

# Herald of Holiness



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WHOLE NO. 666

## Revivals, Spurious and Genuine

THE greatest need of the Church and of the world is an old-fashioned revival. The world needs it to save it from lawlessness and moral rottenness which are threatening the very existence of civilization. It is morally impossible for the present order to sustain its own weight much longer, unless help comes from heaven. Ancient mythology assigned to Atlas the task of sustaining the weight of the world on his back, but that were not more difficult than the position occupied by the few good people of the earth who must bear the burden of the world's morality and religion and thus fulfill their office as "the salt of the earth."

The Church needs the revival to purge it of skepticism. Evolution and Higher Criticism are products of the unilluminated human reason and cannot be successfully refuted by cold logic alone. Men's heads are full of errors principally because their hearts are cold. Theology becomes heterodox when carnality reigns where Christ should be. But words and phrases and syllogisms are not sufficient to convert men's hearts; the Spirit of God alone is competent to the task.

But the quality and depth of the revival is of greater consequence than even its length and breadth. The revival that is needed can be had only when all human pride is prostrated before the Lord until the Holy Spirit is poured out upon the people, melting up their hearts, breaking up the fallow ground, driving men to make confession of wrongs committed and restitution for injuries wrought. The Spirit of God must come in regenerating and sanctifying power, so satisfying the hearts of those who receive Him until neither worldliness nor fanaticism can gain any foothold with them and in them.

The genuine revival requires the preaching of the truths of the Bible in the power of the Spirit and without compromise. No revival of the Pentecostal type has ever yet resulted from the preaching of one who questioned the reality of the Virgin Birth, the proper Deity or the full and final Lordship of Jesus Christ. Men who doubt the existence of a hell for the impenitent or who think men can get to heaven without being holy will not get deeply enough concerned to bring on revival conditions.

And no substitute for the old-fashioned mourner's bench has ever yet been found, and when undue emphasis is given to the question of getting "joiners," genuine, heart felt, New Testament salvation usually takes a back seat.

But it is easily possible for even holiness evangelism to become shallow, so that it will attempt to substitute fuss and noise for Holy Ghost power, and so that it will hasten its seekers to a profession without using the fullest means to get them through to "the rock." Death bed stories and hair raising tales may sometimes get up a "stir," but they will not produce the permanent results that follow the preaching of the gospel. Boost and religious vaudeville and

set marches and organization and stereotyped, congregational "amen's" and "praise the Lord's" and nose counting are but sorry substitutes for heart searching, prevailing prayer and resultant Pentecostal manifestations in the spontaneous shouting and rejoicing of the people.

It ill becomes the holiness evangelist who reports his meetings in terms of the number "forward," or of seekers, "counting them as they came" to criticize the "popular revivalist" who counts signing a card conversion and who speaks of "accessions" as though they were identical with the number of people who were regenerated. For the meeting which had one hundred and fifty seekers and which resulted in only a dozen additions to the church and which was followed by prayermeetings and regular services with no better attendance than was seen before the meeting was held was not really a revival, after all.

The genuine revival cannot be "worked up," it must be prayed down. It comes on conditions which men must meet, but it is sent of God and wrought by the Holy Spirit. There is a vast difference between a mere "protracted meeting" and a genuine revival. The performance of talented musicians and the speaking of eloquent preachers may result in the excitement of a certain human interest and a great deal of good may be done, and yet the work may stop far short of a real revival.

They had a revival in Jerusalem in the days when Simon bar Jonah and John the son of Zebedee preached there. They had a revival in Samaria under the labors of Philip the evangelist and the ministry of the Apostles from Jerusalem. They had a revival in Antioch of Syria when Saul of Tarsus and Barnabas of Cyprus held their eighteen months' mission in that city. They had revivals in Philippi and Thessalonica when Paul and Silas sang their hymns and preached Christ in those places. They had revivals in Scotland when Knox used to preach and pray there. They had them in England in the days of Wesley and William Booth. They had them in Ohio and the East when Charles G. Finney thundered forth the truth of the Divine Sovereignty. We have had them all up and down this land under the ministry of holy men in our own and in the generation that is just past. We are having them yet today. But our cry is for a deeper moving, a more profound breaking up, a sounder repentance, a more emphatic, achieving faith, a fuller, sweeping away of the refuge of lies, a higher flood tide of the inflowing Spirit, a clearer and more lasting manifestation of the Divine, more definite and unmistakable conversions, more glorious and more Pentecostal sanctifications; and it all resulting in a type of piety in young and old that will be so vital, so conscious and so satisfying that every claim of every false religion will be answered by the genuine which it seeks to counterfeit. This is the type and quality of revival that is needed in every church in the land. Shall we not have it in your church and mine?

## There Is no Substitute for Experience

A man's experience is his only real and exclusive possession. The only way one could qualify for writing a book like Brother Bud Robinson's "Hospital Experience" would be to have an experience like he had. Those who have done nothing but see pictures and read books find themselves immediately outclassed when they come into the presence of one who "has been there."

It is like this in all spheres of life. One who is given to arguing on the Scriptures and making tedious religious talks sounds quite uninteresting when compared with one who can give a victorious testimony. And the "experience" of the humblest saint frequently does more to inspire faith and teach one the way to overcome than the most eloquent sermon can do. Theorists are plentiful, but we all like to hear from the man who "knows."

In every great revival, testimony and experience meetings have filled a large place, and the elimination or even the contraction of these is a mark of spiritual decline. People can become satiated with theoretical preaching, but they do not soon weary of hearing consistent Christians tell how great things the Lord has done for them. "Let the redeemed of the Lord say so."

## How Shall We Advertise the Church?

**A**BOUT the largest service that "new" plans for propagating the work of Christ render is that of convincing us more fully that the "old" ways are better. You may read a good many books on how to advertise the Church, but you will not find an improvement on the method described in the first chapter of John. There are several cases mentioned there, but that of Andrew, Simon Peter's brother is fully representative. Andrew was introduced to the Master by John the Baptist and "He first findeth his own brother. Simon, and saith unto him, We have found the Christ." This is the "direct" method of advertising, and in the case of the Church, it is about the only really effective method.

Personal work, in the modern church, has given away to professional methods, and laymen have too largely turned the matter of making disciples over to the newspapers and the preacher. But there is no way that is so good as for one to go to another to whom he is related by ties of relationship, friendship or common acquaintance and invite him to come and attend the service of the House of God.

It is quite proper that publicity should be given to the work of the church, but a lot of what is called "putting the church over," or "selling religion to the people" serves principally to cheapen our work and to disgust thinking people with the whole proposition.

Announcing spectacular subjects and advertising spectacular speakers and singers has

become something of a habit among the churches of today. We have so many "ex-bartenders," "ex-boxers," "ex-vaudeville singers," "converted cow boys," and such like that the announcements remind one more of a circus or a comic museum than of a religious meeting. And I can remember when our ministers were so careful to follow the leadings of the Spirit in their endeavors to minister to the needs of the people that they would refuse to announce subjects ahead. And I know from experience that the best themes do not lend themselves to spectacular titles. And there is evidence to support the statement that preachers are inclined to preach on themes which can be given catchy titles, and since the best themes do not permit this, the preacher does not preach on the best themes. It would be better for both preachers and people if the announcement of subjects should become "unlawful," as it was in the Holiness Movement twenty-five years ago.

And we seem to have an over-plus of great and "greatest" preachers in these days. The truth is that only one preacher in every two hundred in any church may properly be called an outstanding preacher, while it is fortunate if each generation can produce one truly "great" preacher. It happens that there are no fully acknowledged "great" preachers in the world just now. These times do not call for great preachers and do not help in their making. The people of this generation want a "mixer" who will "deliver" his sermon in twenty minutes.

In fact we have so many "great" churches, "great" meetings and "great" things in general until a preacher who wants to keep up with the procession and yet maintain his integrity has coined the phrase "a great, little meeting."

Why do doctors, lawyers, teachers and other professional people refuse to do any advertising, except to post their signs and insert their cards? It is because the needs which they are ready to serve are real and they are unwilling to lend themselves to exaggerating them. Why do department stores and other "businesses" spend so much money and time in advertising? It is because it is necessary for them to educate and "stir" the people to recognize imaginary wants and to spend more money than they are really able to spend. Now the question is, does the Church serve real or imaginary wants? If real wants, as we would all reply, then is it not clear at once that spectacular, circus and

department store methods of advertising are out of place?

And there is one more thing that ought to concern a church and a preacher; can we make good on our advertising? Will the people see and hear the spectacular things we have given them a right to expect? If they won't we have deceived them to get them to come; and if they do get what we advertise, they don't get anything very religious. Surely we have about reached the limit on these things, and we would at least be "different" if we would swing back to Apostolic methods and practices. Seeing there are so many who offer "the other kind," who knows but that a church which would follow perfectly consistent, Bible lines in their announcements, as well as in the services themselves, would draw and hold a good following of dependable people?

## Will There Be a Chance for Salvation After Death?

**T**HE counsel of God is too deep for mortal minds to be able to follow it fully. This is not because there is anything that the Creator must needs conceal from the creature, but it simply arises from human limitations. When men become "wise beyond what is written," and proceed to tell what was or shall be when the Scriptures are silent on the subject, there are too many possibilities of their being mistaken for us to take their sayings very seriously. Especially when the acceptance of a theory has a tendency to make one prodigal of present opportunities he should be extremely careful and very slow to accept such conclusions.

Measured by its logical and practical effects, there is no more damning doctrine than that of a second probation, or a chance for salvation after death. Universalism would be the worst, only its very frankness and unreasonableness make the majority unwilling to trust it. But somehow there is the feeling that if those who reject Christ in this life can have yet another opportunity to hear and believe after the realities of death have been experienced that the large majority of them will repent.

But there is not a sentence, a word or a syllable in the Bible to support the idea that anyone who dies lost will have any opportunity anywhere to mend his choice. God will certainly deal justly with infants and with those who were willing to have light but could not find it, but those who have the light of the gospel and refuse it and die in their sins are lost hopelessly and everlastingly. This life is the period of probation, and destiny is settled when men die.

"Work out your own salvation with fear and trembling" is a command that depends upon the condition, "For it is God that worketh in you to will and to do of his good pleasure." A quaint old preacher used to say, "Trying to work out salvation when there is none in your heart is like pumping water out of a dry cistern with a broken pump."

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## God Help Us to Forget

By PROF. A. S. LONDON

**W**E STAND at the beginning of another year. Nineteen hundred and twenty-four has passed into history. We have no prophetic vision to tell just what is before us for the new year, but we know that the old year has gone, and we take a retrospective view and wish that many things had been different. But "What is written is written"; things cannot be changed. We stand at the threshold of another year; it is in our power, to a great extent, to make this year far better than last. In order to do this, we should profit by past experiences and lay hold of life with a new resolution. In order for us to make progress we should ask God to help us to be good forgetters. Nothing can be gained by dragging the past into the present or carrying it on into the future. We should heed the admonition given by the Apostle Paul who said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded."

We should forget our troubles. Trouble has come; we did not have to invite it, for it came unsolicited and is the common lot of us all. The past year has been filled with many kinds of trouble. Some have seemingly gotten through the year with little trouble, but we do not know the heart life of even our best friends. The greatest troubles that come in life are those that are fought out in the inner life and the public knows nothing at all about them. Whatever has come in the past has gone and it behooves all of us to forget. One thing sure, the troubles of last year are gone. We may have others that will be just as bad and hurt just as much; but nineteen hundred and twenty-four troubles are over.

I heard of a friend who shouted over everything that came. He had the habit of opening his Bible while his hardest tests were on and of taking the first passage of Scripture that his eyes fell upon as God's promise for him. He opened his Bible, while going through a severe test, and his eye fell upon this passage, "And it came to pass." He began to rejoice. Some of his friends asked him what he saw in that passage to make him rejoice. He said, "My troubles have come to pass; they will not stop long at a time." This is some consolation to all of us. Trouble develops character. In fact everything in life worth-while must come through difficulties. Let's forget our troubles for the past year. I know it is impossible from a psychological standpoint to erase things from our minds that have once been placed there, but we do not have to be controlled by them.

We should forget our sorrows. Who among us has not had sorrow this past year! Sin has brought sorrow into the world, and everywhere we look we see it for the world is filled with it. The Christian is not exempt from it. We must all have our share of sorrow and, like trouble, it always comes uninvited and unsolicited. Sickness has brought sor-

row. We have seen our loved ones suffer. Our hearts have been made to weep. Children have strayed from the teachings given around the old family fireside. Parents' hearts have been made sorrowful over the indifference of those they loved best. In many instances death has come and the heart has been made to feel that life is not worth while. Financial reverses have come, sleepless nights have come and sorrow has visited the home until it seemed that the human heart could stand no more. We should pray and ask Jesus to help us forget our sorrows. They have come and gone. We should not carry them over into the new year, for with the coming of this new year, there will also come things that will bring sorrow to our lives. Forget the past as far as possible and face the new year stronger in mind and soul and better prepared to meet any emergency that may come upon us. I once read of a father and a little daughter who buried the mother of the home. They were broken hearted when they returned to the old home after the funeral, and things were so different. The little daughter was placed in her bed for the night as usual. The father retired, but he could not sleep. After a while the little daughter said, "Papa, it is so dark," he said, "Yes, my child it is dark." And then the little child said, "Papa, you love though it is dark, don't you?" Away in the dark hours of the night, the father looked up into the face of Jesus and said, "Jesus, thou dost love though it is dark." Friends, Jesus loves His children, and no night is so dark that He does not see us. Trust Him. Stake all upon Jesus Christ. We cannot lose.

We should forget our mistakes. They have been many. We have been humiliated by them. We have cried over them. We are human and mistakes must come, though we should make just as few as possible. In many instances our mistakes have hurt others, and this makes it all the harder to bear, for people do not always understand our motives. We should profit by our mistakes of the past year and pray God to help us make fewer mistakes than ever before.

We should forget our failures. We have failed so often. Our ideals have not been realized. "Not failure, but low aim is crime." It is now up to us to pull harder this coming year than ever before. If we fail, we will fail trying to do the right thing. We cannot help matters by brooding over the past and whining around over the failures of nineteen hundred and twenty-four. Let the enemy know that we are in the fight to the end and that we will always be found trying to do the thing that is right.

We should forget about those who have wronged us. Small hills can easily be made into mountains by studying over those that have done us an injury. Forget it, blot it out of your memory as far as possible and remember it against them no more forever. Probably unjust criticism has been given. I suppose there is not a person among us but that feels somewhere back down in the path of life, he has been mistreated. The best way to treat a person who has wronged you, is

to make up your mind to hold nothing against him and keep building on this kind of thinking. Forgive all, hold no grudges, let the past be past, carry nothing over into the new year that will hinder your spiritual progress.

Booker Washington, that great colored leader, made a great statement when he said that he would let no man drag him down by causing him to hate him. To love only those who love you is no more than a sinner will do. To love those who speak evil of you is Christian. Big men forgive, little people hold malice in their hearts. Love and hatred cannot thrive in the same heart. The test of our Christianity is shown in the fact of how much we love and how much can we forgive. "Love your enemies, do good to them that hate you and say all manner of evil against you, falsely, for my sake." What a privilege it is to love everybody. While we love, we grow; while we hate, we dwindle and become dwarfs in soul. Misunderstandings have come. Probably you could fix it up if only you would be big enough and broad enough to forgive and wipe out the past. Be a brother. Be a man! As far as it lieth within you, be at peace with all men. No man has ever lost by forgiving; no man has ever gained by holding malice against a brother. Start out the new year by having a clean slate. Lavish love upon humanity, be generous with it, people need it and are dying without it. Open your heart and invite Jesus to come in as never before and cause you to love more and more. "The greatest of these is love."

HUTCHINSON, KANSAS.

## The Personal Life of Lot

By EVANGELIST W. R. CAIN

**A**SIDE from Abraham, Jacob, Moses and Elijah, no other person in the Old Testament has been so much slandered and criticized as Lot. Because he lived in Sodom, held political office and was reluctant in taking his departure from the doomed city, he is dubbed a laughing stock and a confirmed worldling. But let us see: Practically all we know of his life is recorded by the Holy Ghost in Gen. 19 and 2 Peter 2:7, 8. His biography is brief but full of significance. He lived 430 years prior to the giving of the Law. He was a "sojourner" with Abraham. He was the only man in Sodom—a city of possibly 200,000—honored by the two heavenly visitors. Without losing any time, he exhibited oriental hospitality and procured water for the feet of his guests, then baked unleavened bread and set before them. This wasn't mere ceremonialism, neither was it because "the preachers" had come. It was divinely prompted and reveals his previous training by Abraham. And how identical was this with what Abraham practiced that very morning in his tent on the heights of Hebron!

Secondly, God says he was just. In this respect he compares favorably with what is said of Cornelius in Acts 10. In the third place he was righteous. All through the Bible God's standard of righteousness excludes the idea of sin. Fourth, though he was accustomed to hearing the filthy conversation and seeing the unlawful deeds of the wicked Sodomites, his heart did not become calloused until he

paid no attention to such things, but "Vexed his righteous soul from day to day." While abhorring their immoral conduct, he retained heart-tenderness toward them. Quite a rare distinction indeed. Again, Lot gave the following testimony: "Thy servant hath found grace in thy sight." Surely, this is not the language of a sinner. Sixth, Lot prayed for God to spare the city of Zoar and it was done. This is certainly a literal fulfillment of James 5:16, "The effectual fervent prayer of a righteous man availeth much." Finally, Lot was the only man living in all the cities of the Plain—perhaps one million population—who received recognition in heaven and was delivered. In Gen. 19:29 is recorded, "God remembered Abraham and sent Lot out of the midst of the overthrow." But there is no intimation in Abraham's prayers of any reference to Lot. Lot was delivered because of his own personal relation to God. He had maintained this sacred relation with God for not less than 20 years. He must have possessed unusual spiritual stamina to live in such a place as Sodom for so many years and yet show no signs of his being contaminated.

## Walking With God

By EVANGELIST J. A. KRING

*And Enoch walked with God: and he was not; for God took him (Gen. 5:24).*

**E**NOCH, the seventh from Adam, who was translated just before the flood, and who before his translation had the testimony that he pleased God, (Heb. 11:5) is a type, and a sample of the translation of the saints who are to be caught away at the time of the rapture, and meet the Lord in the upper regions of the air, before the castigations, retributions, and terrible judgments of God Almighty that are to fall upon this lost world during the tribulation period, set in.

Although Enoch lived before the flood and had the cares and burdens of a father, the perplexing problems that one must meet in domestic life, and lived among a people who had reached the climax of rejecting God and his truth; yet it is written of this man that he "walked with God." As he did, so may we. Surely there is no reason in nature or grace why any of us should fall below that plane of spiritual living which is couched in the words, "walking with God."

Let us consider:

I. *What is implied in the statement, "walking with God"?*

Surely this is a fair question, and we should be able to find a Scriptural, intelligent answer to it. Where there are two forms of energy that are to be mutually helpful to each other, it is necessary for each of them to move in the same direction, reach forward toward the same goal, and work for the accomplishing of the same purpose. The Bible makes it quite clear that intelligence, love, and will are forms of energy found in both God and man. Now since it is a self-evident truth that two persons cannot walk together in harmony unless there be an agreement between them, and since it is an additional fact that the above forms of energy are common to God and man, it must follow as a logical sequence that for one to walk with God, his efforts must be actuated by divine love, his work must be accomplished by and

Among the patriarchs there is no better Christian experience, so far, than is exhibited in the life of Lot. True, in the end he went down, and seems to have dropped into oblivion from that time forth, but so did Noah and others. Whether Lot was re-instated before leaving this world is a matter of conjecture. But the sum total of his experience until his tragic fall almost puts this writer under conviction.

Noting Lot's enviable biography and subsequent fall, we can but feel the importance of "Watch and pray," and "Take heed lest ye fall." A truly prominent holiness evangelist has said, "No one has ever climbed so high, spiritually, but that others have climbed just as high and tumbled from that very spot." But God's Word has the remedy for stumbling. Then there is much in the Bible concerning the doctrine of divine preservation and we know many have lived well, were even "More than conquerors," died triumphantly, entered through the Pearly Gates and will rule and reign forever with Jesus. Hallelujah! "I feel like traveling on."

WICHITA, KANS.

through divine wisdom and in harmony with the divine will.

1. His efforts are actuated by divine love. And this is in harmony with the Good Book, because it is written, "For the love of Christ constraineth us" (2 Cor. 5:14). Hence it is true that the motive that controls his acts is love. Whether he preaches, or exhorts, or prays, or sings, or testifies, or gives of his consecrated means, or makes personal appeals, or conducts an altar service, or teaches a class in the Sabbath school, or is engaged in any other form of religious activities, it is divine love in his heart that moves him to do it. If he feeds the hungry, clothes the naked, gives water to the thirsty, takes in the stranger, visits the sick, or assists those in prison, he does it, not for pay, but because he loves God with all his heart and his neighbor as himself. In his case, love is no longer poisoned with jealousy, nor friendship with personal interest. He finds sweet pleasure and holy delight in the service of God. Like his Master, he has gone forth, not to be ministered to, but to minister to the needy and dying that throng his pathway. He has the vision, possesses a holy passion, carries a heavy burden for the lost and dying, and like Isaiah, cries, "Here am I, send me." He is ready to be, or do, to go, or stay, to suffer and to sacrifice, if his Lord so directs. There is no sun too hot, no journey too perilous, no point too far away, no hardship too great, and no sacrifice too much, but that he will willingly encounter it all, if he knows that God is leading him. Divine love at white, melting heat, permeates his entire being, and he feels that if he had a thousand lives, he would gladly lay them down at Jesus' feet and offer them to Him in holy sacrifice and service. And let it be noted that this divine love that actuates all his religious activities, and makes him a real blessing to his family, his neighbors, and all those that divine providence throws across his pathway, is to his religious life, what oil is to machinery. It takes all

the unnecessary friction out of his life, and makes the machinery of his inner spirit nature run smoothly, and in harmony with his divine Master.

2. His work is accomplished by and through divine wisdom. He has the wisdom of God, which is pure, peaceable, gentle, easy to be intreated, full of mercy and good fruits, free from partiality, and without hypocrisy. In his walk with God, he has learned how to individualize, and personally utilize both human and divine knowledge, and he has become wise, prudent, judicious, and discreet in his expenditure of natural and spiritual forces, and so directs his affections, thoughts, and forces that they become one in purpose and action with the God of love, wisdom and power. His approach to God is with reverence, faith, and spiritual intuition; while his approach toward, and his dealing with man is wise, and safe. Just as divine wisdom in its manifestations becomes law, order, system, time, number, individuality, and form, so he is a law loving and law abiding citizen, believes in law, order and system in church and state, redeems, or buys up his God-given time, and makes a wise use of it.

3. To walk with God one must work in harmony with the Divine will. Like Jesus in Gethsemane, he cries out at all times, in all places, and under all circumstances, "Not my will, but thine be done." By and through the daily habit of searching the Scriptures, earnest prayer and waiting upon God, he seeks to find out the will of his Father; and having found it, he adjusts himself to it. He moves along the divinely appointed path, and lifts in the same direction. Just as the infinite will in its manifestations becomes power, light, heat, electricity, magnetism, chemical affinity, gravitation and matter, so he who works in harmony with the divine will will be reinforced with divine energy, full of divine light, burning with divine heat, charged with the divine currents, saturated with a divine, drawing power, possessed with a spiritual affinity for God and his clean people, and saved from running after fakes, fads, fools, fashions and false systems of religion, because he has a spiritual power within that holds him steady for the revealed truth of God, and which enables him to stay close at home, or within the walls of the city of refuge.

II. *What is promised to those who walk with God, and what will their final end be?*

Jesus said to his disciples: "Lo, I am with you always, even unto the end of the world." Hence those who walk with God are assured of His presence to be with them, His power to protect and deliver them, and His glory to enrich them. But this is not all, for if like Enoch, they continue to walk with God in white, He will come some sweet day and take them unto Himself, and there they shall ever be with the Lord. Let us look up, take courage and press on; for surely our redemption draweth nigh. Satan's black night of reign and terror is soon to end and the day of the Lord will soon be upon us. Hail the day when Jesus shall split the heavens wide open, catch His waiting bride away, fold up the four corners of the earth, and give us a world without a devil in it.

BILLINGS, MONTANA.

# The Joy and Demonstration of the Saints

By EVANGELIST ROY L. HOLLENBACK

JOY is the portion of all God's servants in every age, and in heaven and earth alike. Both worlds meet upon this exalted plane, and unite in offering praise to heaven's King. The earliest account of joy dates back to the dawn of creation: "The sons of God shouted for joy when the foundations of the earth were laid." The brief moment between Adam's sin and the first promise of salvation (Gen. 3:15) was doubtless the only time that joy has been absent from the earth; for as soon as redemption touched man's need, hope was inspired and joy was brought again to the world. But if Jesus had not become our salvation, but had left the human race to its own way, the note of joy would never have been known to mankind. And even now joy is the portion only of those whom Christ has saved. Outside of Christ, true joy is unknown.

It is only natural that there would be joy with salvation. A reflection upon our former loathsome estate, from which we are now so freely saved, is enough to start a thousand songs upon our lips today. There is very little joy except among that small company of holy people who are the "salt of the earth." Penty of fun, but little joy. Lots of "glee clubs," but no praise committees. The "Sunshine Chorus" will sing, "Make the world grow brighter with a smile," but the best of them know nothing of the sunshine of God's smile. And there are thousands of professors who find their greatest delight in the things which are worldly and devilish. They want what is vainly called a "good time," and will crowd the theaters, fairs and dances, or else the minstrel shows and socials of the church; but in the true worship of God they carry a face as long as the moral law.

The "Merry Makers" and the "Jolly Boys" may make the folks jolly, but not joyful.

Only where there are faith, and hope, and assurance in God can joy really exist. Faith brings this joy to the soul, as the Apostle has told us; "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." Twice Paul tells us that hope is the incentive of our joy, saying in the fifth chapter of Romans; "We rejoice in the hope of the glory of God," and in the twelfth chapter, "Rejoicing in hope."

Not long since we heard a preacher, while urging the people to prayer and soul-burden, say concerning Christ, "So great was His burden for the lost that He never smiled in His life." We were ill-impressed with this statement, but did not want to be hasty to deny it; so we took to the Word of God, which is for us the final authority in all things. How far we found this to be from the real spirit of the Master! We find that the prophet of the Psalms foretold of Him in these words: "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces whereby they have made thee glad." How different this is from the common conception of Christ which would have us to

know Him only as "a man of sorrows." Again listen to the prophecy of Him in the twenty-first Psalm: "His glory is great in thy salvation; honor and majesty hast thou laid upon Him. For thou hast made Him most blessed forever; thou hast made Him exceeding glad with thy countenance." These Scriptures not only tell us that He was joyful, but that He was the most joyful Man who ever lived. On the occasion of the return of the seventy disciples from their missionary journey, we are told, "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth" (Luke 10:21). He had joy to spare, and He offered to share it with the disciples: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." It did not meet with His approval if the disciples carried with them a sad and melancholy countenance, for He urged them to "ask and ye shall receive that your joy might be full." We believe that a long-faced, joyless religion today does not have His endorsement.

Wherever there is joy there will be some sort of demonstration, and why should we wonder if there is much noise and shouting? It is just as natural for one to shout when he is happy as it is to cry when he is sad. Shouting is only a normal outburst of joy, and why should it be marvelled at or despised? Yet it is often objected that God's saints make too much noise. How often have we heard it

remarked, "I don't like that shouting and demonstration; it gets on my nerves!" If a church is up to a white heat of spirituality, shouting will be the usual, rather than the unusual, in its services.

We do not want to put a premium where it is not deserved, nor commend everything that is called shouting. We have heard outbursts of emotion, on occasions, which we believe were devil-inspired; but this is no just count against the real thing. A shout may begin in the Spirit, and end in the flesh. This we have seen commonly. At first the soul, emptied of self-consciousness, gave forth its voice in shouting, and the power of God was felt to move upon the congregation. Then because God's blessings seemed to attend the shout, pride ensued; the shout was prolonged in human strength, and the people were chilled. This shows how careful one should be to know the order of the Spirit; for a shout thus carried on over the Spirit's time is to also become a source of temptation and darkness to the one who utters it.

Spiritual shouting has different effects upon different occasions, but always for the final good of the service. We have known it to dispel lethargy and bring blessing when every other ministration had failed. A shout of victory often routs the Devil and clears the spiritual sky. What a mistake some preachers have made in laying violent hands upon this God-honored manifestation of divine love! To be forever insinuating the liability of false shouting, or to whip the saints into being "very careful" not to shout

## With the Greek New Testament

By PROF. E. WAYNE STAHL  
Speech As a Revealer of Destiny

What kind of conversation did Jesus have in mind when, as recorded in Matthew 12:36, he said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment?" A study of the Greek word for "idle" will help us to answer. The word is *argos*, and comes from two other Greek words, *a*, without, and *ergon*, work. Very literally rendered it would be "workless." Where there is no labor there can be no gain, no income. An "idle word" is an "unprofitable word." It does not minister grace to the hearers. It is vain, a thing of vanity. The adjective is also used in 2 Pet. 1:8 where just previously, as a spiritual mathematician the writer has done a problem in celestial addition, and then in this verse states that if the various heavenly graces he enumerates are in us and "abound" (here he would have us go farther than addition, and engage in multiplication) we "shall neither be barren nor unfruitful." The Greek for "barren" is *argos*, and it suggests soil that does not produce a crop. This idea is also conveyed in Luke 13:7, where the lord of the vineyard says of the unfruitful fig tree, "Cut it down; why cumbereth it the ground?" The word for "cumbereth" is, in its first form, *katargeo*, a verb compound from a preposition and a stem from the same root as the adjective we are considering in this study. The question, translated more accurately, would be "Why does it make the ground barren?"

There is no voluntary activity that we engage in so frequently as conversation. Made use of so often it tends to lose its high and awful aspect and to become a light, slight thing. But Jesus, in the verse we have quoted, reminds us of its solemn and destiny-making power. For speech is a revealer of character, and "character is destiny." Daily we should recall the stanza,

*"And must I be to judgment brought,  
And answer in that day  
For every vain and idle thought,  
And every word I say?"*

The little girl who said to her mamma that she thought lying was worse than stealing, "because when you steal, you can pay back what you took, but a lie is forever" had a glimpse of the eternal nature of words. Pilate said, "What I have written, I have written." And we can say, "What I have spoken, I have spoken." There is something irrevocable about language, which should cause us to tremble. As Will Carleton wrote,

*"Boys flying kites draw in their white-winged birds,*

*But you can't do that way when you're flying words;*

*Careful with fire is good advice we know:  
Careful with words is ten times doubly so."*

Because, "how great a matter a little fire kindleth. And the tongue is a fire." So declares a greater than Carleton.

Suppose that we knew that some day we were to enter a great building in the spacious rooms, of which, we, and all the world besides, would see carved imperishably, and in mighty flaming letters, all the words we had ever spoken. Would such a certain prospect make us more careful now of what we say?

But the judgment will be as that building. Oh, let us remember the Savior's saying, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Indeed, it may be said of each of us, "Thy speech bewrayeth thee." But may it not be said of us, "Out of thine own mouth will I condemn thee." Constantly let us pray the prayer, "Let the words of my mouth . . . be acceptable in thy sight, O Lord, my strength and my redeemer."

OLIVET COLLEGE, OLIVET, ILL.



out of the Spirit generally does little but drive the joy and liberty from their hearts. Better suffer a few tares on this line than to roof up the wheat.

Some say of shouting that it is only the result of excitement. True enough, sudden fear or joy of any sort raises a shout, whether on the street, in the church, or at a ball game. But that which raises a spiritual shout is truly a *blessed excitement!* It is an instinctive outburst of reverence and love. It indicates an open attitude of the soul toward its God—the windows are open toward heaven, and the zephyrs sweep in with entrancing harmony. Nothing unnatural here. But oh, how sublime! The cold critic, looking on that joyous crowd at Pentecost, said in disdain, "These men are full of new wine!" From the standpoint of arctic formality it did look so; but they were only acting natural in the Spirit life.

The channels of spiritual emotion are natural rather than supernatural. To keep this in mind will give us greater tolerance for the demonstrations that differ from our own. Why should we attempt to cramp other's emotions into our own unbending forms. May their ways not be as good as ours? To attack religious manifestations is to attack religion itself. We may be found to fight against God. Others should not be booked as "out of divine order" simply because they cross our ways, and make a little disturbance in the camp. Holiness is no holiness unless it is a disturber in this age of sin and formality.

It is a great mistake to exalt faith at the expense of feeling, as though feeling was of no consequence at all. When we exercise faith an experience is the result, and feeling is a part of this experience. Some would accept the Blessor and exclude the blessing. But we should want both the Blessor and the blessing; for if He is precious, so is the blessing that He brings.

A soul thrilled and alive in its sensibilities will penetrate other hearts, and move them toward God. Perhaps you say, "I don't act on emotion; I act on principle." That is well and good. But you will find sooner or later that, while to act upon mere principle is worthy, to act upon principle on fire is more sublime!

MANSFIELD, ILL.

#### FOOT PRINTS OF JESUS, THE CARPENTER OF NAZARETH

By DR. R. K. KIKER

*Railroad Y. M. C. A. Secretary*

**W**ITHOUT a doubt Jesus of Nazareth was a great leader of men. He sought men and their company in the days of His flesh and loved real men. He exemplified in His life what real men should be. He had a program for His own life and sought to show men the true vision of life and how to adjust themselves to the plan of God in carrying out His purpose. He also had the recipe for character, and the elements of true manhood He pressed incessantly upon His hearers and followers.

He was a statesman. In His Sermon on the Mount there is outlined a platform that, if carried out by all the nations of the world, would cause all wars to cease, and the mills and factories devoted to arms and ammunition and implements of warfare could be

converted into the manufacture of articles of construction, rather than of destruction. His platform is short and it does not require a Philadelphia lawyer to interpret it. He shows clearly and distinctly that this life should not be lived for gain and selfishness. Laws are found in this platform to govern home, school and state and show man his relation to himself, his neighbor and his God.

If you will read carefully the four Gospels which record His ministry, you will see how He carried out this platform. Mr. Henry Churchill King, President of Oberlin College has written a wonderful book: "The Ethics of Jesus" which with profit every Christian could read. There is no doubt but what Jesus knew ethics. His life was a living example in which no scolder, be he ever so critical, can find a flaw. He was perfect. Even the most blatant skeptic would not dare to undertake the task of finding ground for accusation against Him. His sterling worth as an example of holiness was and is acknowledged through all the land.

The world has no true picture of Jesus. The art of photography was unknown in His days. There were here and yonder a few sculptors who by the chisel could hew an image out of stone to resemble the likeness of a person. But so far as we know, no sculptor ever made a statue of Jesus. Tradition has it that after He came from the Garden, that the robe with which He wiped the blood from His face was obtained and the print of His face left thereon, and a certain denomination now claims that all the pictures of Christ are taken from this. But this is without foundation. Mr. Hoffman, one of the greatest artists known, seems to have painted the best picture of the Christ. But the greatest picture left on record and the one which the elements of time cannot fade is His beautiful life. It can only be copied and imitated in the lives and characters of His followers; whereas if His real image and likeness were truly known, we might see and find those who would try to be like Jesus in looks by the aid of the paint brush.

The only likeness of Jesus of Nazareth is the word picture drawn by the writers of the Gospels. It is likely providential and in the plan of God that this is true: for certainly by imitation of character only, it was designed that human beings should be like Him. Of course while in these temples of mortality we cannot be as perfect as He was, yet by divine grace working in and through us daily we may become "more like the Master." And it should be the height of every soul's ambition to have the heart so cleansed and purified, that the external might demonstrate that which has taken place within.

Those who are following the foot-prints of Jesus need no external badge or charm to designate the order to which they belong. Secret societies and other orders, lodges, and organizations have their emblems that they wear, which within themselves and what they represent are all good, yet the best emblem for Jesus' followers is a pure, clean life. Its radiance and brilliancy attract far greater notice than the finest gem-filled emblem of any shrine or order. One cold morning I was in a depot to catch an early train. Sitting all alone in a seat was an aged woman, poorly

clad and unattended. Near her was a young woman of some twenty summers. She approached this aged woman and asked her if she would not like to have a cup of coffee. She went out and got the cup of coffee and gave it to the old woman. After she had finished drinking it, the old woman looked up and humbly thanked her for her deed and mission of love, and remarked: "Surely you are a true follower of Jesus." This young lady did not have any dazzling cross or flashy jewel to represent what she was, but she was thinking of the comforts of others.

All through the Gospels you will find where Jesus used the expression: "Follow me." This meant much and still means much today. It is not poetry, but it comes as a direct command and entreaty to everyone who would live the successful life. Atheists have claimed that Abraham Lincoln was a follower of theirs, but it is recorded that upon one occasion he said: "If you want to have success, get on the Lord's side." These do not sound like the words of an infidel. Certainly if success is acquired, it can only be had by carrying out the precepts of the Galilean. Time has recorded the foot-prints of Jesus as it has every great and good man's and so indelibly have they been fixed, that nothing has ever been able to erase them.

PALESTINE, TEXAS.

#### SUPERLATIVE URGENCY

**T**HE field is full of glorious possibilities, great opportunities and appalling needs. He who would sleep in the face of such a condition must indeed be grossly ignorant of the facts, or wickedly indifferent. It was not our duty to evangelize the past generation. That rested upon our ancestry, and together they have passed into eternity; but it is our duty to evangelize our own generation. Both they and ourselves will soon be gone. The time is short. We must be up and doing while it is called day, for the night soon cometh. Sad, sad, the trifling with opportunity. The long, long neglect of those who sit in darkness! As R. Esther Smith, a missionary to Central America, says:

"If our pen were dipped in blood and fire it could not write the deep groaning of our soul these last days. That upon which our heart is set; that which moves within us; that which will be heard, is the urgency, the call, of the white harvest fields. That the harvest wastes while it waits the sharp sickle of the happy harvester as he cheerily sings alone is more than a pretty figure, a trite saying.

"Oh, that we could know the superlative of a divine urgency, the measure of God's desire for the world's evangelization! That a divine interpreter on special commission might help us to know that the weak seekers tire, grow disappointed for lack of the bearer of the water of life to quench their thirst. They die waiting, the harvest is lost. The land is full of the stench of the dead. They lie unburied. Ah, sad, sad, a shame, a burning shame, that we have so lightly considered our brother's need, his life, his eternal salvation."

REV. J. O. MCCLURKAN,  
in *Living Water*, Feb. 26, 1914.

**"BRINGING UP FATHER AND MOTHER"**

By H. G. COWAN

II.

JUDGE Ben B. Lindsey, of Denver, Colorado, the noted administrator of justice to youthful delinquents, who has made boys and their problems a life study, is quoted as saying in regard to the notorious Leopold-Loeb trial, "It is the story of modern youth, the story of modern parents, the story of modern education, even though it be an extreme and exceptional episode in the stream of modern life."

This opinion of Judge Lindsey would seem to fix the guilt of that atrocious crime jointly upon the youths who committed it, their parents and the system of education which left God and the Bible out of their training. The young criminals pay the penalty in life imprisonment, but a large measure of responsibility rests upon their parents and the educational system which neglected instruction in morals and spirituality in their course of training.

The need for parent training appears, therefore, to occupy a large place in present-day problems for the uplift of the human race, and if neglected in earlier years ought now to be insisted upon as a paramount issue. If the child is to be educated and fitted for a useful life, it is important both that teachers be employed and that father and mother keep ahead of the child's instruction and make their lives patterns for the child to follow. Blessed are the parents whose children can say of them, to a minor extent, of course, as St. Peter said of Christ, "left us an example that we should follow their steps."

It would be far better to begin parent training with grandpa and grandma, if possible, and let a heritage of noble character be handed down to the children, as in the case of young Timothy, whose "unfeigned faith" was traced by the Apostle Paul to his mother Eunice and his grandmother Lois. Fathers and mothers should, therefore, begin their wedded life with well-established Christian characters, and maintain the same unsullied to the end of life. The children and grandchildren will the more readily become Christians and remain such, if parents and grandparents set them the example. Nothing should be allowed to precede or interfere with the experience and practice of old-time religion in every family. It is one of the surest signs of a healthy and normal family life to see father and mother gathering the children about them and conducting family worship daily, with the regular returning of thanks at each meal, and then "not forsaking the assembling of themselves together" for public worship and the study of the Word each Sunday.

One of the most important and perplexing problems in family life is that of family health. The children are expected to run the gauntlet of teething, colic, measles, chicken-pox and mumps, with sundry ailments and accidents, while the parent is a rarity who has not a tale to tell of aches, pains and warning symptoms of early disability and death. Ill health is accepted by many as a matter of course, from which no permanent relief is promised, about in the same way that sin is believed by multitudes of people to be a burden from which there is no complete salvation in this life. But with zeal similar to that which impels men to seek salvation, partial or complete, from sin, many are seeking physicians, sanitariums and hospitals for relief from sickness, or flocking to "healing services" in evangelistic meetings. It ought to be known to all parents and children alike that a multitude of our bodily ills arise from improper eating and drinking, and from faulty digestion and assimilation of food. That we would enjoy our food more and be healthier, and therefore have to take less medicine and pay fewer doctors' bills, if we would give heed to that apostolic injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

It is a fact which may not be disputed that in many cases certain articles of food and certain drinks are harmful to health and impair the efficiency of the human organism, and ought to be dispensed with. But men, women and children alike say, "I like this food; or this drink, and I don't believe it will hurt me," and continue to eat and drink unwisely that which both science and experience declare to be injurious. A writer in the *Youth's Companion* says of one of his characters, "Pa himself

declared that his dyspepsia was killin' him, but he didn't propose to quit eatin' fried potatoes for any doctor." This might be duplicated in thousands of cases with reference to eating meat, pastry or sweets, or drinking coffee. If men and women suffer from heartburn, sour stomach, palpitation of the heart, sleeplessness, constipation or other ailments which might be mentioned, inquiry should be made as to the effects of foods and drinks upon the human system, and whether it would not be to the glory of God and the improvement of their health if they should cut out of their diet coffee and tea, large quantities of meat and of sweets, rich pastry and puddings, and other highly-seasoned dishes. Fathers and mothers are prone to say to their little ones, "Now don't eat too much of that rich" or that sweet food, or you will be sick again, and have to take a lot of bad-tasting medicine"; or, "You are too young yet to drink coffee or tea." They ought to take the same counsel themselves and be more careful about their eating and drinking, and so prove examples whose steps may be safely followed.

"Mamma, Jimmy Jones said I was a country rube, and my pa was a bayseed; an' he ain't, is he?" "Why, no, Johnny; of course he isn't. But you musn't pay any attention to anything the boys say like that; and you ought not come home and tell what you have heard at school. It isn't nice to be repeating bad things you have heard, and I wouldn't do it any more, if I were you."

But fathers and mothers are themselves, and not their children, and while they may think it easy to pass by the tales of woe their children bring them, yet their own troubles do not seem to be so easily dismissed. Father hears that someone has misrepresented him concerning a certain business transaction, and he pours out the tale at the dinner table and defends himself vigorously before the assembled family, unconscious, perhaps, that he is creating a bias in his children's minds against the man who has talked about him, and setting them an example, that they should follow his steps, in returning evil for evil. Mother has heard that some neighbor woman or visitor has reflected upon her methods of housekeeping, or raising her family, or entertaining company, or some other incident of her family life, and she lets the family know what she thinks of that woman, giving the children to understand that that certain woman is very bad, indeed.

The pastor, the evangelist, the District Superintendent, or some other church man of high standing may have said or done something displeasing to father or mother, but not intentionally, and the whole affair is threshed out around the table or the fireside, with pa or ma taking the lead in the discussion and all the children listening. And then father and mother wonder why the children take so little interest in attending church, why they were not influenced by the evangelist in the revival meeting, or why they ignore the general work of the church, as represented by the superintendents and general boards and colleges. Their own lips have led their children astray. Happy the parents who can share the experience of Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips"; but who can say further, "Then flew one of the seraphims unto me, having a live coal in his hand which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Fathers and mothers who are preachers and preachers' wives have need to be properly brought up along with other parents, and the need is perhaps the greater here, because of the prominence and leadership of the parties in question. A preacher and his wife ought to be able to say, both to their children and to their parishoners, "Follow me, as I follow Christ."

In writing the above I have had no special cases in view, therefore do not ask after reading, Did you mean me?

NORMA, N. D.

"It sweetens every bit of work to think that I am doing it in humble, far-off, yet real imitation of Jesus."—E. PRENTISS.

**Questions Answered**

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

Q. Can young people who are not Christians become members of the Nazarene Young People's Society?

A. No. Only members of the Church of the Nazarene who are between the ages of fourteen and forty can become active members. Christians who are not members of our church between the ages mentioned can become associate members and Christians, whether Nazarenes or not, who are over forty years of age can become honorary members. Only active members can vote and there is no provision for receiving unconverted people into the Societies.

Q. Is not Jesus here on earth now in omnipresence in the person of the Holy Spirit?

A. He certainly is.

Q. Would it be compromise for the Woman's Missionary Society, after they have given all they can, to sell cakes, pies, eggs, dressed fowls, etc., on special days for the purpose of raising missionary money? And would work like this bring reproach upon the Church of the Nazarene?

A. Now I do not know what leaders in the Woman's work would say, but, for myself, I will say that I believe we had better stick to the Bible and raise all our money by means of tithes and offerings. Bazaars, pie suppers, oyster stews, etc., are much more in keeping with the atmosphere of a worldly, formal church than with a real Pentecostal Holiness Movement. And I believe that the less we have to do with schemes and plans about which anyone is likely to ask questions the better off we are. And you will not hear any sincere person ask, "Do you think it would be wrong for Nazarenes to tithe their income and pay this into the church and then whenever possible make liberal free will offerings for the support of the church and the spread of the gospel?" Let's take the safe way.

Q. If one should take sick should he send for the elders of the Church or for the doctor first? And after one is anointed and prayed for, if he is not healed will it be against the Scriptures for him to send for the doctor or use patent medicine or home remedies?

A. This, I think, is a matter for each individual to settle according to his light and faith. We know it is right and proper for one who is sick to pray and to have others to pray for him and anoint him with oil according to the fifth chapter of James; and we also know that God does bless the use of remedies in relieving pain and in curing diseases.

Q. Please explain 1 Cor. 13:5, "Charity thinketh no evil."

A. This means that the person who is filled with the love of God puts the very best possible construction and interpretation upon the words and deeds of others.

Q. Please explain 1 Cor. 15:29, "Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?"

A. There is no proof, and outside of this one passage not an intimation, that the Apostles and early Christians ever baptized living people for those who were dead, as the Mormons have done in modern times. The meaning doubtless is that being baptized as Christians so commonly led to martyrdom in those days that when one was baptized as a Christian he was said to have been baptized "for the dead," or in preparation for death. Just as we speak in a more general way of getting salvation as "preparing to die." Hence the Apostle says, "If the dead rise not at all why would one shorten his life and invite martyrdom by being baptized as a Christian? Why would he not the rather take the way of least resistance and live as long and as carelessly as he can?"

Q. When members are taken into the church on probation, how are they to be received into full connection?

A. In the same manner as though they were being considered for the first time.

Q. If a member in full connection has been dropped from the roll, how can he be re-instated?

A. On confession of faith and by taking the church vows, as when he came for membership the first time.

## Nazarene Young People's Society

"Let No Man Despise Thy Youth"

### WASHINGTON, D. C.

The N. Y. P. S. of Washington Second Church was able to obtain the services of Rev. G. W. Gottshalk, pastor of our Philadelphia, Pa., Church for Sunday, December the 14th, and God gave us a very wonderful time and the Holy Spirit could be felt at all services. Not only the Society but the church was helped. We hope soon to have Brother Gottshalk for a two weeks' revival. The church was filled at all three services. The charter members said that it was the best attendance that they had ever seen at Second Church. In our afternoon service, Pastor C. R. Mateer and a number of his people came from Park Lane, Va., and helped in the meeting. Special songs in the afternoon meeting were given by G. O. Myers of Park Lane, Va. We feel like God has only started to bless us as a Society and we look for greater things. The night service closed with two young men at the altar after a soul-searching sermon from John 3:14, 15.

EVERETT McCOWAN, Acting President N. Y. P. S.

### DISCUSSION OF N. Y. P. S. MISSIONARY TOPIC FOR JANUARY 25

*Paul's First Missionary Journey, Acts 13 and 14  
Scripture Lesson, Acts 12:24; 13:3*

By S. S. WHITE

Paul stands out as the most remarkable human leader of the Christian Church. He was exceptionally blessed both as to nature and also as to nurture. He was an Hebrew of the Hebrews, belonging to God's chosen people. He was of the tribe of Benjamin. This tribe and the tribe of Judah were the kingly or elite tribes. Thus Paul from the standpoint of heredity belonged to the aristocracy of his nation. He had blue blood flowing in his veins. As touching the law Paul was a Pharisee. The Pharisees were the orthodox Judaists as over against the Sadducees, the modernists of that day and religion, who did not believe in the Pentateuch and the resurrection of the dead. Paul was not only orthodox in his faith, but also blameless in his life and zealous in the propagation of Judaism, his religion, (Philippians 3:5, 6). Unlike most of the early Christian leaders, Paul was born and reared in a city instead of a small town or the country. He must have moved in the higher social circles of Tarsus. This is indicated by the fact that his father possessed Roman citizenship and such was not granted to Jewish families except as they were wealthy and influential. Paul had the very best educationally. Tarsus was a center of Greek learning. He no doubt imbibed much of the Greek culture of his home city. Besides, he was sent to Jerusalem where he studied under Gamaliel, the scholarly doctor of that city (Acts 22:3). Add to nature and nurture, the special divine element, his marvelous and radical transformation on the road to Damascus, and we have a man wonderfully equipped for his great task.

1. Have someone give briefly the immediate circumstances leading up to Paul's first journey, who went with him, and the leave-taking or farewell service. Acts 12:24; 13:3, 5.

2. Have someone name the places touched on and visited after leaving Antioch. A map should be used if possible. These places were Seleucia, Salamis and Paphos on the Island of Cyprus, Perga, Antioch in Pisidia, Iconium, Lystra, and Derbe. Some of these places were visited again as their steps toward Jerusalem were retraced.

3. Have a different person tell of the work and experiences of Paul at each of the following cities: Paphos, Antioch in Pisidia, Iconium, and Lystra.

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

1. What was the immediate cause of Paul's first missionary journey? Acts 13:2.

2. Who accompanied Paul on his first missionary journey? Acts 13:2, 5.

3. What sort of a farewell service did they have for these missionaries? Acts 13:3.

4. Name the places visited by Paul on his first missionary journey.

These are given above or they may be assigned to someone to find in the 13 and 14 chapters of Acts.

5. Who was Bar-jesus and what happened to him and why? Acts 13:6-12.

6. Who deserted Paul and Barnabas at Perga? Acts 13:13.

7. Who preached at Antioch in Pisidia? What building did he use for the services? What were the results of his efforts at Antioch? Acts 13:14-52.

8. Who stirred up trouble against Paul and Barnabas at Iconium and what did they do? Acts 14:2, 5, 6.

9. What miracle did Paul perform at Lystra and what effect did it have on the people? Acts 14:8-18.

### A SAMPLE OF THE GOODS

By H. B. GARVIN

NOT long ago while serving as pastor of one of our churches in Decatur, Illinois, I was driving through the country in company with our good brother, Pete Connour. We passed through a small town, and discovering a vacant church building, made one or two inquiries as to it and went in to look the situation over.

After expressing our regret at seeing the house of God in such ruins we came out, shut the door, and started for our car. We looked across the street and saw an old lady peering at us through the window of a near-by dwelling. I suggested to Uncle Pete that we go in and visit there, and presently we were met at the door by the lady, and it seemed to be a great relief to her that we had come, thus solving the mystery as to why we, strangers, should be prowling about that peaceful, silent, sacred old church building. We were only looking around for a place where we might start a spiritual fire to warm the natives. A place where we might send in some of the "Nazarene Boys," as Uncle Buddie calls the Nazarene preachers, who have grit and sand enough to fight the Devil, fire enough to burn up his trash, glory enough to shout in his face, and Nazarene money enough to make everybody in the country want old-time religion.

I told her what good spiritual things I was enjoying and asked her to let us pray before we left. We prayed, and then when we got up from praying her husband had come in, and he urged us to stay and talk with him a while. I consented to do it and sat down beside him. Just back of his chair on the window sill I saw a big fat twist of "Hillside Navy," and I had previously observed an old-fashioned spittoon quite well filled with tobacco quids and brown juice, and of course it was plain to see that the brown god was a part of his sacred enjoyment. He asked me if I was a preacher in the

Church. I told him no, that I was a Nazarene preacher, but that I was formerly a member of that church. He wanted to know why I had left it, and I told him that I had left it because I had found something better. He said "Is that so?" I said "Yes my friend, I have found something as much better as cake is better than corn bread." His eyes stood out with a look of surprise as he exclaimed, "Tell me about it." Then I began at that very point to preach holiness to him. He seemed to know a little about the Bible, but I had him dodging first from behind one scriptural tree and then another. I chased him through the seventeenth chapter of John; had him going in the book of Acts; got him nervous over the fact of carnality made plain in the book of Romans; had him on the dead run in First and Second Thessalonians, and then caught him all out of breath and brought him back and placed him on the twenty-sixth limb of the fifth chapter of the book of Ephesians, and told him that I carried a basketful of rich, luscious fruit of the Canaan ex-

perience with me. Providentially, at that instant Uncle Pete Connour took one of his peculiar shouting spells, laughing and jumping all over that man sitting room floor. I said to the old fellow: "See, I told you that we carried the fruit with us." He said, "You sure have a good sample." I said, "Yes my friend, and he lives within three miles of you." He just sat there in his rocking chair, laughing and clapping his hands, and seemed to greatly enjoy the shouting. His wife was very much affected too, only in quite a different way. When we left him he wanted to know where I was going to preach that night, and tried to get me to promise to come back and hold a meeting in that church some time. Amen, that fellow knew a good sample when he saw it.

CHAMPAIGN, ILLINOIS.

### WHO WILL BRING THE REVIVAL TO US?

By REV. L. H. BACHELLOR

THE greatest need of this day and age is a revival of old-time salvation of such a type and character that saint and sinner will be convinced that it is God sent. The wave of sin and crime that is sweeping this country can be checked only by the hand of God extended in answer to the heart cry of His hosts.

Man's inability to cope with a situation has never been more proven than at the present time. Teachers, professors, college presidents, pastors and evangelists are all asking, "What shall we do?" The answer is, "Pray until God sweeps this nation with a mighty sin destroying, heart cleansing revival."

But how can a revival like this come? Only as the human is given a place in the rear and the divine is brought to the front. Never have I been more hungry to see God show His mighty works than at the present moment. We are depending too much upon man and not enough upon God. Whoever is the evangelist, if he is God's man, God will use him to wield the gospel sword and slay the armies of Satan. If the evangelist brings himself before the people until Jesus is crowded out, there may be a stirring of the emotions of men, the evangelist may even get people to the altar but after the smoke of the battle clears away and a few mid-week prayer meetings have passed, the real fruits of the meeting are discernible.

I have seen notices in religious papers saying, "Rev. — at his best." "Great revival closed here Sunday night, if you want a revival, get —." Now whose name shall we insert in this space, the name of some evangelist or the name of Jesus Christ? Sometimes the announcements read like this certain evangelist could give any church a revival under any conditions. We would better follow the Scriptures and say, "Get the Holy Ghost."

I have been in the evangelistic work for years and have had five years in the pastorate and my observation is that no one can have a revival unless the Holy Ghost does the work.

Brethren, let us magnify God and put man as nearly out of sight as possible, and let us believe God for greater revivals and for more souls for His kingdom.

LOOMIS, SOUTH DAKOTA.

### HATE AND MALICE

Envy and hate and malice of all sorts are not to be disposed of by argument and repression. They can only be swept out of the heart by love. The only way to do with excellence of any kind is to love it, be glad and proud of it, appreciate it as if it were part of your own possession, and it is if you do this. Hate makes a circle of contagion and infects everything; and love, too, makes a blessed circle till we see nothing but love, think nothing but love, feel nothing but love. At the center of that circle, whose circumference is the whole universe, there stands a cross. We cannot keep our malice there.

—HUGH BLACK, in *Listening to God*.

### KINGLY

I will behave myself wisely in a perfect way:  
Oh when wilt thou come unto me?  
I will walk within my house with a perfect heart.  
I will set no base thing before mine eyes:  
I hate the work of them that turn aside;  
It shall not cleave unto me.  
Mine eyes shall be upon the faithful of the land,  
that they may dwell with me:  
He that walketh in a perfect way, he shall minister unto me.—DAVID.



# The Sunday School Lesson, January 25

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Comforts His Disciples.

LESSON TEXT: John 14:1-31.

GOLDEN TEXT: *I am the way, the truth, and the life: no man cometh unto the Father, but by me (John 14:6).*

**D**OUBTLESS the quiet time that Jesus had with His disciples at the Passover feast was most delightful but it was marked by the knowledge that treachery was present, and no doubt the presence of the traitor threw a feeling of depression over the spirits of the others, while their minds were filled with dismay. But another spirit was manifest there also, which could not but hinder the disciples from getting in largest measure, the comfort they should have enjoyed, from these last few hours with their Master. This was the ambitious selfishness displayed in the contention over who should be greatest. After all the time He had spent among them they were still very human, and Jesus had to teach them a lesson of humility by washing their feet. But with all these manifestations of the human, the Master knew that the hour was not far distant, when they would need comfort, for like sheep without a shepherd they would be scattered, hence He proceeds to give them the beautiful discourse of our lesson.

We wonder if their faces did not betray to the Master the concern and anxiety they already were feeling. At least it was intelligible to the Lord Jesus who is acquainted with all our secret undiscovered sorrows, with the wound that bleeds inwardly and no other wound is so dangerous to spiritual life, as the one that silently and secretly bleeds on the inside. He knows not only how we are afflicted, but how we stand affected under our affliction, and how near they lie to our hearts. He knows our souls in adversity, and takes cognizance of all the trouble which His people at any time are in danger of being overwhelmed with.

We observe here the opening admonition of our Lord, "Let not your heart be troubled." Don't get ruffled or discomposed, do not get cast down and disquieted. Though the nation, the city, your own family be troubled, yet, "Let not YOUR heart be troubled." Keep possession of your own souls when you can keep possession of nothing else. You can be sensible of others' griefs, or sad because of them, but do not get perturbed and disquieted. The heart is the main fort; whatever you do keep trouble from this. The spirit must sustain the infirmity therefore see that this be not wounded.

But how shall we keep from this troubled heart condition? He told them, through belief in God, His perfections and providences, and belief also in Himself that is, in His mediation. This will effectually provide against a stormy

day, for through Christ we are brought into covenant relationship with God. The joy of faith is the best remedy against the griefs of sense. "I had fainted unless I had believed."

We observe further that they were to believe in the many mansioned house of His Father. This is hotel life here, but in heaven we shall gain a home and be settled, not for a term of years, but perpetually. These disciples had left their homes to follow Him who had not where to lay His head, but when they reach the Father's abode amends will all be made. Even now He is preparing the place for us, and since He is attending to it, may we not believe that the architecture will be perfectly suited to our liking? Our Lord is eager to give what is best in us, its most suitable training. And He will keep our place against our coming. It will not suit another, and it will not be given to another.

Another comforting thought contained in this lesson is that of Christ's second advent. He was going away to prepare a place but that preparation would not be complete until He would come again, and conduct us to the prepared place. The second coming of Christ is necessary for the finishing of His work. This will be the triumphant outcome of the work He came to inaugurate, without which it would be incomplete. What can the Christian anticipate with more eagerness than to be taken up into the presence of Jesus, there to live forever? What sorrow but finds in this hope its comfort, what disappointment but is transformed by such an assurance that "I will come again and receive you unto myself"? How tender! Can we not feel in this statement the pulsing heart that desires the objects of His love to be with Him? "that where I am there ye may be also."

All the long journey with its weariness will then be over and forgotten in the joy of being united to our blessed Bridegroom, "Who first loved us and gave Himself" that He might win us back to God and righteousness. Then the goal of all of His desire will be realized, and also may we not say the goal of our hearts' desire as well? If an hour spent with Him here in holy communion can so enrapture the soul as to cause one to be lifted into a state of joyous ecstasy, and transform a gloomy day into one of brightness, and ordinary duties into pleasures, what will it mean to be where He is, and not only there in the same place, but there in the same state, sharers in His glory eternally? May we not say that the quintessence of heaven's happiness is being with Christ there? He went away to prepare a place for us. He will come again to receive us unto Himself and escort us to our place. What a time that will be! What a day when the saints come marching in!

presented to the General Board should be forwarded to E. J. Fleming, Secretary, 2905 Troost Avenue, in ample time to be assured a place on the program of the annual meeting.

The several members of the Boards have been chosen thereto by or because of General Assembly action and will be required to give without remuneration valuable time to the business of the church, only actual expenses being paid by the church. It is to be clearly understood that nobody outside the members of the Boards have any claim on the church for expenses. All other persons visiting the Board meetings provide their own expenses. Of course, it is supposed that the members of the separate Boards are acquainted with expense provisions of their own Boards.

These Boards will undoubtedly hold morning, afternoon and evening sessions with a high pressure program. For this reason it is very necessary that persons having matters to present for hearing notify the secretary of the Board concerned at the earliest possible moment.

Above all things we trust that all our people will be in daily prayer that God will guide in the deliberations and the Holy Spirit lead the church on to certain victory. Place this gathering on your prayer list and earnestly seek God's blessing upon all the business to be undertaken.

## JAPAN DISTRICT ASSEMBLY

The second annual Assembly of the Japan District was held in the First Church of the Nazarene, Kyoto, Nov. 27-30. The first session opened at two p. m., with Missionary Superintendent Bates in the chair. Rev. N. Isayama, the entertaining pastor, led the devotional service, prayer being the central thought. The devotional exercises of the Assembly are looked upon by the Japanese as a chief inspiration to the delegates. Rev. H. Kitagawa brought us a most helpful exhortation on the subject of vision. The business of the Assembly moved with the blessing of God upon it. Brother Kitagawa was re-elected as District Superintendent.

Our night services were of great inspiration. Brother Bates preached each evening with Brother Kitagawa as interpreter. Brother Bates' preaching put into us that same impetus which is so marked in our Nazarene work in America. The first night found twelve seekers bowing before the Lord. In every service souls prayed through in the old-fashioned way.

Sunday morning we had a most beautiful service. Brother Bates preached with great unction and power in the Holy Ghost. His text was taken from the second chapter of the Acts. The service closed with the Lord's Supper. All were touched and melted into one as the glory of the Lord came upon us. The afternoon service was given for the young preachers. Brother Bates brought a message which shall long be remembered by the hearers. The young preachers were melted to tears and went out from that service determined to do the will of God. The Assembly closed Sunday night in a sweep of victory. Brother Bates baptized eight adults ranging in ages from twenty to fifty, after which he brought the closing message. Again souls prayed through at the altar.

Each church of the district was represented by its delegates who returned home with new fire and zeal to push the work of the Lord. We thank the Lord for our Missionary Superintendent Brother Bates, his sweet spirit and winning way has won a place for him in the heart of our Japanese Church. We look forward to the welcoming of this man of God and his family back to the Orient.

We are expecting Brother and Sister Eckel and Sister Talbott to arrive in Japan in a few days to join us in our labors to win souls and make real Nazarenes. Pray for us in this field.

REV. ISAYAMA, Assembly Reporter.

## ARIZONA DISTRICT

We are glad to report the work in Arizona in good condition. Since the Assembly in November every church has been pushing ahead. E. G. Roberts and wife, pastors of the Phoenix church, are beginning their fourth year's work with that good people and God is with them. Dr. J. E. L. Moore held them a meeting immediately after the Assembly and a good number of people were at the altar.

The Peoria church with P. R. Jarrel as pastor have recently closed a week's meeting with Evangelists Brother and Sister Cagle and T. Goode, as special workers. They report a good meeting with a good number of the young people getting the second blessing, for which we praise God. The Peoria church has also made some fine improvements in their building since the Assembly.

The Somerton church with their new pastor, Rev.

## ANNUAL MEETINGS AND CORRELATION

By E. J. FLEMING, General Secretary

The General Assembly of 1919 adopted legislation directing that "The annual meetings of all the general boards of the church shall be held at the same time and the same place, in order that all their work, plans, and efforts may be fully correlated." That statement was not replaced by the General Assembly of 1923, therefore remains in force during the present quadrennium. In harmony therewith the calls are being published for the meetings of the General Board, of the General Board of Education and of the General Sunday School Committee to meet at Kansas City, Missouri, Thursday, February 12, 1925, for the annual session of each.

The business to come before these Boards will undoubtedly be very heavy and will require the very closest attention by those concerned. The work of education in all of its phases as directed by the General Assemblies will be the particular concern of the General Board of Education. This will bring together the heads of our schools and such other persons as are especially interested in our schools and colleges and the educational problems and programs. According to the action of the last General Assembly the General Board of Education has supervision of the sanitarium and hospital work of the church. Any persons desiring to present matters before the General Board of Education would do well to forward their communications without delay to H. Orton Wiley, Secretary, Nampa,

Idaho, or to the President, J. B. Chapman, 2109 Troost Avenue, Kansas City, Missouri.

The General Sunday School Committee has full charge of all general Sunday school interests and all matters relating to our Sunday school lesson courses and helps, providing teacher training courses, courses of study for daily vacation Bible schools and standards of efficiency for Sunday schools. All persons having matters to bring before the General Sunday School Committee should address the same to P. H. Lunn, Secretary, 2109 Troost Avenue, Kansas City, Missouri.

Our General Board, with its Departments of Foreign Missions, General Home Missions, Church Extension, Publication and Ministerial Relief will have an exceedingly heavy burden to bear at this first annual meeting. The first year of the history of this Board will have been written, including the working of the new financial plan, the operating of the several Departments with a reduced office force and consequent overhead, and the inauguration of some of the plans ordered by the last General Assembly. There will be annual reports from each Department to be submitted with recommendations for the future of the work, policies to be adopted governing the Departments and the officers charged with executive responsibility, together with several matters of grave importance which will require the utmost grace and wisdom. Besides these there will undoubtedly be much new business that will be presented at that time. Any communications to be

## Uncle Buddie's Good Samaritan Chats

### Beloved Samaritans:

In my last letter I left you just as I was reaching Chicago. I think I told you that Brother W. F. McPherson and E. O. Chalfant and Brother Brodine met me at the station and drove me to the home of Brother McPherson.

We had eleven days that were most beautiful and profitable. We had a great service on Thanksgiving in the afternoon and also at night, then every night over two Sundays and three times each Sunday. On our first Sunday in the afternoon we had with us, General Superintendent Williams, District Superintendent Chalfant, Pastor Schurman and Pastor Wells, and the old warrior, F. M. Messenger. We also had Brother Willingham, our financial agent of Olivet College. All of these men made splendid speeches. We raised about \$760 to establish the Church of the Nazarene on the North Side. The finances came up for our meeting beautifully. Everything paid up in full and money in the treasury. I don't think I ever spent eleven days more delightfully and joyfully than in the home of Brother and Sister McPherson. Brother McPherson is old Virginia stock, a cultured and scholarly gentleman. His wife is his equal and just a little bit more, because she was born in Tennessee, so you can see at a glance that I still love old Tennessee, my native state. I am expecting Brother McPherson to do a great work on the North Side, he has a fine outlook. We finished up on Sunday of December 7th, when I left him at a late hour to get a train for Kansas City. We had the altar full and Brother McPherson and the boys were praying them through when I left. I don't think I ever hated to leave an altar service so bad but I left them in good hands, and the last thing I heard as I went through the door was a dozen people praying good and loud.

Thank God the days of revivals are not over, but if we will dig down to the bottom and get the glory down and get the fire burning, revivals will break out anywhere. It is all the imagination of a man who is not willing to dig and pray to notify us that the days of revival are over; with, for it simply means that he does not want to pay the price and get hold of God for self and humanity.

Leaving Chicago just before midnight, our train pulled into Kansas City on Monday morning, December 8th, about eleven o'clock. It was my good fortune to strike Kansas City in a blizzard. The wind was so sharp and so much of it and driving at such high speed, it seemed it would shave a man without strap or razor. It just trimmed my beard and never charged me a nickel. If a man wants a good job of shaving done and don't want to pay for it, get out on the hill when there is a twister on. But I hurried out to the Publishing House and spent a most delightful day. I have never seen a band of men and women shipping more goods in the same length of time than they were handling there. All hands worked from early until late. Doctor Chapman was at his best, full of life, fire and fun, writing his beautiful editorials for the dear old HERALD. The Lunn boys oversaw the work in a most beautiful way. Brother Mervel Lunn, Dr. Chapman and the writer went out at noon and had a fine dinner, went back to Missionary Headquarters, had a good-talk with Brother E. G. Anderson, and dictated one good letter for the HERALD of HOLINESS on our great Hallelujah offering that is to take place on December 28th. That offering will all be over before this letter is read and by that time the readers will know just how we came out with our last great offering for the year. I spent the night with Brother Mervel Lunn and his good

family. Early Tuesday morning he sent me to the depot, there I got a train for Emporia, Kansas. I pulled into Emporia about one ten p.m. I was met at the train by Brother C. E. Woodson, an old-time friend of thirty odd years. Also, by our good Nazarene pastor, Brother Hunse. I preached in our Nazarene church on Tuesday night to a packed house. We had a most beautiful service. I got a nice large subscription list for the HERALD of HOLINESS, and enjoyed my staying in the city in the home of my old friend Woodson very much. On Wednesday they drove me to the depot about two o'clock and I had to bid them good-by. Then I boarded the train for Amarillo, Texas. I reached there on Thursday morning at six o'clock. There I was met by an old-time friend of thirty years' standing, Brother George Parr, who is one of the leading contractors and builders of Amarillo. He has probably built more homes in Amarillo than any one man in that city. Brother Parr is a splendid Presbyterian and a Christian gentleman of the first magnitude. I preached for four days for Brother E. F. Dunn, the pastor of our Nazarene Church in Amarillo. Brother Dunn is one of our miracle workers. When he reached the city some three months ago, he found our church not in as good a condition as it might have been. It was somewhat dilapidated. We had seventy-eight enrolled in our Sunday school when Brother Dunn took charge, and when I reached him he had 198 enrolled. He had an increase in Sunday school of one hundred and twenty in three months. He also, had added twenty-seven fine members to his membership, and the end is not yet, for I told you a few minutes ago that Brother Dunn could work miracles. When he reached the city there was thirteen hundred and fifty dollars due on the church property. He has paid all of that but about two hundred. They were also behind three hundred dollars in outside bills. He has paid two hundred and twenty-five of that. I think that by next summer he will move into the heart of the city and buy a big lot and build a splendid church in Amarillo. Our crowd so increased that we completely ran the Nazarene Church over and the pastor of the first Southern Methodist gave us a hearty invitation and welcome into his big church and we preached there on Sunday afternoon and night on December 14th. At night we must have had eleven or twelve hundred people out. I met with most of the pastors of Amarillo, First Southern Methodist, First Presbyterian, First Christian Church, and First and Second Baptist Churches. We had visitors of more than one hundred miles to attend our meetings. Our stay was most delightful. I hope some day to go back to that city and finish up the meeting that I only started. But early Monday morning, December 15th, at five o'clock this old soldier was up and dressed and ready to hit the road again, and at six-twenty, we boarded the old Santa Fe, making out last run for the year from Amarillo to Pasadena. This was a most beautiful run. We took breakfast at Clovis, New Mexico, they served lunch at Vaughn and supper at Belen. The next morning, we took breakfast at Needles, California. At two-thirty in the afternoon, we pulled into Barstow, Southern California. Here I ran into a beautiful snow storm. This was a surprise beyond measure. At eight o'clock, on Tuesday night, December 16th, my train pulled into beautiful Pasadena. And here I am for two weeks resting and having some glorious romps with my grandchildren. A thousand blessings on the Good Samaritan family!

In perfect love and all for Jesus,  
UNCLE BUDDIE.

### NORTHERN CALIFORNIA DISTRICT

The work of Northern California District is progressing very satisfactorily. A beautiful spirit of harmony prevails over the entire district, which is very essential to the progress of God's righteous cause, and is the very first requisite to successful soul winning. Our people seem to be possessed with a spirit of good will, and aggressive evangelism also, which is seen in their painstaking plans for revivals for the New Year.

Plans are well under way for a number of campaigns in new fields, while some are in progress at present with promising prospects.

Our District Preacher's Convention and Woman's Missionary rally will hold a joint session on schedule at Oakland First Church the first of the year with Dr. J. W. Goodwin as principal speaker. All

preachers of the District will doubtless attend, and help make it a profitable meeting and a great occasion.

Our District is striving hard to bring up the budget in full. A number of churches are paid up in full, while some of the newer churches are behind, but special efforts will be made to come to the Assembly with all paid up.

We have great faith in a great God, and have faith in our people also. Hence, our time, means and all are dedicated to the cause and kingdom of Jesus Christ and the building up of the work of the Church of the Nazarene, which we so much love.

FRANK B. SMITH, District Superintendent.

### THE CONVENTION OF ORTHODOX COLLEGES

The National Convention of Orthodox Colleges held recently at Chicago, proved to be successful beyond the expectations of its promoters. More than twenty Colleges were represented at the Convention, and as many as twelve different religious denominations are known to have been represented by delegates. Dr. C. B. Widmeyer, President of Pasadena College, Pasadena, California, not only represented his own Institution, but also, the Association of Orthodox Colleges of California.

Special greetings were received by telegram from interested College men, both in America and abroad, who were unable to attend in person. The following cablegram was received from Watford, Scotland: "Christmas greetings. Am sorry distance prevents meeting with you. Great things will result from your decisions." "George McCready Price."

Two General Church Boards of Education were also represented by official delegates. All the sessions of the Convention were held in the Moody Bible Institute, which is particularly convenient for that kind of conference. Dr. James M. Gray, Dean of the Institution, gave the address of welcome, which made all the delegates feel thoroughly welcome and at home. Responsive addresses were given by Rev. W. R. Cox, of Greensboro, North Carolina, and Dr. C. B. Widmeyer, of Pasadena, California, after which Dr. E. G. Burritt, President of Greenville College, Greenville, Illinois, gave the principal address of the evening and sounded the keynote of the Convention. He showed that there is a definite need for an Association of Orthodox Colleges, in order to bring about a closer co-operation among the Christian colleges in all the states. The Convention went on record as standing for the highest standard of scholarship, insisted that it is possible to maintain such standards in the smaller Christian colleges, and condemned the growing practice by certain state universities of establishing accreditation standards on a financial basis of endowment. Splendid music for the Convention was provided by the students of the Institution.

At this Convention, the foundation was laid for the establishing of a permanent organization to be known as the Association of Conservative Protestant Colleges. As a basis for their common purpose, the following "Statement of Faith" was agreed upon and subscribed to by all the participating Institutions:

1. We believe in the Holy Scriptures as the supernatural and authoritative revelation of God's will to man.
2. We believe in the deity and virgin birth of Christ, and in the personality of the Holy Ghost.
3. We believe that God created the physical universe by a separate act of divine power, and that He created man in His own image, denying the modern hypothesis of evolution; nor do we believe that man is a product of such evolution.

4. We believe in the fall of man through transgression, and in the substitutionary atonement of Christ.

5. We believe in the necessity of the new birth, and in purity of heart and life.

6. We believe in the resurrection of the body.

7. We believe in the second coming of Christ, and in future rewards and punishments.

The further perfecting of the organization was placed in the hands of an Executive Committee of five members whose duty it is to draft a constitution and bylaws, prepare a program for the next annual convention, and to arrange the time and place for the convention. The Executive Committee is composed of the following members:

Dr. C. B. Widmeyer, Pasadena College, Pasadena, California, Chairman.

Dr. L. Glenn Lewis, 1132 Washington Boulevard, Chicago, Illinois, Secretary.

Dr. Newton Wray, Taylor University, Upland, Indiana.

Dr. H. U. Roop, Wheaton College, Wheaton, Illinois.

Dr. J. W. Leedy, President of Marion College, Marion, Indiana.

Other standing committees were also appointed by the Convention as follows:

T. Scott, is pushing the battle and also building a new church which will be a great help to their work.

The Glendale church had Dr. A. O. Henricks with them for a two weeks' meeting and God gave us a good meeting. We also had Dr. Goodwin with us on Dec. 21, and the church building was dedicated and the indebtedness raised in cash and pledges. The Glendale church has called Rev. and Mrs. Ernest Eckels of Nebraska, to help in the work here as the present pastor was elected District Superintendent at the District Assembly. Brother and Sister Frank Daniels held us a good home missionary campaign in Chandler recently and we expect to organize there in the near future. We expect to push on. Pray for us.

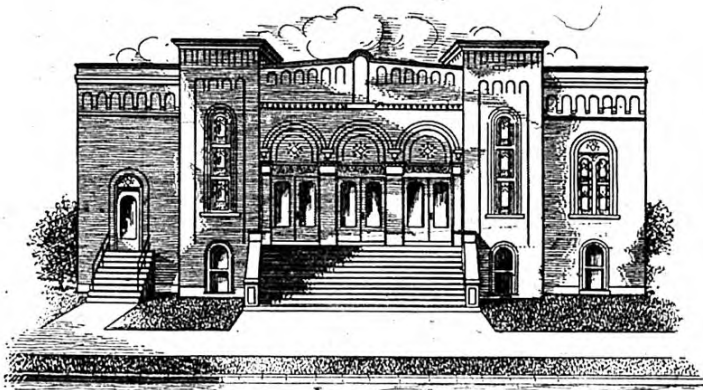
MELZA H. BROWN, District Superintendent,  
Glendale, Ariz.

## Bethany-Peniel College to Have New Building

SOME months ago we presented to the readers of the HERALD OF HOLINESS some pictures of the campus and buildings of Bethany-Peniel College, located at Bethany, Oklahoma. At that time also we gave some valuable information about the struggles which the management of the school has gone through in order to free the school from debt, a burden which afflicts the majority of our schools until this very day.

The debt on the Oklahoma school was never large when compared with that which some of our other schools have had to bear, but it was an annoyance and always suggested a lack of permanence and was, therefore, a great hindrance to the progress of the work. It was therefore considered proper to first raise the money to pay off the debt, which was approximately \$25,000, before attempting any extensive improvements, and that task was accomplished more than a year ago through the special efforts of the President of the General Board of Education and Rev. J. C. Henson, who was at that time our Business Manager, with the glad co-operation of our pastors and people throughout our supporting territory.

And we are glad to report that the growth of our school has been abundant and permanent. We now have about eighty members in our College Department, and the enrollment in the Academy, Bible College and other departments is quite gratifying. Our faculty has been increased in number and in efficiency, and always we have especially emphasized adherence to the ideals of our church in social life, matters of dress and in the character of programs which have been presented by our organizations. We have systematically educated our students to a consciousness of all the interests of the church, and at the present time we have a strong class of young men and young women in preparation for the work of the church. This section of the country is open to our young preachers and they have abundant opportunity for the exercise of their preaching gifts and for the work of building up the kingdom of God. During the last



PROPOSED NEW BUILDING

five years several churches have been organized through the efforts of our students, a few Sunday schools have been established and a number of revivals have been held.

The church and community at Bethany have grown so that our auditorium is seldom sufficient to accommodate all who desire to attend church on Sunday evenings and the room is utterly inadequate for our school programs. Besides this, the school needs class rooms for its ever expanding program of service for its students.

Our courses in Bible, Theology, Homiletics and Pastoral Theology have been especially designed with the purpose of making the school helpful in a practical way to young ministers. We have tried to bring the best possible talent to our teaching force, and to encourage those who are here to better equip themselves to bring to our students the very best help possible in their efforts to secure an education.

We have cultivated the acquaintance of state educational officials and with the school men of the state. The school is a member of the American Association of Junior Colleges, and is accredited by the State as a Junior College.

We have not followed a "save dime, lose dollar" policy even in our efforts to clear the institution of debt, for we have made constant material improvement, and we came up to our last District Assembly with every dollar paid on current bills for the past year's operations and with a surplus of about \$1,200 represented by canned

goods and prepaid insurance.

But it will be understood that this school has never had the buildings which the proper prosecution of its purposes require, so that if some of our other schools were to liquidate their debts, they would have the advantage of us, for they would have more and better buildings and fuller equipment. It has, therefore, been clear all along that we must soon undertake the erection of more buildings and that we must adopt a rather large program of improvement.

So last year, under the advice of the General Board of Education, Rev. B. F. Neeley, our Business Manager, and others who are intimate with the needs of the school commenced to plan for the erection of a building which would contain chapel accommodations and class rooms for our present needs. The plans have met with favor wherever they have been presented and have been endorsed and accepted by the District Assemblies of our supporting territory. The new building will cost approximately \$25,000, and the plan of payment is such that it will not be burdensome upon our people. The local church here at Bethany will care for one-half of the cost and the other half is distributed among the other churches of our territory. The building will be left to a good contractor, the first work will probably be commenced about the first of March, and the building will be ready for occupancy by the opening of our session this September.

We are sure that our friends will rejoice with us for the great goodness which our God has shown to us, and we believe there are many who will want to share with us in this good work, either by giving money for the building and equipment or by coming here to school or by sending their young people here. We solicit an interest in the prayers of all, and shall be glad to have interested people write us for literature and for any information they may desire as to the economical, educational and religious advantages of our community. Address President A. K. Bracken, Bethany, Okla.

Committee on Publicity.

Committee on Text Books.

Committee on Graduate Schools.

Among the other prominent speakers present were; Professor S. J. Boles, Wheaton College, Wheaton, Illinois; Professor P. J. Wiebe, Upland, California; Professor G. R. Pease, and W. R. Reed of John Fletcher College, Oskaloosa, Iowa; Dr. R. A. Young, President of Bryson College, Fayetteville, Tennessee; Rev. E. J. Gerig, of the Mennonite Board of Education; Rev. M. G. Standley, of Cincinnati Bible School; Rev. C. G. Taylor, President of Kingswood College, Kingswood, Kentucky; Rev. E. E. Hess, of Grantham College, Pennsylvania; Dr. S. C. Yoder, President of Goshen College, Goshen, Indiana; Dr. C. E. Hardy, President of Trevecca College, Nashville, Tennessee; Dr. W. Bode, President of Grundy College, Grundy Center, Iowa; and Rev. R. L. Warnock, of the United Presbyterian Church.

The readers of this report of the Convention are especially invited to note the colleges affiliating with this Association of Orthodox Institutions, all of which are endorsed by this Convention as thoroughly Orthodox Institutions, and should be supported by the orthodox Christians of their respective denominations. Communication with any of the above mentioned speakers or Institutions is invited by any desiring further information.

REPORTER.

### OUR WORK IN THE FAR EAST

By MISSIONARY SUPERINTENDENT J. E. BATES  
On October 8, in company with Mr. and Mrs. Osborn, we landed in Canton, China, and were met by Rev. A. J. Smith, the President of our China Council, and Rev. H. A. Wiese, our faithful mis-

sionary in Puchow. We had a forty-five mile ride in a Ford over a very good road to Tamingfu, arriving there about three p.m., where we were met by a happy band of missionaries who had looked forward to our coming for several months. We went at once into a service arranged by the faithful veteran, Rev. C. J. Kinne, who is in China, building the Bresee Memorial Hospital, for the breaking of dirt for the beginning of the hospital building. A large crowd of Chinese had gathered for the occasion, among them the official of the city, whose position is similar to that of governor of a state in America. The church, led by Brother Smith, sang some songs, very enthusiastically; after which Dr. Fitz prayed, and I was introduced and made my first attempt to speak to the Chinese, Brother Smith interpreting. Then the City Official spoke and Brother Kinne spoke and Brother Trumbower and I were asked to step forward and break the dirt. Brother Trumbower took the spade and I the pick and we proceeded to break the first dirt for the hospital. Brother Kinne followed, then Brother Smith and on until almost everyone had removed some dirt. God smiled His blessing upon us in this our first service.

Brother Smith had arranged a revival meeting for the native workers to begin on Saturday following our revival. They soon began to come, walking various distances, some as far as thirty-five miles. A great crowd gathered and we gave them God's message as best we could, and were pleased to see them bow and weep over their sins just as Americans do, and then arise with their tears of sorrow turned into tears of joy. During the five days of the revival there were a number whose hearts were definitely touched. We thought so many times of the Scripture, "In every nation, he that feareth God

and worketh righteousness is accepted of Him."

On Monday, Oct. 20, we opened the Council and for four days, we had very precious times. All the missionaries were present, except Miss Needles who was at Peking in language school. We will not say much of the Council, as it will be reported by the official Council reporter, but we cannot refrain from saying that we were impressed by the reports of all our missionaries which showed faithful service rendered. We believe there is no more faithful missionaries in our church than those in China. They are laboring under very difficult conditions, but they are faithful and are there to spread the gospel. We counted it a rare privilege to be with them and earnestly prayed that we might truly bring a blessing to them. Truly China is a fertile field for the gospel. It is so thickly populated that one is never out of a crowd. On our way from Canton to Tamingfu we had trouble with the machine and stopped in a village and the people crowded around us until we could scarcely breathe. They were looking to see what was the matter with the "Chi-cha" or fire buggy, as they call an automobile. One can stop on the streets in any city or village and in five minutes have hundreds of people to preach to. The problem is not to get a crowd, but to control a crowd. They crowd and shove to get in until they shove the tent down. My heart has never been so touched as when I looked into the faces of these poor Chinese who seem to say, "Tell me of Christ." If I were twenty-five years younger, I would want to be relieved of my duties as Superintendent and come to China, master the language and spend my life with these people. Oh, Nazarenes, we must send those who are called of God to the foreign fields. We could use twenty-five Missionaries now in China. The field is ours, let's take it.

Brother Smith and his faithful band are pushing into cities and villages and are establishing outstations and God is blessing them. I am greatly indebted to Rev. J. J. Moe of the National Holiness Mission for interpreting for me and also preaching many times. May God bless him. It was my privilege to visit the National Holiness Mission at Tungangfu, and preach to both the Chinese and also to the missionaries. I am also greatly indebted to Brother and Sister Smith in whose home I stayed while there. They looked carefully after my every comfort, and Brother Smith came with me even as far as Tsenanfu when I came away, and I was truly glad, for traveling in China is very difficult with one who is not acquainted with the language. All the missionaries were a great blessing to me and I am now looking to my return to China next year to stay longer.

I am now in the home of Rev. Hiroshi Kitagawa, the District Superintendent of our Japanese Church. We have had a good Assembly here. Have welcomed Brother and Sister Eckel back to the field and I am now ready to start back to America to meet with the General Board and to render any service possible in the home land for the furtherance of our missionary interests. Will write more of the Japanese work later.

### ALABAMA DISTRICT

We have been very busy since the Assembly and God has graciously honored our efforts. The first Sunday after the Assembly we organized a church at Lottie, Ala., with eleven charter members. These are all property owners and the leading families in the community. When it comes to spirituality I know of no greater people, and when it comes to doing things they rank first. They have their new building just about completed. I see great things ahead for this infant church.

After devoting some of our time to getting our pastors settled down to their work, we held a four Sunday campaign in Birmingham, in a church that had been recently vacated by our Methodist brethren. Rev. W. O. Self had charge of the singing and his daughter, Mrs. Maude Jordan, presided at the piano. Brother Self also preached several times and was greatly blessed in this capacity. We did not have great crowds, but God gave us splendid results. Quite a few prayed through at the altar and we organized with a fine class of twenty-six with several more prospective members. Rev. L. B. Mathews of Santa Fe, Tenn., was secured as pastor. With this fine young man and his wife to take charge of this promising class in this great and growing city of two hundred and fifty thousand, we expect to see a great church planted. We are formulating some great plans for this city and with such talent as Brother Mathews in charge, we see victory ahead. Don't forget Birmingham in your prayers.

We spent several days with Evangelist Self while he was assisting Pastor Wickson at Huntsville. God gave a splendid little revival with a number to pray through and the church greatly blessed and encouraged. The people liked Brother Self very much and we assisted him in raising a substantial sum toward lifting the debt from the property. Brother Wickman is a great booster, prayer, worker, and visitor and his efforts are telling in an increased crowd and a growing Sunday school. We see a year of victory ahead for him and his church.

We have visited Parrish and Beulah Heights, where Brother Platt is pastor and we find the people delighted. He visits, prays and boosts and gets the crowds. All our folks should remember that General Superintendent Williams gave us the privilege of joining the "Boosters Club," but while we boost let us not forget to pray.

Pastor Colvin of Fairfax reports his congregation growing and the prospect for a year of victory. Pastor Farmer of Florence says they are doing things and are on the last jump to free their property of debt. God grant they may succeed! Evans of Alabama City reports the ark coming up the road with them. He is a worker. Kemp of Sylacauga is finishing his church and installing new pews. His motto is "Do not stop until it is finished." Medlers

### A NEW SONG BOOK—ENTITLED

#### "Cleansing Songs"

By Rev. Herbert and Lillie Buffum

Contains nineteen (19) songs. Eleven of these being with music, including, "The Shelf Behind The Door," and "The Spelling Song." The other nine with music are all NEW SONGS written for this book. Never printed before. Then follows eight new songs—"New Words to Old Familiar Airs." These are Anti-tobacco songs and, we believe, will prove a blessing to many tobacco slaves. Price thirty cents each or four for a dollar.

ANDERSON PRINTING & MUSIC CO.  
Topeka, Kansas, U. S. A.

### ANNUAL MEETING

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

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

of Pensacola reports a number of professions since the Assembly and the people encouraged. Perry of Manchester reports the people have a mind to work at his place. Rev. C. C. Butler, secretary of Sunday schools and young people's Societies, has just returned from Tuscaloosa, and he says Pastor Lane has things moving and is shaping things for mighty results. God is greatly blessing Brother Butler in his new field and things are moving and will move under his leadership during the year. We just have one Butler and no one can boost greater than he. Our noble Pastor R. S. Rushing of Selma was never more used of God. He is on a deal now for some great church property. Let us all pray that he may succeed.

Our people are slowly but surely taking hold of the budget system. This system, with tithing, will solve our financial problems. We have the plan and if we push it God will see that we succeed with it. With all considered, we have the promise of the greatest year we have known. "Pray; work and pay," should be our motto.

H. H. HOOKER, District Superintendent.

### KENTUCKY'S GROWTH IN TWO YEARS

By REV. CHAS. F. PEGRAZE

*The land whither ye go to possess it is a land of hills and valleys, but the Lord thy God careth for it; The eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year (Deut. 11:11, 12).*

We have crossed the expanse of the Old Year's fields and they lie behind us. We are soon to take possession of a new land—1925. This land is unproved, unknown, and probably fateful. There may be difficulties, perhaps sickness; yea, the now unknown may be real to many of us, in the more excellent glory before another year closes, but we can know that "The eyes of the Lord are always upon it."

We now carefully fold the old records, whose pages may be spotted and marred with ill-repaired blunders, and put them in the hands of our Father and take the New Book with its 365 pages all white and fresh, as we begin writing the records of another year. As we contemplate the future, what have we on our inventory sheets? Secular concerns will list their assets, liabilities, volume of business for the current year, compare same with former years; carefully weigh matters of profit and loss in the light of investment and dividends. The Master said, "a man's life consisteth not in the abundance of the things which he possesseth" and we therefore conclude that our greatest assets are not what we have and hold; but what we have achieved, and an indomitable will to "Go forward." I have before me three Kentucky District Assembly minutes whose figures show our progress for the past two years:

|                              | 1922     | 1923     | 1924     |
|------------------------------|----------|----------|----------|
| Value Church Property .....  | \$35,175 | \$43,860 | \$64,800 |
| Raised for Bldg. Improvement | 2,322    | 5,700    | 14,529   |
| Paid Pastors .....           | 6,900    | 10,500   | 15,450   |
| Evangelists .....            | 2,500    | 5,250    | 5,800    |
| All Purposes .....           | 18,850   | 33,750   | 50,697   |

In 1922 only four pastors were supported by their churches, now, 17 are supported. Then no pastor received over \$25 per week, now some receive as much as \$50. Fifty per cent of our churches had no pastors, now all churches have pastors, with some to spare. Thirteen new churches have been organized, and the way grows brighter. Two years ago our Superintendent received \$50 for three months, but now he gets a respectable check in full monthly. Useless to say he is a builder, and possessed with elements of leadership, and soul winning. Inventory shows great gains here, so let us invest our all for another year, succeed in Kentucky and divide the dividends in eternity!

OWENSBORO, KY.

### NEW YEAR'S DAY AT BRESEE COLLEGE

Breesee College students and faculty had an unusual treat given them on New Year's day. Pastor H. O. Davis of Sylvia, Kansas and his good church people sent in thirty chickens for our New Year's dinner. All participated to our heart's content. Special prayer was offered by Pastor Bush of the Hutchinson church, for the pastor and his church at Sylvia.

The church at Sylvia has been and is intensely interested in Breesee College. Last year they gave more than one thousand dollars to this institution. There are fourteen young people here now from the Sylvia church. They are among the highest type of young men and women and most of them are excellent students.

I have just been thinking of what a wonderful thing it would be, if all of our pastors and churches took the interest in our schools that the church at Sylvia does. Rev. S. H. Erwin, one of our teachers was pastor of this church for two years and worked the country in interest of this institution. Pastor Davis was once a student here and knows the worth of an institution of this kind. It is up to the pastors of our churches to put the matter of Christian education upon the hearts of our people.

New Year's night a crowd of our people heard the Breesee Male Quartette over the Radio from Kansas City. It is quite a thrill to take down the receiver of your telephone and listen to the voices of your own students two hundred miles away. It was a privilege that I coveted but the lateness of the hour drove me to my home, before the desired results were accomplished. And when others told me the next morning of the accomplishment, I almost wept. My own boy is a member of the quartet and has been away on a singing tour for several days and I was anxious to hear his voice. News has come to us of the wonderful success that has crowned the efforts of the boys while out during the holidays. They had eight professions one Sunday night service and everywhere they have been received with a hearty welcome.

Our second semester begins January the twentieth. Several new students will enroll at this time. Pray for us.

A. S. LONDON, President.

### REVIVAL AND CHURCH NEWS

PASTOR MARY M. COOPER, Pontiac, Ill.: "We have just closed a two weeks' meeting with Evangelist C. R. Pearson, who is a Spirit-filled preacher and who brought us some wonderful messages. Our church invited him back for another meeting and we believe any church will find the services of this man a great blessing. Several seekers were at the altar, twelve or fourteen claiming definite victory."

"MEXICO, MO., Church of the Nazarene is being blessed of the Lord in the prayermeetings and regular services. We have taken in ten new members during the last month. Sunday night, Dec. 28, we had a glorious meeting, when there was deep conviction and six at the altar. Our revival starts this month. We have one budget paid up and lack only a few dollars on the other, and as we have set apart the first Sunday in each month as 'Budget Sunday,' we will soon be paid up in full. We are going to do some repairing and redecorating on our church building, and we are ready to start in the new year with a full purpose to do our best for God."—Mrs. Ralph Hutcherson, Reporter.

PASTOR ARTHUR GREEN, El Reno, Okla.: "We had a meeting Dec. 19-23, and in the midst of zero weather, God came on the scene and souls prayed through in the old-time way. On the last Sunday evening while the Young People were holding their service, I was suddenly stricken with the 'Flu' and it looked as though I would die. But the saints gathered about the altar and prayed and God

### SECOND-BLESSING-HOLINESS PHONOGRAPH RECORDS

Pay a Little More—Get Holiness Records  
Almost all the songs on these records bring out in definite fashion, the TWO WORKS OF GOD'S GRACE.  
Compositions of Evangelist Lewis, an old-fashioned second blessing preacher.

Hear the Chicago Aeolian Ladies' Quartet and Mr. Lewis with his Mandolin-Mandolin.  
For complete list see Herald of Holiness of Nov. 3, Oct. 8, or Sept. 3, or write address below.

10 Songs Sheet Music—\$1.00.  
Set of 34 including two 50c songs—\$3.00.

EVANGELIST E. ARTHUR LEWIS,  
341 West Marquette Road, Chicago, Illinois



touched me and healed me. Amidst the shouting of the saints.—I asked those who wanted to seek God to come to the altar. Two came and were saved, four came and were sanctified. The church had fallen about \$800 behind in the payments on the church lot, but we have raised \$600 of that and are going to pay up, this will leave us \$500 more to pay and I believe God will help us to get that. The Young People raised \$227 and will do more yet. We are all working hard and are on the go to do things for King Jesus."

"FATHER AND MOTHER TETRICK closed a good meeting at Bryant, Okla., recently in which they were assisted by G. F. and Ethel Haun. There were good crowds, fine interest and thirty-four bright professions. Father and Mother Tetrick are pioneer workers and any community wanting an old-fashioned revival will do well to call them for a meeting. They live at Shawnee, Okla."—Esther Haun, Reporter.

DR. A. O. HENRICKS: "We closed a good meeting with Pastor Melza Brown at Glendale, Ariz., Dec. 21. General Superintendent Goodwin was with us the closing Sunday and preached two good sermons in the morning and afternoon and raised \$4,200, balance on the church debt, and dedicated the church free from debt amidst great rejoicing. Brother Brown, who was recently elected District Superintendent of Arizona, has done a most excellent work at Glendale. He plans from now on to give all his time to the District and we feel sure that by so doing, he will soon open up new churches and build some new centers of fire. May God greatly bless this loyal, faithful, sacrificing soul. We opened yesterday at Hagerman, New Mexico, with seven in the altar and others asking for prayer in the first service. Brother Huffman, the good pastor, has things well in hand, and we expect a good revival."

REV. I. L. HARRISON, Wister, Okla.: "We have recently had meetings at Pochontas, Freedom and Lone Switch, Okla., all rural communities, with some in the fountain and the blessings of the Lord upon us."

"BEDFORD, IND., Church of the Nazarene has just closed its meeting in the new church with The Redmons as the evangelists. Many who were saved in the summer meeting were sanctified in this one. District Superintendent Short was with us over the last Sunday and raised about \$1,400 on the church debt. Brother and Sister Redmon are great workers. They reach the unsaved, bless the church and pastor and the finances come easy."—F. A. Gennett, Reporter.

DISTRICT SUPERINTENDENT MONTGOMERY of Kentucky, sending a list of twenty-eight subscriptions for the HERALD OF HOLINESS, says of his meeting at Lexington, Ky., "We closed in victory last night. There were about one hundred seekers and we received nineteen adults into the church. A number of people said this was just the kind of meeting they had been praying for for ten years."

PASTOR FRANK CATANESE, Kewanee, Ill.: "We are still on the map in the great Chicago Central District and can say with Paul, 'If God be for us who can be against us.' We are now in a revival with Evangelist J. E. Hughes of Kentucky, and are expecting victory. Already the tide is beginning to rise. The spiritual condition of the church is fine, and there is no reason why we should not have a great revival."

PASTOR L. G. MILBY, Ashland, Ky.: "Since our last report, Sister Carpenter has given us a missionary service that we shall never forget. Some did not come because of a dislike for missionary meetings, but they have found out what they missed and they will come to hear her the next time. Our revival, in which I did my own preaching, and which ran up to the holidays resulted in seventy seekers and eleven new members. The Fleming Brothers and Brother W. W. Hanks were with us some and boosted me on while I did the preaching. You can't beat these preachers. Our Sunday school attendance averaged 150 through the cold weather. We have several young people in the church now

and are expecting to start a Young People's Society soon. The financial condition is the best, they say, that has ever been known. At the Board meeting Monday night, the Treasurer reported all bills paid and a balance of \$129 in the treasury. Last Monday we sent in \$325 on our budget and have \$60 more on hand to send which will pay us up for half the year. "Wife is making a good Kentuckian, and I believe the folks here like her better than they do me. They have elected her Sunday-school superintendent. I am still in the lead, as I am pastor, and will have to make her see that she is not 'the whole cheese' around here. Our building is full and we will have to have a new church or I cannot stay here long. Pray that God will provide a way for a new church here, for Ashland must come to the front."

EVANGELIST C. C. MONTANDON, Box 145, O'Donnell, Texas: "Since the Assembly we have built us a home and have raised money to build a good 34x44 church on which work will begin soon. Have organized here with sixteen charter members and have prospects for a good work. We are now ready to respond to calls for revival work anywhere. Any desiring our services, address us as above."

EVANGELIST A. M. SPRAGUE: "Our meeting at Arnold, Nebr., was good. Missed only one service on account of the severe cold and deep snow. Crowds and interest were good and a number were saved, reclaimed or sanctified. Pastor Mayhew has a splendid people and I have never worked with a better man than he is. I go next to Western Oklahoma for two meetings. Have an open date for February. Anyone desiring a meeting write me at Manchester, Okla."

PASTOR D. RAND PIERCE, Canby, Oregon: "One of the most grand revivals ever held in this small city has just come to a close. The campaign was conducted by Evangelist E. Arthur Lewis of Chicago. It was under the labors of Evangelists Lewis and Matthews that this church was organized, a number of years ago. It has gradually increased until now it is, in many respects, the leading church in Canby. Counting as they came, there were more than 150 seekers at the altar. We expect to receive quite a number into membership soon, and the entire church has been greatly revived. All classes attended the services and an increasingly good feeling of Christian fellowship is evidenced among the sister churches, which for years has been sadly lacking. The local paper joined in the current of general good will by giving our cause much valuable editorial space. Brother Lewis proved himself to be a very efficient worker. His musical gifts coupled with a natural flow of sanctified humor undoubtedly contributed much toward his ability to draw large audiences, which we had in spite of the fact that the Methodist Church was conducting a campaign at the same time. Brother Lewis' sermons on the 'Second Coming' were greatly owned of the Lord as were also his clean-cut messages on sanctification and other themes. The recent improvements made upon our church building, without and within, have given us a very respectable, and tasty place of worship. Should our Sunday school continue to increase, as it has been doing of late, an enlargement of our present edifice will become a necessity. Deep interest and splendid harmony prevail among us as a church. Rev. G. C. Wicker, the former pastor, who was so ill during the summer months, has improved considerably, and together with his wife, attends all the services of the church. Their presence is an inspiration, for they live in daily touch with the Upper World. Our Christmas program was the best in town. We shall take an offering for the General Budget."

THE SUNDAY SCHOOL at New Rockford, N. D., in the annual report read before the school Dec. 28, gave the following interesting items: Number of school sessions held 51, regular attendance 2541, visitors 380, total 2831. Average attendance 55. General collection \$131.50, birthday offerings \$14.25, missionary offerings \$120.09, Armenian relief \$57.22, total \$323.06. Average collection each Sunday \$6.33, average offering per member \$0.11. The total enrollment of this Sunday school is 81, seven Board meetings were held during the year and Alfred Huhnke is secretary.

RECENT SUBSCRIPTION LISTS include one for seven from Pastor Ruth Boucsein, Walbridge, Ohio; one for nine from Pastor B. V. Seals, Holtville, Cal.; one for five from Pastor Stephen C. Johnson, South Side Church, Indianapolis; one for 22 from Song Evangelist Lawson Brown; one for eight from Evangelist J. A. Kring; one for 12 from The Chatfields, Evangelists; one for 46 from The Aycocks, Evangelists; one for 14 from The Littrells, Evangelists and one for 28 from District Superintendent Montgomery of Kentucky.

HANNAH MARTIN, Secretary, Portland, Mich.: "We are renewing our subscription to the HERALD OF HOLINESS and desire our friends to know that there is a Church of the Nazarene in this place. Uncle Buddie says we can have a Church of the Nazarene anywhere there is a good Nazarene family, but our church here was made up of one out of a family. Brother Smith from Lansing gave us two years of faithful service when he felt that it was time for us to have a resident pastor. After Assembly Brother Peabody and wife moved from Muskegon, and took charge of the work. Our numbers are increasing, God is blessing and we are walking in the light."

PASTOR RUTH BOUCEIN, Walbridge, Ohio: "On December 8 we closed one of the best meetings in the history of the church here. We had Miss Gertrude Essex and Miss Ruth Marshall from Cleveland Bible Institute as the evangelists. They preached and sang the old-time gospel in the power of the Holy Ghost. They also visited the sick and the shut-ins and sang and prayed with them, thus proving a great blessing to the people. Months of prevailing prayer had prepared the church. The crowds were so large that some nights extra seats had to be brought in to accommodate the people. Old-time conviction was on and thirty people were at the altar. Our church is looking forward to a bigger and brighter future. Anyone desiring help in meetings will do well to get in touch with these young people whose address is 3219 Cedar Ave., S. E., care of the Cleveland Bible School, Cleveland, Ohio. Thank the Lord for doing above all we could ask or think."

EVANGELIST J. A. RODGERS: "It has been one year and seven months since I entered the evangelistic field. In the spring of 1923 I graduated from the Theological Department of Olivet College, a school that is doing things for the Lord. The president and faculty are men and women of God whose hearts beat in sympathy with God's work. They always find time to help the students, no matter how they are rushed with other things. President Sanford is a man whom if you ever once learn to know, you will never forget. He is always busy, but never too busy to lend a helping hand or to give a word of advice to those who have need. After the blessings of God, I attribute much credit for whatever success I may have had to Olivet College and its wonderful faculty. Those who plan to attend school cannot miss it by going to a Nazarene school. Since the spring of 1923 God has blessed me in conducting 19 revivals in which there have been over 1,600 seekers, counting them as they came. District Superintendent Sloan sent me to Washington, Pa., Jan., 1924, to conduct a meeting in a church that had been locked up for some time. God gave us a great time with eighty-one seekers at the altar. We were fortunate in securing Brother A. H. Vaughn, a young man who is doing pastors for God, as pastor. We have a fine crowd of pastors to work with and I have not had a barren field. In Barberton, Ohio, God gave us over two hundred seekers and a Church of the Nazarene with sixty-two members. In Warwick, Ohio, we had over a hundred seekers and or-

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Twelve each of the following songs:

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

Twelve each of twenty other songs  
ALL FOR \$2.00

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

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



ganized with fifteen members, and more are coming. We got the church building with them. At Ashtabula, Ohio, there were over a hundred seekers. In Cherry Valley, Ohio, about a hundred. I give God all the praise for victory and am determined to do more for Him during 1925 than I did during 1924. My slate is full now until May."

PASTOR H. B. GARVIN, Champaign, Ill.: "We closed a brief revival Dec. 21. Theo. and Minnie Ludwig were the evangelists. More than a hundred were at the altar for pardon or for sanctification. The church as a whole was blessed and encouraged, and we took in 16 new members the last Sunday of the meeting. The Ludwigs will certainly help you 'string the fish.' The revival fire still burns. Seven were at the altar last Sunday and two joined the church. We are preaching to large crowds at every service and the Sunday school is on the increase. We enjoy the opportunity of preaching the gospel of full salvation."

PASTOR E. L. DUBY, Brownstown, Kans.: "We came here Sept. 1 without the promise of a cent and with only two Nazarenes and with the church half blown down. We got things straightened up and started the battle. Seven souls have prayed through in our regular services, the house is filled each Sunday night and the Sunday school has increased from 65 to 121. We recently had a revival with Brother Nelson Nice, a Quaker evangelist, and Rev. A. L. Rodgers, a Methodist pastor from Wichita. Had a good meeting and about twenty prayed through in the old-time way. Some prayed through at home and some in the oil field during the noon hour. We are expecting yet greater victory."

EVANGELIST CHARLES DYE, Troy, Ohio: "Since resigning the pastorate at Findlay, Ohio, in July, God has kept us busy in the field. Our first meeting was at Lookwood, Ohio. Brother Edwin Meede was the special singer (He has a singer and pianist with him now and they should be kept busy). God gave us a good meeting and among those who sought the Lord were eight Catholics. Our next meeting was at Springfield, Ohio, with Pastor E. Haerr. From there I went to Paulding, Ohio, where I was formerly pastor for three years, holding three meetings during my pastorate. We had a good meeting with over forty seekers. We enjoyed the fellowship of Brother and Sister Brinkman, the pastors. The next meeting was at Terrace, Pa., with Pastor J. W. Parkins and his good people. We had a good meeting and are to return for another in April. They had 16 out to Sunday school the last Sunday of the meeting. We went next to Oatsville, Ind., where Brother and Sister Atkinson are pastors. This was our second meeting with this church and it was a good one. District Superintendent Short was with us one night, and you know what that means. We then made another trip to Lookwood, Ohio, where Pastor Miss Ina Riggs has won a good number of young people for the Lord. We had a good meeting and were well paid. We are now in a meeting with East Side Church at Toledo, Ohio, where Ural Hollenback is pastor. A good spirit is on and we are expecting a good meeting. I have some open dates for meetings and will accept meetings anywhere on terms of entertainment and a free will offering. My address is 427 Count St."

REV. C. F. TRANSUE, Rayville, Mo.: "I am still in the battle here. Have had twenty professions and the end is not yet. Put this place on your prayer list."

PROF. GEORGE E. BURKHOLDER, Asbury College Academy, Wilmore, Ky.: "Over four years ago we felt the call to come here to take charge of the Academy. We spent two very profitable years and then returned to our home at Detroit, Kans., to look after home duties and the laying away of my wife's aged mother, to whom my wife has given her constant attention for fifteen years. I am now back at Wilmore again and find many remarkable changes. The new girl's dormitory which takes the place of the two which were lost by fire is one of the most complete in the United States. The attendance at Asbury College has reached over seven hundred. Children of holiness people from various parts of the country and from many churches, the Nazarenes being well represented, are here. The school is true

and sound on entire sanctification and is spiritual and blessed. God is certainly in our midst. I have been a member of Church of the Nazarene at Woodbine, Kans., for fourteen years and am more convinced than ever that our church has a place to fill in this age."

EVANGELISTS A. F. AND LEONORA BALSMEIER: "We have closed our third meeting since starting West. The first was at Kirk, Colorado, with Rev. J. A. Phillips and his good people. This is an old holiness stamping ground of many battles. The crowds were large throughout the meeting and a number of souls prayed through to both experiences. From there we went to Lindsay, California, to be with our old-time friend and brother, Rev. L. T. Wells. The dear Lord blessed us mightily in this place and gave us many great altar services. Over 75 in all at the altar and seventeen joined the church with more to follow. Our next meeting was with S. M. Lehman and the people of Upland, California. We were there only six days, but there were about forty-five seekers in this time and many definite finders; twenty-five or more the last night. Mrs. Balsmeier led the singing in all of these meetings and she and Miss Maud Miller, formerly of the Edwards Evangelistic Party, who is our pianist, sang special songs using guitar accompaniment. We have never labored with better pastors than the above named and to each of them the people responded liberally by giving a love offering. In each place our party was unanimously asked to return for another meeting some time in the near future. We were well satisfied with the free will offerings given us for our services. We will be in California until about April first, after which time we plan to be in the central states for spring and summer. We love the Church of the Nazarene and the HERALD of HOLINESS, and we were never more determined to fight sin and the Devil."

PASTOR L. H. HUMPHREY, Riverside, Calif.: "This is our first year with the Riverside Nazarenes. God is giving us a good year. This is one of the young churches in Southern California and they are a truly heroic band. Many have moved away from the city on account of a shortage of labor, leaving a heavy burden of church debt for the few who remain. Our worthy District Superintendent, Rev. J. I. Hill, recently gave us a big boost by way of a week-end meeting. He and his wife were with us four evenings and for three services on the Sabbath. Sunday morning before preaching, he stated the financial needs and in about eight minutes had raised the astonishing sum of \$325. All of which is to be paid in very soon. When he began, it did not look to an outsider as if we could get fifty dollars. But such is the blessing of God that we get a great surprise sometimes. Hallelujah! In the evening God gave 4 seekers at the altar. We are praying for a revival, and are expecting the help of Evangelist McBride in a meeting the last of next month. Pray for us that God may give us the greatest revival of old-time religion this church ever saw."

PASTOR RAY HAAS, Keene, N. H.: "Dec. 21st we closed a good two weeks' revival campaign with District Superintendent Miller as our evangelist, and Rev. H. S. Hurd of Saratoga Springs, N. Y., assisting with piano and in the special singing. The services proved to be a great blessing to our church, and were the means of us getting in touch with several new people. We have heard good reports from outsiders who listened to the heaven sent messages as they were delivered by our dear Brother

Miller, which shows that a favorable impression has been made on the outside. We thank the dear Lord for sending Brother Miller to us. He surely is a man of God, and an excellent preacher. The spirit manifested by him during his stay with us left a good taste with all. The editor of the daily newspaper was very good to us, giving us a writup each evening, which was a great help. We had a number of earnest seekers and happy finders. God said 'Ask and ye shall receive,' and we mean to continue asking, and knocking at the door of heaven, and expecting. We believe the storm and dark days are past, and the sun is breaking through the clouds. Brighter days are ahead. There is every indication of an increase in membership as a result of the meeting. Our Sunday school, also, is on the increase."

EVANGELIST W. W. LOVELESS: "The year of 1924 was a busy year for me in the evangelistic field. I was privileged to labor in fourteen different revivals in the states of Ohio, Pennsylvania, and West Virginia, and saw many precious souls pray through and find Jesus in saving or sanctifying power. Dec. 28 I closed my last revival for the year in Columbus, Ohio. It was with the Central Ohio Holiness Association, in their nice mission hall on Spruce Street, only two squares from the Union Depot in the central part of the city. Rev. Charles Y. Ruhl, an old mission man, has charge of the work under an efficient board of clean sanctified men. It was a real pleasure to work with these good people. Because of the good interest and high tide, they prevailed on us to stay a week longer than we had planned, so we closed Dec. 28 with a shout of victory. There was quite a nice harvest of souls, they paid us well for our labors and invited us back again for another meeting. Rev. L. N. Fogg, pastor of the Church of the Nazarene preached one night for us; and also, he and his church helped out greatly with their orchestra, singing, and boogie in general. My first meeting for 1925 will be at Lancaster, Ohio, where I begin Jan. 4 with Rev. O. E. Wallar and his good people. If Jesus tarries, I want 1925 to be the best year of my life in soul winning. I am willing to go anywhere that God can use me and trust the Lord and His people, to supply my every need. I am a firm believer in Philipians 4:19, and Psalm 37:25. Anyone needing my services can address me at London, Ohio."

ASSISTANT PASTOR ARIETTA MARTIN, Lowell, Mass.: "It seems our hearts are wild with joy, and we are glad we can express it through the dear HERALD of HOLINESS. I don't know as I ever heard such singing as we had all day Christmas Sunday, and the Carol singing Christmas night by our chorus in the different parts of the city was great. God has called us to this City and to the Eastern District, and He is leading and opening doors. This winter we have had two noon-time shop meetings, one service in the Good Will Industry and one in the Nurse's Home of our large General Hospital. We are praying God to let us into the very center of things in this city, and we are expecting that He will do it. 'The blessing of the Lord it maketh rich and He addeth no sorrow with it!'"

PASTOR J. G. ROBINSON, Lyon Mountain, N. Y.: "A revival was held at the community M. E. Church here Nov. 23-Dec. 7. Rev. C. R. Summer of E. Beckmantown, N. Y., was the preacher and Mrs. David Wilson, wife of Evangelist David Wilson of Bangor, N. Y., was the song leader and general worker. Evangelist Wilson was with us two evenings and preached at one service. These are splendid workers and we recommend them to any who need help for revivals. God's blessings were upon the meeting and there were about thirty seekers, and we trust all were happy finders. Sister Wilson spoke to the children at the Sunday school hour on the last Sunday, and in response to her invitation, sixteen knelt at the altar. This was one of the most blessed services of the series. The church was strengthened and a number professed to get sanctified wholly."

PASTOR J. W. COOK, Ellis, La.: "Since entering our new field here we have had a number of things to inspire our hearts. District Superintendent Akin and Wife, who are beloved of our people, held us a revival in which a number prayed through to vic-

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lory, and the people were organized and inspired to greater service. We were called here for half time, but the good citizens of the community met with the church in their business meeting and made it possible for them to arrange for us to serve full time. After our meeting here, we preached a series of sermons for our church at Ebenezer and were blessed in doing so. Five prayed through at the altar and but for the unfavorable weather, we believe we would have had a real revival. Brother Dick Moore, a fine young sanctified man from Queen City, Texas, has been called as pastor at Ebenezer, and we believe he will lead this church on to greater things in the Lord. We have a wonderful opportunity in the state of Louisiana, if we can find men of faith and courage who will stay with the job until victory comes."

SONG EVANGELIST BURL SPARKS: "Since the Assembly we have sung in meetings in Delanco, N. J., Crothersville, Mitchell, Elwood, Ray Street Church, Indianapolis and Terre Haute, Indiana. In all these places God gave us good meetings. Terre Haute has seemed to be a hard place for the Nazarenes to get their feet down, but this fall God was with us in power. Brother and Sister Gatediff seem to be the very people for the job there. A goodly number prayed through to salvation and we had some wonderful cases of healing, also. Praise God for good old-time religion."

SONG EVANGELISTS JOHNNIE AND JACKIE DOUGLAS: "Our meeting at Sylvia, Kans., Nov. 30-Dec. 14 was a marked success. The Pleasant Hill people are prayers, and the success of the revival was largely due to this fact. About fifty prayed through to pardon or to holiness. Some of the services lasted until two, and even until five o'clock in the morning, and after the morning services, people sometimes lingered around the altar until the middle of the afternoon. Pastor Davis is faithful and keeps things well rounded up for the interests of the church. We are now in a meeting with our church at Hagerman, New Mexico. Will close Jan. 11 and will then be at Artesia, Jan. 12-25. Dr. A. O. Henricks is the evangelist for those two meetings. Five prayed through here the first night."

PASTOR ELBERT WATERS, Mt. Hope, Ky.: "Just closed a twelve days' meeting with Rev. Elwood Taylor of Science Hill. Ten were at the altar for justification and six for sanctification and all prayed through the first time they came. We believe there was much and lasting good accomplished in the meeting. Brother Taylor is a convincing and constructive preacher, and left the church in good spiritual condition."

REPORTER CHAS. E. RATCLIFF, Venice, Cal.: "During the year that is past we have had but few barren Sundays in our church here. Most of the seekers have been promising young people. We have an average Sunday school attendance of 218. Our N. Y. P. S. has a fine spiritual tone and out of it are coming our Sunday school teachers and local workers. The Women's Missionary Society is prospering under the leadership of Mrs. S. E. Galloway, the pastor's wife. Brother Galloway is back in the pulpit after an enforced vacation brought on by overwork in the pastorate here. It has been a long hard pull here, but God has blessed and we now see that we must have a larger building. Thank God, our budget is paid up and we are out of debt, and are ready for the plans to build."

EVANGELIST T. S. MASHBURN, Van Nuys, Calif.: "November, 5, after an absence of one year, less five days, we arrived home from Florida. The hearty welcome we received inspires new courage and determination on our part to push out and on for God and for the winning of souls to Christ. With the consent of District Superintendent Hill, we opened services in the K. of P. hall in Van Nuys, but owing to the fact that the hall changed hands, we had to discontinue and there is no other available place at present. We had some good results: one woman was reclaimed and others were blessed and helped during the meeting. Oh for the best year of revivals the world has ever known!"

REV. AND MRS. C. C. DIPBOYE, our pastors at Waldron, Ark., announce the arrival of a son, Clyde Wesley, on Jan. 3, 1925.

SONG EVANGELISTS R. A. SHANK AND WIFE: "We feel like singing 'fight on, pray on, we're gaining ground.' Our first meeting for the fall was with our church at Columbus, Ohio, where L. N. Fogg is the beloved pastor of a great people. John and Bona Fleming were the evangelists and we had a great meeting with altar filled and many getting saved and sanctified and some getting healed. From there we went to Niles, Mich., to labor with Pastor F. W. Fall of the Evangelical Church who is an old schoolmate of ours. He has a good church there. He did his own preaching in the meeting and he hewed to the line. God blessed the truth and a goodly number sought and found the Lord. Then we went to Fairgrove, Mich., to assist Brother Summer Young, pastor of the Evangelical Church and God gave us some precious fruit. Brother Young is a real preacher and a true yoke-fellow. A number were at the altar and some were saved and sanctified."

EVANGELIST ERNEST C. ALLEN of 714 N. Monroe St., Hutchinson, Kansas, has recently become a member of our church after ten years in the ministry of the Methodist Church, and he is accepting engagements for revivals among our people. Brother Hipple, the District Superintendent has just written us to insert Brother Allen's name in the evangelists' directory, and Brother Allen informs us that he will be in a meeting at McPherson, Kans., Jan. 4-25.

PASTOR R. E. MCCAIN, Ada, Okla.: "We are starting the new year in victory. Our Watch Night meeting closed up with a shout. Our recent revival with Evangelists Robinson and Brown was a real victory with twenty-three in the fountain, and ten good members for the church, although the meeting was hindered by very severe weather. These brethren are splendid evangelists and preach and sing the gospel very effectively. We have our budget for the year over half paid, and have an enrollment of over two hundred in the Sunday school. Last year our Sunday school subscribed for the HERALD of HOLINESS for each of the six pastors in Ada. Prof. Brown took eighteen subscriptions for the HERALD of HOLINESS during the revival. Our Young People's Society has sixty members. May this be the best year of all our lives!"

## ANNOUNCEMENTS

RECOMMENDATION—Evangelist C. E. Allen, has recently come to our church, and I wish to recommend him to our people. Brother Allen believes in and preaches the old-fashioned truths for which our church stands. His address is 714 Monroe St., Hutchinson, Kans.—A. L. Hipple, District Superintendent.

NOTICE—Rev. Elwood Taylor, pastor of the Science Hill, Ky., Church of the Nazarene will be able to accept a call for a meeting in the spring or early summer. Brother Taylor has conducted some very fine meetings in near-by towns and communities during his most successful career as pastor at Science Hill, Ky., where he is serving his third year. He will render good service. Call him.—J. W. Montgomery, District Superintendent.

SPECIAL NOTICE—Evangelist C. W. Ruth will hold four District Holiness Conventions on the Chicago Central District in Illinois, and Wisconsin, as follows: at Decatur, Illinois, First Church of the Nazarene, March 17-22; Springfield First Church of the Nazarene, March 24-29; Harvey, First Church of the Nazarene, March 31-April 5; Racine, Wisconsin, First Church of the Nazarene, April 10-19. These conventions will have services every day at 2:30 and every evening at 7:30, excepting the first afternoon. Three services on Sunday. Everybody is invited. The program is First and Second Blessing Holiness for breakfast, dinner, and supper. For particulars write E. O. Chalfant, Danville, Illinois.

NOTICE—Would like to correspond with a good sanctified Nazarene woman, who is a good stenographer and bookkeeper, who would like to have a position in a Rescue Home.—A. J. Vallery, 1073 N. 7th St., Memphis, Tenn.

NOTICE—I would like to know the whereabouts of any Nazarenes who may be residing in the state of Nevada, which state belongs to Northern California District. Please address me Route 1, Box 697, Santa Rosa, Cal.—Frank B. Smith, District Superintendent.

RECOMMENDATION—Mr. and Mrs. Emory Bowman, who are members of the Auburn, Indiana, Church of the Nazarene have felt the call upon them to enter the evangelistic work as singers. Brother Bowman is a splendid song leader, Sister Bowman is a good pianist and they sing well together. They are loyal Nazarenes and should be kept busy. Give them a call. Address them at Auburn, Ind.—J. L. Bashore, Pastor.

NOTICE—If you have any friends or relatives in Mineral Wells, Texas, whom you would like for us to call upon, please send us their names and addresses.—E. H. and Mollie Greer, Pastors. The church is located on Second St. and Third Ave.

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

NOTICE OF BOARD MEETING—The General Board of Education of the Church of the Nazarene is hereby called to meet at the headquarters of the church, 2905 Troost Ave., Kansas City, Mo., on Thursday, February 12, at ten-thirty a.m. All members of the Board please take notice, and all persons having business which you desire to have this Board consider, please be on hand.—J. B. Chapman, President.

NOTICE—The General Sunday School Committee will meet at headquarters building 2905 Troost Ave., Kansas City, Mo., Thursday, February 12, 1925 at ten-thirty a.m., for the transaction of business. We will be glad for suggestions from any who may wish to write us.—E. P. Ellyson, Chairman, 2109 Troost Ave.

NOTICE—Evangelist R. L. Morgan announces that he has two open dates for meetings in February and March. Anyone desiring his services, address him at Watseka, Ill., Gen Del.

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20 And Hûr-begat Ū'rî, and Ū'rî begat Be-zāl'o-el."

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## SPRING ASSEMBLIES

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

## DISTRICT SUPERINTENDENTS

- ALABAMA—H. H. Hooker.....Jasper, Ala.  
ALBERTA—Chas. E. Thomson.....Box 25, Didsbury, Alta.  
ARIZONA—E. G. Roberts.....Phoenix, Ariz.  
ARKANSAS—J. W. Oliver, 715 Magnolia St., N. Little Rock, Ark.  
BRITISH ISLES—Frank T. Clark.....Uddingston, Scotland  
East Avenue, Viewpark.  
CHICAGO CENTRAL—E. O. Chalfant, Gen. Del. Danville, Ill.  
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St., Colorado Springs, Colo.  
EASTERN OKLAHOMA—S. H. Owens.....Ada, Okla.  
FLORIDA—Fred C. Norcross.....Ft. Lauderdale, Florida  
221 So. Valentine Ave.  
GEORGIA—A. B. Anderson.....Box 665, Macon, Ga.  
HAMLIN—Allie Irick.....Pilot Point, Texas  
IDAHO-OREGON—A. E. Sanner, 422 14th Ave. S., Nampa, Idaho.  
INDIANA—J. W. Short.....5759 Lowell Ave., Indianapolis, Ind.  
IOWA—H. L. Kinzie.....1318 West Eighth St., Des Moines, Ia.  
KANSAS—A. L. Hipple, 122 E. 4th Ave., Hutchinson, Kans.  
KENTUCKY—J. W. Montgomery.....Lexington, Ky.  
122 Hagerman Court.  
LOUISIANA—G. M. Akin.....Alexandria, La.  
MANITOBA-SASKATCHEWAN—A. C. Metcalf.....Mortlach, Sask.  
MICHIGAN—C. Preston Roberts.....Lansing, Mich.  
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MINNEAPOLIS—J. G. Morrison.....Minneapolis, Minn.  
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MISSISSIPPI—R. H. M. Watson, College Heights, Meridian, Miss.  
MISSOURI—E. C. Dees.....Malden, Mo.  
MONTANA—W. G. Bennett.....Billings, Mont.  
NEBRASKA—H. M. Chambers.....1419 5th St., Hastings, Neb.  
NEW ENGLAND—Howard V. Miller.....Brookton, N. Y.  
NEW MEXICO—John F. Roberts, 2425 Lebanon, El Paso, Texas  
NEW YORK—C. B. Jernigan, 434 Drew Ave., Brooklyn, N. Y.  
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W. 1020 Indiana Avenue.  
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PITTSBURGH—Dr. J. H. Sloan.....East Liverpool, Ohio.  
514 Jackson Street.  
SAN ANTONIO—J. E. Threadgill, Station A, Beaumont, Texas  
SCANDINAVIAN—H. O. Jacobson.....Portland, Ore.  
830 Minnesota Ave.  
SOUTHERN CALIFORNIA—J. I. Hill.....Pasadena, Calif.  
1498 Denver St.  
SOUTHWEST—(Mexican)—H. J. Kerns.....Deming, N. M.  
TENNESSEE—W. F. Collier, 947 McClurkan Ave., Nashville, Tenn.  
WASH-PHILA.—Rev. J. N. Nelson.....North East, Md.  
WESTERN COLORADO-UTAH—L. E. Grattan, Montrose, Colo.  
602 S. 9th St.  
WESTERN OKLAHOMA—R. M. Parks.....Enid, Okla.  
326 East Broadway.

## SCHOOLS AND COLLEGES

- Bethany-Peniel College, A. K. Bracken, Pres., Bethany, Okla.  
Brees Theological College, A. S. London, Pres., Hutchinson, Kans.  
Central Nazarene Academy and Bible School, J. C. Harger, Act-  
ing President, Hamlin, Texas.  
Eastern Nazarene College, Floyd W. Nease, Pres., Wollaston, Mass.  
Northwest Nazarene College, H. O. Wiley, Pres., Nampa, Idaho.  
Olivet College, N. W. Sanford, Pres., Olivet, Ill.  
Pasadena College, C. B. Widmeyer, Pres., Pasadena, Calif.  
Trevecca College, C. E. Hardy, Pres., Nashville, Tenn.

## WANTS

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

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We have been lost without the HERALD OF HOLINESS through the month of November for it has long been a vital part of our family life, enclosed please find check for renewal for another year.—R. E. Simme, Ind.

## TELEGRAMS

HOUSTON, TEXAS.  
Revival begins with Bud Robinson and Suttons with great interest, crowded house. W. E. Ellis coming Tuesday, will continue over until Sunday. Pray that Houston may have old-time revival.—J. E. Moore, Pastor.

HOT SPRINGS, ARK.  
Nazarene Church at Hot Springs, Ark., raised \$1,225 for new church.—C. A. Dawson, Pastor.

PASADENA, CALIF.  
Recently closed good meeting with Rev. E. G. Roberts and wife pastors, Phoenix, Arizona. Number blessed and good class received. They have great church and pastors much loved. Also had splendid Christmas convention with Rev. B. V. Seals and wife pastors, Holtville, California. Next meeting Jan. 9-25 Berkeley, California, 2306 McKinley Avenue, Care Russell C. Gray.—J. E. L. Moore, Evangelist.

I have been reading the HERALD OF HOLINESS for about ten years and could miss a meal rather than do without the paper each week. I am not a shut-in.—Margaret Roseberry, Ind.

I live miles away from my church and get no holiness preaching except the HERALD OF HOLINESS and the Teacher's Journal and the times when I get over to Highway once or twice a year. What could I do without my church paper?—Mrs. Julia Anderson, Ky.

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ciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, E-l'as; and others, One of the prophets.

29 And he saith unto them,

concerning Elias. 30 Christ foretells his death.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the

58

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