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HERALD of HOLINESS

OFFICIAL PAPER, CHURCH OF THE NAZARENE

VOL. XVI. NO. 47

KANSAS CITY, MO., FEBRUARY 15, 1928

WHOLE NO. 827

HALF-BAKED CHRISTIANS ✕

THROUGH the prophet Hosea, the Lord complained: "Ephraim is a cake not turned." According to the methods of baking in those days, it was possible for a cake to be well baked—even burned—on one side and still be dough on the other.

But fundamental correctness and essential character do not change with changing dispensations nor pass with passing years, so the "half-baked" professor of Christianity is with us today.

In all fairness, we should distinguish between experience and character. It is indeed difficult to judge as to just how little of grace one may have and yet have peace with God. And it is dangerous to attempt to define the minimum of light which may consist with a pure heart. Purity is not maturity. And yet the standard is not holiness in the minimum, but perfected holiness; and perfected holiness involves the process as well as the crises of Christianity. Or, to use our metaphor again, baking may require the continued fire of test and trial as well as the instant fire of the Spirit's purifying.

But with all explanations and allowances, we still must face the fact that the Christian is but half-baked who pays liberally and won't pray; or who prays loudly and long and won't pay; or who dresses plainly but habitually finds fault; or manifests a fine spirit but adorns himself (or herself) according to the fashions of the world; or who lives well in his home but won't come to church; or who is always on hand at church but lives inconsistently in his home; or who shouts loudly but is easily irritated; or who is able to suffer long and still be kind but is emotionally dead; or who testifies boldly but shows signs of pride; or who is humble but irresponsible to the call of worship and duty; or who preaches straight but is careless in the manner in which he handles the truth; or who is of unquestioned veracity but compromises with sin; or who shouts the victory in one service and goes to the mourner's bench in the next; or who is established but not spiritual; or who is zealous in service but given to "the pouts;" or who is agreeable to his collaborators but too fond of "rest;" or who classes himself as a "radical" but is loose in his business relations; or who is as dependable as the sun in matters of promise but is too well satisfied with "things as they are;" or who demonstrates in any other way that he is only "right in places," "good sometimes," or "holy in spots."

HERALD OF HOLINESS

Official Paper, Church of the Nazarene

Published every Wednesday by the Nazarene Publishing House, 2928 Troost Ave., Kansas City, Mo.

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Subscription price—\$1.50 per year, in advance. In change of address, name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Entered as second-class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized July 19, 1918.

THE CASE AGAINST TOBACCO

RECENTLY the relation between tobacco and religion has held a front page place in the newspapers of the country because Miss Maude Royden, head of the Guild House, London, was dropped from the lecture schedule of the Woman's Home Missionary Society of the Methodist Episcopal Church of Oak Park, Illinois, when it was discovered that the distinguished English woman smokes cigarettes. Although expressed with varying degrees of vehemence, the editorial defenses in behalf of Miss Royden pretty generally held that there is no connection between morality or religion and the smoking of cigarettes. The editors of secular papers, who seem to see nothing inconsistent in their assuming to understand such matters as religion, even though it is known that they give but a fraction of time to its consideration, characterize the action of the Oak Park women as an "amazing exhibition of intolerance," and conclude that the practice of smoking or not smoking is just a question of custom and taste, and that Miss Royden's cigarette smoking is no more a part of her religion than her face powder is.

But in practically every case there seems to be a tendency to ignore the real point at issue. It may be that the secular press of America is so completely sold out to the tobacco trust that an editor's position would be unsafe if he should dare to speak out definitely in a way to militate against the wide-spread advertising program that is bringing millions into the coffers of newspaper publishers.

Just one question is enough to fix the morality of tobacco using for both men and women. This is the question: "Is the use of tobacco harmful to the human body?" If the answer is "No," then the use of tobacco is a matter to be determined by custom and taste and does not concern morality and religion. But if the answer is "Yes," then it is a moral issue; for no one can sin against his body with impunity any more than he can sin against the body of another without becoming guilty. But intelligent people have accepted the conclusions of scientific investigators long ago, which conclusion is unanimous and to the effect that tobacco is a harmful narcotic. Now, of course, it is possible to go on and show that its use is much

more harmful to children and youth than to adults and that its injurious effects are more apparent with some than with others. But if the findings of science are accepted, and practically all those who now defend tobacco profess to be devotees of science, then tobacco-using does involve a moral issue. And even though one may be able to use tobacco without himself feeling any special detriment, still the obligation to set a proper example devolves upon him, and as his "brother's keeper" he cannot encourage by his example a practice which is inherently harmful to the body and which is especially harmful to the bodies of children and youth who are most likely to be affected by his example.

We think the Methodist women of Oak Park were correct in refusing to give their sanction to the program of a woman preacher who uses tobacco, and we would extend the same prohibitions to all preachers, whether they make their homes in America or England, and whether they are male or female. There are doubtless some people who do not know it is wrong to use tobacco, but people who do not know that much in these enlightened times hardly know enough to make it pay to listen to them preach. And those who know better are disqualified from the moral considerations mentioned above. So there is really no place for the tobacco-using preacher. In fact, the case against tobacco is so well established that serious Christians, whether preachers or laymen, will find it difficult to find excuse.

And once the point at issue is admitted, all the other charges against tobacco are sustained. That is, when it is admitted that tobacco injures the body, it must then also be admitted that its use is filthy, expensive and intolerant of the rights of others.

EDITORIAL COMMENTS

A recent issue of the bulletin of First Church of the Nazarene, Pasadena, California, contained a few items under the head of "Ruth-O-Grams." And as Evangelist C. W. Ruth has just closed a meeting there recently, we take it that these are some of the sayings of that well-known "second blessing" preacher. And from this column we glean the following: "Many a man has his religion like his property—in his wife's name." "The religion which men can have and yet sin every day is the devil's religion." "Multitudes of people are trying to get to heaven on the 'work train.'" "Abraham was not only justified by his faith, but he was also saved from the 'staggers.'" "He staggered not at the promise of God."

June, 1930, according to the calculations of the majority of chronologists, will mark the 1900th anniversary of Pentecost. The Christian churches, under the leadership of Evangelist Chas. Reign Scoville, are planning to celebrate the occasion with many special meetings throughout that denomination, and with a world convention in Washington, D. C., at which time they expect to dedicate their new Capital City Chris-

tian Church. The plans for the celebration forbid any agency of the church making the occasion a time for raising money. It is to be a time of spiritual revival. The committee of fifteen which was appointed to arrange for the celebration emphasize fifteen points, taken from conditions and results surrounding the first Christian Pentecost, which they think proper to enter into the celebration of 1930. These points are: Prayer, Unity, The Holy Spirit, Preaching, Teaching, Reading, Ordinances, Evangelism, Missions, Benevolence, Stewardship, Church Building, Social Gospel, Interracial Brotherhood, and International Goodwill. Perhaps we had all better read the Acts of the Apostles again and see how clearly all the points are brought out in the accounts contained in this original and divinely inspired "Church History." And the coming anniversary of Pentecost is worthy our consideration, since such an anniversary can come but once in anyone's lifetime.

Last night an earnest layman told me that he had become interested in providing useful books for a certain missionary who is expecting soon to sail for her field. He said that he and a few friends were providing fifty dollars for the purpose mentioned, and as the missionary in question is quite busy, they had planned to purchase the books and deliver them to her without any work or concern on the missionary's part. He then handed me a list of the books which the missionary already owns and asked me to suggest books which they might buy to make the missionary's library more useful and complete. I named six books and then added this note: "I suggest that you deposit ten dollars with our Publishing House, giving instructions to send this missionary The Preacher's Magazine and a copy of each new book which our Publishing House brings out from time to time. I think a ten-dollar deposit will last about a year for the purpose mentioned." Then it occurred to me that there might be others who are interested in some particular missionary who might appreciate this suggestion, so we are passing it on. You know the missionary not only needs books as much as any preacher in the homeland needs them, but he is limited as to money with which to buy and also with regard to opportunities for purchasing books, even when he has the money. But a deposit with the Publishing House, accompanied by the instructions mentioned, would assure the missionary some good books, with a minimum of trouble both to the missionary and to the one who is paying for them.

"The Evangelical Messenger in one of its issues last summer called attention to a billboard advertising campaign in a way that interested us," says the Moody Monthly. "The first poster represented a man smoking a cigarette. In the second, there appeared with him an attractive young woman, but he

was still the only smoker. In the third poster, the man disappeared and the young woman alone was seen. There was no cigarette between her lips, but she was praising a particular brand. The thought of the Messenger was that the tobacco companies were gradually getting the public used to the idea of women smoking." There are few institutions in the world that seem as willing to debase the people and curse unborn offspring as do the great tobacco trusts.

The Moody Monthly furnishes the following interesting bit of history: "When the American Bible Society was organized, December 4, 1809, there were fifty-five translations of the Bible. Now the society is printing the Scriptures in 846 languages and dialects. But this does not mean that its task is nearing completion. In Africa alone there are more than eight hundred languages and dialects, of which only 243 have been reduced to writing."

At the recent Louisville meeting, the Southern Baptist Convention went on record concerning denominational papers, as follows: "It needs to be said, and with all possible emphasis, that except and until Southern Baptists assume a different attitude toward the great vital task of informing and indoctrinating our people through the denominational papers, and arrange some how to go afield and vastly increase the circulation of our papers, they can have no hope of increased usefulness and service to the Convention." This reminds us that Nazarenes have something rather special to be thankful for, and that is that our paper goes out each week to approximately twice as many families as are represented in the membership of our church. We appreciate more than we can tell the patronage of our friends who are not members of our church. But we have been told that there are a few Nazarene families here and there who do not subscribe for the paper. This embarrasses us and we wish every pastor would make it his business to see whether any of these neglectful ones are members of his congregation, and if so, we wish he would find some way to remove this odium. Dr. Bresee is said to have defined a heathen as "A Nazarene who does not take the HERALD OF HOLINESS."

When we hear the very impractical conclusions of many who call themselves "specialists" in religious doctrines, as well as in other matters pertaining to life, we are reminded of the saying that "A specialist is one who concentrates more and more on less and less until after while he just concentrates."

When we remember that God provides for us in His grace all He demands of us in His law, we see that all God's requirements are just and merciful.

SANCTIFIED SOIL

By J. F. Knapp, D.D.

"The place whereon thou standest is holy ground," said God to Moses at the burning bush. Why? Because God's fire was kindled there. God's fire is always a symbol of His holiness. Hence, where God's fire is kindled is "holy ground."

Be God's man
In God's place
Doing God's work
In God's way.

—HUDSON TAYLOR

PLYMOUTH ROCK, Independence Hall, Gettysburg, the poppy strewn fields of France and Flanders are not common dirt to patriotic

Americans. Jews and Christians revere Palestine as the "Holy Land." The spot where first we found the Lord in regenerating or sanctifying grace has ceased to be common to any child of God; it is "holy ground." Here is a bit of heaven on earth. The impartation of God's holiness to a human being in the fire of the Holy Ghost made the spot a sacred one for all time.

Just as truly there is unholy, profane and detestable ground. Such was the valley of Gehenna or Hinnom which is described as "a deep narrow glen to the south of Jerusalem where . . . the idolatrous Jews offered their children to Molech."

This valley became the image of hell itself. Such places become so associated with tragic sin or loathsome temptation that one cannot see them except to shudder and turn away with a moral dizziness and inward disgust. It is reported of Talmage that in his later years he declared he had spent a night in his youth, the memory of which so sickened him that he would gladly have given ten years of his life, could it be erased from his biography. Another minister records that there was a certain room in which sin once beguiled and nearly captured him to the blighting of an otherwise stainless life. Ever afterward that room was the annex chamber of hell to his consciousness. He finally moved from the neighborhood to escape the sight, if

not the memory. For five years and more the writer sat day after day beneath the teachings of materialistic and agnostic philosophy until his faith was vitiated and nearly destroyed. He saw men come into those classes with the profession of holiness upon their lips and go forth disbelieving in God, angel or spirit, heaven or hell. While there are many happy memories connected with his college experience, yet this remembrance of the slow wearing away of faith and destruction of the spiritual consciousness is one that rests like a shadow upon the walls of his beloved *alma mater*.

Remember that the ground upon which God's servant Moses stood was but common earth, clay or sand or loam, broken rock or eroded soil. Physically, chemically or geologically it was no different from the ground about it. But it was the divine presence in the strange miracle-shrub of the desert that sanctified it and made it so "holy" that Moses' muddy "shoes" must be removed if God was to communicate with him there. Probably Moses had often passed by that way before. He had perhaps led his sheep along those very stony paths in other days and never once had he seen anything of wonder or out of the ordinary but this time God had set a bush on

WAITING BEFORE THE LORD

By JOHN W. GOODWIN

*Wait quietly before Him, hush, be still.
Christ is ever true, He thy soul will fill.
Do not hurry, linger longer,
Soon thy soul will be stronger;
Wait, stay before Him, linger there at length;
From His presence you'll find sufficient strength.*

*Wait, wait before Him, linger at His feet,
He will speak, softly whisper words so sweet:
Be thou silent, do not worry,
Linger longer, do not hurry:
There in expectation true calmly wait;
He will quickly, surely open heaven's gate.*

*Wait, wait before Him, He is all in all:
In His loving arms you will never fall.
Then calmly wait His own sweet will,
Every promise He will fulfill;
Weakness now shall turn to strength by His grace,
While rich glory shines from His blessed face.*

fire with His holiness and sheep and shoes were out of place; it became the scene for a human heart to touch Deity and for a human heart to be molded in the fire of a divine call.

The sanctification of the soil of the desert speaks to us of the sanctification of our environment through its being set afire with the divine presence. Someone has said, "Much of our prayer life consists in beseeching God to surround us with a new set of circumstances." Instead of that we should pray for grace to stay under the present circumstances while He works out in us His purpose of Christlikeness. God does not need a new set of circumstances to make you Christlike. All He needs is for you to "stay under" the old

set with which He has environed your life. I question if there is any Christian reading these lines who needs a change of circumstances as much as he needs that Christlike change in himself which God is seeking to work out as he stays under his present conditions.

So long as holiness is only experience and not existence; only a luxury and not a necessity; only sensuous comfort and not a sterling character, it always falls short of touching with the flame of God the commonplace circumstances that hem us about as the Arabian desert had for forty years imprisoned Moses. If our "desert" is to "blossom as the rose," something must happen to the desert as well as to us. If our environment is to change from prison bars to bars of light and song, a new fire must be kindled from the altar of God upon the dust and dirt that seems to choke and dry up our inner life of joy and trust. It was a poet who wrote

*"In the dust and dirt of things
Something always, always sings."*

But to turn the desert into poetry and praise is an act of the Almighty which depends as much upon what He can do with us as upon what He can do with His desert.

From the heir to a throne Moses had fled to be a hermit of the wilderness. Those burning desert sands had constituted the boundaries of his bondage; the hot, unshaded sunshine had wearied and blistered him through four long decades of buried fortune, talent and personality. And now, strangely enough, God speaks to him, not by a messenger recalling him to sit upon the hoary throne of his foster-mother in the princely domain of the Pharaohs; nor yet by a delegation offering him leadership of the downtrodden race from which he had sprung, but lo, the daily testimony of his servitude, the moment-by-moment reminder of his banishment from fame and opportunity—the livid, grating, shifting sands of the desert, cold every night, hot every day—with these God speaks to Moses and brings him, the red-handed murderer of Egypt, the disappointed shepherd of Arabia, on to His own "holy ground" of consecration, full salvation and unexampled service for the Chosen People.

And is not this God's pre-eminent plan of speech to all men—by sanctified soil? By the use of that simple and unlikely and common thing which has burned us and spurned us and turned us away in nausea and discouragement? Multiplied thousands today are refusing the call of God to holiness because it must needs come through a group that they despise as the soil of the desert was despised by Moses. "Not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." The fact remains that the highest type of Christian experience in our time is being preached and practiced, for the most part, by simple folk in humble houses of worship that

are scarcely discernible beneath the shadow of gigantic marts of trade and monuments to a dead or dying ecclesiasticism. Moses rejected the rulership of the pyramids and the dynasties of Karnak to take orders from a strange bush that burned without loss of fact or form and to walk with bare and reverent feet upon the hot and common sand that had somehow become God's "holy ground." Today the very name of the "Pharaoh of the Oppression" is in dispute but the name of the humble individual who could be regal in a desert, faithful when no one save God looked on, fearless before a throne that might have been his and who could see God in a fiery shrub and make common dirt a place of worship and a sign of the presence of Deity, his name is writ in letters of fire across the centuries—Moses, Jesus, Paul, the three greatest names this earth has ever known.

And now the warning. The danger of today is that men will pass by God's sanctified soil and never stop and never see it. If there is a task or an amusement or a knowledge that cannot be wrought on sanctified soil, it is better left out of our lives altogether. Better to go through life without the so-called "higher" education than to gain it from profane lips; better to preach to the few and influence the unlearned and the mediocre than to compromise for the sake of crowds and conspicuous personal conquest; better to stand alone with God on "holy ground" that is only desert than with friends and admirers on the marble pavements and luxurious floors of the great world's damning popularity and unholy applause. To stand alone on "holy ground" is to stand with God and the verdict of eternity.

CINCINNATI, OHIO

TO MY MOTHER

By MAMIE CRAIN HARDY

*There must be a touch of magic in the making of a mother's hands,
They must accomplish so many things, to meet the day's demands;
They are not always shapely, some are even rough and red,
But they rest as lightly as thistledown, when placed upon your head.*

*In time of childish sorrow, or pain, her hand is there
To wipe away a teardrop, to smooth the ruffled hair;
To mend a broken dolly, to find a hidden toy,
To bring back peace and laughter, when vexing things annoy.*

*When childish sorrows are outgrown, and real ones take their place,
The gentle touch is just as dear, the worries to erase;
And with her firm and gentle clasp, her trust inspires the heart,
We forget the woes, renew our hopes, and rise to do our part.*

*And when at last I come to stand beside the sea of death,
And know that all that's mortal will leave with the next breath;
My heart will take new courage to enter a strange land,
If closely clasped within my own, I feel my mother's hand.*

THE LIGHT AT THE SIDE DOOR

By Prof. A. S. London

DR. RUSSELL H. CONWELL used to tell the story of how he would go home late at night, after having spent several hours with the neighbors, and often would detour through the pasture in order to reach his home. And it was always the custom of his mother to leave a light in his room. But on one occasion no light was to be seen, and with great difficulty he made his way through the snow and finally reached his home. All was still inside. The house, as far as he could see, was in darkness. He was somewhat outraged at the thought of there being no light at his window as usual to guide him. He rapped at the door and a voice was heard saying, "Son, go around to the side door!" He turned and went around to the side door and found his mother's light in that room. When he entered the room he found the log burning cheerfully in the old fireplace and mother's cakes were set out for him to eat before he retired. But he was too angry to eat. He arose in the morning and muttered out that his mother had no right to place the light at the side door. When he went out in the morning to milk the cows, the father said to him, "Son, your mother put that light at the side door because she wanted you to take the path that was clearest and safest for you."

As I read this story, the thought came to me that often God has a plan for us that is safest and best, and the light is there to guide us safely, if only we can get in the right attitude to see it. It may be an unusual way, but just the same it is the safest and best way. One door may be shut, and it seems so strange to us, but God has the light at another place that will guide us into the paths best suited for our feet.

The story is told of a faithful dog that was loved very much by its master. A certain door was always used to admit the dog to the house. A storm came late in the year and the snow drifted high around the house. The dog dug his way to the common place of entrance to his home and found the door was shut. No doubt the dog whined and howled into the wee hours of the morning and at last gave up the fight and died with his claws at the door by which he usually entered. Yet his master had made another opening in a better place for the dog to enter on that stormy night. But he stayed out until he was frozen to death.

Many times when our prayers are not answered in the way we think they should be, we are prone to give up and stay out until our faith is chilled and we die spiritually. God knows best for His children. He will make an unusual effort if necessary to give the best for us. It is ours to trust and not complain.

Mr. Spurgeon said many times that he wondered at the providence of God. The ship on which he was to sail to Australia left the wharf a day ahead of

schedule; and when he arrived at the pier, the boat had sailed, leaving him in London. He said he often wondered whether it was God's own hand that dealt with him, keeping him in London to preach the gospel, and to do the work he did at the Tabernacle.

One of the poets has told the story of how a conspiracy had been arranged among the Russian political prisoners. They decided that one of their number should go up and in some way capture the guard, then open the gate and so enable all of the prisoners to make a rush for that open gate. According to the poet's account of the conspiracy, one of the bravest of the men went and captured the sentinel, and swung open the gate. And just as he did so, there was a general rushing forward for liberty and freedom. But as they were rushing toward the open gate a breeze sprang up and shut the gate through which they were about to make their escape. It seemed that all their efforts for freedom were lost. And how many times it seems to us that all our efforts are in vain. We accomplish so little. But one of the prisoners spoke up and said: "I feel a breeze from the west; the same breeze which shut that gate is blowing this way, and it could not enter this prison unless it had blown open some other gate." So, feeling their way, by the draft of air, they found that the wind which had shut one gate had blown open another, giving them the liberty they were seeking. And the poet says the gate that was shut before their eyes was a very dangerous exit, while the unexpected opening was a safe one.

We cannot always see what is best for us. God has to withhold an answer to our prayers in order to bring us to safety. And while the answer is being delayed, there is another way being provided for our good. Often by our limitations we are unable to see and understand. But God is faithful. We should learn that when we do not get the exact thing we call for we must not refuse to take something else that has been provided in its place.

Some travelers came down to the stream where a large plank had been for time past used as a bridge. They looked the best they could in the darkness and were unable to locate the bridge. One said, "We shall have to travel miles to get around this stream." The other said, "Father took up that plank!" Then the other one replied, "If Father took away that plank, he put it down somewhere else." And then he added, "If Father took up that plank he has placed it somewhere else where it is not so dangerous to cross." When the travelers investigated they found that the plank had been placed at a point where it was not so dangerous to cross the stream. And so it is with God's dealings with us. He will do His best to get us across in safety. Quite often it is necessary to open and close

doors. If He has removed one plank, He will place it elsewhere for a safe crossing.

Mark Twain, in the account of his travels on the Mississippi river, tells of the dredging of a new channel above St. Louis with which the steamer captain was not very well acquainted, and one night he ran his steamer aground because he did not pay attention to the lights which had been put up in order to indicate the new channel. Many years afterward the boatman passed the wreck of that vessel and pointed it out as a warning, and said: "If the captain of that boat had paid attention to the new lights, and had

been guided thereby, following the new channel which the government provided, there would have been no stranded ship." And so it is in our lives. If we will only watch the lights, and are guided thereby, we shall reach the shore safely. But so many are stranded by the way. Wrecks along the stream of life are numerous. They have lost the way by not watching for the signals. It is ours to look for the lights, listen to the signals given, heed the voice within, obey the commandments spoken, and thus be guided into the haven of rest.

PREVAILING PRAYER

By L. A. Reed

PART I

IT would ill become anyone to presume to be an authority on any such subject as our topic suggests, yet frequently, an exchange of experiences becomes a mutual blessing to all concerned. It is in the spirit of humility and helpfulness that we endeavor to write on the subject of prayer, and we just wish to recount in an orderly way that which was light to us and we hope, will be helpful to someone else.

When "Moses besought the Lord his God" something always happened. His prayers prevailed. That holy expectancy which even divinity could not deny, was a frequent source of salvation to a delinquent and dilatory people. Undeserving of any such intercession; having repeatedly sinned and fallen into idolatry within the very sight, as it were, of God's miraculous providences, Moses was willing to even be "blotted out" in order to save this recreant nation. Oh, for an interceding Moses; a pleading Abraham; an importuning Esther or a wrestling Jacob to stand in the gap and make up the hedge, so as the wrath of God might be averted and this indifferent, Christ-rejecting generation be saved.

However, when we view the prayer life of today, our hearts melt within us of the vision we behold of the prayerless millions, unled and unfed. Go with us for just a few moments, as we make a few observations relative to modern praying. First. Praying has become a powerless form. The ritual has taken the place of the old fashioned heart cry. A lip service has taken the place of the sincere petition. Working upon the basis of a few hundred being the average for a whole city, we have found that a very conservative estimate places the number of praying people in our metropolitan centers at seven per cent, minus, with possibly a somewhat higher average in rural communities, while this figure can be cut in half when finding the ratio for those who engage in family prayers. A prayerless people is a dying people. America will surely go on the rocks unless we are moved by a national revival or Jesus comes to bring to an end this onward march of unrighteousness.

Again, people are skeptical about the efficacy of prayer. Why shouldn't they be? When they live in a prayerless community, with just a powerless form exhibited in the average church, naturally they would be skeptical. The world stands in awe today when divine healing comes to pass as a result of real faith. These manifestations should be more frequent among us as a result of prevailing prayer and then people would not be skeptical about its efficacy. Of course, the greatest miracle is the miracle of grace. Prayer will pluck souls as brands from the burning. Our laity should realize that preaching is only a means to an end, but that the most direct means to the end of seeing souls saved is the effectual, fervent prayer of a righteous man or woman. Let us resolve, friend reader, that those with whom we come in contact will not be skeptical concerning the efficacy of prayers because of any lack or defeat on our part.

Then, one of the most impressive arguments for prayer is found in the fact that prayerless people resort to it in emergencies. In calamity, or sickness or trouble or death, how readily men go to God for help or call for the man who can pray. It is amusing, though pathetic, to see people reverse their religious opinions when the emergencies of life arise. Those who were the recipients of their scoffings now are indispensable to them. That which they rejected in health, they find that they need in sickness. That which they mocked in life becomes a boon in death. If men could only see the inconsistencies of the devil, how he leads them into the barren deserts of prayerlessness and robs them of communion with God, then they would become reliant upon the Savior and cherish an unbroken fellowship with their Redeemer.

With our modern life crowding prayer out of the home and Modernism gagging the prayer life of the church, the world finds herself blindfolded, groping in the darkness of doubt, about to fall over the abyss of unbelief. Prayer is the only thing that can change such conditions. Back to the old family altar and the secret closet let us go and there renew our vows unto

the Lord. On our knees is the only place where we can meet God and it is the only place where we are safe from backsliding.

A marble cutter was once chiseling out of a stone block a beautiful statue. A preacher, looking on, exclaimed, "My, how I wish I could deal such clanging

blows on stony hearts." The answer from the marble cutter came clear and penetrating, "Maybe you could, if you worked like me upon your knees."

(Next issue, Part II, will present the seven steps in prevailing prayer).

LONG BEACH, CALIFORNIA

THE MENACE OF WORLDLINESS

By Rev. H. M. Chambers

IN this present life there are two opposing forces which can never be reconciled nor blended. They are godliness versus worldliness. Man in his un-fallen condition was Godlike, fallen he is worldlike.

Jesus denied in substance the existence of a worldly Christian; saying in John 17:14, "I have given them thy word; and the world hath hated them because they are not of the world even as I am not of the world." A pretty radical statement concerning disciples not yet sanctified wholly. A converted person loves God; but John said in 1 John 2:15, "If any man love the world, the love of the Father is not in him." In James 4:4, these words occur, "Whosoever therefore will be the friend of the world is the enemy of God."

Now the ruling power in the world is money. Commercial or monetary interests shape governmental policies, and even wage war and dictate terms of peace. This was especially the case in the recent awful holocaust of blood, destruction and death, the World War. The power of money to pervert good things to an evil purpose is a startling matter. No greater Satanic sarcasm ever was perpetrated than in the case of the Jew. God intended him to be a world missionary but under Satanic deception and manipulation, he degenerated into a phenomenally successful financier; and now he practically holds the purse of the world. The glitter of gold is so infatuating to both the Jew, and the pope, that despite their wide variance of opinion and purpose in their other personal interests, the love of money may finally prove to be the magnet which will draw them into a common union with other evil forces under the red flag of Antichrist.

It is a reasonable theory that the devil in attempting to overthrow the kingdom of God in the earth, and to establish his kingdom in its stead, shrewdly encourages and intensifies the love of money which is the spirit of Mammon. His purpose in this being to set up the spirit of Mammon as an achieving substitute for the Holy Spirit. As the Holy Spirit is the active agent in building the kingdom of Jesus Christ in the earth, so the love of money is being made the agent in the devil's false trinity for the building of his kingdom.

Satan no doubt recognizes that money is nothing only as it is a means of accomplishment of either good or evil; and he intends that money shall be used to accomplish only evil. His purpose is to disguise evil as good, or to pervert good into evil. This last is his

favorite plan. For instance, Satan will encourage the spending of any amount of money in order to substitute the æsthetic for the spiritual. Does he not know that the appeal of the æsthetic, or love of the beautiful and sublime to the emotions is very much the same as is the appeal of the spiritual? Surely he does. The thrill of delight I feel when I see a beautiful landscape or picture, is emotionally almost the same as the great joy I feel when God blesses me. Because of this psychological fact, it is not difficult for Satan to disguise many features of worldly conformity in most deceptive and alluring ways. From matters of custom and conduct which are scarcely questionable, to those which are the most vicious, all these will be beautifully and seductively camouflaged by the devil so as to hide the evil in them. Beware! Is vice any the less vicious when it is attractively placed and beautifully garbed, or when it claims relationship to virtue, and so the same right to patronage? Indeed it is not. The very best to be found in literature, drama, art and music are purchased and used in ten thousand different methods of worldly conformity: not to uplift and draw men to God; but in ways to pander to the depraved nature of man, and so to entrap him into sin. No expense nor pains are spared to make places of questionable and evil resort beautiful and appealing. Then under these pleasant and attractive surroundings the baser passions and desires of human beings are aroused in a way to disarm every suspicion of evil.

The moving picture theatre makes the most effective appeals to the sense of the beautiful. It also often uses pictures illustrating Bible stories, and depicting Bible characters in a way to allay the fear of the bad influence of the movies; but before the evening's entertainment is over shows pictures of a positively evil character also. This means that the vision of the beautiful, shrewdly mingled with a religious element, then passing again into a view of the questionable and vicious, tends to paralyze the moral sense and to make people a prey to the worldly and immoral in an increasing measure.

Man is the most beautiful and perfect of all of God's creatures. The human form has ever been an interesting study and subject for the artist and sculptor. Hence, here also is an effective means for the devil's use in his plan to build up his diabolical interests. The artist or sculptor is allowed much latitude in studying the nude. To bring out in picture or statue the true beauty of the human form, it is held

that its drapery must be as scanty as possible: and by the same rule has not the fashion artist the same right? He has. So silly old Dame Fashion, with her so-called better judgment as to beautiful and up-to-date attire, advocates the same pernicious ideals: and does her utmost to convince people that good taste and beauty in a woman's dress depends much upon its thinness and scantiness, without regard to the consequent impure suggestion. In all these matters Fashion's word is held to be law, and that a woman about as well be out of the world as to disregard her mandates. Oh! that our Nazarene women had enough moral initiative to break away from the unreasoning tyranny of the conscienceless despot Fashion. Let them set the pace for this revolt for such little men, also, as are in bondage to manicured nails, flashy socks, loud shirts, wide pants, and cocklebur mustaches. Or else let these perfumed diminutive little creatures be put into glass cases and set up for ornaments or samples in Fashion's laboratory.

What is the remedy for the menace of worldly dress? Let our women be examples of the highest ideals of pure and noble womanhood. Let them be fully aware of the fearful danger of the present mannish tendencies among women, by which proper sex distinctions are being abolished: and which every right thinking man resents. If we men are so emasculated that we cannot longer furnish sufficient masculinity to humanity without our women brazenly usurping our functions, offices, and clothing: we should all resign, and humbly petition the Lord to create a new race. Behold a civilized and cultivated people with many of its women well-nigh desexed and demoralized, in overalls or knickers, sitting in barber chairs and chatting familiarly with the shop loafers while they are being shorn of the woman's crown of glory, her hair, and then aping a boyish attitude and swagger as they walk out. We now have women barbers, bankers, lawyers, politicians, governors, aviators, explorers, swimmers, baseball and football players, horse jockeys, and even women hoboes. Mother Eve, and Susanna Wesley, look upon the inept, incongruous scene! Usually when the mannish woman lays aside for the time being her masculine functions and attire: instead of the "elephantine hat" which John Wesley denounced so roundly, she puts something similar to a pint dipper without a handle on her closely cropped head, dons some faint and filmy or severely abbreviated suggestions of feminine attire: and goes out to ride with her pug dog to the movie, the bridge party, the dance, the club, or possibly to church where she puts a quarter into the collection plate, and listens to a twenty-minute sermon with some semblance at least of devotion.

I hope I shall not be misunderstood. Surely woman, the most beautiful of all of God's creatures short of an angel, should be as neat and attractive in her personal appearance as befits one occupying so high and holy a position in her race. To dress as becometh

holiness, is to do this. Further, let her realize, as one has said, that "woman's greatest weakness lies in her imitation of masculine vices. Her greatest danger lies in her flatterers. Her greatest folly lies in her vanity. Her greatest power lies in her womanliness. Her greatest charm lies in her modesty. Her greatest joy lies in her good name. Her greatest future lies in her calling of motherhood."

The Nazarene woman must return by grace divine to the condition and purpose for which God created her. A full-orbed woman whose personality and demeanor are a rebuke to anything which has in it the least suggestion of vice or sin. Her very presence a silent impulse to chastity and holiness. For her to be decked out as the world dictates with its extremes of loud stockings, spike-heeled shoes, indecent skirts, luridly colored lips and cheeks, its rings, bangles, and other gaudy ornaments; and for her to appear with the simper and the mincing steps of self-conscious vanity, is as improper as it would be to post circus bills upon a church building. Indeed, if our Nazarene women must conform to worldly dress and customs, let us be consistent and like the movies, advertise outside what we have inside; and on the steps and sides of our buildings post the bills of the fashion show, the movie or the circus.

At this point in this discussion the question may be asked: Have you no warnings concerning worldliness for the men? Yes, indeed. The spirit of the world, as we said at the beginning, is the love of money, and this, as Dr. Chapman says, is the man's greatest menace. The Nazarene man who does not hold all his property interests subject to divine orders, is a worshiper at the shrine of Mammon, and is in as great danger of hell fire as is the Nazarene woman who goes to senseless extremes in dressing. May a man be a money maker, and at the same time be a Christian? Yes, but not for the sake of money, and the gratification of the appetites of the flesh which money will purchase. He may make money in order that Christ's kingdom may be advanced in the earth. In his money making he must have the same motive that Paul had when he said, "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." No man can make and hold money for worldly reasons and escape hell unless he repents of this and his other sins. I repeat, the almighty dollar lies at the core of the spirit of the world. Men, administer your means now to the glory of God if you expect to see the face of your Lord in peace. Do not wait for a coffin lid to squeeze out of you that large gift to missions, or to a Nazarene school. Give while you are alive and can see that the gift reaches the object for which it was intended. The man who says he is consecrated and consequently sanctified wholly, holds all his goods as a sacred trust from God. He feels that he is the steward of ten-tenths of his Lord's money, occupying the

portion of God's goods which are allotted to him until Jesus comes again.

The perversion of the use of money for the damnation of men is as well disguised and subtle a danger as is the perversion of the sense of the beautiful for the damnation of women. Be it stated again, just as truly as the sanctified man uses all his property holdings for the glory of God, just so does the sanctified woman keep herself free from the dictates of the painted Jezebel Fashion, as to worldly adornment, and immodest or mannish attire.

Our need is not so much having riches at our command, as it is to have our moderate or scanty means wholly at God's command. As Paul said of the Macedonian churches, "Their deep poverty abounded unto the riches of their liberality."

While not every woman is vain, nor every man covetous, yet it is true in the general sense that woman is vain as a peacock, and man is as tight as the bark on a tree. The Apostle James did not spare the covetous man, for he said, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days" (James 5:1-3).

Shall I name a main factor in bringing on the tribulation? I name man's covetousness. Another main factor in bringing on the tribulation will be the vanity of woman. The manipulation by the devil of these two menacing factors, is not only assuring and hastening the coming of the tribulation upon the world, but is also rapidly wrecking the race; causing the pit to be enlarged without measure, so that their glory, their pomp, and their pride shall descend into it.

How may the Church of the Nazarene keep clear of the menace of worldliness? Simply by keeping the doors of membership kindly and faithfully closed to all who do not by a godly walk and consistent example give evidence of being really saved from sin.

CENTRAL CITY, NEBR.

THE PROMISE OF HEALING FOR SOUL AND BODY

By PROF. C. A. McCONNELL

THAT men today, as well as in days past, are healed of their diseases by direct interposition of the power of God, is as true as that men's lives are changed from sinfulness to health of soul by faith in the blood of Jesus. It is likewise true that the commission which He gave His disciples contained healing for the sick. It is true that sick bodies are the result of sin somewhere, at sometime, and Jesus is revealed to undo all the effects of sin—even death—in His own good time. It is true that every touch of the Holy Spirit makes for bodily health. It is true that by the imparted gift of faith from the Father

through prayer sick bodies shall be healed. It is true that Jesus Christ is the same yesterday, today, and forever, and the love and power of the Great Physician are to usward. It is true that God's people are living beneath their privilege in securing divine help for their bodies. It is not true, however, that healing of the body occupies the same degree of importance in the atonement as salvation from sin. It is not true that inevitably God gives faith for healing. It is true that everyone who honestly seeks God has faith for pardon. It is not true that all of even the choicest of God's saints are relieved from disease. But it is true, gloriously true, that every prayer of every sort that ascends from the loyal trusting heart of God's own reaches the throne and receives the answer of infinite love. Isaiah, sawn asunder by Manasseh, was no less loved than was Daniel sleeping safely with the lions. Each, without doubt, put his case in the hands of a merciful Father, and who will say which had the better deliverance? Our great High Priest is touched with the feeling of our infirmities—we are to Him as the apple of His eye. No harm can come to His loved ones which does not fall upon His own heart. Draw near, faithful soul, lean upon His breast, and there pour forth your joys, your sorrows, your utmost needs. Rest there secure; He knows, He cares. All-love is united with All-power, and in Him all is yours.

BETHANY-PENIEL COLLEGE,
BETHANY, OKLA.

DO YOU KNOW?

Do you know that there are sixty-five *million* people in the United States who are not members of any church?

Do you know that there are twenty-seven *million* young people over the age of nine and under the age of twenty-five years in the United States who are not connected with any institution of religious training?

Do you know there were seventy thousand illegitimate children born in the United States last year? That forty thousand of these mothers were under the age of fourteen? That the average age of the fallen girl is sixteen?

Do you know that the United States has more divorces than any other nation in the world? What do other nations think of our boasted Christianity?

Do you know that we have one Mohammedan and seventy-four Buddhist temples in the United States?

Do you know that our homes, churches, and schools are threatened by these demons of evil?

Do you know that Home Missions and Evangelism is God's weapon to correct this evil condition?

Do you know that if Home Missions and Evangelism fails in the United States the sin of our failure will fall upon our children's children?

PUBLICITY COMMITTEE.

EGYPT, THE LAND OF THE PHARAOHS

By Evangelist G. F. Owen

IN order to get first hand knowledge of Archaeology it is best to go where excavations have been carried on, and it is even better to go where excavations are actually in progress. In our work with the American School of Oriental Research we very frequently make such excursions.

On Monday morning of last week, accompanied by Revs. Weatherford and Mann, we left Jerusalem by train and went through the country of the Philistines, and on through the Sinai Desert and arrived at the Suez Canal in the afternoon at 5 o'clock. When the ferry boat was well loaded we expected to cross the canal as usual, but found ourselves wondering what the reason for the delay might be, when we looked eastward along the canal and saw a large "ocean liner" coming. It proved to be one of the "President" boats which belong to the Robert Dollar Steamship Lines of San Francisco. My heart was thrilled when I saw this steamship as it majestically swept by on its world tour.

We crossed the canal at Kantara, and almost all authorities agree in designating this as the place where the ancient trade route entered Egypt, therefore the place where the Midianite merchantmen "brought Joseph into Egypt."

When in Cairo the roaring floods of traffic all but deafened us, the clashing of creeds awed us, the mingling of races interested us, but we had been there before and had stood the racket, studied the creeds and mingled with the various races; therefore felt safe.

As we passed out of Cairo and across the Nile river we were met by women bearing on their heads great loads of water, vegetables and fruit. Moving by us were carts drawn by donkeys, oxen and buffaloes; and laden with sugar cane, dates and melons. Strings of donkeys and caravans of camels bore their burdens and hurried by as if to reach Cairo first, but ours was a different mission, and in a different direction, therefore we continued for eight miles southwest until we reached the Pyramids of Giza.

The ancient Egyptians believed in immortality, but that immortality, in some sense, depended on the preservation of the body, or a proper abode for the spirit after death; therefore they made elaborate prepara-

tions for their hereafter, but the most of this preparation was connected with their burying places.

First the embalmers "mummified" the body, then placed it in a sarcophagus of from one to four caskets; the one within the other and the last hewn out of solid granite. Usually there was a likeness of the deceased chiseled out of stone, cast of metal, carved of wood, or painted and placed on the lid of the box or sarcophagus in which the deceased was buried. Also "soul houses" or miniature homes chiseled out of stone were placed somewhere in the rock hewn cavern, and usually just above the sarcophagus.

It appears that the majority of Egyptians hoped for a "decent burial" but none could afford an elaborate burial so well as the Pharaohs, or some members of the royal family. The king had men and money at his command, and used plenty of both in making ready his burying place.



(The writer beginning an eighteen mile inspection tour)
THE PYRAMID "CHEOPS" IS IN THE BACKGROUND AND
THE "SPHINX" TO THE RIGHT

The popular tombs for the Royalty were Pyramids. There are many pyramids in Egypt. The writer has inspected a score or more, and a Mr. Lepsius has examined sixty-seven of them, but there are very many more. These pyramids are very old. Some authorities have made careful investigation and claim that the average pyramid is from 2,600 to 4,000 years old, while a few people believe the "Step Pyramid" to have been built before the flood.

Considerable mystery surrounds these pyramids. Many are the people who inquire as to what the pyramids are, and the only intelligent answer is that they are tombs. They were all built for one purpose—as tombs for the Pharaohs, or other influential people to be buried in.

The largest and most important of these pyramids is the tomb of King Khufu of the IV Dynasty. This monument is usually called "The Great Pyramid" or simply "Cheops."

"Cheops" Pyramid is one of the "Seven wonders of the world" and is the vastest memorial with which man has ever marked his grave. This pyramid is 750 (originally 768) feet on each side, and 451 (originally 482) feet in perpendicular height. It is built exactly facing the four cardinal points. It contains about 2,300,000 separate blocks of stone, each weighing on

an average of two and a half tons. These stones were quarried from the Mokattam mountains which are more than eight miles away on the opposite side of the Nile river.

According to the account given by Herodotus one hundred thousand men were employed three months out of the year for ten years to quarry the stone and transport the blocks to the building site, and the same number of men worked for *twenty* years in building the pyramid itself. The smooth outer casing of granite has long since been pilfered for use in buildings in Cairo, but as the pyramid is left it looks very symmetrical.

It is customary for visitors to climb one of the pyramids, and usually "Cheops" is chosen. The government charges a fee of 10 piasters (50 cents) per person. Arab attendants are deputed by their Sheik to assist the adventurers to the top and see that they return in safety. About twenty minutes is usually consumed before the top is reached, although I have often heard one of the attendants declare that he has ascended and descended in eight minutes, and to assure you of his veracity he offers to do so again for the sum of 10 piasters.

The space at the top of the pyramid is about thirty-five feet square. The view is probably as unique as one will find in a lifetime of travel. Looking either south or west one sees the boundless stretches of the burning sands of the Libyan Desert—sand that often forms itself into waves much like the huge waves of the ocean. Looking either north or east one sees that area which is the most fertile of all earth's regions—the green luxuriant valley of the Nile.

An inspection of the interior of the pyramid necessitates many precautions, yet one should examine the interior if he hopes to properly understand the construction of the pyramid. The entrance to "Cheops" is on the 13th tier of stones, on the north side. On entering one goes into a narrow passage and begins a gradual descent which continues for 63 feet, then an ascent is begun and continues for about 120 feet, then from this point a narrow level passage leads southward to the "Chamber of the Queen," and a "Great Gallery" 28 feet high and 151 feet long ascends to the "King's Chamber" which is in the very center of the pyramid and is 34 feet 6 inches long by 18 feet wide and 18 feet high. The ceiling of this great burial chamber is formed of nine enormous slabs of granite, and the walls are of the same material, and the entire formation of both the "Great Gallery" and the "King's Chamber" are marvels of construction. The joining together of the blocks has been effected in a manner which has never been surpassed, and which provokes the admiration of all who behold the work. Near the center of the king's chamber is an empty lidless sarcophagus massively hewn out of red granite without ornament or inscription.

Standing in this vast "death chamber" in the center

of this "Great Pyramid" one cannot help but feel the truth of those impressive words:

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art to dust returnest,
Was not spoken of the soul."

On leaving "Cheops" we mounted our camels and began our inspection of "The Sphinx" and many pyramids and tombs both above and below the surface of the earth. For eighteen miles we rode our camels and viewed the vast ruins which verify the prophecy made by Ezekiel, Jeremiah and Hosea. There were many interesting things which we cannot hope to tell of in this brief article, but sufficient to say, the climax came when we arrived at Memphis, the ancient capital of Egypt. This city is more often called "Noph" in the Old Testament, and is the city where Joseph lived and was "governor over all the land of Egypt." Many centuries after Joseph's death the people of Noph gave themselves over to the worship of "Strange Gods" and the prophets of Israel pronounced their impending doom.

Hosea said: "They are gone because of destruction; Egypt shall gather them up, *Memphis* shall bury them . . . nettles shall possess them; thorns shall be in their tabernacles" (Hosea 9:6).

Jeremiah said: "O thou daughter dwelling in Egypt, furnish thyself to go into captivity; for *Noph* [Memphis] shall be waste and desolate without an inhabitant" (Jeremiah 46:19).

This section of the country was laid waste, as the Lord said it would be, and through these many centuries old Memphis has slept under the shifting sands of Egypt. Of recent years archaeologists have become interested in this ancient city, and at this present time extensive excavations are being carried on there, and hundreds of workmen are busily engaged in uncovering that which has stood the ravages of time.

We saw many things of interest there, and among them was a narrow but very beautiful avenue with attractive columns of alabaster stone lining the way on either side. We were given samples of this wonderful alabaster stone which was all but transparent.

Someone has said: "There is more civilization buried under the shifting sands of Egypt than the present generation can ever think of," and one does not have to travel very long in Egypt until he believes the statement.

Formal church members and even skeptics have been known to be "resigned" when they came to die, but only Holy Ghost filled Christians die "triumphantly."

Almost any man can "stand it" while he is in a crowd, but the real test comes when he must answer the question, "What kind of company are you in when you are by yourself?"

Department of Bible Studies

The Deity of Christ in John's Gospel

By Prof. J. B. Galloway

Lesson Five

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First day, Ex. 40-Lev. 3. Second day, Lev. 4-6.
Third day, Lev. 7-9. Fourth day, Lev. 10-13.
Fifth day, Lev. 14, 15. Sixth day, Lev. 16-19.
Seventh day, Lev. 20-22.

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

"The glory of the Lord filled the tabernacle" (Ex. 40:34). The term "glory of the Lord" occurs frequently in the Scriptures. And the word "glory" is found more than three hundred and fifty times in the Bible. The "glory of the Lord" signifies the peculiar and absolute perfection of His divine nature. It was a manifestation of the fact that God was present. It was inseparable from God. Where it appeared God was. The glory is peculiar to God but not identical with the phenomena that accompany it. In the Old Testament it frequently occurs in physical manifestations of rich imagery. Moses saw it in the burning bush, Israel in the cloud of fire and upon the tabernacle, Solomon on the temple, and again it appears as the cloven tongues of fire at Pentecost. Lastly it is the glory of God that did lighten the New Jerusalem (Rev. 21:23). As we read further we find that it is identified with Jesus, for the Lamb is the light thereof. What the shekinah glory was to the tabernacle and the temple, the Holy Spirit is to His holy temple, the Church today. We may be partakers of His glory. The sainted Dr. Bresee gave to us the expression, "Get the glory down." What does it mean? The presence of God in our midst. He has promised it. Isaiah connects it with holiness in Isa. 63:15, and Ezekiel connects it with joy. The heavens declare the glory of God, the angels sang of it at the coming of our Savior into the world, and we may have it. A church or people without the presence of the Holy Ghost manifested in His glory is a failure. Let us not be satisfied with any apparent manifestations as a substitute, but see that we keep the actual, conscious presence of God in our soul.

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

Study Five. John 3

1. *Build Your Own Commentary.*

What different terms does Nicodemus use in addressing Jesus? Do they indicate that he thought Jesus divine? Was his opinion worth any more than that of the common people?

Compare his statement in verse two, "We know," with that of Jesus in verse 11, "We know." How far did Jesus indicate to Nicodemus that he was divine?

What effect did the miracles of Jesus have upon Nicodemus? What did Jesus claim for them as an evidence? See 5:36. What effect did Nicodemus' visit and discourse have upon his faith in Jesus? Was he converted at this time?

How did Nicodemus later take Jesus' side? See 7:50; 19:39.

Carefully study what Jesus taught Nicodemus on the new birth. What did He show to be the source of true salvation? What did He show to be the price of salvation? What did He show to be the condition of salvation? What did He show to be the extent of salvation? What did He show to be the result of salvation?

What testimony does John the Baptist give concerning Jesus in this chapter? What does he call Jesus in verse 29? Does he consider Jesus divine? Where did he say Jesus had come from? Who did He say had sent Jesus? What did he say about the authority that had been given Jesus by the Father? What did he say about the salvation of Jesus?

2. *Study Five.—Jesus a Teacher from God.*

The teachings of Jesus were just as wonderful as His miracles. He gave them great signs that they might pay more attention to His words. When He spoke they wondered at His words for He spake as no other man had spoken. The first visit of Jesus to Jerusalem recorded in the Gospel of John made a great impression upon popular mind. They were astonished at both His teaching and His works. They saw that His miracles were not the clever tricks of an impostor and these signs gave His teachings a more ready reception, many were believing upon Him. John gives one notable example: Nicodemus, a Pharisee, a ruler of the Jews. That is, he was a member of the Sanhedrin. Josephus, the Jewish historian, had a brother, Nicodemus Ben Gorion, who was one of the richest men in Jerusalem. He was said to be able to maintain the whole city for years, but afterwards became so poor that his daughters were seen gathering barley from under the horses' hoofs. Some have suggested that this was because of persecution he received after he embraced Christianity. Whether he was the ruler of the Jews who came to Jesus by night or not, he illustrates some of the experience of the one who was attracted to Jesus and later defended Him. Nicodemus came to Jesus because he had heard of the wonderful things that the Son of God was doing. The night studies with the Savior made a profound impression upon him. He may not have come to Jesus by night because of fear. The rabbis considered the night time a favorite time to study. They say, "Around him who studies by night, God draws a thread of mercy by day." He came to Jesus with an inquiring and honest mind and left Jesus an enlightened soul. His first words were, "Rabbi, we know thou

art a teacher come from God." Jesus saw into the depths of his soul and recognized his need, and explained to him the way of salvation. Nicodemus thought that he knew both Jesus and his own heart but Jesus revealed to him his ignorance of both his idea of Jesus and his own need. He doubtless thought that Jesus was to set up at once a temporal kingdom upon earth. Jesus led him away from his ideas and ways to the truth he was hungry for, away from what he thought he desired to what he needed. He was thinking in the realm of the natural; Jesus would have him see the supernatural. He would interpret what Jesus was saying as the natural birth, but Jesus would have him experience the new birth.

1. The teachings of Jesus were far superior to that of the rabbis. They had a high system of morality based upon the law of Moses. But when we compare the two there was something lacking in theirs that made the people wonder when they heard Jesus speak. What was it? The divine authority of the speaker.

2. There was a divine certainty about what Jesus taught. He always spoke with authority. He says to Nicodemus, "We speak that we do know, and testify that we have seen" (3:11).

3. Jesus uses the Scripture to support His words and claim. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

4. Jesus gave a life-giving revelation of the heart of God and of the plan of salvation. How different! How wonderful! No sublimer words were ever uttered than that little verse, John 3:16. It is a revelation of the bosom of the Father, a revelation of the gift of the Savior, a revelation of the simplicity and universality of the plan of salvation. An eternal life-giving promise.

In John the Baptist's last testimony we find several statements about Jesus that show Him to be divine. "He cometh from above." "He that cometh from above is above all." "For he whom God hath sent speaketh the words of God." "And the Father loved the Son and gave all things into his hand." "He that believeth on the Son hath everlasting life." Study carefully 3:29-36 and see John the Baptist's supernatural Christ.

PART THREE. A MOMENT'S MEDITATION ON CHRISTIAN DOCTRINE FOR THE HOME CIRCLE

The Nature of God. Infinite. "We believe in one . . . infinite God" (Manual). His understanding is infinite (Psalm 147:5). God only is infinite. Infiniteness includes all perfection and completeness. It implies an absolute and independent being. God as an infinite Being may be defined as One whose existence is free from all necessary relations, without limit or bound. A Being perfect in power, and all intellectual and moral qualities and attributes. He is absolute in holiness, and perfect in wisdom. In no way can He become better. His superior moral qualities and absolute abilities cannot be improved upon in any way. He lacks no virtue nor excellency. He

towers above every ideal that is possible to be imagined. He can do anything that He will, but will do only that which His infinite wisdom, holiness and love dictate. We see both His infinite ability and volitional limitation that He subjects Himself to in Isaiah 59:1, 2: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that he cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Oh! that we might get a greater vision of the infinite God in His absolute, unqualified, uncompromising holiness.

SILVERY LININGS

Messages of Hope and Cheer

By BASIL W. MILLER

The treasure of the Lord! "The Lord shall open unto thee his good treasure," writes that statesman-prophet of ancient day. Many have said, "Of our treasure of wisdom and learning, we shall open unto thee." But man has heedlessly passed on. Or some have cried to the thronging multitudes, "We shall open to you our treasure of art and song and music." Or again others have offered to open the treasure of their power or finance, but the life of man many times is never stirred by such openings. It is far different when one writes of the opened treasure of the Lord. Such treasures as are His—the touch of His hand on ours—grace abounding—mercy shed forth upon the sinner—the glory of His abiding presence—love divine that thrills even the heart of heavenly hosts. God shall open unto our hearts that treasure of divine life. Divine life transforms the soul. Divine life takes the cankerous root of evil from the nature. Divine life stamps on the heart the image of the Almighty One. Divine life is the passport into the realms of bliss and glory. Without divine life the most polished person is void of grace in the sight of the Lord. Without it the most cultured and learned and the most highly trained receive not the sanction of the Lord. But with divine life the lowest is great, and the one formerly the worst is now as pure as the whitest snow. The Lord will also open unto us the treasure of His abounding grace. Then the trials will lose their sharpness, and the fury of the storm will be tempered by His power. Divine grace is the entirety of God as our assurance of hope and plenitude, in life, in death, on earth or in heaven. This treasure of opened grace will carry you through whatever place your feet must tread. Grace has never failed. In the night it sings melodies of praise. In trials it is our sufficiency. In the storm it is the rudder and sail. In times of downcast despondency, grace adds buoyancy to the heart. It is grace marvelous, and sufficient—grace that is amazing in its transforming power, and mighty in its efficacy to supply all that the soul may need. Then, friend, bless the Lord for His opened treasure. Come boldly and demand as thy need is. Stay not far away, when the heavens are open to thy cry. If you will but supply the needy heart, the aching soul, He will afford the opened treasure of grace, power, and glory.

The ninety and nine! Once out in the storm of a dark night, out in the brambles and the breaks, out on the declivitous mountain height, we were alone, lost from the fold, the shepherd, and the ninety and nine. But the Shepherd came through the fury of the wind, through the beating of the sleet, across the ravines and chasms, and caught us to Himself and safely took us again to the fold and the flock. Angels might have sung a new anthem in the glory land in commemoration of our return, and all heaven might have broken into glad-some glee, for a sinner had been found. That wondrous song comes to mind, "The Ninety and Nine." When Sankey was

going from Glasgow to Edinburgh he found the words in a paper, and that night when asked to sing, nothing else would come to his mind. So he sat down at the little organ and began to play. The tune came out of the air to him and he played on, then sang through the verses to the same tune. Marvelous words, and a marvelous message to the lost one today. The Shepherd will come; He awaits the invitation.

The blackest clouds have suns beyond! That was surely a dark cloud when Daniel went through the trial which led him to the lions' den, but beyond was the sun of assurance, of trust and of the care of his heavenly Father. That was a long rain that spoiled the fortune, the fame of our old friend Job, but ah, how it ended when the sun came out again. There's never a rain so long, but some day it found its end. Never did the longest fail to end in sun again. That was surely a wintry blast, so chill, when Joseph was sold into slavery by his brothers. But how grand was the heat of that summer of prosperity when with the scepter of power he ruled the destiny of early Egypt. That was a dark night for the Savior when He was hanging on the cross for our sins, but the dawn of the Easter morn was twice as gay for it and its suffering. It is always so. For the trial, the night, the storm, there are eternally some compensations. For the burden comes the assurance of the easy yoke of the Lord. For the battle comes the shield of faith, the sword of the Spirit. For the storm in the desert, there is the "covert in the storm," the winds have their hiding places; and even the thorns carry their roses. The battle brings skill in divine warfare. The strife but urges us on to grander victories. The mountain, that once seemed an obstacle, but affords a more glorious vision of the heavenly city, with its rainbow circled throne. The desert stretches on life's journey, have been converted into pools of refreshing waters, springs of life, and have flamed forth in the blossoming rose. This is always so:

*The blackest clouds have suns beyond
To touch them with a fairy's wand.*

*Never did the longest rain
Fail to end in sun again.*

*If the winter is so chill
The summer heat is coming still.*

*When night's blackest, twice as gay
Is the dawn at break of day.*

*Man may trudge the longest mile
And to the end smile meets smile.*

The bleeding death! As Henry Ward Beecher tells of the private in the Civil War dying for a friend, so the Christ died for us. While visiting the Soldiers' Cemetery at Nashville, Beecher said he saw a man planting some flowers on the grave of a soldier. He asked if a son were buried there, but the answer came back in the negative. Then the story was told. The war came on, and this man, with a large family, was conscripted, and he had no money to hire someone else to take his place. So this friend came and offered to go in his stead without any pay whatsoever, saying, "You have a large family which your wife cannot support while you are gone. I will go for you." In the battle of Chickamauga the poor man was dangerously wounded, and finally at Nashville he died and was buried there. The man in whose stead the soldier had died, said that for years he had desired to visit the cemetery and to see if the remains were properly buried. But he was unable to do so until at the time of his meeting with the notable preacher. On completing the story the man took up a small board and inserted it at the foot of the grave. Then Beecher turned and read these startling words, "He died for me!" It's the same story. We were bound for death, without any means of escape. We had broken the command-

ments of the Father, and eternal destruction and age-long separation were the sentence. But from the realms of glory He threw aside His crown of royalty, and lay down the scepter of Lordship and came to die for us. "He died for me!" Those are the most cheering words that the soul of man has heard. That purchased freedom, and peace, and a home in the realms of delight forever and forever.

The call for the battle! If all life were sunshine, and all struggles were victories, and all grief were dead, and there were no more nights, and no more burdens to carry, and no times of distraction—then, as Henry Van Dyke says, we would call for these. After all is it not the thorn that makes the rose so grand? Is it not the day checkered with the shade, that makes the sunshine so gorgeous? Is it not the burden, that makes rest so sweet? and the battle that makes the victory so wondrous? and the race that makes the crown so enticing? and the struggles for heaven that make the City Beautiful so alluring? If all the skies were sunshine then we would want the rain. If all music were in the major keys, then we would wail for the minor strains, and if all life were merry then we would look for the grief. Van Dyke writes:

*"If all the skies were sunshine,
Our faces would be join
To feel once more upon them
The cooling splash of rain.*

*If all the world were music,
Our hearts would often long
For one sweet strain of silence,
To break the endless song.*

*If life were always merry,
Our souls would seek relief,
And rest from weary laughter
In the quiet arms of grief."*

The value of a friend is inestimable! David had his Jonathan, and Ruth her Naomi. For them life rang with the happiest notes. In the night of distress many a man has cried for a friend. One who would bear burdens, and whose heart would bury secrets, and whose life would lead to the higher—for such a friend every man is calling. There is a Friend indeed, one who has never failed, and one for whom no man has gone too far astray—the friend Christ Jesus. John Burroughs has laid down the qualities for a true friend in the following poem:

*One whose grip is a little tighter,
One whose smile is a little brighter,
One whose deeds are a little whiter.
That's what I call a friend.*

*One who'll lend as quick as he'll borrow,
One who's the same today as tomorrow,
One who will share your joy—and sorrow,
That's what I call a friend.*

*One whose thoughts are a little cleaner,
One whose mind is a little keener,
One who avoids those things that are meaner,
That's what I call a friend.*

*One when you're gone who'll miss you sadly,
One who'll welcome you back again,
One who, though angered, will not speak madly,
That's what I call a friend.*

*One who is always willing to aid you,
One whose advice has always paid you,
One who's defended when others slayed you,
That's what I call a friend.*

*One who's been fine when life seemed rotten,
One whose ideals you have not forgotten,
One who has given you more than he's gotten,
That's what I call a friend.*

PITTSBURGH, PA.

INTERESTING WORLD NEWS, NOTES AND COMMENTS BRIEFLY TOLD

By REV. C. E. CORNELL

Pittsburgh has eight over-pass streets helping to solve its traffic problems.

Rich deposits of aluminum clay and iron ore have been discovered in an Iceland mountain.

One person in every 75 in Switzerland has an automobile.

Approximately 170 miles of streets have been paved in Detroit during 1927.

"Love's secret is to be always doing things for God, and not to mind because they are such very little ones."—F. W. FABER.

New Yorkers buy approximately 3,000 automobiles a week, according to the National Automobile Club.

According to a German scientist the surface of the earth revolves around a central core at a speed of one revolution in about 270 years.

The world's largest floating crane has been built in Italy to handle 350-ton blocks of stone in the construction of docks.

"Ye, that love the Lord, hate evil; he preserveth the souls of his saints; he delivereth them out of the hand of the wicked."—Psalm 97:10.

More than 388,000 quarter eagles or \$2.50 gold pieces have been coined at the Philadelphia mint within the last two months. During the 10-year period following the World War the coining of quarter eagles was discontinued and the little yellow coins virtually disappeared from circulation, mint officials said.

William E. Gladstone once gave this sound piece of advice: "In your professional career you will receive attacks, personal and critical, just and unjust. Bear them, never reply, and above all never rush into print to explain or defend yourself."

"Purge from our hearts the stains so deep and foul,
Of wrath and pride and care;
Send Thine own holy calm upon the soul,
And bid it settle there!"

—Anonymous.

"Then does a good man become the tabernacle of God, wherein the divine Shekinah does rest, and which the divine glory fills, when the frame of his mind and life is wholly according to that idea and pattern which he receives from the mount."—DR. JOHN SMITH.

In the Department of State at Washington 61 per cent of the employees are Catholics. In our Treasury Department, in which the work of prohibition enforcement is lodged, 70 per cent of the employees are Catholics. In the War Department 53 per cent of the civilians and 70 per cent of the Army employees are Catholics. In the Department of Justice 73 per cent; in Insular Affairs, 89 per cent; in Indian Affairs, under the Department of the Interior, 95 per cent; in the Education Bureau, 60 per cent, and on the Alaskan railroad 100 per cent are Papists. Roman Catholics have only about 18 per cent

of our population. Is it not both suggestive and sinister that they hold 75 per cent of our offices? Elect Al Smith to the Presidency and the Federal government will be overrun with Catholics. Take notice of this eye-opener.

Henry E. Huntington died in Philadelphia, May 23, 1927. He was a multi-millionaire, pioneer railroad and empire-builder, and said to be the greatest collector of historic manuscripts and works of art of all times. His beautiful estate is located at San Marino, on the outskirts of Pasadena, Calif. His body was brought back to Pasadena where it rests at the Huntington Estate beside the body of Mrs. Huntington who died about two years ago.

LOVE AND COURTSHIP

By REV. C. E. CORNELL

HASTY courtships and hasty marriages are usually unfortunate and do not make for happiness and domestic felicity. The old fashioned courtships covering a period of one year or more are not the present fashion. Hence, love and courtship are not tested, and many marriages are unhappy because of this.

There is no more beautiful example of true love and courtship than Isaac and Rebekah. Dinsdale T. Young commenting upon the love affair of Isaac and Rebekah says:

So much of life's weal or woe is determined by a well-advised love and courtship that the question cannot be approached with too serious and sympathetic attention.

1. Parental and Friendly Interest in the Love Affairs of Young People. Nothing is more delightful, and delightfully instructive, in this idyllic tale, than the loving sympathy Abraham and Eliezer showed in the matrimonial concerns of Isaac. Look how excellently Abraham behaved himself in such a matter! He was deeply and tenderly interested that Isaac should secure a wife who would be a benediction to him. That is the right spirit. Let all parents and older friends note it and emulate it.

2. A Wife Sought Among the People of God. Beware of alliances with those who are morally Canaanites and Philistines! Seek a wife, a husband, among the people of God. The perils of a godless home are of all perils the most to be dreaded. Seek God's guidance and sojourn amid what is godly.

3. Confidence in Divine Guidance Amid Love and Courtship. Abraham never wavered in his faith that God would direct Isaac's future. He argued from God's care of his past interest to God's care of his son's future interests. Parents may be sure that, if they be believers, the God who has guided them will guide their children. His "angel" shall be sent to further their love and their courtship.

4. Qualities which Promise Happiness. When Eliezer met Rebekah in her remote home he discovered features of her personality and character which foretold that she would make a suitable wife for his master's son. And amid many qualities these are well worthy to be noted. She was a domesticated woman. When she appeared upon the scene she had "her pitcher upon her shoulder." And she used it. There is a danger today of Rebekah being minus her pitcher and of her not using it though she may be possessed of it. *Rebekah was a woman of a kindly disposition.* The spirit of genial courtesy possessed her. A sweet, kind, generous spirit is a powerful factor in the happiness of wedded life. Rebekah and Isaac were both graced with filial devotion. Rebekah was a devoted daughter. And as for Isaac he is, as a son, beyond all praise. It is such daughters who make faithful and loving wives. It is such sons who are afterwards devoted and affectionate husbands.

5. True Love Irradiated this Ancient Courtship. "He loved her" is the finale of the romantic and tender story. No qualities, however good or noble, can supersede the necessity of deep and strong mutual affection. The love of Isaac and Rebekah is an essential guarantee of happy married life.

Uncle Buddie's Good Samaritan Chats



BELOVED SAMARITANS:

I left you last week at the closing up of our Sunday night service at Brentwood, Oregon, January 15. On Monday night we were with our old friend and brother, Rev. E. J. Lord, and wife of the East Side church. Here we had a full house and a fine service. We did well with the camp ground and had a good list of subscriptions for the **HERALD OF HOLINESS**. Brother and Sister Lord are most excellent people and very fine workers. Brother Lord has been District Superintendent a number of years in our church and he is a strong preacher. Sister Lord is a fine worker anywhere that you place her. Tuesday night we went to the Mt. Scott church. Here we have a fine young lady pastor, Miss Magda Randklev. We had a fine service in her church. She is a fine pastor and since she took the church she has paid off the mortgage that was against the church, and she is making every day count on her church work. She has her general budget paid in full and some over. In one more month she will have her district budget off of the map. So you see they are doing the job.

On Wednesday and Thursday we were at Sellwood with Rev. R. J. Plumb and wife, in the preachers' convention. We had Brother and Sister DeLance Wallace from Seattle, and Brother Alpin M. Bowes, and also Father H. D. Brown. While not all of the pastors were there, yet we had quite a fair representative body of preachers. Brother and Sister Thatcher from Ashland, the extreme southern end of the district, and some from the north made the district well represented. We were with them for two days, and it was my fortune or misfortune to preach twice each day. Brother Plumb had secured a large building, I think something like the Y. M. C. A. building, to feed the crowd. I have never seen a finer table set at any District Assembly than he set for the preachers and delegates to the preachers' convention. But Brother R. J. Plumb could not do anything on a cheap scale; he is not built on that order.

Friday night we made a run to Camas, Washington. Here Brother Carleton D. Jones and Sister Nelle V. Jones are the fine pastors. I said that we went on Friday night. I overlooked the fact. We went in the afternoon in time to preach at two-thirty. As our church is not large Brother Jones secured the First Christian church for both services. In the afternoon we had between forty and fifty, and at night we had the church packed. Each service was a beautiful one. Brother Jones was raised at Bethesda, Ohio, and Sister Nelle was raised at Greensboro, N. C., so you see she is one of those fine southern girls. Another

thing in her favor is that she is a fine cook and knows how to make southern biscuits; her chicken and noodles and biscuits and gravy were the limit for goodness. Our stay was delightful.

On our way we went by Vancouver, Washington, and took dinner with Brother and Sister Albert J. Schocke. They had a lovely dinner, and after a fine dinner Brother and Sister Schocke and their daughter made the run along on the northern banks of the great Columbia river. The highway is lovely, right in sight of the great river all the way. I judge that we have no river in the nation that is more beautiful than the great Columbia. Portland is built on the beautiful Willamette and it is only four or five miles out to where the Willamette empties its great self into the beautiful Columbia. Then the two that become one make their way out to the greatest ocean in the world.

After the night service we made our way back to Vancouver and left the Schocke family. We crossed the great river and found ourselves back at the Donnell J. and Ruthie Pauline Smith hotel. We had hot chocolate and cake and got to bed just after midnight, tired but happy.

Saturday night, January 21, found us again back at First church, Portland. I gave the story of my life. The crowd was not large, as the great snow storm was on, but we made the best possible use of the hour and had a good time. Sunday morning found us back at the Brentwood church with Brother Floyd and Sister Dorothy Johnson. We had a lovely service and took dinner at the parsonage. After dinner we made a run some twenty miles up the Pacific highway to the beautiful little city of Ridgefield, Washington, and here we had two fine services in the afternoon and evening. Brother and Sister J. S. Parkins are the pastors. We had a most delightful time at Ridgefield. The two Methodist pastors dismissed their night services and so they were with us in the two services. One was pastor of the Methodist Episcopal church and the other the pastor of the German Methodist church. They are both most excellent Christian gentlemen, and if I can judge by a man's actions, they enjoyed the services to the limit.

One of my early day friends lives at Ridgefield, Rev. E. F. Taylor, of the old holiness days of Oklahoma, Kansas and Texas. I have known Brother Taylor and his wife for about thirty years. No truer saints have ever graced the great holiness movement than Brother and Sister Taylor. But like myself, they are much older than they were thirty years ago, but they are true and tried and seasoned in the doctrine of second blessing holiness.

Well, after making the Donnell J. Smith and Ruthie Pauline Smith hotel our home for ten days it was hard to leave. The readers of the **HERALD OF HOLINESS** know that it is not hard to leave the average hotel, but the Smith hotel at Portland is different. The old Nazarene boys around Portland are a fine bunch: Donnell J. Smith at First church; Brother E. J. Lord at East Side church; Brother R. J. Plumb at Sellwood church; Brother Floyd Johnson at Brentwood church; Brother H. O. Jacobson at St. Johns church; Miss Magda Randklev at Mt. Scott; Albert J. Schocke across the river at Vancouver. As these churches are all here in a few miles of each other they make a fine showing in Portland and around the city. Next spring the District Assembly is to meet with Brother Donnell J. Smith at the First church. They will have a great time.

In perfect love,

UNCLE BUDDIE.

Sunday School Lesson

February 26, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Other Mighty Works of Jesus.

LESSON TEXT: Mark 5:22-43.

GOLDEN TEXT: *Thy faith hath made thee whole* (Mark 5:34).

"Faith, mighty faith, the promise sees, And looks to that alone;

Laughs at impossibilities, And cries it shall be done!"

THIS fifth chapter of Mark is the high point of this gospel because in it we see faith triumphant in three of the most desperate cases on record during our Lord's ministry on earth. One of these cases was possessed of devils, another possessed of an incurable disease, and the third was dead. All of them beyond the skill of medical practitioners and one at least had spent her all and had suffered much in her efforts to get cured. Dwight L. Moody, commenting on this chapter, said, "If we had them with us now we would put the first one in the mad-house, the second in a hospital for incurables, and the third one in the grave. But Christ was a match for the whole three."

SLATE FOR BUD ROBINSON AND L. C. MESSER

In the interest of the District Budget and the Northwest Nazarene College:

Wednesday, Feb. 15, afternoon Cloverdale, B. C., Can.
Wednesday, Feb. 15, night Abbotsford, B. C., Can.
Thursday, Feb. 16, afternoon Van Zandt, Wash.
Thursday, Feb. 16, night Bellingham, Wash.
Friday, Feb. 17 Monroe, Wash.
Saturday, Feb. 18 Snoqualmie, Wash.
Sunday, Feb. 19—March 4 Central church, Seattle, Wash.

One of the characteristics of the Master that has ever impressed us, and is prominent in all His ministrations among the people is His impartiality. He treated all alike. Jairus was a rich man and a ruler in the synagogue. He belonged to the party who were opposed to Jesus, but he was treated with courtesy. The fact of Pharisaic hostility had no influence whatever upon our Lord, neither did the wealth and position of Jairus flatter Him. He listened to the appeal for help and started to go with him, and though it was an errand that seemed to require haste, yet on His way to the home of Jairus He encountered another whose need was even more pressing, and though but a woman of poverty, and without prestige, she claimed His sympathy and secured His services just as readily as did the great Pharisee. Indeed Jairus had to wait until this case received His attention. We might have argued differently, but to Jesus rich and poor, wise and ignorant, were all alike persons who needed to be taught and helped.

Doubtless the delay was a sore trial to the agonized father for every moment was precious, when death was shaking the last few sands in the hour glass of his only child's life (Luke 8:42) and to one of less faith the apparent result of the tarrying would have been a most sorrowful tragedy. How good that Jesus was right there with that father when word came that his child was dead, for no sooner was the word spoken, on that very instant, the Master spoke to him also, thus leaving no room or place for a doubt to enter the father's mind, "Be not afraid, only believe," were the words with which Jesus fortified that father's essential faith, for his faith was a necessary condition to the enkindling of that spark of life.

How fortunate that he tarried when Jesus tarried, that he did not get impatient or over-anxious, and run off home to the one so dear to him, and who was in a dying condition. She would have died and he would not have been with Jesus and hope would have perished.

Do you believe Jesus can do the work you so long to have done, that He only is adequate for this particular emergency that is upon you, this hour of trial? Then stay close to Him, don't run away. Having put your case in His hands it is most important that you linger with Him, that you tarry in His presence, for only thus can faith soar above the fog of doubt into that realm of appropriation where with assurance hope expands and faith, mighty faith, cries out "It shall be done." We serve the church, and our loved ones or any good cause we may espouse, in the best and largest measure, when we tarry most with the Master, for triumphing faith is conditioned upon a trust in the all-might of Him who has said, "Be not afraid, only believe." Believe what? Believe in Him. Faith is not a self centered thing, real faith is Christ centered. Jairus must needs stand by and wait until this poor woman, who had suffered for as many years as his child had been born, had received an answer to her plea. And though the delay was a test to him, yet

it must have strengthened his faith to learn that the "Fountain of Life" was ample for all.

From this lesson we learn the importance of faith. Jesus placed great stress upon faith. At one place it is recorded of Him that "He did not many mighty works there because of unbelief." When the centurion told Him that he knew all Jesus needed to do was to speak the word and his servant would be healed, Jesus replied, "I have not found so great faith, no, not in Israel." When the sick of the palsy was brought to Him, seeing their faith He said: "Son be of good cheer: thy sins are forgiven." The woman of this lesson said, "If I may but touch his garment I shall be whole," and her faith received from Jesus this response, "Daughter, be of good cheer, thy faith hath made thee whole." "Believe ye that I am able to do this?" He questioned the blind men. "Yea, Lord." "According to your faith be it done unto you," said Jesus, and their eyes were opened.

But faith is only applicable as it is related to persons, never to things or opinions. We believe an opinion because we have faith in the person who voiced it. Faith with our Lord is personal confidence in Him, and "without faith it is impossible to please God."

The great outstanding character in this fifth chapter of St. Mark's Gospel is the Savior of the world. Without Him it would be a record of calamities. A man living with dead people, a broken-hearted father, a home ravaged by death, a woman one of a crowd, afflicted with an incurable disease, and eventually a little casket containing the earthly remains of a once buoyant and much loved child. How much of hope, of joy, of sunshine are screwed beneath a tiny coffin lid. But Jesus—my Lord and Master, your Lord and Master—comes upon this scene of human tragedy and despair, and turns it all into a marvelously beautiful chapter of triumph and glory, teaching us the possibilities of a living active faith in Him.

NEW YORK DISTRICT MISSIONARY CONVENTION

A unique missionary convention was held in the Bedford Church of the Nazarene, Brooklyn, New York, Jan. 23-27. It was a joint program of the District Missionary Board and the Women's Missionary Society of the New York District. It was unusual in that, as far as we can learn, it was the first convention in the Church of the Nazarene to devote so much time to the study and discussion of missions. Five nights and four days were devoted to the various phases of missionary work, both home and foreign and it was only with great difficulty that there was time for all that were on the program. The attendance was splendid, as all but one of the pastors of the zone were present and a number of the laity.

Another thing that contributed to the success of the convention was the number of special workers present. Dr. J. G. Morrison, Executive Secretary of the church was present and was used by God to bless and stir us with his addresses on missions and also on faith.

Miss Leona Bellew, just returned from

Africa, brought us news of the field there that inspired the district to greater enthusiasm in the work of missions. Rev. L. S. Tracy and wife, returned missionaries from India, were present and Brother Tracy brought two fine addresses on themes relative to a world-wide vision. Rev. K. Hawley Jackson, pastor at Malden, Mass., and also returned missionary from India, brought the great missionary field closer to our hearts as he gave his inspiring messages on the work in India. Dr. Julia Gibson, a member of the local church and also a returned missionary from India, showed us the relation between the foreign missionary work and the budget. The convention agreed with her that the budget was the minimum and we must put more interest and enthusiasm in the work of missions in order to secure the necessary funds to carry on a world-wide work. Then Rev. S. N. Fitkin, National President of the W. M. S., was present and convinced all present that the Church of the Nazarene was dependent upon the W. M. S. in order to keep the missionary work progressing. Also, she told us some interesting things pertaining to her trip to Africa. Miss Mary Cove, who has had experience on the mission field, was also present and brought an interesting paper on, "The Importance of Junior Work."

The foreign missionary part of the program was brought to a fitting climax Thursday night when in a great rally a little over \$1200 was raised for foreign missions. At this service it was the privilege of the convention to hear a chief of the San Blas Indians of Central America speak of his conversion and the need of missions among his people.

Rev. J. A. Ward, our District Superintendent, presided at all of the sessions and also spoke of the great need of home missions on the district. The population included in the bounds of the New York District totals about 11,000,000; and with several papers and the address of the District Superintendent the churches realized their tremendous responsibility more so than before and in a home missionary rally on Friday night \$400 was given to help start the work for next summer.

All of the pastors of the zone were on the program and brought helpful and inspiring messages to the convention. Also, it was the privilege of the convention to have the W. M. S. presidents from the New England and the Washington-Philadelphia Districts present as well as other representatives from these districts. There was special singing at every service which was a great source of blessing. Especially a number of new missionary songs, that were written and sung by Rev. Paul Hill, pastor at Rockaway Beach.

The Bedford church, with the assistance of the other churches of Brooklyn, provided free entertainment for all who came and proved to the visitors that the people of Brooklyn know how to take care of their guests. All those who attended the services went to their respective charges with an intense zeal and interest for the cause of missions, both home and foreign, and stated that "they had never seen it in such fashion before."

—Lewis T. Corlett, Reporter.

NEWS FROM WASHINGTON-PHILADELPHIA DISTRICT

TRENTON, NEW JERSEY

We are in the midst of a revival. Rev. Floyd Bradley is with us. He has aimed the gospel gun at the truant tongue with good effect. A number of confessions have been made. The meeting will continue over February 14. The pastor had a delightful time with Brother Hands and his church at Norristown in two week-end meetings. Brother Hand is a true yoke-fellow of Wesley standard.—G. W. Andrews, Pastor.

BRIDGETON, NEW JERSEY

The Lord has answered the cry of our hearts and given this church a real revival in which not only sinners were saved, but the entire church was blessed and helped. After being disappointed in not being able to secure a number of evangelists, we felt led of the Lord to start a meeting December 4. Rev. William Andrews of Millville, New Jersey, had been invited to preach for us on that date, and he consented to preach for us the following week. The blessing fell on the first service, the folks obeyed the Holy Spirit, with the result every service was fruitful. We continued for two weeks, with God blessing every service, until twenty-five precious hearts prayed through to victory. We took in twelve new members, including Brother Ganary and family, who moved here from the state of Florida. We hesitated to close the meeting, but were compelled to because of the Christmas holidays. January 1 we started again with Brother Andrews. His preaching gripped the hearts of the people and a number of others were saved and sanctified in the last two weeks of the meeting. All say this was the greatest spiritual awakening this place has ever had. Best of all, the revival is still going on, and hearts are praying through in the regular services. A number of folks are planning to join with us shortly. We are planning to move on and hope to have a new church home in the near future. Pray for us.—Francis D. Ketner, Pastor.

PARK LANE, ROSSLYN, VIRGINIA

It gives us great pleasure to visit our Nazarene family once more through the HERALD OF HOLINESS. To some extent we have been like the unthoughtful child with a heart full of love for the work, faithful to our Father, but have failed to let our brethren and sisters know our success. I believe I can say with full assurance that the year closed with victory, and we praise our God for the best year in the history of our church. Harmony and perfect peace abide within our walls. The future looks bright. We desire to remind our friends of the Park Lane Nazarene campmeeting. Let everyone plan to be with us. Date, July 27, continuing ten days; in the suburbs of Washington, D. C. Visit our national

capital and enjoy attending a Nazarene camp.—C. R. Mateer, Pastor.

RICHMOND, VIRGINIA, FIRST CHURCH

We are moving along nicely here since last we reported through the HERALD OF HOLINESS. In January we had a good two weeks' revival. Rev. Charles Harrison, Superintendent of the Carolina District, was the engaged evangelist. Brother Harrison did some wonderful Holy Ghost preaching. There were about twenty-five who prayed through to definite victory through Christ. At the close of this revival Superintendent J. T. Maybury came along and held the yearly church meeting. The members enthusiastically voted me back as pastor for the fifth year. We are praying that this may be our best year. We begin another revival in February with Rev. W. F. Farmer of Ashville, North Carolina, as the evangelist. Remember us in your prayers. We are planning to put on a ten-days' revival every month in 1928.—Alfred Lorenzo Ford, Pastor.

LANSDALE, PA.

The first month of the year closes with blessed results. It netted seven new Nazarenes and a number of new seekers at the regular services. We had the privilege of holding the first week-end of a month series of week-end meetings in our Norristown, Pa. church, Monroe Hand, pastor. God gave us three seekers the last night and good reports of seekers each night have come to us. The plan was to have pastors nearby to do the preaching with a grand climax by our District Superintendent, J. T. Maybury. Brother Maybury gave us a great message Monday, Jan. 30, after which he took the vote on the recall. Every ballot had "Ryder" on it—so with words of appreciation and commendation to and for the flock we promptly accepted the compliment and now have our "hat in the ring" for another year's round in Lansdale with the arch-fiend and for God and holiness. With the saints we are in to win. Just now we are under the burden for souls and a genuine revival under C. C. Rinebarger of Providence, R. I., Feb. 21 to March 4. Droppings are falling now but for the showers we plead. Several cottage prayermeetings are being held each week. Calls for these prayermeetings from the outside can hardly be filled. God has given us a number of striking cases of conversion lately. We passionately pray for more. He can make the vilest clean. Amen.—C. E. Ryder, Pastor.

RIO GRANDE, N. J.

The Lord truly is with our people at Rio Grande and Port Elizabeth, N. J. We are pleased to be with the Nazarenes. The Lord has blessed us as a church with fifteen seekers and seven

new members added to the church. Praise His holy name! Soon after arriving here as pastor we learned the people wanted a parsonage so people and pastor got together and in September, 1927 we moved into our new parsonage. To God be the glory! The Cape May County Holiness Association campmeeting of September, 1927, was truly one of the best in many years. The Spirit of the Lord truly was throughout the camp; one hundred twenty seekers saved or sanctified. The workers, Brothers C. B. Fugett and H. K. Jackson and wife are a great team for any campmeeting. Just closed a two weeks' special revival at Port Elizabeth with twenty-five seekers. All looks well for our dear Port Elizabeth people and God is with us in every service. Some time ago four new members united with us, who have been a blessing to us all. We will add about six new members in the near future. Pray that we may continue to be in the full will of God.—John Donaldson.

NORRISTOWN, PA.

On Jan. 12 we began a series of week-end meetings, starting in on Thursday evening and running each night over Sunday. Rev. C. E. Ryder, of Lansdale, did the preaching from the 12th to 15th. He preached mostly on prayer and faith, which God blessed and was very profitable to the saints, and three persons sought the Lord. Rev. Geo. W. Andrews came on for Jan. 19 to 22 and brought us some real gospel messages. God blessed and the Holy Spirit honored the Word with seven souls seeking to be saved or sanctified. Then on Jan. 26th to 29th Rev. Andrews came on again and God gave us five at the altar. The deepest snow storm in years interfered somewhat with the attendance; but we believe thus far these week-end meetings have been very profitable. Rev. Andrews is pastor of our Trenton, N. J. church. Because of financial difficulties the church has released him to do evangelistic work. Rev. Andrews is a good preacher, and preaches with unction, and carries a burden for lost souls. If you are in need of help on this line, call him. You will not be disappointed. At this writing we are to have one more week-end meeting with our District Superintendent, Rev. J. T. Maybury as the preacher. While not all our members are measuring up to the standard of Christian perfection, yet we believe the church at Norristown at present is in the best spiritual condition we have been in for some time. We covet an interest in your prayers.—Reporter.

If there be some weaker one,
Give me strength to help him on.
If a blinder soul there be,
Let me guide him nearer Thee.

—J. G. WHITTIER.

LOUISIANA DISTRICT

At the close of the District Assembly, said to be the best ever in this state, I entered into a revival meeting with the Vivian church, our baby congregation, and though we had much to overcome in order to do anything—a week's carnival, much bad weather, and great indifference on the part of the people generally—still God gave some victory. A few were blessed and one united with the church.

This new organization is meeting with the usual difficulties that infest the pathway of a young congregation. However, I believe in the future of the work there and am quite sure Vivian will survive and grow into stalwart manhood.

I have had to give some time to Hudson, in order to get them cared for, but have now arranged that Brother Isgett will serve them the balance of the year. Oak Grove is without pastoral service, as Brother Drummond moved to Mississippi. I gave them a Sunday recently, also arranged to go back the last of February for a revival, at which time I hope to make pastoral arrangements for them.

The fourth Sunday of January I was with Brother Robinson and the Alexandria church, and was made happy to find them making such delightful progress. Robinson is surely doing the job there, and I believe will soon be attracting city-wide attention. The fifth Sunday I gave to Ellis. Brother LeJeune is pastor there but could not be with us owing to the illness of his children, but we had a good time—found the church encouraged and pressing on. I am sure that LeJeune and Ellis church will prosper together this year. I am now with Brother Swett and the Ebenezer church, giving them a lift over the first Sunday of February. The Lord is blessing with conviction on the people, and some are seeking salvation. Brother Swett is doing things here; there have been about eighty professions in his services since coming here, and he is arranging many outside meetings for the spring and summer. He has several young preachers who can be of great service in these meetings.

I am to be with Brother LeJeune and the Marksville church over the second Sunday, and from there we go to Baton Rouge to look the situation over with a view to organizing. I believe God is going to help us make some definite enlargement this year. There are those who want us and we must get to them. Any information relative to those who are interested in the Church of the Nazarene, or any who want a church in your town please communicate with the District Superintendent. We will arrange some way to get to you.

Louisiana Nazarenes appreciate the consideration of the General Board, and the help they are giving, also we are glad to be in the thoughts of Brother Chalfant, and we appreciate Brother Montgomery and Northern Indiana, and all your help, brethren, will be gratefully received. But, Louisiana Nazarenes, hear me, we can and we must help ourselves. We can make our present churches centers of fire, and we can reach out to the regions found about and get others into the kingdom who will make loyal Nazarenes. *Come on, let's get busy and do the job. I am counting on you.*

I know the poverty of our people is sometimes painful, but there is much that we can do. I am handicapped. I brought two cars to the district and have worn them out in the service of the district, and am now without a car, but I am not twiddling my thumbs: I am at the job doing my best and I call on everyone of you to come on and help me put it over. We can do it. All together, now, let us believe God and hustle while we wait. Let every pastor push the General and District interests, and never be satisfied with doing the ordinary, it's the extraordinary that's going to put us over.

Sisters Smith and Dance are doing the job at Lake Charles. They are not sailing on flowery beds of ease. Who wants to? Not Smith and Dance; no, they are soldiers, and as soldiers they are enduring the hardships and winning the victory. The Akins and Shreveport churches are one hundred per cent loyal. They meet every obligation every month, and are steadfastly moving forward. Brother Isgett has had much sickness this winter, but has continued to look after Minden and Jonesboro. I have no late report from either one.

It is my desire that this shall be our best year in the number of revivals held, the souls saved, and the Nazarenes made, and the obligations met. I am counting on you.

W. M. NELSON, District Superintendent.

PIONEERING IN FLORIDA

We have experienced the coldest weather this winter that has visited Florida for many years, and as a consequence our tent work has been held up. In fact, all district activities have been slowed down. Our churches have had revivals and are planning for other advanced movements. Tampa church has had a good revival. Brother and Sister Nerry made a trip through, and stopped at Tampa for two or three weeks, and gave that church the best meeting it has ever had. We were very sorry they could not remain with us longer. We were hoping to use them in several tent meetings but the cold weather held us up and their time being limited they had to move on. First church, Miami, had a week's meeting with Evangelist Theo. Elsner who dropped into Miami unexpectedly on a business trip and we set him to work. A number of seekers were at the altar. Princeton church had some special meetings, but I have not learned what the results were, having been called from the city. Brother Roby of the North Side church, Miami, is putting on a campaign with Freddie Thomas, the boy preacher, who did such good work there a year ago. So the work goes on.

We are now in Gainesville with our tent and everything points to a fruitful meeting and a good organization. We have six other places where they are calling for us and if weather conditions do not interfere we shall keep our tents going until assembly time. We are expecting at least six good churches this year. Hungry people are calling from every side. We are almost swamped with calls, but our very limited finances will not permit of more than a half dozen churches this year. Brother D. M. Reed

has moved into Hilliard with one of our tents, and his orders are to dig out a good church—he will. We wish to hear from everyone who is now and all who want to become Nazarenes in Florida. My address is 535 N. W. Eighth Street, Miami, Fla. Write me if you want a church in your town. We are not in the business of simply holding meetings. We are planting churches over Florida. Keep your ear to the ground.—Howard Eckel, District Superintendent.

INDIANAPOLIS DISTRICT GROUP MEETING

Our group, composed of nearly twenty churches in and around Indianapolis, met with the First church in this city, Jan. 9, 10, Rev. Howard Paschal, chairman.

Dr. J. G. Morrison, of Kansas City, Mo., was the special worker. A few helpful and well-prepared papers were read by different pastors on important subjects such as, "The Need of Bible Study," "Tithing," and "Reverence Due God's Ministers." Also, our District Superintendent, Rev. C. J. Quinn, gave a profitable and inspiring talk on, "How to Promote a Genuine Revival."

The addresses of Dr. Morrison, at both the morning and afternoon sessions were most excellent and highly appreciated. His connection with the general interests of our church makes his message doubly needful, in order that our local pastors and also lay members may get in closer contact with the interests of the church at large. On Monday night Dr. Morrison preached on the subject of "Missions." After listening to his appeal, we are made to feel that a little self-denial would put much money into the coffers of missions. On Tuesday night, by the request of the officers of our group, he delivered his address on "Satan's Subtle Attack on Woman." A large audience listened attentively while Dr. Morrison so ably portrayed the responsibility which rests upon the shoulders of woman-kind in taking her bold stand against the ungodly styles of this age. There was a hearty response to his message, and we trust that there may be a reformation on the part of many of our women.

These group meetings are proving inspirational. Pray for us in our work for God and our labor of love.—Eula W. Jay, Secretary.

BLUE GRASS ZONE RALLY—KENTUCKY DISTRICT

The Blue Grass Zone N. Y. P. S. rally of Kentucky District was held at Frankfort, January 13, 14.

Delegates were in attendance from Lexington, Louisville, Richmond and Frankfort. Rev. L. T. Wells, our much loved District Superintendent, was present to deliver the opening message on Friday evening, his subject being, "Bringing Souls to Jesus." It stirred our souls to greater service for our Master.

Pastors present were: Rev. and Mrs. W. T. Mason, Rev. F. P. Kerst, Rev. Glenn E. Miller and Rev. J. A. McCammon.

Service opened Saturday at 8:30 a. m. with a rousing song service led by Mrs. L. T. Wells. District Superintendent L. T. Wells conducted the devotional.

Rev. Glenn E. Miller, District President, presided over the convention with efficiency, to the delight of all present.

Our Father's blessings were upon us from the first devotional. A well arranged program was carried out. Papers were read and fine discussions followed. Our District President read a most inspiring paper on "Our Task," which seemed to be the keynote of the convention.

Well prepared papers were read on such subjects as: "Why We need a District N. Y. P. S.," "The Place of the Holy Ghost in Our Services," "Kentucky's Contribution to the Holiness Movement," "Gifts of the Spirit," "Why Remember Thy Creator in the Days of Thy Youth," "Importance of Keeping Spiritual," "Our Opportunity," "How to Make our Services Interesting," "Preparing the Program," "A Missionary Vision," "The Why of Persecution," and "The Amusement Question." Little Mary Miller read a splendid paper on "The Place of the Junior N. Y. P. S."

One very interesting feature of the convention was a debate, "Resolved, That spirit-filled youth is the greatest asset the Church can possess."

Special songs throughout the day were a great blessing. Duets by Rev. and Mrs. J. A. McCammon, pastors at Frankfort; Rev. and Mrs. W. T. Mason, pastors at Lexington; the McKinney sisters, also of Lexington. The Mink sisters of Richmond, and Miss Margaret Jackson, of Wilmore, sang solos to the delight of all. We had the pleasure of having a number of Wilmore students, including David, Elmer and Ruth Schmelzenbach, children of our faithful missionaries in Africa.

A generous lunch was served to all present at the noon hour by the Frankfort society. During lunch little Misses Clara Mae and Mary Evelyn Wiley, members of the Junior N. Y. P. S. of Frankfort, rendered piano duets to the delight of all.

The rally was a great spiritual uplift and inspiration to all present and especially to the local society, this being one of the baby churches of Kentucky District, only a little more than a year old—being the first opportunity they have had to entertain a meeting of this kind. All returned home feeling more than ever that much depended upon the N. Y. P. S. for the future success of the great Church of the Nazarene.—Reporter.

OLIVET COLLEGE

Quite recently we had what was considered by most of those in attendance one of the best and most constructive meetings of the Board of Trustees of Olivet College ever held at Olivet College.

We were blessed in having a fine personnel from the various districts of our Educational Zone, composed of Rev. C. A. Gibson and O. J. Nease of Ohio District, Rev. S. D. Cox and Rev. C. L. Bradley of Michigan District, Rev. C. J. Quinn and Rev. Haldor Lillenas of Indianapolis District, Rev. J. W. Montgomery, Rev. C. H. Strong, and Rev. L. W. Collar of Northern Indiana District, Rev. N. B. Herrell and Rev. E. J. Fleming of Kansas City District, Rev. J. A. Williams and Rev. J. E. Linza of Mis-

souri District, Rev. D. W. Dobson and W. A. Graves of Iowa District, President T. W. Willingham, Dr. Edwin Burke, Rev. W. G. Schurman, Rev. L. H. Howe, Rev. G. Edward Gallup of Chicago Central District.

The Trustees of Olivet College have always taken a vital interest in the institution and have stood nobly by it through its many struggles and victories.

One of the most outstanding encouraging things about this meeting was the plans that were made to put on a constructive program in the three outstanding general departments of the institution. Plans are now under way to secure a strong man to head the Department of Practical Theology and Evangelism. We were very fortunate in being able at this meeting to elect as Vice President and Dean, Prof. A. K. Bracken. He is now taking up his duties with the institution. We consider him one of the most valuable assets that the institution has secured in recent years in especially helping us along the educational line. President Willingham gave us every assurance that he is going to put over a constructive program in every way and that the outlook spiritually, educationally, and financially was never better.

There were many frank and heart to heart talks along all lines, pertaining to the present and future of the institution, and there was a united spirit of co-operation to do everything within the power of the Board of Trustees to put on a constructive, aggressive program in the future.

At this present writing we are in the midst of a most gracious revival. District Superintendent C. A. Gibson, of Ohio, is doing the preaching and he is doing a good job of it. There is a great spirit of prayer both on the school and on the community. God is in our midst.

We are looking forward to a great closing up of this school year. We are to have pre-Easter services with Dr. J. W. Hughes of Wilmore, Kentucky. Then our Commencement and Campmeeting is to be May 17th to 27th with workers, Rev. Bud Robinson, Rev. C. B. Fugett, Rev. O. J. Nease, and Prof. L. C. Messer.—E. O. Chalfant, Secretary, Board of Trustees.

The Preacher's Magazine

A monthly magazine of thirty-two pages devoted to the interests of full-salvation preachers. Edited by J. B. Chapman, D. D.

I believe it is to prove an excellent thing for the preachers and that the Lord surely prompted this matter in publishing a periodical particularly for the ministers. We appreciate much our church organ, the Herald of Holiness, but this new publication will fill a demand that a church paper could not fill and I am confident that our ministers throughout the denomination will very much appreciate this new venture.—C. P. Lanpher, Portland, Me.

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EASTERN OKLAHOMA, ZONE FOUR

The second rally of Zone Four met with the Poteau church Dec. 30th. Many of the members of this zone did not get to attend, some on account of sickness, and various other reasons, but we had a good day with many interesting, edifying numbers. We were blessed with the presence of our faithful District Superintendent, Rev. S. H. Owens, who gave an address to the young people concerning their work and also to the older ones concerning our duty to the young. This was a very timely address and was received, enjoyed and appreciated by both old and young. There were readings by the Poteau and Sallisaw societies and special singing by the Wister and Sallisaw societies and unctuous, burning testimonies to God's saving, sanctifying and keeping grace by many. Rev. L. L. Harmon, who was at that time in a revival with Rev. A. M. Gilbert and the Wister church, was present and brought the message at eleven a. m. from the text, "He shall baptize you with the Holy Ghost and with fire." As he proclaimed God's holy truth the spirit of hunger settled on two hearts who came forward for prayer and were beautifully sanctified. Glory to God! A few subjects which are of vital importance to our young people were discussed. One was introduced by Brother Owens and brought out much favorable discussion by the young people. It was, "The Attitude Our Young People Should Maintain Toward Our Church Institutions." The first and the final decision was, "They are all ours, we can't get along without them and we will support them." A paper, "Young People and Missions," was read by Eugene MacMahon of Sallisaw. Rev. Porter, the pastor of the Methodist church at Wister, was present and gave a very encouraging talk to the young people. His presence and his fraternal spirit were highly appreciated. He consented to bring his young people and take part in the next rally which is to meet with the Wister church on Friday before Easter Sunday, and will embrace the evening service Friday and the entire day Saturday. Rev. S. H. Harmon is the pastor at Poteau and he and his good people spared no toil or care in preparing everything for the comfort and pleasure of the visiting societies. They know how to entertain. God bless them all.—Mrs. Ethel Barham, Zone Leader.

GEORGIA DISTRICT PREACHERS' CONVENTION

The District Preachers' Convention of the Church of the Nazarene was held at Scott, Georgia, January 26-29. A beautiful spirit prevailed throughout the convention and everyone in attendance seemed to get a vision of the opportunities offered by the Georgia District. Those who did not attend surely missed a blessing. Papers were given as follows: "Our Responsibilities to Missions," by Mrs. L. S. Huff; "The Importance of Young People's Work and How to Promote It," by D. W. Simpson; "Possibilities of the Georgia District and How to Realize Them," by W. R. Hanson; "How to Promote and Conduct a Sunday School," by Miss Aurelia Moore; "How Should We Treat the District and Gen-

eral Budget?" by L. S. Huff. Each paper was discussed from the floor. "The Need of a Revival in the Georgia District and How to Promote It," was introduced by L. S. Huff and discussed at length.

Never has a man put himself more fully into the work than our beloved Superintendent, Rev. Oscar Hudson. He spares neither himself nor his wishes for the cause of God on the Georgia District. His vision and faith are those which bring things to pass. As a preacher he is equaled only by a few. His messages were searching and inspiring.

The Advisory Board and the Trustees of the District Camp held a joint meeting in connection with the convention at which time plans were made for improvements on the camp ground and buildings. Brother and Sister Hudson will be the evangelists in charge of the campmeeting this summer.

A vote of thanks was given from the floor for the warm reception and kind hospitality of the good people of Scott in entertaining the convention. Their co-operation added much towards the success of the convention.—Reporter.

CHURCH NEWS

CONWAY, ARKANSAS—"Truly the Lord directed in sending us the right pastor in the person of Rev. Euland D. Simpson who, with his wife, is leading the church on to catch a vision greater than ever before. Brother Simpson has already taken in twelve new members since coming to us the first of November, and has helped us to organize a N. Y. P. S., which is growing steadily and putting on interesting programs. We have a live Sunday school under the leadership of our good superintendent, W. L. Parker. We love and appreciate him so much.

WHAT TO EAT?

A valuable new book, "Scientific Eating and Health Building," tells how anyone can rejuvenate through diet.

The editor of the Vegetarian and Fruitarian Magazine says of it: "Each page is a gem. I am sure nothing in the book world equals it. It gives what no other book has—special menus for special health conditions. Its alkaline menus are prime, pearls of wisdom, practical, and if adopted, sickness would be unknown. Such a book will save many lives, many doctor bills and bring sunshine into the world."

If after five days' examination, you feel it is not worth more than \$1.50, return it and your money will be promptly returned. Write Dr. G. W. Remsburg, Hill Building, Independence, Missouri, or Nazarene Publishing House, 2923 Troost Ave., Kansas City, Missouri.

We feel that our school is gaining ground in more ways than one. Brother C. C. Cluck of Bentonville held a revival for us beginning January 1, closing the fifteenth. We deemed it a great privilege to sit under such instructive sermons and God-sent messages as he gave. Oh, for more God fearing, Christ loving, Spirit filled men and women as dear Brother Cluck. We did not see numbers of souls plunge into the fountain as we wished to see, but each member was strengthened, our vision broadened, our faith stimulated, prejudice broken down, and our church left in fine shape for progress. Pray for the Conway church, especially those who have a vital interest here."—Mrs. Coy Parker, Church Secretary.

CALDWELL, IDAHO—"Our church just closed the greatest revival it ever has had in its history. Seventy-five seekers sought for pardon, reclamation or sanctification, and we witnessed some supernatural demonstrations of intelligent spiritual victories. Evangelist Earl E. Curtis of Lowville, New York, is undoubtedly one of the greatest preachers in the holiness movement. An auctioneer of our city who was out different nights said that the messages delivered by Evangelist Curtis were the most startling, yet true, ones he ever heard. The victories won around the altar were such as to convince the unconverted of the need of Bible conversion. Many of the services lasted until after midnight, but with one or two exceptions all seekers prayed through in the old fashioned, know-so way. Our dear pastor and wife, Rev. and Mrs. D. Swarth, prayed and believed for victory; they are most spiritual and devoted people who were reclaimed and sanctified under the ministry of Evangelist Curtis eight years ago at Arlington, Oregon. Sister Swarth can cry and shout people under conviction. Evangelist Curtis certainly was the man for the place and his messages were needed; they were delivered under the inspiration of the Holy Ghost and though they were searching, still sinners and backsliders as well as God's people were strangely moved and convicted by them. Many a backslider confessed that if they had heard messages like these, they would not have turned away so easily. The church never has seen such crowds; right from the beginning we were compelled to put in more seats and night upon night the building was crowded. Thirty-one joined the church Sunday, with about twenty more to come next week. Since the last assembly our church has more than doubled its membership and we are increasing still. God is able if we are willing to be led by the Holy Ghost. To Jesus be all the glory."—W. H. Gainey, Reporter.

PASTOR HELEN PETERS, Mason City, Ill.—"This is our second year as pastor here, and we can truthfully say 'The Lord hath done great things for us whereof we are glad.' When we came to this city a year ago last September, there was no organization, just a small company of people worshiping in a hall. Last February we organized with six members. Now we have eighteen and

others are looking our way. Our Sunday school is moving along nicely with an average attendance of forty. We just closed a three weeks' revival with Rev. C. L. Davis. Seven precious souls prayed through to real definite victory, and the saints were greatly edified. We have labored with Brother Davis and his good wife in other days and it was a great privilege to have him with us in this meeting. His faithful ministry among us will not soon be forgotten. Both pastor and people want him to return. Our work here in Mason is doing well and we hope to have a nice church in this beautiful little city in the near future. Pray for us."

PASTOR F. H. BELDEN, Portsmouth, Ohio—"The work here is progressing steadily with the blessing of the Lord resting upon the church. We closed a most gracious meeting on January 22d with Rev. W. R. Cain as the evangelist. The church was hungry for a real revival and God used Brother Cain in bringing it to pass. His messages were of the old-time type and took effect and brought conviction and results. This was an exceptional meeting in several respects. Everything was done in harmony and co-operation. The attendance was as good as could be expected, the house being filled to the doors with one or two exceptions; attention was at its best all the time; conviction was on and a number prayed through to real victory. The youngest seeker was three years old and the oldest was eighty-one. Each one is yet rejoicing in Christ. A class of eight was received into the church, five of the number being men, all heads of families. This is our third year here and in the last six months fourteen have been received into fellowship, making a total of fifty-four received in our pastorate here. God is giving us men and women who love Him and who are an asset. Quality is not being sacrificed for quantity as we are getting more spiritual as we grow.

Sadhu Sundar Singh

The name of Sadhu Sundar Singh, is a household word in India while the remarkable story of his life and labors has spread throughout the Christian world. The account of his conversion with the persecution and hardship entailed; also his subsequent ministry with its almost unheard of results in thousands of souls brought to Christ, reads like a second Acts of the Apostles. Truly it is a remarkable record without a parallel in the annals of modern Christianity.

A brief account of the life of this Hindu Christian has been written by Mrs. Arthur Parker of the London Missionary Society, India. We have sent to India for a shipment of the books and are offering them at

144 pages, paper covers.

50c each, postpaid

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Our big burden here is getting a place of worship large enough to take care of those who wish to come to our services. God is going to help us and some day we will move out and He will make this a strong holiness center."

EVANGELIST L. G. MILBY AND WIFE—

"At our last report we were at Montpelier, Indiana. This meeting was a short, hard pull, with few at the altar. We trust more good was done than could be seen. Brother Simon Moore, the pastor, is a fine man, but works every day to help make a living, and cannot be at his best for the church. Our next meeting was at Richmond, Kentucky, with Brother Glen E. Miller, who is a converted lawyer and one of the finest young men in the Nazarene movement. It was a common thing to hear business men say that Miller had done more for that city than any man that ever lived there. The sacrifice he has made to preach and build the church there would make many of us hang our heads and weep because we haven't done more. This meeting was great from start to finish. The church was packed the first night, and hundreds were turned away the last night who couldn't get in. The evangelist was well paid, and five thousand dollars was raised the last night on the indebtedness of the church. Keep your eye on the Richmond church and watch it grow. The pastor's salary was raised ten dollars a week, and a love offering given him of fifty dollars. Our next meeting was at Pana, Illinois, with Brother Dave Milby, the writer's half-uncle, with his newly married wife, who was Miss Grace Lampton. They worship there in an open tabernacle. Zero weather struck us and folks stayed away. We raised money, worked some, and lined the building with plaster board, and got it warm in time to get the crowd back, and had a fine closing up time. Many were at the altar. Some fine folks were taken into the church, and one hundred dollars raised to help buy the pastor a car. We predict a good future for this church. Our next meeting was at Webster City, Iowa, where we had a time of our life. Brother and Sister C. C. Sellards are the pastors. There was much prejudice against the church, and they never could get many folks out before—a small handful scattered over the church—but the Lord gave us the hearts of the people, and folks came. Many were turned away and standing room was all taken the last night. Brother Dillavue, pastor of the United Brethren church, postponed his revival and came regularly. His quartet sang for us each evening. He became a great booster for the evangelist and urged his people to stand by the meeting. Brother and Sister Sellards are fine folks. The church has only thirty-two members, but the evangelist received the largest offering he has ever gotten yet in all his ministry, and they also raised a love offering of fifty dollars for the pastor. Sister Milby has not forsaken her job. Sunday schools, under her leadership, have increased five hundred since the assembly; young people's societies have built up accordingly. We are now in a meeting with Brother S. L. Flowers in Wapakoneta, Ohio. We

go next to Sidney, Ohio, where we held a three weeks' meeting last year. Pray for us."

EVANGELIST R. P. FITCH—"Our meeting with Brother Pearson at Vincennes, Ind., from January 1 to 15 was a glorious success. God gave us a number of souls and the church was greatly revived. The pastor and church stood loyally by the truth and did all they could to make the meeting a success. This is a strong church with a growing congregation and bright prospects for the future. Our next meeting will be at Georgetown, Illinois, with Pastor Stahl from February 19 to March 12."

PASTORS JOHN AND NANCY GALBREATH, Cooleemee, N. C.—"God is leading on to victory in this place. The work is new but little by little the people are being made to realize that holiness is the Bible standard. We have just closed a revival with Sister Fannie Payne and singer as workers. They won the hearts of the people and sowed seed that only eternity can reveal the fruits thereof. Sister Payne is a splendid preacher. She also knows how to stand by the pastor and boost for the church. No place is too hard for them as they are good pioneer workers whose motto is not, 'How much can we get?' but 'What can we do for God?' Deep conviction rested on the people and several prayed through to victory. On the last Saturday night they gave the pastors a good pounding with groceries. Husband is working in the cotton mill ten hours a day, while I do most of the pastoral work. We are doing our best to get the church on its feet financially and spiritually and God is blessing and helping us. Pray for us."

LOWELL, MASSACHUSETTS—"We are glad to report that Lowell is still on the map, and is doing business for the King. Rev. Martha Curry is surely preaching the old-time gospel, with no uncertain sound. The devil has tried to kill her this past year, but by prayer, faith, and the mercy of God she is still with us. We are not seeing as many conversions as we desire to see, but we are going to see them. Our Saturday evening prayer services are increasing in number and burden for a downpour. The burden is coming on the church. 'Will not God avenge his own elect which cry unto him day and night. I tell you he will avenge them speedily.' The attendance is good, the blessing of God is upon us. Our young people, under the leadership of Sister Edith Cove, are coming up the road. To Him be all the praise."—C. S. Ranlett.

PASTORS RALPH AND ZYLPHIA HERTENSTEIN, Evansville, Ind.—"We just closed the greatest meeting in the five and a half years of our pastorate here. Our God-sent evangelist, Rev. C. B. Fugett, proved to be the right man for the occasion. His stirring messages, backed by much prayer, and a heart of love for lost souls, were good for saint as well as sinner, and we can conscientiously say the meeting was nearest to an old-fashioned revival the pastor and wife have witnessed since being in the ministry. Miss Nellie Dodd of Vincennes, Indiana, was our sweet singer, and we not only enjoyed her Spirit-filled messages in song, but appreciated her services in other ways as well; and her godly life was a blessing to our young people. Brother Fugett's life of prayer was the means of getting the entire church to their knees

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Specimen of type

CHAPTER 1

1 Genealogy of Christ. 18 His conception and birth. 10 Joseph's midwifery thoughts are satisfied.

THE book of the generation of Jē'sus Christ, the son of Dā'vid, the son of A'brā-hām.

2 A'brā-hām begat Isaac; and Isaac begat Jā'cob; and Jā'cob begat Jō'das and his brethren;

3 And Jō'das begat Phā'rēs and Zā'rā of Thā'mar; and Phā'rēs

17 So all the generations from A'brā-hām to Dā'vid are fourteen generations; and from Dā'vid until the carrying away into Bāb'9-lon are fourteen generations; and from the carrying away into Bāb'9-lon unto Christ are fourteen generations.

18 Now the birth of Jē'sus Christ was on this wise: When as his mother Mā'ry was espoused to Jō'seph, before they

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in intercession, and in this way God was able to roll the burden for souls upon us, and as faithful servants of His, we carried it through. As a result God mightily came upon us. In the two weeks we had from ten to thirty seekers every service, and the majority of these were folks who had never been converted or sanctified. The church was not only revived, but we reached a class of people who, although new to our work, were willing to walk in the light and take the way with God's holy people. Seventeen of these united with the church, with more to follow. This meeting was held in the old Y. W. C. A. building where we are worshiping temporarily. We expect to enter our remodeled church in the spring and open with another great evangelistic meeting. God is leading on and we have every reason to believe the best days for Evansville church are just ahead. Glory to God!"

BARTLESVILLE, OKLAHOMA—"We have had experiences new to us as a church during the past twelve months. We have had three pastors: Rev. Russell resigned and moved to Colorado; Brother Butcher came to finish the year, which he did and was called for another year, and almost immediately had to go to California on account of Sister Butcher's health. We were all sorry to lose them, for we learned to love the family during their short sojourn here. We called Brother J. H. King to pastor us and the Lord is blessing abundantly. We feel that we are settled down for a long strong pull. Rev. F. C. Savage, who was our pastor five years preceding Brother Russell, is coming to hold a short meeting for us beginning February 13. The

majority of preachers like Bartlesville. Our folks are tithers and stay on the job. Our pastor is a tither and also brings offerings. Rev. James Rayburn, the union evangelist, just closed a great revival here. Nearly all churches in the city worked with him and all were benefited by the revival. We had a great time. Indeed Rayburn is different. There were added to the church twelve new members last night at the midweek prayermeeting. Prospects are bright ahead. The Methodist folks are having a meeting to run up to the time Brother Savage comes, then the Baptist folks will follow with a meeting until the Iricks come to us March 4 to 18, and the revival is on already. One thing we will always love Brother Rayburn for is the way he kept us on our knees. He had prayermeetings all over town and at all hours, and one time kept two hundred all night in prayer."—Reporter.

EVANGELIST ELWOOD TAYLOR—"Since our last report we have closed out a great meeting at Whiting, Indiana, where we had a real old-time revival. Many prayed through to great victory, and a goodly number were taken into the church. Brother Johnson is a fine fellow to work with and is a great man of prayer. God bless him! He has some great and very fine people. The money came easy in the meeting and we were called back for a tent meeting in the spring. We went from Whiting home to spend Christmas with Mrs. Taylor and the boys, and then to Albany, Kentucky, for a court house meeting, where the circuit judge had invited us to hold a meeting during his circuit court. This was a wonderful meeting. Rev. C. C.

Burton was my co-laborer there and he is one of the very best old boys and a fine fellow to work with. We preached two weeks before presenting the altar and the two first altar calls Sunday morning and evening we had seventy-five seekers. We had as high as three hundred turned away at a time, that could not get in the house after all standing room was taken. Here we organized a fine Church of the Nazarene with twenty-five fine members, installed a pastor, and started the Sunday school on its way. May God bless them. The officials did not charge anything for the house, coal or lights. The circuit judge has invited us to hold meetings in three of his other districts. We will be with him in Mt. Vernon, Kentucky, in April, but could not be with him elsewhere because of other dates conflicting. May God bless the judge and give us more like him. The law and the gospel work well together. We are now in Kewanee, Illinois, again and God is with us and we hope and pray that many may find the Lord. Please pray for us as this is a very hard field."

PASTOR ELIZABETH MEAD, Grand Island, Neb.—"We are enjoying a revival meeting with Rev. James Miller of Indianapolis as the evangelist. He is a man who preaches the rugged truths of the Bible and gives himself unsparingly to the work. Prayer and fasting and meeting conditions have given us what we prayed for, a Holy Ghost revival. Souls are getting through at the altar each night and the church is much encouraged. Meeting closed February 5. Pray for us."

PASTORS A. L. AND MARGARET ROACH, Cartersville, Ill.—"God is blessing the Church of the Nazarene in Cartersville, for which we praise His great name. Almost every service is marked with the presence of God. We have never enjoyed better prayermeetings than we have here. The Sunday school is growing under the leadership of our good superintendent, Brother Cross. We have a fine band of young people who love the truth and have a desire to do something for God and lost souls. The N. Y. P. S. is growing and advancing. We had a fine group convention of the N. Y. P. S. and Sunday school here in December, and it was well attended and proved a blessing to us spiritually and instructively. Our good District Superintendent, Brother Chalfant, was with us and gave some very interesting talks, also Brother Howe from Harvey, Illinois. The glory fell in the evening service and we enjoyed a good old-fashioned, shouting, hallelujah time. We are praying and believing for a great time with the outpouring of God's Spirit and the salvation of souls in our revival to begin April 1 with Rev. C. J. Frost from Lawrenceburg, Tennessee, as evangelist. The revival spirit is on the church now. Pray for us."

PASTOR A. M. GILBERT, Wister, Okla.—"We are still on the map and the blessing of God has been and is still on us. Rev. Lee L. Hamric held us a good revival which resulted in the salvation of about eighteen souls, for which we thank

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God and take courage. We have received ten into the church and organized a young people's society with about twenty-five members since the assembly, and the end is not yet. We have done some repairing on the parsonage. God's blessing is on us and we feel like pressing on."

HARTFORD, CONNECTICUT—"The Lord has been good to us in Hartford. We are small and poorly located but He has sent us the pastor we have been looking for for several years. Rev. A. B. Anderson, so well known as District Superintendent of the Georgia District and beloved by the people of the South and elsewhere, has come to lead us out into greater things. He is a splendid combination—a good singer, a song writer, an excellent preacher, a good pastor and a man of God. Through his short ministry with us the church has taken on new courage. During two weeks in December Brother Anderson conducted special meetings. A real revival came upon the church folks and upon some outsiders as well. Right now we are preparing for another special revival meeting, beginning March 4, with Rev. H. V. Miller, our District Superintendent, and former pastor. Everything is pointing to bigger and better things. Our church is poorly located but under the leadership of our Lord and our good pastor and our beloved District Superintendent, we are praying for deliverance and that the Lord will lead us out into a larger and better place—a place where we can reach more people and spread the glorious gospel to the whole city of Hartford and the surrounding cities. Pray for us."—Elmer H. Kaufman.

LUBBOCK, TEXAS—"Great service last night on new church lot at the breaking of sod for basement of the new church. We are to build a brick veneer church 48x72 feet. We have taken into the church over thirty since the assembly and others are looking our way. God is wonderfully blessing. We would like to have the address of any friend or loved one who may live in Lubbock—the hub city of the south plains. Perhaps you have a friend here in college. If so, write me."—S. H. Erwin, Pastor, 1311 Avenue Q.

EVANGELIST CHESTER ASHFORD AND WIFE—"We have just closed one of the best meetings of our lives at Culleoka, Texas. God wonderfully blessed us. Brother Grimes was with me there. Brother T. C. Ingram is the pastor, and he has one of the cleanest little churches in the Nazarene movement. The devil was defeated; Baptists and Methodists received the blessing of holiness and joined the Church of the Nazarene. There were 112 seekers and fifty-five prayed through to victory. Eighteen of that number joined the church. We left a number of Baptists and Methodists still seeking the blessing of holiness. Brethren pray for us."

PASTORS FELIX AND NORA GRAHAM, Graham, California—"God has been honoring our efforts with some victories along the way, for which we praise Him. We have some very loyal and faithful Nazarenes in the Graham church. They

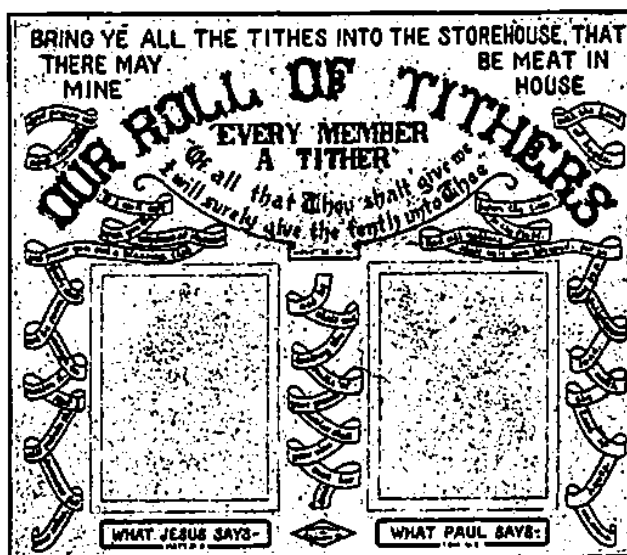
work to help bring to pass that for which they have prayed. The Sunday school has made a steady increase with an average attendance of 147 for last year, and 172 present yesterday. We expect to reach the two hundred mark soon. The W. M. S. is doing a great work. Among some of the things they have done: they have sent two boxes of clothing to the Peniel Orphans' Home; one nice box with a number of special gifts for the missionaries. They prove their faith by their works. The N. Y. P. S. is moving on with good interest. We have a fine band of young people, and they are doing a splendid work in the church. Our small orchestra of four pieces is composed of our young people, two violins, one mandolin, and a saxophone. We are praying God to give us more Spirit-filled young people who will use their talents for His glory. Brother H. N. Dickerson conducted a revival for us in December. A number sought and found the Lord, both in pardon and in purity. The church was edified and built up in the most holy faith. His type of preaching will make good Nazarenes. We say give us more of that kind, and the standard of Christian living will be raised among our people. Brother Little, our District Superintendent, preached for us several nights recently. It would be difficult to estimate the value and good his messages were to our people. This was evidenced by the wonderfully optimistic spirit that

characterized our Sabbath services. Brother Little is untiring in his efforts for God and the church. During these services he helped us raise seven hundred dollars, making a total of one thousand dollars in hand to pay on the indebtedness on our church. He surely knows how to raise money for the cause of the Lord. We are encouraged and looking forward to greater things."

EVANGELIST J. B. MCBRIDE—"My first meeting for 1928 closed at Fort Scott, Kansas, January 29. It was a splendid meeting in that we had souls from the first night, right down through the meeting to the close; not great streams, but

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a constant stream, and fourteen good members came into the church. The whole church was blessed on different lines. Fort Scott has been a hard battle ground for the Church of the Nazarene, as it is the headquarters of the Holiness Church of God and while they are a good people they differ from us somewhat in government and some other things. It is my candid opinion that if we were on the west side of the city we could build up much faster, for we as a church are wanted in Fort Scott, and there is a great future for us. Our good and most efficient pastor, assisted by his splendid wife and son Everett, who is a wonder-

fully sanctified young man, and a fine pianist, will make it go. Rev. C. J. Howard is a little prince among men, and has a fine standing among the business men, and is being put on some of the city's important boards. I never enjoyed my labors with any pastors more than with Brother and Sister Howard. The daily paper gave us a daily report, and assisted us in getting the meeting before the city, which we appreciated very much. There was a big Baptist revival going on at the same time, only they got a week the start, and when they were to close, they held on by nights until we closed. They drew heavily on our people or the friends of our church and cut our attendance quite a little. It is my opinion that the Nazarenes must stay by the old line holiness teaching of a full salvation in these trying days. Brother N. B. Herrell, the live Superintendent of the Kansas City District, was down to see me twice. He is doing a fine work on his new district. Keep on praying for us in the battle. We are going through on the old line, and while we do not want to go back to other days when different methods had to be used, yet we do want to keep the old-time holiness. 'The up-to-date religion is the old-time kind,' and we can be up-to-date and have the old-time religion."

PASTOR HOWARD P. JETT, Bath, Maine
—The last report we gave was from New Haven, Conn., where we labored for almost two years. While there we made many friends and we believe God, in a little measure, honored our efforts for Him. The friends we made there we believe will be life-long in their friendships for there are some very precious children of God there and their help and loyalty to the cause we shall not forget, and our interest in New Haven shall always be keen. Our leaving was as much a surprise to us as it was to our friends. The interest in the work was never better and increases along all lines was good. God was giving us twice the hearing we had when we went there and there was some increase in the membership and the bills were all paid and the winter's coal was all in. Our God is good and will always honor those who will honor Him. Such was our experience while in that great center of learning and culture. 'The high-brows' did not get converted but the humble were edified and souls were born into the kingdom. For months we preached without seeing anyone saved; we would have special services and see some brought in. It was my heart's desire all along to see folks saved at our regular services. This we did see the last weeks of our work there. Five souls were at the altar the last night and others on previous Sunday evenings. One man was wonderfully saved soon after his wife passed away, who, I am told, had not been to church before in twenty-seven years. We came to know him by having the funeral service of his good wife. His testimony later was a great blessing. With this good interest in the work there we had to ask God for grace to obey His call and leave. He answered and gave it just as he had answered and gave us grace to stay in months past. The people were very kind and earnest in their desire to have me stay, yet God's leading was so clear I did not have trouble in knowing that He wanted me to make the change. I find here a good, courageous little band of people. They are hopeful and confident and although the thermometer stood ten degrees below zero the night I landed here their reception was at the other extreme in temperature. The change from a large city to a small one requires time for adjustment and the clock ticks quite loud at times but the still small voice of God is more clearly heard where there is not the din and hum of the big city life. I covet the prayers of God's people for His help here. An old fashioned revival of pure and undefiled religion is the object of our prayers and the desire of our hearts. Amen and amen."

EAST LIVERPOOL, OHIO—"On Wednesday evening, January 25th, we held our annual meeting for the recall of the pastor, and Rev. O. L. Benedum received a unanimous call for the eighth year among us. During the few years he has been our pastor he has done a splendid work in the church and throughout the city. He is loved and held in high esteem by the entire community. All his messages are so replete with divine inspiration, soul food and encouragement, that from one Sunday until the next his people look

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forward with eager anticipation for the preaching hour. He manifests the spirit of perfect love at all times and in all places, and is truly a living example of second blessing holiness. Under his wise leadership the church membership has increased from 132 to 418. The receipts of the church during the past year totaled more than \$18,000 in all departments. Mrs. Thos. E. Durbin, Sunday school superintendent, and Mr. Clarence Hulse, assistant superintendent, are untiring, Spirit-filled leaders of our school and through their prayers, faith and labors of love we maintained an average attendance of 426 during the year, an increase over former years, and the total receipts were better than \$2,000. Just recently we had a good revival with Brother and Sister Theo. Elsner, splendid evangelists, which was one of the very best meetings we have ever been privileged to enjoy. Many souls found God and holiness. Our W. M. S. has for its president Mrs. F. W. Poland, a godly woman and live worker, with a vision and heart interest in missions. On Jan. 27th this society presented a very fine Indian program, at which service there was a good attendance of the entire church. The offering that evening for the Indians was \$46. The missionary offerings to date during this Assembly year total \$635.24, of which was contributed by the Children's Missionary Society. The pastor's wife is also a valuable asset to the church. She leads our large chorus choir and is president of the N. Y. P. S., which now has a membership of more than 150. Besides, she does many kind deeds, scattering sunshine and making many sacrifices in such a noble, cheerful manner of love, that she has endeared herself to the hearts of our people and many outside the church. Miss Mae Foden, a consecrated young woman with a beautiful Christian spirit and unusual talent as soloist and cornetist, leads our large orchestra and we have good music at all services. God's blessing is upon us and pastor and people are rejoicing in the love and grace of God. He meets us in every service, His Spirit is outpoured and the glory comes down, our souls to greet."—Marie Wolf, Secretary.

PASTOR TOM M. BROWN, Fitchburg, Mass.—"We have just held a fine week-end meeting with Prof. R. W. Gardner and Brother Blair Ward of Eastern Nazarene College, as workers. Brother Ward sang in the Spirit in a way that touched all hearts, and the church was blessed and profited by Brother Gardner's messages. Some young people for whom we have been praying sought the Lord and we trust their transformed lives will show forth His praise. Whether in this or other pastorates our Eastern Nazarene College evangelistic teams have always given us interesting, enjoyable and fruitful meetings. We had a splendid all day zone meeting early in the fall with delegations from Worcester, Lawrence and Derry churches. We have paid return visits to Worcester and Derry and plan to meet with the other churches in our zone before District Assembly. These old-fashioned, all day holiness meetings have been real spiritual feasts. Our people are loyal Nazarenes and are stand-

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ing by nobly with their offerings; all bills are paid to date and we expect with the Lord's help to go away beyond our budget apportionment for missions. They went over the top in the Christmas love offering for the trust fund debt. They also presented the pastor and wife with a handsome Christmas package of bills. The W. M. S., Y. P. M. S. and N. Y. P. S. are all doing good work; and the Sunday school is thriving. A clock contest among the classes is helping to increase attendance and interest. Our Christmas season was saddened by the sudden death of one of our members, Mrs. James Brown, who was stricken with a heart attack on the way to Christmas exercises at the home of Brother and Sister Baldwin, and passed away during the evening in spite of every effort to revive her. Our sister was well blest of the Lord and prepared for the sudden call, but her testimony and fellowship are sorely missed from among us."

PASTOR W. E. ALBEA, Newport, Ky.—"Last Sunday, Feb. 29th, was a great day at our place. Our new building was not quite completed, but we returned and worshiped in it with an all day service. The presence of the Lord was with us from the very start, and has been with us all along the way. I have some of the best people here to labor with that we have in the whole movement. There were ten people at the altar through the day. I preached the first message of the day in the new building and then our good District Superintendent, L. T.

Wells, preached at the other two services. We have been just a little over four months erecting this building, made possible only because we have some good contractors in our church. One of them, J. M. Wilson, is an architect and building contractor and he has very efficiently supervised the building all the way through. Our building is 78x48 and is brick veneer, costing us something over \$12,000. It is on the tabernacle order, with classrooms on both ends and on one side of the auditorium, and a balcony. This can be thrown open and accommodate comfortably six hundred people. Therefore we are equipped for Sunday school work which we feel is very important. The good Lord has helped us wonderfully here in the past two years, with some great victories along different lines, for which we give Him the praise. We begin a 'dedication revival' Feb. 19 to March 4, closing the last week with our beloved Dr. J. W. Goodwin with us and dedicating the church the last day. Rev. L. T. Wells will preach the first week of the meeting. We are all anxious for a meeting as it has been quite awhile since we have had any special effort. We could not hold revival services in Carnegie hall where we were worshiping as it would disturb the folks in the library. Pray for us. Our district convention will be here March 5-9 and Dr. Goodwin will be with us then. I want to praise God for old-fashioned victory in my soul. I never felt nearer the Lord than I do in these busy days. I feel like preaching the gospel hotter and harder than



ever before. The fire burns and I am determined to give the devil a hot chase here in Newport. If anyone reading this report has friends near here and would like them to get in touch with our work, we would appreciate your giving us their names and addresses that we might get in touch with them."

WANTS

Will sell my library of books on Latin America, worth when new approximately \$100; some volumes worth from \$3.50 to \$5.00 each; all in good condition. Prepaid to you for \$25.00. A good collection of missionary books. R. E. Bower, 4516 Derereaux St., Philadelphia, Pa.

Old copies of the Herald of Holiness wanted for distribution. If you do not feel able to prepay transportation send them express collect at magazine rates 1 1/4c a pound. W. O. Prescott, Scotts Bluff, Nebraska.

Stenographic Position Wanted. Young lady stenographer wants position in Chicago working for Christian employer. High school graduate, three years experience. References furnished from pastor and present employer. Address W. A. 25., care Herald of Holiness, 2923 Troost Ave., Kansas City, Missouri.

AKRON, OHIO—"We are entering the new year with greater victories, and the blessing of God upon us. The attendance is steadily climbing and each Sunday new faces are seen in the congregation. God is raising up friends for us on every hand. We are greatly blessed by having Dr. and Mrs. J. H. Sloan as pastors; in preaching the Word, they are bold and fearless; in sorrow, tender and sympathetic. As an example of the lowly Nazarene, their lives are above reproach. On Thursday evening, January 26, members and friends of First church gave a linen shower in honor of Dr. and Mrs. Sloan's wedding anniversary. As we are having a great revival the shower was held at the parsonage, following the evening service. Among the gifts there were beautiful linens, an electric percolator and a beautiful china tea set. Dr. Sloan told how they had walked together through the years. The evening was spent informally. After a duet by the pastor and his wife all went home, wishing them many more years together."—Reporter.

PASTOR W. I. GOUGH, New Rockford, N. D.—"We just closed a very successful

revival meeting in which a goodly number of souls prayed through to definite victory. God surely worked in our midst in a marvelous way. Brother Aug. N. Nilson, our evangelist, was certainly used of God in uncovering sin and exposing carnality. He is a fearless, uncompromising preacher of the truth. We are looking ahead to greater things in the future than we have seen, for which we praise His dear name."

EVANGELIST S. S. NELSON—"The Lord gave us a gracious revival here in Dover, Delaware. There were about thirty forward for prayer and nearly all were earnest seekers and happy finders. We found the church in a good spiritual condition and a revival spirit on the people when the meeting commenced. We do not mean to say there were no battles, for the devil contested every victory. The meeting reached such a high tide that it was necessary to have two altar services on the last night of the meeting, one at the beginning and one at the close of the service. One young man was converted in his home and hurried to the church to tell it, and there followed such a wave of glory that it took nearly an hour for it to subside enough for the preacher to preach. The singing was in charge of the local workers for they have a number who are competent of going out as singing evangelists. They certainly did sing the blessings of the Lord down upon the people. Brother Clough, the pastor, is a holiness preacher of the old school. He believes in seekers praying through until they are saved and sanctified and ready to go out and live a holy life. He is pastor of a church of about seventy-five members who have as much fire and glory as can be found anywhere. While in the city of Dover we visited the grave of Bishop Whatcoat, one of the pioneer bishops of Methodism. Our souls were blessed as we prayed by his grave for the Lord to give us more of the spirit of the early pioneers. We also visited the old Camden camp ground, where in July, 1866, more than 1,300 were converted and nearly a thousand sanctified. Bishop Asbury was present at that great campmeeting; Methodism was then in her glory."

EVANGELIST LON R. WOODRUM—"I am reporting again for our party, the Cleg-horn Evangelistic Party. Last Sunday night we closed a three-Sundays' meeting at Tahoka, Texas, with shouts of victory. They told us that Tahoka was a hard place; everybody had tried it, no one could put it over, and so forth. But we found that God is still very much alive and still answering prayer. The first week was a little hard, owing to inclement weather; but the close of the campaign found us with forty professors of pardon or purity, and eighteen people united with the church. To God be all the glory. Along with the revival campaign there was a three days' N. Y. P. S. convention of the Southern Zone of the Hamlin District. We had a time. Sister Minnie Echols, pastor at Tahoka, is a woman wholly consecrated to God, full of the Holy Ghost and faith. With only seven members, and they all women but one boy, she erected a fine new Church

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Just received 100 copies of "Effectual Prayer" by Rev. N. B. Herrell. It is pithy, pungent and pointed. The best thing I have read on the subject, told in so few words. Any pastor or church would do well to broadcast them preceding revival campaigns. We sold them out here in a single service.—U. E. Harding.

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of the Nazarene in the city, which, with the exception of a few dollars, is free of debt. The cause of the Nazarenes in Taboka is not lost."

PASTOR E. HOMER LAND, Alva, Okla.—"We reached this field of labor December 10, to find the church had been without a pastor for three months. The seventeen faithful members had kept up their Wednesday night prayermeeting and Brother Jefferie, the good pastor at Peniel, had been preaching Sunday afternoons for them. Well, we went to work, praying, visiting, and trusting God. Each Sunday the crowd increased. The second Sunday we organized a N. Y. P. S. which has made marvelous growth. Our Sunday school has nearly doubled and the good Lord is blessing in every way. On Sunday morning, January 15, after a week of prayer by the church, we began a revival with the pastor's father, H. G. Land of Knox City, Texas, as evangelist, and O. W. Lewis of Knowles, Oklahoma, as singer. God's blessings were upon the very first service. The evangelist preached the Bible with simplicity and unction, urging men to quit sin and live holy lives. Brother Lewis led the choir to sing the glory down, and his solos were a blessing to everyone. Members of the church say this has been the best revival the church has known in five years. High and low knelt at the same altar and found the same Christ in the old-time way. The outstanding characteristic that made this an old-time revival was the fact that not a soul stopped at justification, but all sought and found God in sanctifying power. Praise the Lord. Counting all, there were thirty-two professions. The revival has been of great material, as well as great spiritual benefit to the church. We took seven new members into the church and half a dozen more good people may come in later. Brother Lewis secured twenty subscriptions to the *HERALD OF HOLINESS*. We raised, for all purposes, during the two-weeks' meeting, over two hundred dollars in cash. Pray for the work at Alva."

PASTOR B. F. GRIFFITH, Wichita, Kans., First church—"Truly we have many things to be thankful for at Wichita; we have had some real battles with the enemy and some people. Have had many wonderful answers to prayer this year for which we are grateful to our Lord. We have prayed individually and collectively for a revival in this church and surely God did hear and answer from heaven. Rev. C. B. Fugett came to us for ten days the latter part of November and the first eight days of December and during the ten days God gave us a great meeting. Five hundred knelt at the altar for pardon or sanctification. We have taken 36 into the church since the assembly. Our church has advanced along every line and we are in the best shape spiritually we have been since I came to Wichita. Our people are encouraged to push on and God is helping in our church finances. Rev. A. F. Balsmeier, District Superintendent, was with us Dec. 15, and we took pledges to the amount of \$2,700 for our new church debt which we expect to pay in the next

ninety days so we can redeem our church. Our people are working together in a wonderful way; there is not one bit of discord anywhere. I can never tell you how much of a blessing Brother Fugett has been to our church and to this pastor. He is a man of prayer and faith, a great booster for our church. We have called him for a revival for next November. I just want to say that we have a great District Superintendent on this Kansas District, Brother A. F. Balsmeier. He is a man of God and has a heart so big you just can't rub up against him without feeling its warmth. So with faith in God and love for the whole world we are believing for victory in this city and praying for a great General Assembly."

SONG EVANGELIST LORENA KOENIG—"It has recently been my privilege to labor with the Monrovia, California, church, where Rev. Joseph Gray is pastor. Rev. L. N. Fogg was the evangelist, and his messages were a blessing to God's people there. We are in a campaign at this time at Midway City, California, with our General Superintendent, Dr. Goodwin. His messages have been owned and

blessed of God, and many souls have sought either pardon or purity. Rev. Cora Isham is the splendid pastor at Midway, and her untiring work at this place has been blessed of the Lord. We never have enjoyed the Blessing of God more than now, and are pressing on in the battle."

PASTOR C. O. WISLER, Norton, Kans.—"The revival at Norton is now a matter of history, but will never be forgotten by those who attended. One remarkable feature was that all who bowed at the altar claimed the victory but one. There were about twenty-eight claimed to be saved or sanctified, and we are sure there will be several accessions to the church in the near future. The crowds were never large, in fact they were the smallest of any revival we have ever held here, but there was this difference, they were outside people who were not members of any church, and the results will, we feel, be of lasting benefit to us as a church. Rev. H. W. Anderson, our pastor from Hoxie, did the preaching for the first week. Rev. J. N. Smith, pastor at Plainville, did it for the next ten days, after which District Superintendent Balsmeier

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Specimen of type

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.	the sun, and his raiment was white as the light.
21 ¶ From that time forth	3 And, behold, there appeared unto them Moses and Elias talking with him.

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arrived and preached until the close of the meeting. The meeting closed with deep conviction and we are expecting to see some of these dear ones saved in the not distant future. The group convention at the close proved a great blessing to all who attended and the preaching of Brothers Holmes, Smith and Balsmeier was a blessing to all. The one outstanding feature which we enjoyed was the missionary address of Miss Neva Lane of Alma, Nebr., returned missionary teacher from Guatemala, and I am sure all who heard her will be better Chris-

tians than ever before, for our interest in missions has been quickened and we will be able to pray more intelligently than ever before; and as our people pray so will they pay. We feel the fight is on in earnest and we appreciate the prayers of our brethren in this battle and we are sure you will continue to pray for us here in Norton. We have a beautiful town here but religion is at a very low ebb, just formal profession and no spiritual life. This is one of the hardest fields on the Kansas District, but God is

still on the throne and we feel encouraged to press the battle on to the gates."

PASTORS J. P. AND ROSA INGLE, Wichita Falls, Texas—"We are glad to be able to report that we are still on the job and pushing the battle for God and Bible holiness with all our might. And He is blessing our efforts with victory on all lines. We have not yet gotten over the Hamlin District Assembly which met with us last October. We have had a constant increase in all departments of the church right along. Our Sunday school is growing under the leadership of our splendid superintendent, Alvin Breden. Our N. Y. P. S., under the leadership of our fine president, George Manross, is making good progress and doing good work. We have had souls praying through right along in our regular services to the number of twenty-five since the assembly. We recently had the Cleghorn Evangelistic Party with us for a revival which closed Jan. 19. They are certainly good and tireless workers. The people thought enough of them to invite them for another campaign in the fall. There were about 60 professions of pardon or purity in the meeting. We have received 28 new members into our fellowship this year. There were several subscriptions sent in from the revival, for the HERALD OF HOLINESS. The pastors were remembered with a nice pounding of about \$27. We have a splendid band of thirty or forty juniors who know how to sing and pray. Many of them are saved and sanctified. Mrs. Ingle and Mrs. Ethel Ayres are the efficient leaders of our juniors. Pray for us that God may help us to raise up a strong work for God and holiness and the Church of the Nazarene in this beautiful yet wicked city."

PASTOR ARTHUR GREEN, Duncan, Okla.—"We have just closed a very successful revival with Rev. Lum Jones as evangelist. He did some great preaching and it had the desired effect. There were thirty-six prayed through to victory. The last service was the greatest of the meeting. The house was packed and the altar was full with five praying through to definite victory. Took a fine class into the church with more to follow. The finances came willingly and with great spirit. We were glad to have Rev. Jones' good wife and children and Sister Johnson of Ada, Okla., with us during the last Saturday and Sunday of the meeting. This is our third year with this devoted people. It is a delight to serve a people who love God and each other. We are going on to greater things."

TELEGRAMS

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

CARO, MICHIGAN

Revival on in good shape, eight praying through in the service last night. Saints praying and believing God, for the town to be shaken. Rev. E. C. Dees preaching the old fashioned gospel with power and unction. Seventeen prayed

MISSIONARY MATERIAL

THE WORLD IN A BARN

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through to date. Meeting continues over February 19. Pray for us.—Hugh and Mabelle Putnam, Pastors.

O'DONNELL, TEXAS

New church building completed. Cleghorn Evangelistic Party in greatest revival in history of Tahoka. They said Tahoka was a hard place, but God smiled on the very incipency of the campaign. Altars filled, many converted, eighteen united with church. Cleghorn Party great preachers and singers. They will put it over.—Minnie Echols.

HATTIESBURG, MISSISSIPPI

I have some dates between now and New York District Assembly can give churches on way back East. I am still member New York District, having served Richmond Hill church last year. To my mind, some of the cream of the earth is in these eastern churches. I will consider pastorate of church which believes in longer pastorates.—R. A. Thornton.

DAYTON, OHIO

Will be in Alabama during the month of March. Will close at Brewton the 18th. We have an open date we could give some church in the south or between Alabama and Illinois. Write us at 2923 Troost Avenue, Kansas City, Missouri.—Lewis J. and Edythe Rice, Evangelists.

ANNOUNCEMENTS

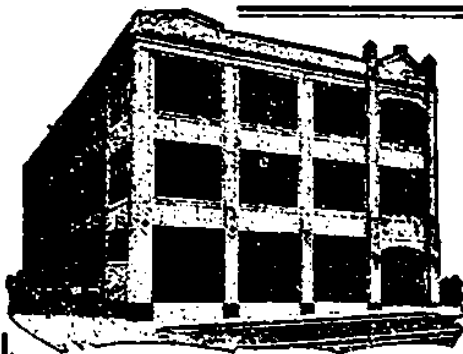
NOTICE—Rev. J. M. Taylor, who, since their last Annual Assembly, has been acting as Pacific Coast Field Secretary for the National Holiness Association, has removed from Pasadena to 1647 Clay street, Redlands, Calif. All personal communications, and any matter relative to the interdenominational holiness work on the Pacific coast in which it is desired to interest him, or in which he may be able to assist, should be sent to him at this address until further notice.

NOTICE—Due to the fact that we have had two meetings canceled we have from February 20 to March 29 open, that we could give to any church needing singers. We close at Peniel, Texas, February 19. If you need us we will be glad to go anywhere. Our address is Box 264, Peniel, Texas.—Jack and Ruby Carter.

NOTICE—I am available for calls as an evangelistic singer. Would be glad to correspond with any who are needing my service. For reference write Rev. J. Walter Hall, Bethany, Okla.—O. W. Lewis, Knowles, Okla.

SPECIAL PRAYER is requested for the wife and son, Reid, of Rev. W. O. Self, evangelist. The wife and mother was near death's door last week. The son is in the tubercular hospital, Columbus, Georgia, with tuberculosis.—Mrs. B. F. Jordan, Jr.

PLEASE PRAY for a sister in hospital at Ft. Scott, Kansas, who is suffering with a broken limb which does not heal; for a sister in Washington, D. C., who is afflicted with throat trouble; for a sister in Mississippi that she may have spiritual victory; for a father in Texas who is seriously sick and unsaved; for healing of the eyes of a sister in Texas; for healing of a sister in Oklahoma; for the children of a sainted mother and for a wayward daughter; for a meeting now in progress at Great Falls, Mont.



"OUR MAIL"

THE GENERAL BOARD

The work of the General Board of the Church of the Nazarene consists of five departments, each of which has charge of all the business of that department. Correspondence for these departments should be addressed direct to the particular department for which intended.

FOREIGN MISSIONS. All matters pertaining to Foreign Missions, including enquiries regarding the support of missionaries, native workers and students, should be addressed to the Department of Foreign Missions, 2923 Troost Ave., Kansas City, Mo., Rev. H. F. Reynolds is secretary of the Department of Foreign Missions. Rev. J. G. Morrison, assistant secretary. Reports and material for the Other Sheep should be addressed to this department. Subscriptions to the Nazarene Publishing House.

CHURCH EXTENSION. All matters pertaining to Church Extension, including architectural plans, loans and legal matters affecting titles, should be addressed to the Department of Church Extension, 2923 Troost Ave., where they will have the personal attention of Rev. E. J. Fleming, Secretary of that Department.

HOME MISSIONS. Matters pertaining to General Home Missions, should be addressed to the Department of Home Missions, 2923 Troost Ave., where they will be given the personal attention of Brother Fleming.

MINISTERIAL RELIEF. All matters pertaining to Ministerial Relief, including enquiries regarding aid to worn-out or disabled ministers, should be addressed to the Department of Ministerial Relief, 2923 Troost Ave., where they will have the personal attention of Brother Fleming.

GENERAL TREASURER. Mr. M. Lunn is the General Treasurer and receives and disburses all the funds of the General Board. All remittances for the support of Foreign Missions, Home Missions, Church Extension and Ministerial Relief should be made payable to him. Brother Lunn will give close attention to all correspondence relating directly to the handling of finances.

NAZARENE PUBLISHING HOUSE

Correspondence pertaining to books Bibles, The Herald of Holiness, Other Sheep, Preacher's Magazine, N. Y. P. S. Journal, and Sunday School literature and all orders for the same should be addressed to the Nazarene Publishing House, 2923 Troost Ave. Remittances should be made payable to the Nazarene Publishing House. It is not necessary to address correspondence to any particular department of the House as all mail is promptly and properly distributed. If reports for the papers are included with orders or correspondence of a business nature, it will expedite publication to have such on separate sheet.

THE GENERAL SUNDAY SCHOOL COMMITTEE

The General Sunday School Committee has its office in the new Headquarters Building and all correspondence pertaining to Sunday School work in general, including enquiries concerning teacher training courses, conventions and methods, should be addressed to the General Sunday School Committee, 2923 Troost Ave., where they will have the careful attention of Rev. E. P. Ellyson, chairman of the General Sunday School Committee. Orders for Sunday School literature and equipment should be addressed to The Nazarene Publishing House.

DEATHS

Kirk—Dr. Harvey M. Kirk was born in Flushing, Ohio, in 1864. Early in life he gave his heart to God; later he was sanctified, which victorious life he lived until the day of his death. For a number of years Dr. Kirk was a professor in the Ohio Medical University at Columbus; later he held a like position at the University of Southern California Dental College, until his practice demanded his full time. One of the greatest tributes made him was given by a close professional friend, "He was the best man we ever knew," and "Dr. Kirk left no impression on me so deep as the feeling that he was the living proof, which he had demonstrated, that a man can live a Christian life if he really wants to; and if then the man does not live it, he has already convicted himself of the fact that he does not want to." For years Dr. Kirk taught Sunday school classes, from which have come two or three ministers of prominence. He was Sunday school superintendent of the Pasadena First Church of the Nazarene for fifteen years. He was a tender, thoughtful, devoted companion, a loving father, a fond grandfather. He leaves his widow, Mrs. H. M. Kirk; his daughter and her husband, Rev. and Mrs. B. W. Miller of Pittsburgh, Pa.; two grandchildren, Esther Arabella and Phineas Kirk Miller; and a host of loving friends. Funeral services were conducted amid a profusion of flowers, by his pastor, Rev. H. B. Macrory, who was assisted by Dr. H. D. Hutsinfiller and Rev. C. E. Cornell, both former pastors. Many said that they had never attended a funeral like it. Dr. Kirk has just gone home, and we shall meet him again in the morning.—H. B. Macrory, Pastor.

MCCAMPBELL—On January 3, 1928, William T. McCampbell, Marshall, Indiana, went home to be with his Savior after many months of suffering, aged 83 years, 14 days. He had been a member of the Church of the Nazarene since April 6, 1914. Brother U. E. Harding was pastor of First church at Indianapolis at that time and received him into his church. He was a faithful and loyal member, even if he could not be in his home meeting much as he lived fifty-six miles away, but his desire was

to belong to a clean church. He was a Nazarene at heart for years before he was a member for he had taken the church paper since it was first published, also the Bible Teacher, both of which he enjoyed so much. He spent the winter of 1909 and 1910 in California. There he met Haldor and Bertha Lillenas, who after March came to Indianapolis and became our pastors. They had been in our home as well as Brother and Sister Harding. When Brother and Sister Lillenas and family were in our home in November, 1926, he asked them to have charge of his funeral. This wish was granted and we had a very precious service. He suffered so much; often when it was so hard for him to breathe and the pain was severe, he would say, "My suffering is nothing when I think what Jesus suffered for me." He talked so much of his home on the other side. His family physician said after he was gone, "Uncle Tom has lived more on the other side than he has here for several weeks." He told of several of the talks they had together about heaven. He often said to me when I would take the chair to his bed to take him up, "I will soon change it for a chariot, then I will be able to walk." We often rejoiced together in our hopes and in the precious love of Christ in our hearts. He leaves four living children, thirteen grandchildren and eight great grandchildren. He was so anxious for all of them to be ready when Jesus came. My heart is very lonely; my load is so heavy, yet all the way I find His grace is sufficient.—Clara McCampbell, his wife.

BONER—Joseph R. Boner passed to his reward Monday evening, January 23, age 69 years, from his home in Malden, Mo. Brother Boner had been a member of the Malden, Mo., Church of the Nazarene for more than twenty years, and for the past eight years had been treasurer of the church. No one more loyal, nor more sacrificing, had ever been in the church. No weather too hot, too cold, too wet, too dry, no circumstances other than sickness kept Brother Boner from the services. Dear Brother Boner was a true friend, a consistent Christian, an upright, law-abiding citizen, generous to a fault, uncomplaining in adversity, sweet through persecutions, living his testimony which almost al-

ways was, "I'm tickled to death because I'm saved and sanctified, as a second definite work of grace, looking for Jesus to come and ready for His coming." Funeral services were conducted at the church by District Superintendent Williams, assisted by the pastor, Brother Jones. The always beautiful and appropriate solo, "Peaceful Slumber," was sung by Kenrod Patterson. The choir was composed of the young people of the church, to whom Brother Boner was so much attached; the pall-bearers, with one exception, were members of his Sunday school class. The church was crowded with friends, showing in what high esteem Brother Boner was held in the community. Truly Malden has lost one of her best citizens and while we as a church rejoice in the knowledge that Brother Boner is enjoying all the glories of heaven, yet we are saddened at the loss, and amid our grief we pause to wonder who can fill Brother Boner's place.—Erna Patterson, Missouri District Secretary.

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Residence, 2901 Troost Ave., Kansas City, Mo.

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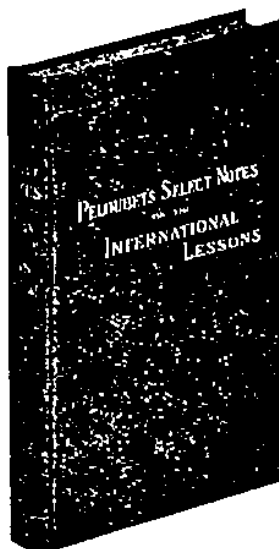
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