accord her? Is this fair, when at Christmas time scarcely a Nazarene man or woman but has had from five to twenty-five dollars to spend on his family for odds and ends that were extra and above the needs of living? We are not pleading that all Christmas giving be stopped, nor that all the costs of Christmas giving be paid into the missionary funds; but we are pleading that *at Christmas time we ought to share with this*

good cause. Could we not go half and half with the missionaries? Count up the cost of what you planned to use in extra Christmas giving, and then place the same amount to the credit of the missionaries, so they could have a comforting Christmas offering. Estimating that an average of five dollars was spent by each Nazarene family, and that we have ten thousand families, which is a very reasonable average, both as to amount spent for Christmas and as to the number of families in our great church, and we would have the astonishing amount of fifty thousand dollars, which if it were distributed around as a love offering to the various fields would tremendously loosen up the strained wheels of finance, which are just now making the missionary going, exacting and heart breaking.

Does not the blessed Lord say "*Thou shalt love thy neighbor as thyself?*" Yes. And, like the man of old, when Jesus said the same thing to him, we too may ask, "*And who is my neighbor?*" The answer that the Lord gave in the parable of the good Samaritan, can be summed up in these words, "*The one who needs your help most.*"

In the light of that reply let us ask our readers, who needs our help more than the brothers and sisters on the battle line of missions? Far from help, struggling with the efforts to do a great task on inadequate financial capital, harassed by a hundred calls they cannot answer, faint with over work, staggering under the load that ought to be carried by at least twice their number, some of them broken in body, and all of them often discouraged because of the failure of the church to loyally and generously undertake her foreign mission work, where can you find a company of people (*and they are our own Nazarene workers at that!*) who are in greater need than our devoted missionaries?

Who will respond with a love offering for missions? One dollar? Two dollars? Three dollars? A few cents? Anything, just so it comes from a heart of love, and is accompanied with a prayer for our beleaguered missionaries in the lands beyond the sea? No, this doesn't mean that you will count it on your budget. This means that you will make a love offering in addition to your budget. The budget must be paid, or we shall be required to bring home some more of the workers from the fields, but we want a love offering for the struggling workers in the mission fields so that they may be able to respond to a few more of the urgent calls that are being sent them. Address your offering to the General Treasurer, M. Lunn, 2923 Troost Ave., Kansas City, Mo. "*Whom shall I send, and who will go for me?*" was the word that Isaiah heard. The same call goes wafting over Nazarene-dom. "*Who will give me an offering for the struggling missionaries, and who will send one to me?*" Isaiah answered, "*Here am I, send me!*" What answer shall we get from the great Church of the Nazarene this beginning of the new year?

J. G. MORRISON, *Executive Field Secretary.*

Department of Bible Studies

The Deity of Christ in John's Gospel

By Prof. J. B. Galloway

Lesson One

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

1. *The Day by Day Scripture Reading for the First Week*

First day, Gen. 1-3. Second day, Gen. 4-6.
Third day, Gen. 7-10. Fourth day, Gen. 11-14.
Fifth day, Gen. 15-18. Sixth day, Gen. 19-21.
Seventh day, Gen. 22-24.

2. *A Choice Morsel from the Week's Bread-basket*

"*In the beginning God.*" As we begin to read the blessed Book again a pause at the first expression that God ever spoke to man will reveal to us precious truth that we may have overlooked before. The Bible begins with a peculiar character all its own. In this brief preface of divine revelation is bound up all the elementary principles of God's relation to man which are unfolded and developed in the records of the books that follow. We cannot read far without discovering the germ of the plan of redemption. The Bible begins with God, so let us begin with God. This is the secret of success and happiness. To fear God is the beginning of wisdom. A good verse for the whole year would be, "*Of him and by him, and for him are all things, to whom be glory forever and ever: Amen.*" Before the dateless chaos there gleams forth the eternal verity of the divine existence. God predates all chaos, trouble and ruin. He is able to conquer them all. If God is first with us we are at the beginning of His all-powerful undertakings for us. And who is able to imagine what He will do for us? Try Him for yourself and see. The geologist may explore the bowels of the earth and the astronomer may calculate the distance and magnitude of the stars. But who is able to tell us the limit of the sublime operations of His power in answer to the simple faith of His own children?

PART TWO. STUDYING THE GOSPEL OF JOHN TO SEE THE SON OF GOD

Study One. *John 1:1-28*

1. *Build Your Own Commentary.* Read this portion of Scripture aloud without interruption and note the unity and progress made in the thought. Read it again and note down all the difficulties that arise in your mind. Separate that which you clearly understand from the part that you wish to investigate further.

Make a list of all the terms used to designate Jesus. Note carefully all that is said about Jesus. Under-score everything that shows Jesus to be divine. Compare what Jesus was originally with that which He

became (See 1:14, 18). Show that Jesus was distinct from the Father (v. 1).

Show Jesus' relation to the creation (vs. 2, 3 and Col. 1:16, 17; Heb. 1:2). From verses 4 and 5 what did Jesus become for us? Compare the original condition of the world (Gen. 1:2, 3) with the moral darkness of man without Christ. What was the first thing called forth on the first day of creation (Gen. 1:3)? What is the first thing a sinner needs (2 Cor. 4:6)? Compare verse 6 with Isa. 40:3 and Mal. 3:1.

Find the world's attitude to Jesus, the true Light, from the words "comprehended not" (v. 5), "knew not" (v. 10), and "received not" (v. 11). What is the result of receiving Jesus as the light? In what way did the forerunner of Christ attest His greatness?

2. *The Eternal Word in the Bosom of the Father*

"And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought."

—TENNYSON

The Gospel of St. John is a divinely given proof of the fact that Jesus is the divine Son of God. The writer closes up his gospel with the statement that he had written all things to prove this point (See 20:31). He begins his argument by showing the eternal existence of our Lord. All existing things either were created or they themselves are the Creator of other things. We may think of abstract things, such as time, space, number, right and wrong as eternal and not created, but that which exists in space must be created or the Creator. The created occupies only a limited space, while the Creator fills all space and time. All created things have a date for their beginning, their birthday is in time. Not so the Creator, for He is eternal.

The Eternal Word. "In the beginning God" (Gen. 1:1). "In the beginning the Word" (John 1:1). The Word was with God, the Word was God. A word is a symbol expressing a thought. It is a means of conveying an idea in the mind of one person to that of another. God had shut up in His infinite mind what His nature was. The world did not know His benevolent character. The Word, His own Son, became flesh to express God to the mind of man. The incarnation was an intellectual necessity. We are only able to reason from the known to the unknown. Man knew human flesh but did not know God. Hence Jesus as the Word became flesh and united it with God into the God-man. The union was a mystery, but the Savior is a revelation of God to man. He dwelt among us that we might behold His glory (v. 14). In Him we may see every letter of our need, for to the end John sees the Word as the Alpha and Omega, the beginning and the end, the first and the last (Rev. 22:13).

The Eternal Creator. What God was doing before the dawn of creation we do not know, but as far as revelation describes His character He is an eternal, acting agent. In the beginning He is the Creator. The Word, the revealed Christ, is the Creator, for all things

were made by Him; and without Him was not anything made that was made (v. 3). John traces in beautiful climax the rising stages of the creative acts of the Word, the Logos; as producing existence, life and spiritual light.

The Eternal Life. "In Him was life" (v. 4). The eternal Life became flesh and took upon Himself mortal life that He might give spiritual life; and we read, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (v. 12).

The Eternal Light. "And the life was the light of men" (v. 4). On the first day the eternal Light touched the torch of time with the light, "And the light shineth in darkness; and the darkness comprehended it not" (v. 5). "There was a man sent from God, whose name was John. He was not that light, but was sent to bear witness of that light" (vs. 6, 8). Why? That all men might believe. But Jesus was the true Light which lighteth every man that cometh into the world (v. 9). He was in the world that He had made, yet the world knew Him not (v. 10). He came unto His own (neuter plural) things, and His own (masc. plu.) people did not receive Him. Whedon says, "As the landlord comes to his own estate, but his own tenants received him not." Those who reject the true Light will remain in darkness, but those who receive Him as their spiritual Light will behold His glory, the glory as of the only begotten of the Father (v. 14). "And of His fulness have all we received, and grace for grace" (v. 16). "But grace and truth came by Jesus Christ" (v. 17).

The Eternal God-bosom Dweller. "No man hath seen God at any time" is John's statement, and no one ever would have had the privilege of beholding His glory if the only begotten Son, which is in the bosom of the Father, had not declared Him unto us (See verse 18). Sin shut man away from the face of God, as Athanasius said, "hid by the wings of the cherubim." The Word was Jesus, the only begotten Son (according to the translation of Tregelles), the only begotten God. He left the bosom of the Father a moment that we might abide with Him and the Father forever. The Son must leave the love of the bosom of the Father that He may become the Word that we may be partakers of the life and light from above. John witnessed of Him to the Jews in verses 19-28.

PART THREE. ONE MINUTE MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

The Existence of God

The fundamental idea of all religion is the existence of God. It is the foundation stone of all morality. The belief in God is the solution of the problems of all existence. A denial of God means an intellectual chaos, an impassable gulf, a moral cesspool. He who professes to be an infidel is dishonest, for atheism is an attempt to believe what one does not believe. The fact of the existence of God is too self-evident for an intelligent denial. Even though the existence of God in-

volves the integrity of the entire Bible, yet no writer of the Word of God undertakes to prove that there is a God. It does not seem to have occurred to them that an argument was needed. God gave them none, for none was necessary. The Scriptures begin with the sublime fact of the eternal existence of God. "In the beginning God." In the Hebrew the second word is God. The dawn of the idea of God is not recorded in the Bible, for this truth was a part of man's first knowledge. Evidently the first thing that man knew was the fact of his Creator. God makes only one passing remark about the one who denies God: "The fool hath said in his heart, There is no God" (Psalm 14:1).

THOUGHTS FOR THE DEVOTIONAL LIFE

"Come Ye Apart"

By BASIL W. MILLER

One of the favorite invitations of the Lord was "Come ye apart and rest for awhile." Amidst the varying affairs of starting a new era in the lives of mankind, Jesus found time to separate His disciples for a spiritual enlargement. Never were the days too full of incidents of healings, never were messages too pressing to be delivered, never were invitations to come and visit cities too often received, but He found time for personal communion with God the Father. His was a life apart. In this respect the great prophets of men have been dwellers apart from the many activities of their age. Elijah was a lone eagle, dwelling apart from the shifting scenes of his time. The strength of John was tremendous because of his abode in the desert alone with God. Paul separated himself three years from man in Arabia for soul refreshment. Then, friend, if your soul would grow in grace, and the mighty power of the miracle working God would be yours, "come ye apart," as the Master said. The destroying affairs of life will sap the spiritual vitality unless we can find time for soul refreshment and rest and fellowship, alone with God. Come apart from the rush of the office, the grind of daily tasks—yes, from the details of the ministry of the church and meditate in your soul upon the glory of God. Come apart for awhile in communion that when you return to the activities of your livelihood gaining you may be a giant spiritually, a man who has been with God and who will somehow move others to a life of consecration and deepening fellowship with the Lord. Come apart on the Sabbath day. Come apart at the dawn of each morning as did the Master. Come apart when the battle seems to be fiercest fought. Come apart when duties are the most pressing, for thus will your strength be renewed and your soul vitality rise to the highest degree of efficiency.

That grand old poem which says, "Behind the shadows standeth God keeping watch above His own," is certainly true in the lives of nations, as well as individuals. Here and there in our history God stood out supremely. In the World War, at four o'clock on April 22, 1915, when the Germans at Ypres turned loose for the first time their deadly poisonous gas upon the Allies, it was entirely unexpected and the armies were unprepared for such a shock. The soldiers fell in windrows. They were piled up like bloated cordwood. All the Germans had to do was to march through to victory, and the world was theirs. Dr. Schmaus, head of the meteorological department announced that the direction of the winds was fixed for at least thirty-six hours, and that they would carry the gas far out over the lines. The gas was released—when all of a sudden the wind changed and swung that cloud of death over the German lines, and by the thousands they fell dead. Dr. Schmaus wrote in his official report, "In forty years of meteorological records of the German government, the wind never acted that way before." It was God in the affairs of nations.

Es you strike a thorn or rose,
Keep a-goin'!
Es it hails or ef it snows,
Keep a-goin'!

Taint no use to set and whine
When most the fish ain't on your line;
Bait yer hook and keep on tryin',
Keep a-goin'!

When the weather kills yer crop,
Keep a-goin'!
When you tumble from the top,
Keep a-goin'!

S'pose you're out o' every dime,
Bein' so ain't any *crime*;
Tell the world you're feelin' *prime*—
Keep a-goin'!

When it looks like all is up,
Keep a-goin'!
Drain the sweetness from the cup,
Keep a-goin'!

See the wild birds on the wing;
Hear the bells that sweetly ring;
When you feel like sighin', *sing*!
Keep a-goin'!

—FRANK L. STANTON

On the first day of the Battle of Gettysburg the Union forces were pounded into the shape of a fish-hook. The enemy of the Union was an enveloping horse-shoe. The plan was for Longstreet and Ewell of the Confederates to attack on each side at the same time, and crush the Union forces at once. Longstreet began the bombardment, and for four hours he kept it up before Ewell began. The result was he was defeated. Ewell in his official report wrote, "The wind was so peculiar I could not hear Longstreet's bombardment and I didn't know he was attacking until it was over." Men say accident; ah, no, God stepped out of the shadows and ruled with the iron hand of justice.

"Hath the wind a father?" asked the ancient writer of sacred writ. Ask the Germans at Ypres. Ask Lee at Gettysburg. "He walketh on the wings of the wind," responds the same holy Book.

Turn again to the darkest day of the recent war. Austria and Germany had swept down the Alps to swallow Italy. Yonder at the heart of Italy lies Venice. To conquer her means all Italy, Rome, Naples, Milan. If Italy had fallen the Allies would have lost. Only the slow, sluggard Piave river runs between them and victory. The banks are so flat that bridges are easy to be swung across. By the tens of thousands over the soldiers pour. They take no food, for the granaries of Italy are just ahead. Every soldier takes an empty bag. Automobiles by the scores are handy to bring back the loot. Six miles and a half separate them from Venice. All of a sudden the shouts of victory die to screams of horror and death. For out of the dead and dry sky falls a Niagara. In one hour the Piave is a racing, roaring, mad, wild sea of water, sweeping everything before it—whole battalions of soldiers were lost. Panic reigned among them, until the Allied forces killed or captured more than forty thousand. Foch said, "General Diaz did his best." But Diaz, with bowed head, sobbed out, "Deus facit"—God did it!

Again it was a Napoleon, wild with victory and gory with blood that at six o'clock in the morning would fight Waterloo, and at two the battle would be over. For Wellington could

not win without Blucher, and Blucher could not arrive until afternoon at five. But that battle was delayed until about noon. During the night the wildest rain of that year fell to soak the plains. The soft ground hindered Napoleon in the use of his artillery, and no battle without artillery for him. At five Blucher came, and Napoleon lost.

Back in ancient day, I see an old man as he watched the rain drops fall from the sky. With gazing eyes, piercing into the blackness of the clouds, he asks, "Hath the rain a father?" But over a hundred times God answered in His Word and said that He sends the rain. Ask the Germans. Ask Napoleon, smouldering in the dust of centuries, "Hath the rain a father?" He points back to the scene where the battle of Waterloo was lost.

Watch Napoleon as he fights his way to Moscow and all Russia with a half million picked soldiers. Russia and the world shall be his. He brushes off a snowflake and laughs on his way. A dozen fall, a flock of them rush at him. Men flounder, and horses plunge, and on the plains of Russia that grand army dies. Whence the snow, Napoleon? "He sendeth the snow."

Watch the Spanish Armada as it rounds the coasts of England. Yonder rises the army of the Pope to dominate with fiendish glee England that gave birth to the grandest reform of the centuries. But the seas turn wild, the winds blow, the tempest sweeps, and the next morning twenty-nine ships are shivered to splinters. Or watch the Germans with their submarine. Read the gloating reports of the German newspapers. The submarine wins the war. But again the seas behave themselves strangely—one hundred and twenty-nine come to surface and are captured, or are lost under the waters. What is it? Read from the Holy Bible, "He caused the sea to rise and swallow them." "Thou terrifiest them at sea." God, that's all.

Again the time is September 6, 1914. The Germans are in sight of Paris, the French have but eight hours' ammunition. The command was for the last round to be fired, and then to retreat. All at once the Germans ceased firing for forty-seven hours. During this time everything in Paris that had wheels, down to wheelbarrows, was used to transport ammunition to the front. The generals in charge, in their reports, said they did not know why they ceased firing. "So far," the grand old Book says, "thou shalt come, and no farther." Lee at Gettysburg, had he followed up the advantage gained on the first day, by attack on the second, would have won the war, but that second day's delay gave Meade time to recast his lines. Lee wrote, "I do not know why I waited until three o'clock in the afternoon." God is the answer. Napoleon on the fateful day of Waterloo stood saying, "Oh, why doesn't Grouchee come?" Yonder he lay with thirty-five thousand of the picked soldiers of France waiting for orders. But all the time Napoleon had sent orders to rush to aid, but the messenger was captured. His officers begged him to march when they heard the firing, but he waited for orders as he had been commanded. He could never explain why he did not go when firing commenced. It was God in history moving in the affairs of nations and in the destiny of mankind.

This brings to mind the incident of a little lad who was speaking with a man after the earthquake at San Francisco. He said, "It took men a long time to put all this stuff up, but God tumbled it over in a minute. Say, Mister, 'tain't no use fer a feller to think he can lick God." "Behind the shadows, standeth God."

PITTSBURGH, PA.

Holiness is the architectural plan on which God buildeth up His living temple.—SPURGEON.

WORLD NEWS OF GENUINE INTEREST BRIEFLY TOLD

By REV. C. E. CORNELL

If your goldfish needs a vacation or is sick send him to the hospital that has been established in London, is the new idea in England. The proprietor has become known as the fish doctor and is said to already have established a thriving practice.

Far better to have Col. Charles Lindbergh's name and fine deeds on the first page of the newspapers than to have the disgusting details of murder trials and scandals. There is abundance of clean news and it should have first-page position at all times.

If our love were but more simple,
We should take Him at His word;
And our lives would be all sunshine
In the sweetness of our Lord.

—F. W. FABER.

A lizard that has the appearance of a dragon has been found in Australia. Natives have named it the bearded or Jew lizard. Another lizard found has around its neck a frill which lies perfectly flat when the creature is at peace, but is raised like a shield around its head in times of danger.

For the purpose of measuring the known double stars and to seek new ones, a large telescope is to be mounted in an observatory in South Africa. The lens of the instrument cost \$25,000, and the telescope will be operated under a 50-foot dome costing \$30,000. The search of the heavens will be continued for at least ten years.

By the use of an organ pipe reed, his fingers and a bellows operated by foot, an English inventor has succeeded in imitating the human voice to an extent that is uncanny. The reed serves as the vocal organ and the fingers as the tongue and lips. He recently produced the sentence, "Hello, London; are you there?" as clearly as if he were telephoning from New York. It is claimed that the experiment proves that the human voice is largely a mechanical result of muscular and nervous action.

"I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (2 Sam. 24:24).

The righteousness he marks in Thee
His will to right doth win;
Delight in Thy purity,
He deeply drinks it in.

—T. H. GILL.

Oil recently found on an island off the coast of Honduras was discovered by the aid of a land crab, after man had searched for years for the petroleum. The region is infested with the crabs, which burrow into the soil. One of them dug into a marsh beneath a cottage. The next day the owner of the house smelled the odor of oil and soon found a high grade flow. He had been searching for oil for years without success.

Nearly 10,000,000 Bibles were in circulation last year, according to the American Bible Society. This is an increase of about 600,000 over 1925. The increase alone exceeds the sale of any so-called "best seller" novel. The society has had the Bible translated into 55 languages and dialects. In the 111 years of its existence the society has distributed nearly 185,000,000 Bibles.

We have but to toil awhile, endure awhile, believe always,
and never turn back.—SPURGEON.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:
I left you last week up in Arizona, but after I scnt in my last chat we had another week in that lovely Salt river valley around beautiful Phoenix. We had a five days' convention with Brother

and Sister E. G. Roberts from December 14 to 18. This was one beautiful convention. While in Phocnix we had the privilege of hearing Dr. G. Campbell Morgan, the world famed Bible teacher, and met many old friends from almost all parts of the country. On Thursday, the fifteenth, we made the mountain trip to the wonderful Roosevelt lake and Roosevelt dam. Well, this is one great trip, some eighty miles through rugged mountains, but the trip is worth all it cost to make it. At the dam the two mountains come very near together so the dam proper is very short, but back in the valley behind this dam there is a body of water that is a mile and a half wide, thirty miles long and 165 feet deep. They have gone down some fifteen miles below the dam and put in a second dam that fills up and backs the water up to the big dam. They have gone about twenty miles below the second dam and put in the third dam which fills up and backs the water up to the second dam. All of these lakes are about sixty-five miles long and the water is very deep. At the present time they have enough water in those lakes to irrigate all of their land that is now under irrigation for the next four years without any more rain or snow. It is wonderful what men can do with a few thousands of tons of cement.

We enjoyed the trip to the limit, but were back in time for some rest and a fine service at night. Our crowds increased until the last service on Sunday night when it was impossible to seat the crowds. We had folks to peddle. Professor L. C. Messer and myself had a fine home with Brother and Sister West, one of the finest couples that you will meet in a lifetime's travel. I had met them before up about Salem, Oregon. When I first met them they were with the Friends and later they moved to Phoenix and got acquainted with our fine Nazarene folks and now they are Nazarenes. Of course they will never get over being the old fashioned Quakers, and that naturally makes them good Nazarenes. As the readers know, the old Quakers are born and bred in deep spirituality and they cannot thrive and prosper on anything that is cold and dry.

Brother E. G. Roberts is in a revival all the time, so that keeps them at white heat. He had last year more than nine hundred at his altars. Well, that is doing the job, and God will honor and bless and prosper any pastor that will go in for

revivals. In fact, the only business that we have on earth is to start a revival of old-time power and glory and keep it in motion until Jesus comes. If the Nazarenes can't have revivals we are no good, for that is just what God has raised us up for, and that is our business on earth. It makes my heart rejoice to read the reports and telegrams from all parts of the country and see that our boys are winning thousands of precious souls. I was delighted to meet so many of my old friends from other parts of the country, and to know that they are still walking with Jcsus. There was Brother Marvin Young and Sister Lillie, Brother Patton and wife, Brother Grattan, and Brother and Sister Hess, and so many that it would be hard to call them all by name. Sister Lillie Young has had such a hard year. During the year she lost her beautiful little mother and then the great storm that swept Arkansas last spring took four of her loved ones. Then she broke down and had to spend two months in the hospital and had a very serious operation. Now, I want everybody that reads this notice to make one special prayer for Sister Young that God will give her a special touch and put her back on her feet again.

Well, after a great day on Sunday, on Monday morning Professor Messer and this old soldier and Rev. John Hafley and wife left Phoenix for California. We had a lovely day and drove in to Holtville, California, in good time. There we met our General Manager, Rev. John T. Little, and we had a fine service at night with Brother Damron. There we made a pull for money to help them with their church debt. They have built a beautiful church at Holtville and Brother Damron is putting the work over the top. He is a fine preacher and a brother beloved of the Lord. We had a nice stay in Holtville, and on Tuesday we made several nice side trips. We made a run down into Old Mexico and saw how our neighbors live. They are so near the United States that you could not tell much difference, only that in almost every city block there were more saloons than anything else. We made one little trip up to the city of Brawley, where we are open-

ing up a new work. On Tuesday night we had a most excellent service at the El Centro church. There we have a fine pastor, Brother I. C. Mathis and wife, they are most excellent young people. Here also Dr. Little made a pull for money to help them with their new church. It is nothing short of a miracle what has been done in El Centro in a year. They are building a church there that would do credit to a city of fifty thousand and a church of five hundred members. We had a fine service and a great crowd of fine people. We had a good night's rest and on Wednesday morning we made a run up through Southern California by way of San Diego and Escondido. We brought Brother and Sister Hafley on to Escondido to help Brother Seals in a holiday meeting. Brother Hafley is a very fine evangelist. After dropping them off in Escondido we drove on to Santa Ana and had dinner with Brother and Sister I. C. Mathis, which is the same name of the fine pastors of El Centro.

After a fine fish and hot cornbread dinner which we had been booked for two weeks to eat, we made a run to Upland. There we had with us Brother Little and Brother John Sanders. We had a most delightful service. Brother Brewer is their fine pastor. He is doing well at Upland and everything is over the top. The Upland church has given more to the college than any church in the district according to their number of members. I think they have given over forty dollars a member. Upland is the banner church in the district. We closed up there on Wednesday night, December 21, and are at home for four days and then on north.

In love,
UNCLE BUDDIE.

IF WE TRY

By MRS. IRA E. WILSON

*As we walk this pilgrim pathway,
Although clouds be in our sky,
There's a hand outstretched to guide us,
And to help us, if we try.*

*Though there're storms and tempests
raging,*

*Testing us as they pass by,
God's own grace is all sufficient,
Strengthens, keeps us, if we try.*

*Though we may sometimes be weary,
We must never cease to cry
To our God of love and comfort,
He'll sustain us, if we try.*

*We must then be ever faithful,
If we reach that home on high;
For He whispers, oh, so sweetly,
I'll reward you, if you try.*

*Then be watchful, then be prayerful,
For His coming draweth nigh;
And with shouts of joy we'll greet Him,
Conquerors ever, if we try.*

SLATE

Bud Robinson and L. C. Messer will tour the southern end of the North Pacific District in the interest of the campmeeting grounds recently purchased by the district, and the **HERALD OF HOLINESS.**

Portland, Saturday	Jan. 21
Vancouver, Wn., Sunday	Jan. 22
Vlew, Monday	Jan. 23
Ridgefield, Tuesday	Jan. 24
Kalama, Wednesday	Jan. 25
Kelso, Thursday	Jan. 26
Hoquiam, Friday	Jan. 27
Toledo, Saturday	Jan. 28
Centralia, Sunday a. m.	Jan. 29
Olympia, Sunday p. m.	Jan. 29

NEWS AND NOTES FROM NEBRASKA

Some good revival meetings have been reported as held in the fall and early winter. Notably successful among these were the campaigns at Beatrice and Fairbury. I have taken an extensive trip over the western and northwestern parts of the district, also in several of the eastern churches. Mr. and Mrs. H. H. Kubitz, of Lincoln, musicians and song evangelists, were with me for the entire trip, and rendered very good service. We contemplate further joint activities in which pioneering is to be the special feature. We have held three revival campaigns, at Dubois, at Ainsworth, and at Homer. Much blessing and some visible tokens of success attended each meeting. A small but promising church has been organized thirty miles south of Ainsworth, and also Central church, Omaha. This field appears especially promising.

The Mid-year District Conventions at Arnold and at York were very inspiring and profitable, and were well attended. We were much helped by the presence and ministry of Dr. Chapman at Arnold, who also remained to preach every night of the remainder of convention week, and the dedicatory sermon on Sunday morning, Nov. 7. The beautiful new stucco building at Arnold takes the place of the one destroyed by the cyclone last summer. Thus a storm may serve a constructive as well as a destructive purpose.

This is my fourth year of service as District Superintendent in Nebraska, and never have I appreciated the patience, the fellowship and the faithfulness of our pastors as now, and among our lay people here are the best on earth.

Dr. Chapman's visit to the district will linger long with us as a pleasant memory. He recognized our difficulties in a true and brotherly spirit, and left with us many practical and helpful suggestions. The spirit which seems to prevail among us is one of gladness to serve the Lord in a difficult field, and to pray and strive for the best possible results.
H. M. CHAMBERS, *District Superintendent.*

KENESAW, NEBRASKA

November 20 we closed a good revival meeting with Rev. Arthur Morgan as evangelist and Professor Reuben Bridgewater as song leader and soloist, both of Hutchinson, Kansas. Taking everything into consideration, this was a very fine meeting. The singing and preaching by these Spirit-filled young men was owned of the Lord and brought results. You will make no mistake in calling this splendid gospel team for a revival meeting. They are sane, spiritual, forceful and considerate. On Monday evening the church folks met at the home of Brother and Sister Frank Bohlke for a farewell meeting for the evangelists. The evening was spent in an informal way to the enjoyment of all present. The evangelists left the next day for Atchison, Kansas. They left a fine spirit in the church and a

desire for another revival. The following Sunday seven persons were received into the church. No account was kept of the number at the altar, but there were some marked cases. This being our first report from this place, I wish to say that we have some of the salt of the earth in this church. We count it a privilege to pastor such a people as this. May God give us some more of the same kind.—H. J. Beaver, Pastor.

ARNOLD, NEBRASKA

This finds our people nicely housed in our new building. By the help of our friends and blessings of the Lord, we have been able to clear away the wreckage of the old building wrecked in the May tornado, and erect a neat building to the glory of God, who has wonderfully helped us. Praise His dear name! We give Him the glory. We were very glad to have with us the western division of Nebraska District Mid-year Convention. It was a great blessing to us all, and a great encouragement to all to push on and work harder for our King, and gain the victory ahead for the children of God. A good number of our brother pastors and their wives in this division were here to bless us. Our dear District Superintendent and wife and Dr. Chapman were with us. Their messages will long be remembered in Arnold. Brother and Sister Kubitz, song leaders, were here also. Sister Kubitz and Brother Chambers brought messages in song which blessed the congregations. We intend to push on and work harder for God and the upbuilding of His kingdom in this place. Pray for us and for an old-fashioned revival for Arnold.—Frank Mayhew, Pastor.

FAIRBURY, NEBR.

Following the assembly held at Hastings, we came home and began to make arrangements for a home mission campaign at Hebron, twenty-seven miles west of here. We were given permission to use an empty Baptist church building and Brother George Vogt, our good evangelist from Hastings, came to do the preaching. We made a house to house canvas, distributing the pamphlets "What the Church of the Nazarene is and what it stands for." The Fairbury N. Y. P. S. came over and helped us with the music and with several street meetings that we held. The visible results were not what we wished, but we got in touch with a holiness family from Deshler. They have attended our services in Fairbury several times, bringing friends with them who have been to our altar and prayed through to victory. On Nov. 11, the day following the York convention, District Superintendent Chambers came to us to hold services previous to our revival. He was accompanied by Brother and Sister Kubitz of Lincoln. They had charge of the music and they remained with us until the close of the revival. Monday,

Nov. 14, we had an all-day meeting with Brother Bean, pastor of the Beatrice church preaching in the morning and Brother Haas, pastor at Lincoln, preaching in the afternoon and evening. At noon everyone enjoyed a covered dish dinner at Brother and Sister Joslins, one of our good Nazarene families. A good number of visitors were present from Lincoln and Beatrice. Rev. C. B. Fugett, evangelist from Ashland, Ky., arrived the next day to be with us until Nov. 27. He is a splendid preacher of the gospel and cries aloud and spares not, showing neither fear nor favor. Yet his messages are so saturated with prayer that his listeners know he speaks out of a heart full of love and concern for the welfare of their souls. From the first service to the last there was not a barren service, and many times the altar was lined with penitent seekers. The presence of the Lord was so manifest that it seemed easy for sinners to pray through and for believers to be sanctified. The church could not seat the crowd that came on Monday night to hear Brother Fugett tell the story of his life. Visitors came to the meeting from Beatrice, Virginia, Hebron and Deahler, and from the following places in Kansas: Ottawa, Riley Center, Morrowville and Oketo. There were all-day meetings Thanksgiving Day and the last Sunday. We also had three shop meetings, one being held for the night men between twelve and one o'clock. Two fine young men came into the church and twelve others stated that they were thinking of uniting with us. Charter members of the church say this was the best revival since the church was organized. To God be all the glory. We feel there is much more ground to be possessed, and by the help of God we expect to possess it.—Harvey C. Miller, Pastor.

CHADRON, NEBRASKA

Since coming here from our last assembly, God has been blessing us and the church. Rev. Beaver, the former pastor, was well known and highly respected by both the people of Chadron and the surrounding country, and was untiring in his labors in the Lord's vineyard. Thus we have found an open door for our work here and in the country round about, for there are unlimited opportunities out here in Western Nebraska. We have held three meetings this fall, one for our church at Hemingford, fifty miles away, the nearest Nazarene church to us, one out in a country school house, twenty miles from here, and the other one here at our own church. Our people felt that we had a good meeting here. There were very few services without seekers at the altar. Our Sunday school is the largest since we have been here and our church attendance is increasing all the time. This is a young church, but we are looking to our Lord for great victory.
—A. R. MacDonald, Pastor.

LITCHFIELD, NEBR.

It will soon be three years since we came to Litchfield. We have done our best for the church here, and believe eternity will reveal much good done. We now own a nice church and parsonage with practically no indebtedness. No department of the church has ever fallen below what it was when we came here, and we believe, in many ways, the church has made much progress. We are able to report victory over the world, the flesh and the devil.—A. M. Sprague, Pastor.

Sunday School Lesson

January 29, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: The Growing Fame of Jesus.

LESSON TEXT: Mark 3:7-12; 6:53-56.

GOLDEN TEXT: *The common people heard him gladly* (Mark 12:37).

IN the lesson of last week we discovered a spirit of hostility and hate against Jesus was beginning to show itself among the religious leaders. But this was far from being the spirit of the major part of the people. Our lesson this week shows us the attitude of the people generally toward our Lord. At least three different times the word "multitude" is used to describe the great following that He secured. It was this fact that so exasperated the scribes and Pharisees. Their love of position and praise of men would naturally make them bitter toward any person or system that endangered their position or robbed them of their popularity.

In pondering upon the growing popularity of Jesus we must not think of Him as seeking fame. There was no effort made on His part to attract the crowd. But on the contrary we frequently see Him avoiding the masses and cautioning those whom He healed not to publish Him or His work abroad. So while envy and jealousy plotted against Him in the form of the Jewish dignitaries, the multitudes were seeking Him, and listening to His messages, and bringing their afflicted ones to Him for healing. We are wondering if the Master, looking at the Church of today, does not see a similar condition existing among ecclesiastical dignitaries, who would put down the lowly Nazarene and elevate higher critics and the popular Modernists, who are seeking to do away with the supernatural.

What was it that so attracted men? There are a number of things that we could mention. And first among these we would speak of His fame as a wonder worker. This drew suffering humanity to Him for the alleviation of the pain and discomfort of the diseases from which they were suffering. They wanted to be cured and they found in Jesus a remedy for their pain and a balm for their healing. Again men needed sympathy and tenderness, and in Jesus they found One who understood their sorrows and heart aches, and gave them comfort and solace. Also the people desired to know truth. Hearts were hungry to hear the word of truth spoken, and though there were many who

claimed to be exponents of the Scriptures, yet none of them gave such authority to the Word as did the Master in His sermons. They said, "Never man spake as this man." He placed truth where the common people could and did grasp it. The masses have ever been the common people, hence the greatness of the following. But beyond any of these reasons why the crowds were so attracted to Him was, that it was Christ himself who drew them.

Where Christ is held up to the people today, there we shall find the crowd, and there we shall find a church taking her part in the life of the people. Other things are monopolizing the interest of the people. They are being carried away with clubs and fraternities and such like institutions. Spiritually minded people are deploring the conditions that exist, for the church in the community often plays but a small part in its life. Perhaps if we should take time to examine conditions closely, we would find that the secret of the indifference of many of the people rests in the fact that Jesus is not much in evidence in the preaching and teaching of the church. Of one thing we may be assured, the world needs to feel the touch of the Master upon its sick and pain-racked system, more than it needs anything else. We have an abundance of other things at our command to make life pleasant and easy. Modern inventions have placed within the reach of all such a wealth of appliances as gives even the country-side family an independence and life of leisure and pleasure, such as none ever dreamed could possibly be a few decades ago. But people are not seeing much of Jesus and His doings. Nor are they hearing much of His teachings. The old-time rapt utterances from the pulpit, the self-examination times of the class-meeting and prayer-meeting, are becoming more scarce even among the professed holiness people every day. Nothing that we may have or own, no other leader however great and skillful, can accomplish for the world what Jesus can, because they can never be what He is.

Christ as a teacher and as a man among men, knew how to approach the people. He was a master in the art of knowing how to take the ordinary every-day things and utilize them in introducing His truths. It would be well for us to make a careful study of how to approach men, to meet them at the point of their greatest need, taking Him as our great example. In all of our recent lessons we see Jesus reaching the spirits of men through His ministrations to their bodies. Jesus was truly the master Physician for the body, as well as the spirit, for He was greater than anything He ever did.

The people sensed His moral and spiritual superiority also, and followed Him because such perfection had never walked among men before. Is it not true that we always admire the highest type of manhood when we see it. The radiance of His manhood brought into relief their own condition, and they hungered to possess what He had.

It is very evident from this lesson, and from others, that He was immeasurably popular. And those who cried out "Crucify him, Crucify him," were the few, rather than the many. Popularity was

thrust upon Him. They came to Him from every quarter. "His mother and brethren could not come to him for the crowd." The Pharisees, His enemies, said, "If we let him alone all men will believe on him." And again, "Perceive ye how ye prevail nothing? behold, the world is gone after him." The people were ever ready to champion His cause, and He was safe when they were about. Many times His enemies would have seized Him but "they feared the people."

We have been so carried away with the thought of His national rejection that we have not noticed the crowd of simple, honest people always about Him. He drew them like a magnet. They loved to be near Him and listen to His gracious words. Apart from His miracles, His every-day goodness—for He went about doing good—won the people to Himself. Not always did He exercise His power to raise the dead, indeed not often, but His power to cheer, to love, to comfort, to help day by day those who needed help, this He did all the period of His life. And He transmits this power freely to us. And this is of much more use, and vastly better for us and the world, than to be endowed with power to raise the dead and heal diseases.

Men have a craving to do extraordinary things, to put on something spectacular, but the ability to do the ordinary things is much more useful. Let us covet earnestly the gifts that can be used in largest measure, for the world needs these most.

We note the deep compassion of Jesus for every human being. Surely we have not an high priest that cannot be touched with a feeling of our infirmities. Lord Lytton wrote,

*"If Jesus came to earth again,
And walked and talked in field and street,*

*Who would not lay his human pain,
Low at those blessed feet?
And leave the loom, and leave the lute,
And leave the volume on the shelf
To follow Him unquestioning, mute,
If 'twere the Lord himself?"*

Out of compassion for sinners He came to earth. Out of compassion for the sick He healed them. And it was compassion for the lost that took Him to the cross to die.

DR. BROWN COMMENTS THE PREACHER'S MAGAZINE

Mr. Editor:—Allow me to say a few words about *The Preacher's Magazine*. It is very fine and just the thing that is needed by our preachers, and especially by our young preachers. I have, during the last few minutes, listened to the reading of Dr. A. M. Hills' Letter on Preaching in the November number. I wish all our young preachers and evangelists would read that article. In fact it is a good tonic for all preachers, whether young or old. The Hints to Fishermen, by Brother C. E. Cornell, as usual, are excellent. The editorials are strong and helpful as they always are. In fact this entire number is worthy of the most careful reading and consideration. Those of our preachers who do not read *The Preacher's Magazine* are missing a very helpful periodical provided by our church for their instruction.—H. D. Brown, Seattle, Wash.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

SUPERINTENDENT'S REPORT

We've come to nineteen twenty-eight
With full salvation up to date.
We're looking back across the year
Where God's rich blessings fell to cheer.
We're looking out into the new
Where prospects bright arise in view.

This district's work we're glad to state
Is climbing upward something great.
Revival fire on altar falls
In answer to the workers' calls.
New Nazarenes are often made.
And all our bills to date are paid (?).

Our pastors are a loyal band,
For Christ and orthodoxy stand.
To preach the truth they're not afraid.
Faithful they wield the Spirit's blade.
In brother love they all unite
While saving souls is their delight.

Our membership is true and clean,
Each one a loyal Nazarene.
Our budgets meet with joy and cheer
And extras pay twelve times a year.
In blessed hope they safe abide
And all are wholly sanctified.
J. T. MAYBURY, District Superintendent.

LANSDALE, PA.

In our last report we announced that on Dec. 4 we would hold our Tenth Anniversary and Home Coming services. Needless to say we had a great time. Rev. J. H. Parker, the first pastor and now pastor at First church, Washington, D. C., brought three great messages with souls at the altar afternoon and evening. The "Reminiscences" brought to our attention in the messages and testimonies were soul stirring, especially by Brother E. E. Grosse upon whose heart was laid the founding of the Emmanuel Holiness mission which culminated in the organization of the Church of the Nazarene. Though Parker was the first pastor, doing most valiant and sacrificial work, yet to my worthy predecessor, the second pastor, Rev. W. D. Shelor, belongs the singular honor of being the first Nazarene preacher to preach in Lansdale. That was on Washington's birthday, February 22, 1918, on invitation from Brother Parker who was then "Bishop" of the aforementioned mission. "It was a snowy, cold day," writes Brother Shelor, "but God gave us a great time of salvation. Helene Troyard, now Mrs. Stewart Scheetz (and the good wife of our Sunday school superintendent), was saved under my first sermon, coming to the altar before I was quite through with the message. Others were saved and I received a standing welcome to the all-day meetings at the mission, which meant every holiday. My going there opened the way for John Nielson and John T. Maybury and other Nazarene preachers, and finally the organization of the Church of the Nazarene in the wonderful little city of Lansdale. A bet-

ter set of Nazarenes never lived. God bless them!" Other interesting reminiscences were given telling of early struggles, battles and victories. Some would "slink" into the little mission, curious, hungry and afraid, and would sit between windows, hard up against the wall so as not to be seen by outsiders and friends, only finally to tumble at the mourners' bench under conviction and hungry, and to die out to friend and foe. One of them is now our good pastor, Rev. E. E. Grosse, at North East, Md.

We raised the dollar a member on the Emancipation Debt Campaign and are closing the year with local, district and general obligations paid in full, thanks to the co-operation given us in the institution of Storehouse Tithing; and the Single-Pocket Envelope furnished by our Publishing House. With continued co-operation and the blessing of the Lord upon us we expect souls and new Nazarenes; and obligations paid regularly. Tomorrow—New Year's day—we begin with a Communion Service and will receive seven new members. We are happy to have with us during the holidays five of our students from our Eastern Nazarene College at Wollaston, Mass., who are the Misses Naomi Wunsch and Flora Stahl; Messrs. Roy Bowers, Charles Troyard and Victor Dickey, the latter of Washington, D. C. God bless them in their happy student days; and may old E. N. C. (with its most worthy President, F. W. Nease, and faculty) continue to do the great and efficient work it is doing. We rejoice in the completion of the "Gymnasium." Our young people here are paying their share on this building; and the Sunday school on the School's Endowment Fund.—C. E. Ryder, Pastor.

BLOOMSBURG, PA.

The saints who live at this place send greetings to you all of like precious faith. We are still pressing the battle and getting possession of more territory. The blessing of the Lord has been upon us and we have had some good times in the Lord. We have closed the best year in the Sunday school that we have ever had, running our average attendance higher than ever before. The pastor has been trying hard to get money enough ahead to enable him to attend the General Assembly at Columbus next June, and on the night of our Christmas entertainment he was called to the front of the church and presented with a check for \$25 which just brings up the amount needed. Then on top of this a check for \$11 was given to him from the Men's Bible class, this amount to be used in the purchase of new books. We feel so unworthy for all of these good gifts and feel like praising God for being permitted to labor in this part of His vineyard. The fire burns and the glory rolls in tides over my soul just now. We

are looking for greater things ahead. Pray for us.—James M. Price, Pastor.

LEHIGHTON, PA.

We began a revival meeting in the Church of the Nazarene here on the evening of December 8. We were ably assisted in this effort by Rev. J. S. Brinser of Elizabethtown, Pa., and Rev. H. G. Light of Cleona, Pa. Both of these men were mightily used of God among us, and gave us soul stirring messages. Someone who heard one of these messages said to the pastor, "That message was worth five dollars to me," and immediately he handed the pastor ten dollars toward the expenses of the meeting. The attendance was quite encouraging, and several souls bowed at the altar as definite seekers of salvation and entire sanctification. The results did not come up to our highest expectations, but it is a satisfaction to know that the unvarnished truth was preached in the demonstration of the Holy Ghost sent down from heaven. The service closed on the evening of January 1. The church and Sunday school and friends remembered the pastor in a substantial way. We are planning for another special meeting before April 1. We mean to push the battle along every line, so as to be able to come up to the next District Assembly with a report that will please God.—E. C. Kraft, Pastor.

OUR OPPORTUNITY IN GEORGIA

The Georgia District, Church of the Nazarene, presents one of the most needy and promising home mission sections to be found. With an area of 59,769 square miles of territory, it has a population of practically 5,000,000. Of this number, less than 1,500,000, according to available statistics, belong to any church. Of the small percentage who are church members, there are thousands of Roman Catholics, Mormons, Jews, Unitarians, etc., who do not believe in an experimental religion. Many of the remaining, so-called orthodox churches, make no attempt at Holy Ghost revivals, having gone into the entertainment business. There are less than 2,000 people in the entire state who belong to those churches that are wholly committed to the gospel of full salvation as taught by Wesley.

Georgia, one of the original thirteen states, has 48 cities of 10,000 population and over, and 19 cities of 5,000 and over, only three of which have a regularly organized Church of the Nazarene. Many of these are industrial centers where our work thrives and develops when once it gets started. Georgia's wealth comprises about four billion dollars. Her annual crop production is estimated at more than five hundred million dollars, and her annual dairy products add seventeen million dollars. Her manufactured products

(Continued on page 22)

NEWS AND NOTES FROM DALLAS DISTRICT

NOTICE

Pastors, evangelists, church reporters, presidents of N. Y. P. S.: Please get your reports to me by the 5th of each month. Come on, we are depending upon you. W. B. Walker, 710 Brown St., Texarkana, Texas.

TEXARKANA, TEXAS

Surely these are the best days of our life. Our spiritual life is growing, and our efforts are being blessed of the Lord. Our work is progressing in a gratifying way. Especially is our young people's work. We are having fifty and sixty young people each Sunday evening in the society. Last Sunday evening was the coldest weather that we have had in eight years, but in spite of the weather we had 71 young people in the meeting. For the past eight consecutive Sundays we have had seekers at the altar. Last Sunday evening five prayed through. We are praying for a gracious revival throughout the winter months. Finances are tight in this part of the country, but we are going in for souls. Pray for us.—William B. Walker, Pastor.

DISTRICT SUPERINTENDENT'S REPORT

Last month I left you at Port Arthur. From there I went to Orange, where Brother and Sister Lowrey had everything in very good shape and we had two good services with the blessings of the Lord upon them. Brother and Sister Lowrey have gone through some real hardships, but through prayer and faith God is helping them to build the church. And they are building into the hearts of the people of Orange.

The following Sunday was spent with Brother McGraw and his church at Beaumont. It is nothing short of a miracle what has been done at that place under the wise leadership of the pastor and his family, and the latter have contributed much to the success of their companion and father. We are frank to say that very few pastors have the help and co-operation of their children that Brother McGraw has had during the years of his pastorate. May God give us more pastors whose children are a spiritual help and benediction to their parents.

We were rained out at Lufkin on the night of the regular service, but had the board meeting the first night; and everything is moving along nicely with their new pastor, Brother Burgess, and his helpmeet, Sister Burgess, who is a real helpmeet indeed. Brother Burgess is delighted with the church and the church seems delighted with the new pastor.

Our members at Nacogdoches are worshipping with the Christian and Missionary Alliance people, since we have no regular place of meeting and neither do we have a pastor for the present; but we are planning on having a regular revival campaign out of which we are expecting re-

sults which will really help us to build a church worth while. Sister Byrd, upon whose shoulder the responsibility rests, with a few others, is looking up for God to help in time of need.

One night was spent with C. M. Tinsley at Center, Texas, where we are planning on holding a revival this coming summer when we are able to buy a tent and put on a real campaign.

Lively Chapel I found in good spiritual condition, but on account of bad weather not very many were out to the services; but God was with us, and we predict that Brother Alexander, the pastor, will have a good year. Two of the leading men of that community raised their hands for prayer, and we are believing God to save them before this year closes.

Sister Neatie Wright, who was assigned to pastor the Mt. Hope church, could not accept, so I have asked (with the consent of the church) J. C. Williams to finish out the year. We had two good services at Mt. Hope.

At Avenu only a few people came out, for the cold spell that arose kept many away. Avenu is having a hard struggle, but the faithful few who are members are looking up and expecting God to lead them out into better days.

Martin Chapel is in fine shape with the wise leadership of their pastor, C. A. Alexander. Brother Alexander is doing a good work, and we believe that this his second year will be a great year with that dear people, for we have some really true and tried Nazarenes at Martin Chapel.

We must not forget to mention God's coming to us at Brother Alexander's when Sister Alexander was suffering, and had been for two months, with gall stones. We gathered the family around the bed and had a season of prayer, and God came in on the scene and removed the pain and by the next morning the soreness began to leave; and the last report we had she was feeling better than she had felt for several months. To God be all the praise. He still answers prayer for the healing of the body.

Brother and Sister Nowlin are getting a good start, at Tyler. They are very heavily loaded financially, but have a very inviting church in which to hold their services. Brother Nowlin is getting into the very heart of the business men of Tyler. We have a wonderful opportunity at Tyler, which is really the hub of East-

NOTICE

Please notice this correction of a mistake made in our Assembly Minutes. The address of Mr. Burras Evans, commissioned song evangelist, is McKinney, Texas, instead of Dallas, Texas, as found in the Minutes. Brother Evans is a good song leader and you will not make a mistake in securing him for your leader in song in your revival.—F. E. Wiese, District Superintendent.

Central Texas. Sister Nowlin has organized a W. M. S. and has already done a wonderful work in sending in their annual dues and in helping on other lines. Our services in Tyler were blessed of the Lord.

Since no arrangements could be made for Brother Akin to move to New Home and Pleasant Grove, arrangements have been made for Brother Kidd to preach at New Home twice each month on Sunday afternoon, and Rev. J. H. Vines was appointed pastor at Pleasant Grove. Both these churches are praying for a mighty revival, for that is the solution of the difficult problems that any church may have facing it. However we predict for both these churches a good year, for these two men have the hearty co-operation of their churches.

After having been gone from home over five weeks I drove in on Friday before Christmas and found a happy little family awaiting me. A happy Christmas was spent at home a few days and I am now starting out into the new year with a realization of the gigantic task before me.

Arrangements are being made for Miss Eva Carpenter, returned missionary from India, where she labored for fifteen years, to tour the Dallas District. She will come to us from the San Antonio District where she will tour the district for Brother Hatfield. Her main object will be to stir us up on the subject of missions and to especially help our W. M. S. She will be in position to give some needed advice and help our societies in many respects. Then too she will be able to help those churches that have difficulty raising their General and District Budgets. We are asking that every church do its best to make these services epochal. Miss Carpenter will bring great missionary messages, for she has a message from the heart of the mission field, out of her own experience. We must keep our work intensely spiritual, and in order to keep it spiritual we must "Go into all the world and preach the gospel."

Wishing all our people a Happy New Year I am yours for service,

F. E. WIESE, District Superintendent.

PORT ARTHUR, TEXAS

We have had some good services since the assembly. We have seen five converted in our regular services, and every department of the church is making some progress. The Lord is blessing our Sunday school. Our superintendent, S. P. Dawson, is a young man, but he is full of enthusiasm and has a vision. Our N. Y. P. S. has made fine progress, and we are expecting a great forward move this year under the leadership of our new president, Mr. T. J. Ford. The W. M. S. is moving steadily on. The Lord has done great things for us whereof we are glad. Our revival with Mrs. Gussie Gill of Antlers, Okla., and Mrs. Julia Standridge of Tishomingo, Okla., was good. Fifty or

more came to the altar for prayer, and about thirty found the Lord. The church was greatly blessed and four good Nazarenes were added to our number and on the Sunday following the meeting a fine young railroad engineer joined our church.

Sisters Standridge and Gill are very fine gospel preachers and we appreciate their services very much.—S. W. Hampton, Pastor.

SHERMAN, TEXAS

Since the assembly we have been making some progress on all lines. The attendance and collections for the Sunday school the past year have been the best for several years. The N. Y. P. S. members are getting a vision for their work. The W. M. S. is doing good work and forging ahead. We are looking forward and praying for a revival, which we believe the Lord is going to give us. The church has voted to sell the present property and rebuild in a new location. We have peace and harmony in our midst, and the Lord is giving us some very good services.—I. L. Flynn, Pastor.

OUR OPPORTUNITY IN GEORGIA (Continued from page 20)

amount to more than seven hundred million dollars annually.

The time is ripe, we believe, for the Church of the Nazarene to open up this promising section. Our small show of progress here, as compared with other parts of the country is traceable in part, at least, to the fact that one of the leading churches of the South has tolerated those who clung to the Wesleyan doctrine of Christian perfection more than has been the case in some states. Hence some of her leading pastors and evangelists have been noted for their adherence to these truths, hence the need of the Church of the Nazarene has not been felt as keenly here as in some other places. But a shift is in evidence now. Those who stand clearly for holiness as a second work of grace are, in many cases, being pushed into the background and cut off from the opportunities which they once enjoyed. Some of prominence have already made a change in ecclesiastical relations, and others will be compelled to do so in the near future or submit to compromises that bring leanness to the soul. These proceedings bring to the forefront, the need of a church that is clear-cut in its teachings of the fundamental truths of the Bible. A real revival in almost any city in the state would bring together a band of men and women who could support a Church of the Nazarene. If we do not take the field and gather the fruit, some other organization will.

These people are hungry, but are like sheep without a shepherd. They are chivalrous, friendly and hospitable, far more so than those to be found in some other places. Shall we sit in idleness while they march a thousand abreast to a gaping, yawning hell? Or shall we arise in our manhood and womanhood, practice the gospel of self-denial and sacrifice that we preach, and give them the light in the same measure as we have received it?

The field is a challenge to our sacrifice, both laity and clergy. It appears that smaller salaries are paid here than in other states. In 1916, (the latest statistics we

have been able to find) the average salary paid by the M. E. Church, South, was \$644. Indiana the same year, paid an average salary of \$1,354; California, \$1,350; Massachusetts, \$1,405; Oklahoma, \$1,017. So while the responsibility is laid upon the church to provide home mission money for the evangelization of the state, there is a need, also, of pastors and evangelists who are saved from the desire to get-rich-quick, who will get on a level with the people and lift them to higher planes.

One of the chief needs just now is good tents for evangelistic meetings. Some of the best workers in the field are wanting to come to us for revival work, but we have nothing to hold meetings in. Tents can be used in parts of the state throughout practically all the year. Many meetings could be financed right on the field, resulting in the establishment of churches, if we had tents for operation. Dollars, blood and intercession can safely be invested in home mission work in Georgia. OSCAR HUDSON, District Superintendent.

GIRLS' DORMITORY AT BETHANY-PENIEL COLLEGE BURNS

On Sunday afternoon, January 8th, the girls' dormitory of Bethany-Peniel College at Bethany, Oklahoma, was destroyed by fire. All of the girls except about two had left the building and were on a Sunday afternoon stroll in the warm, balmy air, enjoying a little recreation when the building caught fire, presumably from a gas stove in one of the rooms. Practically nothing was saved. The building had a small amount of insurance, but the loss is heavy.

It was a pitiful sight to see the entire building burning while many of the girls, who had returned, stood weeping, as everything they had was going up in flames and smoke. They lost all their clothes, their personal effects and many of them were certainly not able to sustain such a loss and we fear some may be forced to return home because of it.

It will be necessary for the institution to place the girls in homes in the town of Bethany pending the time a new dormitory can be erected for girls. This building will take time, money and sacrifice. Bethany-Peniel College has made wonderful progress in matters of building and in state recognition. And the heroic spirit of the faculty and the constituency will not be daunted by this tragic loss. We believe the people will arise and build.

We are told in the Bible that we should bear one another's burdens and in this case it would certainly be the Christian act for the people throughout the church to remember Bethany-Peniel College with both their prayers and their money. Doubtless there are many who could make a little sacrifice and give the school a substantial lift at this time to help them bear up under this staggering loss. There are some that might be glad to contribute not only to the building of a new dormitory, but might be willing to pay the tuition or help to replace the clothing lost by some of those worthy girls, some of whom will not be able to pay tuition and clothe themselves during the next semester unless they receive help from some outside source.

All of our schools will sympathize with Bethany-Peniel College in this loss and I am sure will be glad for the people in all the different educational zones to help the school bear its loss, that its work might continue uninterrupted for God and the Church. Those who wish to help the school bear this loss may send contributions to Rev. A. L. Parrott, Bethany, Okla.

R. T. WILLIAMS.

THE BIG SEVEN OF THE NORTHERN INDIANA DISTRICT

Recently I reported the work of the baby churches of the Northern Indiana District, and desired to tell something of the progress of the older ones; but did not take the space to report both at that time. Since there are about forty that have been organized more than two years I shall not now attempt to mention them all, as I would not be able to give any definite information concerning each in a single report, so I have decided to give you a word about each of the churches having a membership of more than a hundred.

Anderson church is fast coming to be one of the strong churches of the denomination. Rev. C. H. Strong is certainly proving to be the right man in the right place there. God has given him the hearts of the people, and is putting His seal upon his ministry. Souls praying through almost every Sunday, and they are now in the midst of a good revival conducted by the pastor. Rev. and Mrs. Theo. Elsner recently conducted a great meeting there, with thorough and lasting results accomplished. The church building has been enlarged in the past six months, and the growing Sunday school will soon fill all the space. Every department of Anderson church is thriving, and every member seems to be a booster.

Elkhart last year was barely in the class from 75 to 100, but gained 40 members last year under the efficient leadership of Rev. I. P. Moore, and it looks as if they will have a net gain of fifty this year, the way they are going. Already since the assembly they have enjoyed a great revival with Rev. J. A. MacClintock of Kentucky, and they are now in the midst of another with the Redmons, and many souls getting to God. Elkhart is a great church, and one really feels he is in church there, for the people of the Elkhart church respect the house of God, and there is always a sacred atmosphere in the services. They have a real vision and burden for the lost, and are among the best givers in the denomination.

Ft. Wayne church is coming fine. We recently had both the Fleming boys there for a revival, and many sought and found God. What a blessing the Flemings have been to the nation! They are certainly on the firing line for God and holiness. Rev. Moris M. Himler, our good pastor in Ft. Wayne, is one of the most untiring workers in the Church of the Nazarene. He works day and night, every day and half of every night, Christmas and all. The people love him, and he is doing fine work. Ft. Wayne is a city of 120,000 population and still growing rapidly. We plan to put another great church in that city before the next District Assembly. Brother Himler lately

informed me that Rev. I. M. Ellis is to be with him for a month's meeting soon. He is one of our very best evangelists, and we expect great things of the Lord for Ft. Wayne this year.

Rev. F. H. Watkins is getting a wonderful start in Hammond. He is now conducting a fine meeting, and expects to continue five or six weeks. People have been praying through in the regular services right along there. Hammond church has recently bought a beautiful new parsonage, kept their District and General Budget up regularly, and made general headway on all lines. They have organized a W. M. S. with forty-five members, taken in a nice class of church members, and have another fine class in line. They will gain fifty or sixty members this year the way they are going. No better people can be found than the Hammond folks.

The Riches are starting on their ninth year in Huntington, and the year is starting in a blaze of glory. I visited the Riches twice recently, and the tide was on in great shape each time. They well nigh started from the stump there, and they are not only in the big seven after eight years, but are in the big four class, with one of the very best churches of the district. They now have nearly two hundred members, and one of the best Sunday schools to be found. Their debt is still heavy, making it a little hard during the worst winter months for them to keep up on all lines, but when the balance of the debt is paid off they will not have to sell and buy a larger place of worship. They had a vision when they built, and erected a building in keeping with the city, and owe only twelve or thirteen thousand now. The Huntington people have certainly done wonders for God and have stood nobly by the good pastors who have so faithfully stuck to them through the grind of the years.

South Bend has recently enjoyed a great revival conducted by Rev. Bona Fleming. They received fifty-seven into membership. I would not be at all surprised if they have a net gain of one hundred members this year. Pastors better than Rev. L. W. Collar cannot be found in the Church of the Nazarene. He eats no idle bread, neither does he spend all of his time visiting his members. He gets in the homes of the strangers, and makes their interests his own. Collar and the South Bend church have not yet looked up the definition of the word defeat.

Winchester had a net increase of about twenty members last year, and is coming to be one of the good strong churches of the district. Rev. Leo C. Davis is the successful pastor of that church. If they had a larger place of worship they would build a great Sunday school there. They sometimes have more than two hundred now, and I do not see for my life what they do with them. They have room for only about three hundred to be seated in the building. They bought a nice parsonage last year, and I am sure they will soon build a church to go with it. Brother Davis and his people have a vision, and are constantly reaching out around the city for new fields to explore.

Other churches will be in the larger class by the close of this assembly year.

Auburn lacks only ten of being in it now, and Modoc lacks only fifteen or so. Cornelius and Winger are hustling pastors, and they will soon lead these churches to the front. Then we have such churches as Bluffton, Crawfordsville, Marion, Frankfort, the two in Gary, the two in Muncie, Valparaiso, Attica, Lafayette, Elwood, etc., with membership ranging from around forty to seventy-five, in large and growing cities where we have opportunity for building strong congregations. They are in charge of strong and able pastors, and most of them are well located and already figure in the life of their cities. The most of them should reach the one hundred mark within the next couple of years. The majority pay salaries ranging from twelve to eighteen hundred dollars a year. In fact all but two of them do. Then there are many yet smaller that have good opportunities and good pastors to lead them on. They are as loyal, faithful and true in every way as can be found in the district, and have much that would be of interest to the HERALD OF HOLINESS family, but I shall not ask the kind editor for space to mention them now, as I already have taken more space for reports than I could justly claim as my share in the past few months. But never in all my ministry did I see so much that I feel would interest lovers of holiness. My work never has been so filled with romance as it is at the present. After all if one loves his Bible as he should he is apt to use it a good deal. What better proof could I offer for the love of the good old HERALD OF HOLINESS than has been given lately.

J. W. MONTGOMERY,
District Superintendent

CHICAGO CENTRAL DISTRICT Central Illinois

In central Illinois our work is making rapid progress. We have an outstanding center at Decatur, where Rev. M. F. Grose, the good pastor, is making progress in his fourth year. This is one of the great churches in our district, with crowds attending, a good swing, and seekers right along. Brother Grose tells me that they are having some great prayer-meetings. The pastor and these good people are always faithful to the limit with the interests of our church. At West Side, Decatur, Rev. H. G. Gensen, a comparatively new man in our denomination, has made remarkable progress. Recently they had a good meeting with Brothers Fuget and Sparks as evangelists. The work is coming up in every way at West Side.

North of Decatur is Clinton where we have bought a new parsonage and lot. Evangelist H. W. Welsh is holding a meeting and assisting the pastor in providing funds for a new basement.

A little farther north is Bloomington where Brother Robinson has done a marvelous work in the last twelve months, and Bloomington is getting out of its swaddling clothes and making progress.

At Pontiac, J. Y. Jones and people are solving the financial problems of their building proposition and report good progress on every line.

At Ottawa, Illinois, is another one of those phenomenal churches where we have

made great progress in the short time of two years. We have good property worth twelve thousand dollars, a good location, and more than one hundred members that pay the preacher forty dollars a week. McPherson and his crowd are putting it over.

Two small places near Ottawa are Sheridan where we bought a new church building and Brother Yarbough is a new young man with us. Cornell is an old holiness center where we have a tabernacle and a Sunday school but no pastor.

At Rock Island, Illinois, E. W. Larrabee and the good people have moved onto their new lot which is a great location, where our people in the three great cities of Moline and Rock Island, Illinois and Davenport, Iowa come together. Here is one of the greatest opportunities of our denomination in the midst of one hundred seventy-five thousand to do a work worth while. Brother Larrabee is doing well, and God is with him. We are planning to build a tabernacle that will seat between five hundred and a thousand people on that fine lot, 110 x 150 feet.

Western Illinois

At Springfield, Illinois, Brother Gallup and our good people are doing a most remarkable work. They struggled and sacrificed to put up their new church building. It is now being filled with people and the presence of the Lord. Quite recently Bona Fleming closed a good meeting there. Also a fine group convention was held.

At Tallula, the old Peter Cartwright and Abraham Lincoln section of Illinois, we have gone through some difficulties for the past twelve months, but Brother Hughes and the good people are bringing us through, and God is blessing and smiling upon us.

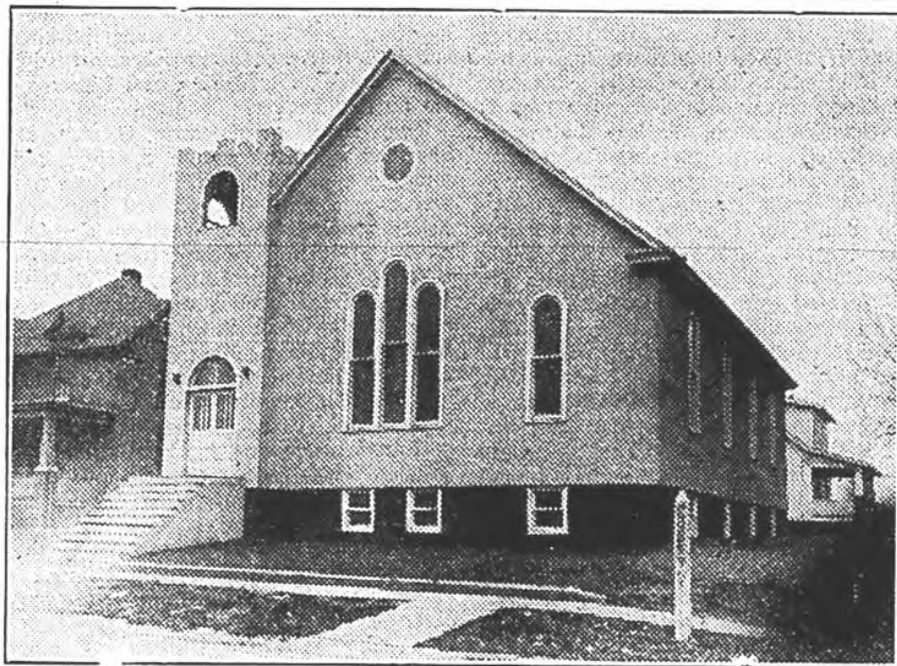
Our two smaller churches in the extreme western part of Illinois, Hulls and Griggsville, report progress and the new pastors are being well received, Brother Cornelius at Griggsville and Brother Wilkinson at Hull.

At Bethel, Illinois, one of the finest country churches that we have, Brother Edge reports progress and victory along every line. There are no finer people on earth than the Henderiskers and the other good people who make up Bethel church.

In and around Canton, Illinois, where Nazarenism made its first appearance between the Alleghenies and the Rocky mountains, we are doing well. At Maples Mills, which church Dr. Brsee organized some twenty-four years ago, we have fine prospects and fine people, and Brother and Sister Waltz are good pastors and faithfully serving. Dumfermline, Illinois, is the home of the evangelist George Bennard who wrote "The Old Rugged Cross." We have a small church in a mining section but some good people and Brother Wilcoxson is faithfully serving this church and also St. David. Canton, Illinois, makes progress and we are finishing paying our old debt at that place.

Out at Macomb, Illinois, Arthur Hayworth and wife are the new pastors and are making a fine start with a number of people in a good town of ten thousand. The new pastor at Lomax is Miss

KEWANEE, ILLINOIS, CHURCH OF THE NAZARENE



Above is a cut of the Church of the Nazarene at Kewanee, Illinois. Kewanee is one of our older churches. Only a few years ago it was thought that the expedient thing to do was to sell our property and withdraw from the city, but it was then decided to give this place one more good trial. We secured Rev. M. L. Brown, a fine young man about twenty-five years of age, to take up the work at Kewanee and see what he could do with it. One of the first things Brother Brown did was to find himself a good wife in Kewanee. He sold the old

church and parsonage and bought a good lot well located and proceeded to build a modern parsonage of seven rooms, with full basement, hard-wood floors and bath. Then he put up a beautiful keystone stucco church which will seat about three hundred people. There is a full basement, with a number of Sunday school rooms. This building has hard wood floors and good substantial church furniture. They carry an indebtedness of possibly \$6,000, and have a property worth between \$15,000 and \$20,000.

E. O. CHALPANT.

Alta Fisher, and the latest reports state that she and the good people are getting along nicely.

At Galesburg, one of the most difficult places in this district, Earl Stevens has been called recently as pastor, and we believe that there is a better day for that place. The town was founded by a Mr. Gale, who was the pastor of the Presbyterian church where Charles G. Finney was converted in New York state.

At Peoria, Illinois, Rev. Edna Wells Hoke and her good husband are building up a congregation of clean, straight, excellent people, and they are making progress. They are getting money together to put in a new basement.

At Kewanee, Illinois, Rev. L. C. Brown has completed his new church and parsonage and the work moves on.

Helen Peters quite recently has organized a new church in Pekin, Illinois, another town of twenty thousand. They have leased the old Lutheran church, and say they are making good headway in that industrial center. Sister Peters is also working at Lincoln and Mason City, and reports victory in those two places.

Rev. J. G. Feterhoff is our pastor at Havana, and is faithfully serving in that place.

E. O. CHALPANT, *District Superintendent.*

IOWA DISTRICT

The year 1928 is at hand. How swiftly time flies! More than four months spent since our District Assembly convened. Our time is short, and we must be busy buying up the opportunities. We must make proper investments for Christ and the Church. At the present time I am making my second regular journey over the district, which is well supplied with pastors. They seem to be spiritual and aggressive. Four of our pastors and one of our evangelists were formerly District Superintendents. Most of our churches have had evangelistic campaigns since the assembly. The results have been fair. President Willingham, of Olivet, assisted by Rev. J. E. Williams of the same place, has toured our district in the interest of our Olivet College. The Sunday schools, generally, are increasing in numbers and interest, as our people are learning that this department of our church must flourish if we are to have future permanency. Our young people, also, are taking on added interest and activities. There is in the district a renewed interest in prayer, and many of our pastors and their people are giving special emphasis, not only in theory but in practice, to the value of this exercise. There is also a growing conviction on our people concerning tithes and offerings.

Plans are already being made for summer campaigns, and we are earnestly praying that God may help us all to be aggressive, as well as *humble and holy*. There are a number of cities in our state into which we should enter before our next District Assembly. We earnestly invite correspondence from any and all who are interested in the Church of the Nazarene, but are situated where they do not have access to our churches. We will give careful and prayerful attention to all who thus communicate with us. I beseech you, brethren, suffer the word of exhortation; for I have written unto you in few words.

Let us sing it! shout it! preach it! live it!—holiness forevermore.

D. W. DOBSON, *District Superintendent.*

CHURCH NEWS

PASTOR MARVYN S. COOPER, Central church, Omaha, Nebraska—"While it is difficult to build a strong spiritual congregation in the heart of the larger cities, yet it is possible. We find scores of hungry hearts everywhere. Men, women, boys and girls desire to become strong characters and do something that is worth while. When they learn that the true religion of our Lord and Savior Jesus Christ will satisfy the heart's desire and make successful men and women of them, they do embrace it. To succeed in reaching these hungry people may call for much grace. It is not always easy, but it is always glorious. We have never sought the more difficult fields, nor have we refused to enter them when we knew it was the will of our Master. The Lord is blessing us here in the heart of Omaha, despite the cold weather and many other difficulties that have presented themselves. We have just closed a splendid convention with Dr. J. G. Morrison, our Executive Field Secretary. Dr. Morrison has a message for the church. His sermons on faith are simple, clear, concise, and loaded with soul food. We are now conducting a month of intercessory prayer service. Our people are earnest, and together we are expecting a soul saving time, a God-given revival in Omaha. Our aim is five hundred in Sunday school in the near future. From this number we are praying and believing for some splendid church timber. The Lord is sending to us some fine young men and women. Will those who have friends living in or near Omaha favor us with their name and address that we may get in touch with them? Address us at 4943 Erskine street."

EVANGELISTS THEO. AND MINNIE E. LUDWIG—"Closed a very fine meeting at Auburn, Indiana, with their fine pastors, Brother and Sister Cornelius. They are doing a good work there and their people love them. The last Sunday especially was crowned with blessings and victory. In a special way God blessed the object sermons Mrs. Ludwig gave to the Sunday school, and twenty-four knelt at the altar, a mother, some young people and children, the most of them praying through. Following this, in the song service people began coming to the altar and twelve prayed through without any sermon, and eight again at night, making forty-four

for the day. Great glory and shouting was upon the people. All glory to Jesus. We praise Him."

PRESCOTT, ARIZONA—"Holiday revival just closed. A great many souls were blessed, some being saved, others sanctified, and the saints edified. Our workers were the Galloway-Reed Evangelistic Party from Los Angeles. They not only preached and sang the old rugged gospel of the cross in the church but went to those in prison, in hospitals and over the radio, thus reaching many with the word of God, which was greatly appreciated. Remember the Prescott church in prayer, as this is a great field ready for harvest but the laborers are few."—Mrs. M. C. Hammond, Pastor.

ELDON, MISSOURI—"We are glad to report victory for the Church of the Nazarene here. We closed the old year with a shout in our souls, and begin 1928 with courage to follow the ark, for we have not passed this way before. We are on the march with victory on our banner, and will not take 'No' for an answer. We are increasing in membership nicely and many are looking this way, for which we praise the Lord. The young people of Eldon are getting desperately in earnest and the W. M. S. is doing splendidly. They are to be commended for their faith in Him. Our Sunday school superintendent is a wonder—filled with fire and zeal. Our midweek services are surely the best in Eldon. To God be the glory. We have a real choir with our dear Brother W. A. McKinley as leader. He is sure to lead to victory, for he is a man of God. Our N. Y. P. S. president is the most consecrated young lady the state affords, assisted by a real woman of God. Pray for us."—Reporter.

PASTOR C. W. WELTS, San Jose, California—"It is now nearly two months since I was called to this church to relieve the former pastor who desired to go into evangelistic work. I found an excellent class of spiritual people who have the real Nazarene spirit. Thirty-six have been at the altar since I came and as far as I know most, if not all, have come through with the old-time shine and note of victory, for which we praise the Lord. We have a fine lot of young people who are well saved and have a mind to work. Brother L. O. Peck, their president, has the ability to keep them working for the salvation of others. They have a meeting at the alms house every two weeks on Sunday afternoon and nearly always have seekers among the old people and have some quite remarkable cases of salvation. Mrs. Peck has a fine class of juniors, most of whom have been converted and can lead in prayer, and it is a treat to attend one of their services. The W. M. S. have recently been reorganized with a new and very competent president, who has started an afternoon prayermeeting each week, and they are beginning to be a great blessing to the church. Our watch-night meeting was well attended, several coming up from our church at Palo Alto, and just before midnight the fire fell and six came to the altar and we were so busy praying with them that we failed to heed the coming in of the new year, so began the

NOTICE

Notice is hereby given that the General Board of the Church of the Nazarene will meet in annual session at 10 a. m., Thursday, February 9, 1928, at Headquarters, 2923 Troost Avenue, Kansas City, Missouri, for the election of officers and the transaction of any business that may be presented.

Further notice is given that the Department of Foreign Missions will meet at 10 a. m., on Monday, February 6, 1928, in order to care for such business as may be presented.

The departments of Publication, Home Missions, Church Extension and Ministerial Relief will meet Wednesday, February 8th, at 10 a. m.

All persons having business with the General Board or any of these departments will please be present. Matters to be presented to the several departments or the General Board should be mailed to the Secretary at the earliest possible date to insure attention.

E. J. FLEMING, Secretary.

new year with much victory when the seekers all prayed through. We are now worshipping in an old art studio, which has become much too small for our work, hence a new church is in order. We have recently been incorporated and bought a lot and paid for it and let a contract for a building 40x60 feet, to be made of stucco with basement under the whole building for Sunday school purposes, the whole to be heated with a blast furnace. The total will cost when completed, including the lot, about eight thousand dollars. With our new plant and our aggressive people we expect to rank among the larger churches in our district before many moons."

PASTOR PORTER T. CARGILL, Reed, Oklahoma, Brownlow church—"We have just closed our Christmas revival with Rev. Oather Prentice from Tishomingo, Oklahoma. We did not see the results we desired, yet there was much good accomplished. A number were at the altar, with six professions. Brother Prentice did some good preaching, and we felt that the meeting should go on, but Brother Prentice had to return to school. This is my first pastorate and I feel my own weakness, yet God is blessing, and we are progressing fine under local conditions. We have enlarged the church, bought a piano, and paid most of our apportionment. The church is looking forward to the last Saturday in February when the N. Y. P. S. Rally, Zone Seven, meets at Brownlow church. Pray for us."

PASTOR A. B. BRACKEN, Tulsa, Oklahoma—"The revival meeting at First church is now a matter of history. Revs. Allie and Emma Irick were at their best and God was with us from the first Sunday, and substantial progress was made on every line. Brother and Sister Irick hold to the old Sinai rugged gospel and never give up until the last one is through at the last service. The type of preaching done will bear fruit in the years to come. The blessed Holy Spirit was present and honored the truth. Sunday, December 18, was a day long to be remembered by those privileged to attend these services.

General Superintendent Williams was with us for the morning service and brought us a wonderful message in the afternoon. Our people surely love and appreciate Dr. Williams. Sunday night Sister Irick brought a wonderful message for the closing service. This was truly honored of the Lord and such solemnity and deep conviction I have not witnessed in many years. We had about sixty seekers in the meeting, and fifty were definitely blessed. In the afternoon service the proposal for purchasing a lot for a building site was presented and \$1,060 was pledged. By the help of God we are marching on to greater things."

IOWA CITY, IOWA—"We are sure the many friends who are praying for the youngest child of the Iowa District Church of the Nazarene, at Iowa City, will be glad to know that God is answering prayer and that the work is going forward here. Due to the many answers to prayer there has been the opening of a place of worship. Through the kindness of the management of the University of Iowa, we have been given the use of a large, well heated and lighted lecture room in one of the University buildings for our Sunday services. We have been taking advantage of our holidays to hold special revival services, which have meant much in spiritual uplift and blessing. At Thanksgiving time we held a five days' convention with Brother and Sister D. W. Dobson, our District Superintendent, and his wife, as workers. Also Misses Grace Leach and Gladys Hadley, two of our good singing evangelists of the Iowa District, were with us at this time to help us sing the gospel. This convention was a rich feast to the lovers of holiness, and sinners were brought under conviction. During the Christmas holidays we were permitted to hold a twelve days' revival meeting in the university building. Brother Ural T. Hollenback, pastor of the Church of the Nazarene at Cedar Rapids, Iowa, came over and helped us with the preaching a part of the time. Mrs. H. M. Coats of the Okaloosa, Iowa, Church of the Nazarene was with us the entire time and rendered valuable service in preaching, song and prayer. Attendance was good. A number of seekers prayed through to a definite experience of salvation and entire sanctification. Others are under conviction. During this meeting subscriptions were taken to be placed in the savings bank as a 'nest egg' for a future building fund. A few good members have been added to the church recently. It has taken hard work and much faith and prayer to bring us thus far on our way, but we believe that with God all things are possible and so we are pressing forward to future victories in Jesus' name. Keep praying for us."—Mrs. Lula B. Carter, Pastor.

PASTOR W. W. WILFONG, Macksburg, Ohio—"We had a great day Sunday, January 1, consisting of four services. At Christmas time the good people of the church gave us donations of various kinds, amounting to \$33. We are much encouraged to do greater things this year."

PASTORS W. W. AND PANSY EMERT, Harmon, Oklahoma—"The first three months

of the assembly year have been good months in God's service. We never served a finer people than the Harmon people. We are praying and expecting God to send us a revival soon. We believe it is coming. We have recently organized a N. Y. P. S. and our young people are doing fine. We are expecting this to be the best year the Harmon church has ever seen. Our good people have added another room on the parsonage, which was badly needed. Pray for us. We want to dig deeper, climb higher and be more like Jesus every day."

BENTONVILLE, ARKANSAS—"We closed a great meeting last night with Rev. Lee Hill of Hindsville, Arkansas. Every department of the church is getting along fine. Pray for us."—C. C. Cluck, Pastor.

PASTOR ROLAND E. GRIFFITH, Placentia, California—"December was an unusual month for the Placentia church. The Sunday school broke every record of 1927 with an average attendance of 118 and a record attendance of 140 on December 18. We featured many specials for the preaching services, the best being the young people's night, the Junior church service, and the White Christmas service by the Sunday school. We were also favored with messages from Evangelist L. N. Fogg, Rev. Joe Tucker, and Rev. Judson Wear. And the young people have had the best month of the year. Brother Hill, their very able president, is making splendid progress. I must tell you too that souls were saved, the most of any period, I think, outside of special revival meetings. We can say God has done great things for us."

SAN ANTONIO, TEXAS, GRACE CHURCH—"Pine Street church gave us a unanimous call and expressed their desire for us to stay with them five years. We have accepted, and are now on the job. We sold our church property located on South Pine street and have bought property half a block from East Commerce. Formerly there was a Methodist church in this neighborhood, but now ours is the only one for many blocks in every direction. There are scores of children around us that do not go to any Sunday school. We are in the center of a large and thickly settled addition that is friendly to our work. We are one block east of New Braunsfel, which is the highway from Austin to Corpus Christi. Our property

here consists of a nice big corner lot 100 x 140 on a paved street, a nice modern, partly furnished parsonage, also an apartment which we shall rent, and our place of worship which is a tabernacle. If any readers of the *HERALD OF HOLINESS* have boys in the army here, or friends living in our city, write us and we shall be glad to visit them; for we are here to do our best for the glory of God and the salvation of the lost. Remember our church is now Grace Church of the Nazarene on Belmont and Polaris streets, and our parsonage is 116 North Polaris street, San Antonio, Texas."—John F. Roberts and wife, Pastors.

EVANGELIST E. C. TARVIN—"Since our last assembly I have traveled about 3,600 miles and God has been with me every mile of the way, and given me some great victories, for which I praise His dear name. The last two meetings were with Rev. Mulkim of Cass City and Ellington, Michigan. At Cass City God gave us a great time, and a few were saved and sanctified, and the saints wonderfully encouraged. From Cass City I came on to Ellington. Here God came upon us in great power. Many of the saints had been praying for years for an old-time revival, and, thank God, He heard and answered prayer. About sixty were at the altar who were either saved or sanctified. At the closing service sixteen were at the altar and all claimed to pray through. Some said that it was one of the best meetings that church had had for years. Praise God, we are glad that the day of revivals is not a thing of the past, as some would try to tell us. Rev. Mulkim and his good wife are among the salt of the earth. I never enjoyed laboring with pastor and people more than with these good folks. May God's richest blessings rest upon them. I am now engaged in the battle at Oatsville, Indiana, with Rev. R. F. Johnson. We are getting a fine start, good crowds, and God is moving on the people. From here I go to Raymond, Indiana, and then to Highway, Kentucky, earnestly coveting the prayers of the saints."

WINNIPEG, MANITOBA—"In honor of Rev. and Mrs. W. I. Fisher, who have left for Texas, Brother and Sister Steinmann entertained a large number of members and friends of the Winnipeg Church of the Nazarene in their home Christmas (Monday) evening. The first part of the evening was spent in singing soul-inspiring

hymns, during which God's presence was truly felt. A short farewell address was given by Brother S. Fife, expressing our deep regrets, and wishing them Godspeed and blessings, after which Sister Mabel Steinmann presented each with a beautiful gift from the members and friends of the church. Very encouraging and helpful farewell addresses were then given by Brother and Sister Fisher, in which they assured us that they would always be interested in the work at Winnipeg. All present joined hands and sang that old but fitting hymn, "Blest be the Tie that Binds." Many spoke of their personal regrets to see our dear friends leave, for we all realize that Brother Fisher is truly a wonderful man of God and preaches the Word with no uncertain sound, but because of inevitable circumstances we were obliged to lose our beloved pastor and his wife."—Reporter.

PASTOR DEWITT C. PALMISTO, Coleman, Texas—"God has been wonderfully blessing us. We came here last March and found the church doors closed—no Sunday school, and only six members could be found. We closed the assembly year with a Sunday school of 145 members, with an average attendance of sixty-one; twenty-two members in the church, and a W. M. S. that is in a very healthy condition. The N. Y. P. S. is great; a Christmas program rendered by the young people was a great success. Brother Lawson Brown of Ballinger was here and blessed our hearts with his message of song, which added greatly to the program. We are preparing and planning programs in our N. Y. P. S. to carry to the neighboring churches. We have two dates fixed at present. By the time this is printed we hope to be in our new parsonage and in a revival meeting by Brother Gray. We request your prayers that God's blessings may be poured upon us in this needy field."

PASTOR A. C. METCALFE, Regina, Saskatchewan, Canada—"As the year 1927 comes to a close we have been looking back over the brief history of the Church of the Nazarene in this city and feel that we have much to praise God for in the victories that have brought us to the present hour. In August, 1925, Rev. W. P. Jay and the writer began our first campaign here. At that time there was only one Nazarene family in the city, and they moved away in a few months. After the meeting closed it was our lot to stay and care for the small flock that had rallied to our standard. About one year later we organized the church with eighteen charter members. By the next District Assembly our membership had doubled. It is now five months since the assembly, and we have already received a net increase of eighteen members in what is less than one-half of our year. Our membership stands now at fifty-four, with good prospects of reaching seventy-five before our next assembly. We are not making numbers our chief objective, nevertheless we do appreciate those who are joining heart and hand for the purpose of spreading this glorious truth of full salvation. Our work and progress are made more difficult on account of the fact that we as yet have no church building.

As You Study the S. S. Lessons for 1928

Visualize the Journeys of Christ

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We rent a hall for Sundays and hold our week-night meetings in the homes of the people. But our God is leading us on to greater victories, and we hope in the near future to be able to start a building program that will culminate in a splendid church home for this growing church and Sunday school. I purpose by God's grace to win more souls to Christ in 1928 than I have won in any preceding year of my ministry. Yours for the lost."

PASTOR IRA P. BOWEN, Corona, California—"For months we have been praying for a revival. Several plans to have Rev. M. M. Bussey fell through, and finally we engaged Rev. Peter G. Jurick, the Jugo Slavian boy, as evangelist. The meeting began December 8, continuing to December 18. This was a gracious time to the Corona church. Brother Jurick preached straight and with tenderness and unction. A full house listened with interest as he told the story of his life. Brother Jurick is a man of prayer and filled with the Spirit. Quite a number bowed at the altar and found victory. The church was built up and encouraged. We are largely a young people, both in years and experience. We are in a hall, but striving to secure a lot so we can build. Our Sunday school runs around seventy or eighty and we need room. The Free Methodists swung into line and pulled loyally with us. Pray for us."

PASTOR TITURMAN F. BOWERS, Kendallville, Indiana—"This is our second year as pastor of this new charge, and we can truthfully say that the good Lord has been with us and blessed in a wonderful way. We have just recently closed a fine revival with Evangelist G. A. MacClintock of Richmond, Kentucky. He is a fine preacher, and we saw several kneel at an altar of prayer in this meeting, with some of the brightest conversions that we had seen for a time. We asked Rev. MacClintock if he would come back at a future date. We believe in this good man, for God honors his messages with precious souls. Our Sunday school is moving on nicely with an average attendance of about fifty. Our largest attendance since the church was organized was eighty-four. We feel that God has blessed in the Sunday school as we had only eleven in attendance the first Sunday we came, just after the class was organized sixteen months ago. We have both home and cradle roll departments in our school. We also have a W. M. S. that is doing good work and is a great blessing to our church. Brother James Miller held us a splendid meeting some time ago, with the Geils in charge of the singing. We can say that all of these workers are first class. We covet the prayers of God's people that we keep humble and holy and win precious souls for Jesus in this place. Pray for us."

LA JUNTA, COLORADO—"Just a word from the La Junta church to let you know we still have the victory here. The devil is busy, but we are glad that we are serving a God that is more than a match for the devil. Sunday, December 25; was a good day with souls at the altar in the morning service, two men praying through to victory. How we praise the Lord for

Brother Hayes, for he is a real pastor."—**Mary Hammell, Reporter.**

SAYRE, OKLAHOMA—"We have just closed a revival with Brother Herman Burton and his dear wife and sister. Souls were saved and one man was sanctified and added to the church. We were greatly encouraged by Brother Burton's sermons, and feel that he was really led by God to Sayre. Our church is small and struggling, but God is blessing our efforts. Our faithful pastor, Brother L. G. Goodwin, is always on the job, and we are expecting great victories in the future."—**Mary Lozier, Reporter.**

PASTOR A. McNAUGHTON, Freeman, S. D.—"We just closed a three weeks' revival meeting here Sunday, December 25. The evangelists were Rev. M. E. DeVoll and wife from Kenesaw, Nebraska. Although the extremely cold weather was much against the meetings, and kept many away, we were very conscious of the blessed Holy Ghost from night to night. Several were at the altar to be saved and sanctified. Last Sunday was a blessed day, several at the altar in the morning service. The DeVolls are very good preachers and singers; they carry a burden for the lost. They were a great blessing to the church in every department. We shall be glad to see them come again. We feel that our church is on the upgrade, and I am looking for this next new year to be the best in my ministry, by God's grace. We have some very fine consecrated and self-sacrificing people here, and they know how to stand by their pastor. Any Nazarene coming through Freeman, stop and call us up over the phone. We are right on the Federal Highway No. 18, nine miles from Freeman. We solicit and humbly ask from all

the **HERALD OF HOLINESS** readers your prayers."

BROOKLYN, NEW YORK, John Wesley church—"Old John Wesley church, under God, is making some tremendous strides. There are not many churches, if any, that have to combat the demon doubt with all his fangs and tentacles as do our Brooklyn churches. We are at the very hub center of all unbelief, and unceasingly we are being bombarded by the devil and all his imps. We planned another great meeting, starting January 1, with Rev. Carrie Sloan of Ohio. But as Sister Sloan has promised to supply the Akron, Ohio, church until Dr. Sloan can take charge, we released her. But God sees to it that His work shall move on, so starting January 8 Brother and Sister Theodore Elsner, who will soon start for California, are going to give us a special meeting. We anticipate a great time in the Lord. Our Christmas program in charge of Sister Crockett packed the seating capacity of the church, and many were turned away. Our church is almost one hundred per cent for the vision that Brother Hoople, Brother BeVier had and our living great men have. We remembered our pastor at Christmas with five new and shining twenty dollar gold pieces. At a recall meeting last Wednesday night, January 4, with an attendance about double the average, our pastor was enthusiastically and unanimously recalled for his fourth year. He has not accepted, but we hope he will."—**C. W. Hogan, Reporter.**

PASTOR J. L. ROBY, MIAMI, FLORIDA, North Side church—"Last year the North Side church grew in spite of the hurricane, financial reverses, and other disasters. We had an average attendance in the Sunday school of 116, sixty-five additions, a net gain of over thirty. The church is still

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gripping the promises, praying through to victory, suffering reverses, carrying lost souls to the throne of God for salvation. In November we had a local revival with Rev. R. J. Ragan as evangelist. Brother Ragan did sound preaching, pruned and pleaded for the old landmarks with good results. This is my seventh year in Miami. Last year in many respects was the best one. Our faith looks up for a great time this year and that only as God leads



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and blesses. Mrs. Roby and I had a rare experience last evening when we were both kidnapped and 'pounded' nearly to death. It was an hour of good cheer, songs, recitations, good will, and blessing. It would not be a bad thing for a number of saints to pray for the work all over this great state. The needs are far deeper down than appear in the sunshine of this beautiful country. Palmettoes, whispering pines, palm trees and blooming flowers do not spell the tragic need. It will take much prayer, prayer that takes the kingdom by force to shake the mudsills of Satan's forts down here. Florida never had a revival as the upper states have had. We are nearer to Havana than to Jacksonville. The teeming multitudes that tramp our streets in boom days are here for fun and frolic, get rich quick, or lounge on the beach. A ban has been put on the horse races, dog races and some other of the most notorious by-products of the sin that has damned us. Tongues, spiritualism, nohellism, anything with a semblance of spirituality gets a hearing. The multitudes do not really run after those. Thousands have cut the shore lines altogether and are sure enough out at sea. The apostasy in Protestantism is absolutely alarming. I see nothing in it to give the devil a black eye these days. Is there any hope for Florida? Yes, we need about a hundred holiness preachers turned loose to 'stay with it' as long as the sun shines, and take their vacations when the sun doesn't shine if ever, and that is about five days in the year. In the throes of these spiritual calamities we have in our churches some of the choicest people on earth. There are some of the salt in every organization. Other spiritual bodies have some rare saints, but what are these among so many? The Nazarene work over the state is stronger than it was seven years ago, a great deal stronger, but the Nazarene work itself is muzzled by halters that are a century old. Oh, for a real grip on the situation; men, money and God to the rescue."

PASTOR R. A. STEELY, CLIMBING HILL, IOWA—"On December 18 we closed a two weeks' revival here with Rev. L. W. Dodson, pastor of the Oskaloosa church, as evangelist. The Word was faithfully preached, and several were reclaimed and five sought and testified to receiving the blessing of sanctification. The last Sunday morning service ended with a wonderful altar service when the power of the Lord came down and two who had never known the Lord prayed through to glorious victory. We are trusting in Jehovah for new victories during the coming year."

EVANGELISTS ALLIE AND ESIMA IRICK—"We desire to report victory through the precious blood of Jesus. The year 1927 was most wonderful and fruitful in our souls and in the service and kingdom of God. The Lord has given us blessed revivals at Capitol Hill Nazarene church, Oklahoma City, also at Bridgeport, Okla. At Ponca City we had a very profitable time with Pastors Dillingham. This church is on the aggressive side of life and is marching on to greater things for God and souls. At Junction City, Kans., the Lord of the harvest came and crowned His word and workers. This church bids

fair to grow and prosper as the days come and go. In Tulsa, First church, with Pastor Bracken we had a most blessed salvation time. A great city with a wonderful opportunity for our church. Dr. Roy T. Williams and his noble wife came over and gave the church and work a great lift. A large subscription was raised to buy a valuable lot to build our future church home in this oil city of the world. Some of the salt of the movement live and labor here for the interest of our holy Zion. At this writing we are waging a glorious battle and looking for a sweeping revival with Pastor Theus and his wide-awake church at Blackwell, Okla. Prof. B. D. Sutton is singing the skies down upon us. A marvelous beginning for a mighty revival thrills our souls as we preach, pray and believe for wondrous things from heaven. We never loved God better, enjoyed His word more, had more faith for men, deeper fellowship for the saints, greater determination to bless and build our church, and promote holiness and hasten His soon coming than at this very writing. We love and fully endorse the entire program of our church. Our heart's desire is for greater revivals of religion and more fruit conserved to our church. Our souls are bounding with hope and great contemplation for the General Assembly at Columbus, Ohio, in June."

PASTOR URAL T. HOLLENBACK, Cedar Rapids, Iowa—"The year just closed has been a wonderful year to me. Also the year closed with victory for our church in this city. The church weathered the recent storms and is coming up the hill. We had a good revival meeting with Rev. P. P. Belew, which closed December 4. There were a number of our people seeking reclamation and sanctification, and some were reached who did not belong to the church. Strangers were brought to the attention of the church through the good preaching of Brother Belew. He strikes me as a sincere evangelist with honest methods. He is unctuous and intellectual, and is a fine orator. Best of all, he is a genuine Christian. The year closed with victory and a good degree of harmony. Financially the church has had a great pull, but there are no better givers than these people and they are sacrificing to get the property paid for so they can get a new church in a few years. The first day of the new year we had a good time indeed. In the morning one member was received into the church in full connection, and at night we had two seekers at the altar and two more members received into the church with another on probation. The budget of our church is about eight dollars a day, not counting any extra meetings or expenses. With only about fifty members, and many of them children or aged people, we surely have room for sacrifice, but the people are hard working, and the most of them have some work along."

EVANGELIST H. W. WELSH—"Surely these are good days to my soul. The latter part of November I closed an old-fashioned revival at Third Street mission, Columbus, Ohio. They are surely a loyal people to work with. God gave us a very gracious meeting. The best revival, they tell me, they have had for years. The long

altar was filled night after night. Several ministers prayed through to real victory. I am to return next year for another campaign. From there I returned to Clinton, Ill., where I had closed a good revival previous to going to Columbus. God gave us a good little meeting in spite of the fact that we were frozen out of the tabernacle. Brother and Sister Smiddy, the good pastors, are fine yokefellows. I have begun the new year at Adrian, Mich., with Rev. Earl Stevens, the good pastor. The meeting is starting off well and there are signs of a good revival. Next I go to Chrisman, Ill. I covet the prayers of all of God's people that this may be the most gracious year of my ministry."

TELEGRAMS

NAMPA, IDAHO

Northwest Educational Zone—good news. Debt eliminating campaign making good progress. Acting President Russell V. Delong and Committee Agent, J. C. Henson, working hard and constantly with good response. If all pledges due by February 1 are paid by that date, it will greatly hasten the victory and with united effort there is every promise that our spring assemblies will conclude this job with complete success.—A. E. Sanner, Treasurer of Finance Committee.

NAMPA, IDAHO

Idaho-Oregon District—good news. Gracious outpouring of the Holy Spirit in Nampa church and college. For weeks like old times. Mighty praying and old time results. Evangelist Stella Crooks wonderfully used of God. Pastor Mieras wonderfully blessed in leadership. Same spirit of spontaneous revival breaking out in numerous places over district. Pray that it shall be unanimous across the district from Salt Lake church to Enterprise, Oregon. On with the revival.—A. E. Sanner, District Superintendent.

BETHANY, OKLAHOMA

Girls' dormitory destroyed by fire this afternoon. No one injured. Many of the girls lost all of their clothing and books. Some insurance on the building. Dormitory will be replaced with fireproof building as soon as possible. Pray for the girls and the school in this hour of need. Any financial help which you can give us will be much appreciated.—S. S. White, Acting President, Bethany Peniel College.

BLOOMINGTON, ILLINOIS

Early Monday morning, January 2, the Bloomington, Illinois, church building was badly damaged by fire. Brother and Sister Robinson, whose living quarters were adjacent to the church, escaped in night clothing. Property covered by insurance. Pray for Brother and Sister E. Robinson and church. Brother Robinson's address, 301 West Chestnut, Bloomington, Illinois.—E. O. Chalfant.

ASHLAND, OREGON

In few weeks expect to leave for middle west and east. Can give revival and campmeeting dates. Wire or write Redlands, California.—Rev. M. M. Bussey.

NORTON, KANSAS
Revival began tonight. We covet prayers of all Nazarenes.—C. O. Wisler.

NAMPA, IDAHO
Wonderful revival. About eight hundred seekers. Stella Crooks great evangelist. Received 125 into the church in past six months. The end is not yet, praise the Lord.—Edward E. Mieras, Pastor.

LAWRENCE, KANSAS
Dedication of new church and parsonage Sunday afternoon, January 22, at 2:30. District Superintendent to be with

us. Come.—John A. Breece, Pastor.

NASHVILLE, TENNESSEE
The Southeastern Preachers' and Christian Workers' Institute will be held at Trevecca College, January 31 to February 9. Workers: Dr. R. T. Williams, Dr. E. P. Ellyson, Rev. W. M. Tidwell, with Trevecca faculty. Let all preachers, evangelists, Sunday school, and young people's workers plan to attend. Entertainment free.—A. O. Henricks.

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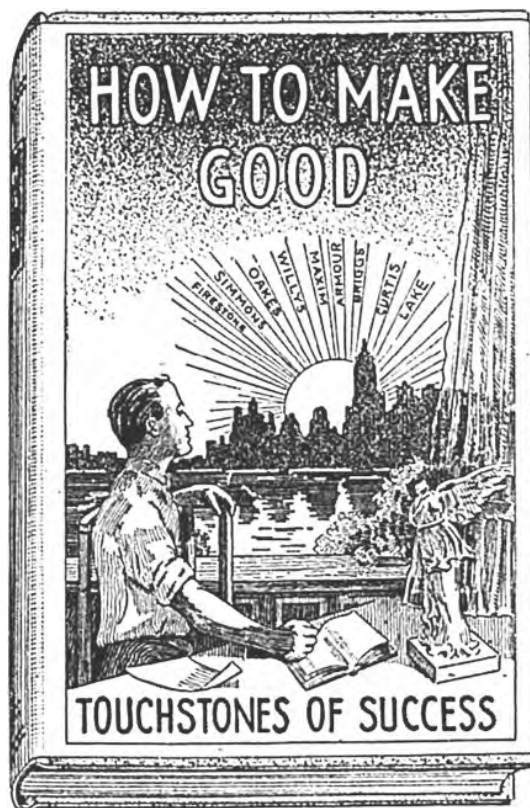
Rev. C. J. Kinne has at great pains, prepared the manuscript for the book. All the material is Dr. Bresee's. No alterations or additions have been made, but it was a laborious task to transcribe the notes and arrange them for the typesetters. The church should feel deeply indebted to Brother Kinne for this service.

Read Dr. Goodwin's Glowing Testimonial:

I was my great opportunity to hear Dr. Bresee preach his greatest sermons in the Book of Isaiah. He made this prophetic book a great study and dug into its depths as few preachers have been able to do. It was a disappointment to many of us that his valuable researches and profound thinking in this great book could not be available to all our people. What a joy! What special delight! when we learned that his manuscript had been put into the hands of our Publishing House for printing. I obtained one of the first copies from the press and read the book with the profoundest interest. It was like hearing Dr. Bresee over again, like one raised from the dead. I could hear him

and see him in my mind. The words and phrases and sentences were as he poured them forth from the pulpit. Rev. C. J. Kinne who spent much time in arranging the sermons has done the church and all readers a most valuable service in preserving the exact words and phrases in these sermons and making their publication a possibility. I am sure that every Nazarene family as well as all loyal friends and admirers of this great and honored leader will want a copy of this important production of Dr. Bresee's sermons in the Book of Isaiah. I trust we may have at least ten volumes of his great sermons published for the edification of our people.—John W. Goodwin, Gen. Supt.

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Western Oklahoma will be held at Bethany, Jan. 24 to 29. Dr. Williams special lecturer. Other addresses by visiting pastors and college faculty. Rooms furnished free, meals served reasonable.—M. A. Wilson.

SIXESTON, Mo.

Great service Jan. 8th. Five hundred people in house, over two hundred turned away. Thirty-five at altar, twenty prayed through. Evangelist Fred Thomas at his best. Meeting runs another week.—J. F. Cox, Pastor.

COLORADO SPRINGS, COLO.

Sister Tinsley, wife of our pastor at Colorado Springs, died of double pneumonia at 2:20 o'clock, Tuesday morning, Jan. 10th. She gave clear testimony that all was well and departed this life in peace, and with shining face. Let us pray for Brother Tinsley and his family.—C. W. Davis, District Superintendent.

HUTCHINSON, KANSAS

Midyear Preachers' Convention of the Kansas District will be held at the Pleasant Hill church north of Sylvia, Kansas, Feb. 21 to 24. Dr. Roy T. Williams will speak three times daily.—A. F. Balmeier, District Superintendent.

BETHANY, OKLA.

Fireproof building to house girls for rest of year is now being prepared.—S. S. White, Bethany-Peniel College.

ANNOUNCEMENTS

NOTICE—The Manitoba-Saskatchewan Convention of the preachers, W. M. S., N. Y. P. S. and Sunday school will be held at Morse, Sask., Church of the Nazarene, Feb. 1 to 3. This will be our first convention of this kind and we urge that all the pastors, Sunday school superintendents, presidents of W. M. S. and N. Y. P. S., be with us. The convention will conclude the revival that begins Jan. 15th. We are expecting Rev. C. E. Thomson, Superintendent of the Alberta District, to be with us. Pray that this will be a time of spiritual profit and blessing. The Morse church will provide free entertainment. If you are planning to be with us, write Rev. F. McDowell a card.—George Beirnes, District Superintendent.

NOTICE—Please remember us in your prayers, and if any have friends or relatives living here and would like them placed in touch with the Nazarene work, please address the undersigned at 145 Bartlett street.—Clark J. Forcay, Pastor, Rochester, N. Y.

CHANGE OF ADDRESS—Rev. J. G. Morrison, Executive Field Secretary, has changed his residence address to 6024 Rockhill Road, Kansas City, Mo.

NOTICE—I have open dates for month of January as song evangelist and guitarist. Have had fifteen years' experience in the work.—Bliss R. Shaw, 1518 West Vermont St., Indianapolis, Ind.

PRAY for a sister in Tennessee who desires to be sanctified, also for her husband that he may be healed; for the conversion of a young woman who has recently gone on the stage; for a pastor and people in Ohio in need of a revival.

NOTICE—Owing to the condition of my health, I have had to resign my pastorate here and will be leaving the fore part of next week. My postoffice address after January will be Hilslope, Ky., instead of Georgetown, Ky.—Samuel G. Muse.

SPECIAL NOTICE—I tell you again you are going to miss something if you fail to attend the Christian Workers' Convention at Anderson, Ind., Feb. 13-17. Pastor Strong and his people are expecting you. Don't disappoint them. You know something of what it will mean to hear Dr. Williams preach each evening and lecture each morning. You cannot afford to miss that. Then Thursday is special missionary day, and we are expecting Rev. Miss Elta Muse from India to speak twice. She has a great message to deliver. Rev. Bertha Lille-nas will have something to say that you cannot afford to miss, and Rev. Pearl Rich, president of the District W. M. S., always comes with a stirring message for us. She will hold a business meeting Thursday afternoon from four to six, and each of the eleven brand new societies should be represented as well as all the old ones. District Superintendents Quinn, Chalfant, Sloan, Gibson, Cox and Wells are to be on the program. I fully expect you to "Meet me in Columbus" but don't fail to "Meet me in Anderson" first.—J. W. Montgomery, District Superintendent.

NOTICE—From the First Church of the Nazarene, Kansas City, Mo.—On account of the financial stringency through which our church, in common with others, is passing at the present time, our church board considered it the part of wisdom, to vote to release our assistant pastor, Rev. Arthur W. Gould, at such a time as he could make as good or better arrangements for his services. This he was enabled to do almost immediately, accepting a position with the Peddicord Evangelistic Team. We consider Brother Gould an exceptional song leader and soloist, and above the average as a young preacher. We pray God's richest blessing may rest upon him in his new field of labor.—G. M. Hammond, Pastor First church, Kansas City, Mo.

NOTICE—Rev. Fred C. Norcross has moved on the New England District and is living at South Elliot, Maine. Brother Norcross will be available as a supply pastor or will hold a series of meetings for any of our churches. Brother Norcross was formerly a member of New England District and needs no introduction to our older membership.—Irva G. Phillips.

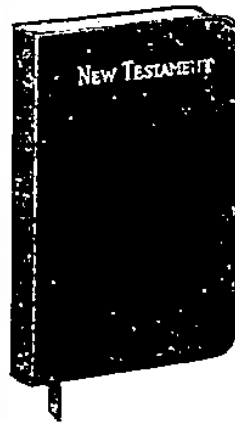
CARD OF THANKS—We hereby extend sincere thanks and appreciation to all our friends in twenty-two states and Canada who have sent us telegrams, letters and cards of condolence in the time of our very great loss and sorrow in the sudden death of Mrs. W. D. Shelor from Billings, Montana, on December 10, 1927. We would like to answer each one with a long letter, but time and strength forbids just now.—Rev. W. D. Shelor, Husband.

NOTICE—The Ministers and Workers' Convention for the Northern Zone, Dallas District, will be held at McKinney, Texas, January 24-27. Let as many of the people as can attend this convention.—Program Committee.

RECOMMENDATION—Rev. H. H. Georg-lue came to us from the German Evangelical Association. He is a true and tried minister of the gospel, and messenger of the Lord. Brother Georg-lue has been in pastoral and evangelistic work for the last fifteen years. He has a fine command of both the English and German languages. Brethren, give him a call. He is now an elder and commissioned evangelist among us and will do good work. Keep him busy on this district. Address him: 43 W. Wyoming St., St. Paul, Minn.—E. E. Wordsworth, Superintendent Central Northwest Dis-

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 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;
 3 And Judas begat Phares and Zara of Thamar; and Phares

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.
 18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they

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Idaho-OregonMay 9 to 13
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GENERAL ASSEMBLY

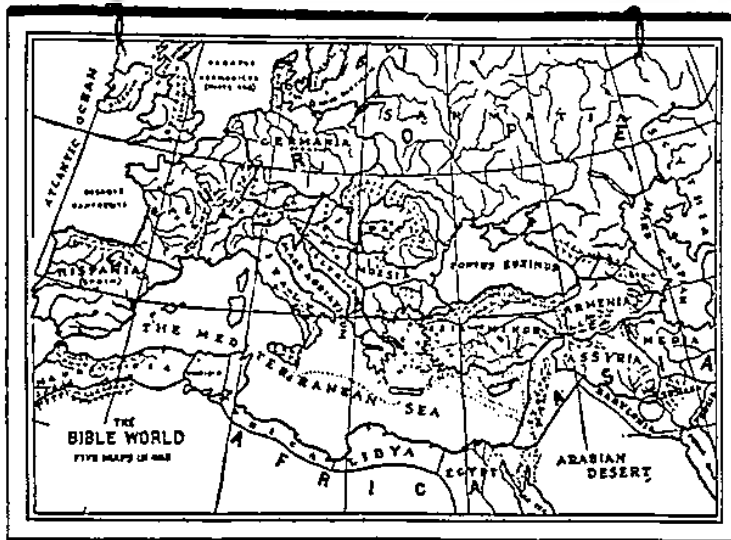
The Seventh General Assembly of the Church of the Nazarene will be held at Columbus, Ohio, beginning June 13, 1928—E. J. Fleming, General Secretary.

WANTS

Second Hand Books in first year Licensed Preacher's Course wanted. Write S. H. Erwin, 1311 Ave. Q, Lubbock, Texas.

Special Sale on Soul Revival Songs and Soul Redeeming Songs. Each 100 pages. Just the books for your church and N. Y. P. S. Prices: Sample copy 15c; a dozen \$1.60; 50 for \$6.00; 100 for \$11.00. These prices effective until March 1. J. E. Melvin, Canute, Okla.

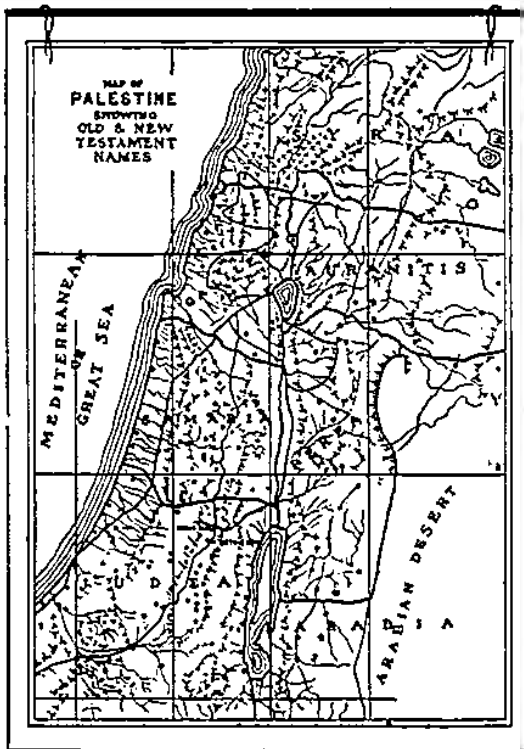
SUNDAY SCHOOL MAPS



THE BIBLE WORLD MAP

Accurate, substantial and attractive, this is one of the best Bible maps obtainable today. It is really five maps in one, showing the supposed site of the Garden of Eden, the route of the Exodus, Old and New Testament Palestine, Assyria, Egypt, the Roman Empire, Russia, Northern and Western Europe (including Great Britain) and North Africa. Its size, 3x5 feet, makes it suitable for use in the main school and larger departments. It is printed in four colors on heavy paper-faced map cloth.

PRICES: On wooden rollers, \$4.00; on patented spring roller, (operates like a window shade), \$4.50.



MAP OF PALESTINE

This is a larger and unusually comprehensive map of Palestine. Relief is shown in detail—Mountains, valleys, rivers, etc.—tribal divisions are clearly indicated, Old and New Testament names and locations are carefully noted. For the Bible student it is invaluable.

It is printed in four colors on paper-faced map cloth, size 34 x 52 inches.

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Size 22 x 28 inches

These maps, printed in four colors on paper-faced map cloth with metal top and bottom with hanger, are especially adaptable for class and departmental work.

I. New Testament Palestine. Journeys of Jesus clearly shown and all cities visited by Him underscored in red.

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III. Egypt to Canaan, showing route of Exodus.

IV. The Roman Empire, showing Paul's journeys, each marked plainly so that all can be followed easily.

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