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The Pentecostal Experience

JUST before His ascension, our Savior promised His disciples that they should be baptized with the Holy Ghost, "not many days hence" (Acts 1:5); and the record is so closely knitted as it continues that there can be no doubt but that the experience which the second chapter of Acts records is the very experience which Jesus foretold ten days previous at that last meeting with His own. Therefore, the Pentecostal experience (so-called because it occurred on the anniversary of the giving of the law at Sinai, and was the anti-type of that occurrence of so long ago), is the baptism with the Holy Ghost.

But one of the latter day errors¹ is to interpret "baptism" as though its principal function were to endue with power, whereas, the truth is, in every instance, the principal function of baptism is to cleanse and purify. Everyone who is acquainted with either the Bible or the dictionary knows this is true. Water baptism is not a sign of endowment of power, but is a sign of cleansing. The "Fiery baptism," likewise is for cleansing and purifying (Acts 15:8, 9). And while water is but a *sign* of cleansing, the Holy Spirit is the *means* of cleansing. And since the baptism with the Holy Ghost is the ultima of divinely wrought crises in delivering the soul from sin, it is the baptism or cleansing from all sin. This is the one essential definition of the Pentecostal experience, and every effort to make it mean more or less than this results in either denying or beclouding its essential character.

And in experimental fact, no one ever was or can be sanctified wholly except by the baptism with the Holy Ghost, and no one ever met the conditions and was really baptized with the Holy Ghost without by that very means being sanctified wholly. The two are one, the baptism with the Holy Ghost being the cause and entire sanctification the result.

But as one reads on in the book of Acts he finds that, although these same disciples needed no more epoch-making experiences like the one they received in the Upper Room, and received none such, they did have frequent renewals and occasional bestowments which were very precious and useful. In one instance it is recorded that "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost" (Acts 4:31). In another instance it is simply observed that as a normal state of things, "The disciples were filled with joy, and with the Holy Ghost" (Acts 13:52).

These occasional bestowments were and are in the nature of "fillings" and are never called "baptisms" in the Scriptures. It would be as erroneous to confuse these with the epoch-making experience of Pentecostal sanctification as it would be to confuse the "seasons of refreshing" and times of occasional blessing which justified believers, as well

as those who have been baptized with the Holy Ghost, enjoy with the glorious destiny determining work of regeneration. There are just two epoch-making experiences, one is regeneration, the other entire sanctification. Both are wrought by the Holy Ghost. The first makes the soul that was dead in sin alive, the second makes the soul that was polluted by sin holy. Have you received these distinct experiences by faith in Jesus?

The Place of Education in the Ministry

SO PATENT is the truth that the statement, "We must have an educated ministry" has ceased to sound strange even in Nazarene assemblies. But we are also fully aware that "Studying for the ministry" may mean a useless or positively hurtful thing, as well as a very commendable line of endeavor. And "He is a well educated man" is not a sufficient recommendation to secure an appointment among our churches.

First of all, a preacher must be a real man. A man of sterling character and high moral worth. And he must be a Christian. A spiritual man, a clean man, a devout man. Then he must be endowed with at least common, common sense. And he must be an unctuous man whose words are spoken in power and whose deeds radiate love for God and man. And after all these, he should be a man well versed in books or else in the school of life, or in both. One form of education may substitute for the other or they may supplement each other. But "We must have an educated ministry."

Making allowance for the freaks and rare exceptions, a man who enters the ministry must be a student. If he has not previously learned to study, he will have to learn it after he takes a church. And going to school is expensive, you know, and someone must pay the bill. If the preacher does not go to school and bear the expense of it before, he will go to school after he enters the pastorate and the church will have to pay the bill. He may not know that he is going to school and the church may not be fully aware that it is paying the bill, but these are the facts just the same.

If a preacher is aware of his limitations and wants to go to school, it really will not matter so much, if circumstances become such that he does not get to go; but if he does not know his limitations and is indifferent about going to school, he by all means should go.

If we had to choose between a preacher who was uneducated and yet filled with the Holy Ghost, and one who was well trained in the schools but had never had his Pentecost, we would unhesitatingly choose the former. But we do not want to be driven to choosing between such alter-

nates. We are exacting, properly so, we want for our preacher one who has been sanctified wholly by the baptism with the Holy Ghost and fire and who also has been trained in the schools of men. We want a man who walks with God as Elijah did and yet who knows men as Elisha did.

A Plain Talk About Our Publishing Interests

SOME day it will be interesting to read about the remarkable courage of C. J. Kinne, C. A. McConnell, Dr. Haynes and their coadjutors and assistants in coming to Kansas City to found and build up the publishing business of the Church of the Nazarene. Some day it will be interesting to follow out the details incidental to the struggles of the first ten years when the business was "getting on its feet." But at present these things are too familiar to absorb us very fully.

Also, we still have painful recollection of the days in the very recent past when a thousand doctors were offering remedies for the ills of the Publishing House and when friends were asking under their breath, "Do you suppose she will ever really survive?" For it looked then like we had problems which we might not be able to permanently solve, and some thought that, after all, we might have to abandon the publishing business as an impractical task for our church.

But a new era dawned when plans were made and adopted for what we shall always remember as "The re-organization." For from the very beginning of that period, with the interest of the church and its friends focused upon the Publishing House, conditions began to improve. The church rallied and bought the merchandise which was offered for sale, subscribed for the periodicals which were placed before them, and gave money to pay off the indebtedness which had been accumulating for years. And by all these things, we, as a people, probably did the greatest single deed which our history records.

During the first nine or ten years, the "normal" annual business of our Publishing House ranged from \$30,000 to about \$125,000, the HERALD OF HOLINESS subscription list ranged somewhere from seven to ten thousand, and, without counting donations; which in some years amounted to a considerable sum, there was always a "deficit." That is, we did business always at a loss. The first year that I was on the editorial staff, the deficit on the HERALD OF HOLINESS was slightly more than \$17,000.

I do not care to deal with this subject analytically, and I do not think my readers would have me do that. But I feel an interest that is deep and intense, and I believe my readers share it with me. Every man who has really "lived" and every institution that has "become permanent" has passed through two forms of danger and two classes of tests. The first of these comes in connection with real or threatened failure, the other comes in connection with success.

By the loyal help of its friends, our Publishing House survived the days of its adversity, and only through their help will it be able to "carry on" in the days of its bet-

ter success. When it was striving to keep its feet from slipping, it took its friends into its confidence; and now it seems to me that it is time to repeat that action.

The year 1923 was a very unusual year for our Publishing House. Its work was before our people and their friends, the General Assembly was coming on in the fall and everyone wanted to see a good showing made. As a result, the HERALD OF HOLINESS subscription list arose from a point somewhat above normal to the high water mark of over twenty thousand and the Publishing House business soared up to \$160,000. Even the HERALD OF HOLINESS became a business success, for it threw off its deficit, and actually made a profit of \$500, and the whole business of the Publishing House showed a margin of profit.

But it was supposed that that year was "abnormal" and that we must prepare for a falling off. Therefore, it has been with thankful wonder that we have watched the HERALD OF HOLINESS list maintain its "high water mark" and show a flexibility that suggests that it can and should go on up to 30,000. Also, it has been surprising to find that the 1924 business for the Publishing House has set a new mark, having gone this time to over \$180,000. And while the accounting for the year is, of course, not yet complete, it can hardly be otherwise than that the House has made a margin of profit on its business that will enable it to undertake to enlarge its scope, improve its equipment and offer to our people a better service than ever before. And it seems that two years of successful operation are sufficient to justify the prophecy that the Publishing House is now permanently off our list of "benevolences" and that, barring unforeseen misfortunes, it will not have to come back to our people again for offerings. It seems that the true business basis has at last been determined and that with the loyal support of its friends, the Publishing House will qualify as one "going concern" in our church.

I am happy to give out this information, but I admit there is a purpose. For I know we all have a tendency to forget men and institutions when they are no longer in distress and in imminent danger of disaster. However, I believe and hope that we, as a people, are getting away from that, and that we will conduct the affairs of our church on sane business principles and on lines that are removed from strain, and stress, and fever and plunging.

But to my purpose; in a word it is this: we must all stick together. We must run the HERALD OF HOLINESS subscription list on up to thirty thousand, for the HERALD OF HOLINESS is our entering wedge, and our medium of approach. Our sales manager can tell when the subscription list is high by the increase in his business, for people see notices

of the books and supplies in the paper and they order them. Thus a subscription to the paper often means many dollars worth of business and many successful efforts to get the gospel of full salvation to those who need it.

Then we must make full use of our Sunday school publications. Dr. Ellyson and his helpers are improving our helps and enlarging the scope of their service right along and will continue to do so. There are three hundred Sunday schools outside of our own denomination which are using our literature. They use it because they think it of superior quality, and they are correct. And our House not only furnishes the regular lesson helps and papers, but it is in position to furnish any kind of supplies that your school may need.

And another thing that contributed to making 1924 a banner year for our Publishing House was the fact that almost everyone of our forty-two districts had their Assembly minutes printed here, and many churches and individuals sent their religious printing, so that the House did more than \$18,000 in job printing for our people and their friends. This was fine. But now it is discovered that our printers understand the phraseology of our people better than secular printers do, and that our editors, proof readers and managers know what our people want better than others do, and that, therefore, the work turned out here is superior and that the price is reasonable; hence, we ought by right to have more of this kind of work next year than ever.

Then it is evident that our people have bought their books from our Publishing House and that, in the main, they have bought our books. For while our business has increased, the amount of books purchased from outside publishers has decreased. Hence, our people have bought our books from us. The sale of our church manual has gone away beyond anyone's expectation, the calendar sale has been large and the sale of Waves of Glory has kept the bindery rushed. And now our House, after a rather prolonged wait, is just now entering into the publication of new books and tracts with a new zeal. Some new books will be out almost by the time you get this issue of the HERALD OF HOLINESS, others are on the way and the program for the new year calls for an unusual number of fine new books, while the stock of those on hand will be kept ready to supply the needs of our patrons promptly.

Our General Assembly ordered a Book Committee which is to pass on all books and tracts offered for publication by our House, and this guarantees that every utterance will be in harmony with the Bible and with the Manual of the Church of the Nazarene. And being an institution of the church, no individual obtains personal profit on the business here, but all money goes on the work of spreading the gospel of full salvation.

The Publishing House is not asking for donations to pay deficits, for it has no deficits any more. It is not asking for donations to buy machinery or equipment, it will provide these out of the proceeds of its own business. Aside from Brother Bud Robinson's Good Samaritan Fund for sending the paper to missionaries and others, and a nominal sum

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for the free tract fund, the Publishing House is not asking for gifts of any kind. It does not even ask that we buy from it at exaggerated prices. It is making every effort to put genuine quality into every production and to render every service at the most reasonable cost. Every paper and every book sent out represents an effort to produce the best in subject-matter, quality of material and standard of workmanship.

What does the Publishing House want? Well it wants its friends to take the HERALD of HOLINESS and induce others to subscribe for it. It wants them to do the same with reference to the missionary paper, *The Other Sheep*. It wants our Sunday schools to continue to buy their helps and supplies from our own house and to add somewhat to their orders this new year. It wants everyone who can to speak a good word with the purpose

of increasing our business in supplying Sunday school requisites, and if something "different" is needed, order it from *our own* House, anyway. It wants us all to buy *our books and tracts* from us. Whenever possible, buy and distribute our own books and tracts, and when books of other publishers are desired, order them through our House. If you have money which you feel should go into the purchase of books, booklets or tracts for you or for someone else to distribute free, take the matter up with our Manager and let's "keep the money in our family." For you know the Publishing House is "Our" Publishing House and the coming or going of a manager or an editor is incidental, therefore, let's make our Publishing House do the work which we all of us, are expected to do in the way of spreading the gospel through the printed page.

ecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away" (1 Cor. 13:8).

In the 13th chapter the apostle lays his foundation for a comparison of the gifts with grace. "Though I speak with the tongues of men and of angels." It appears from this that there is a tongue of angels, if so it is an unknown tongue, and doubtless this is the tongue that the Apostle refers to later as an unknown tongue. It is claimed by some of the advocates of speaking in tongues that the apostles must have spoken in unknown tongues on the day of Pentecost, but this is certainly an error for men understood what they said, had they spoken in unknown tongues none of the Parthians, Medes, Elamites and dwellers in Mesopotamia would have understood them, but each nationality heard in their own tongue wherein they were born (see Acts 2:8). The Apostles did not speak in unknown tongues, on the day of Pentecost they spoke in the tongues of men, and until our friends who are advocating that it is necessary to speak as the apostles did at Pentecost in order to qualify as a Holy Ghost baptized believer, we ask them to present their proofs—if such proof is necessary as they claim—by speaking to a mixed multitude of people so that each different nationality will hear and understand them in the tongue wherein they were born.

It being a Scriptural fact that there are bad, as well as good angels, is it not just as possible for a bad, as for a good angel to speak through a person in an unknown tongue? Looking into this matter we found that Adam Clarke in his commentary tells us that angelic tongues were known and recognized by the Jews, which of course is also plainly seen by St. Paul's reference to it in the Scripture quoted above, and Mr. Clarke says that the Jews recognized that bad angels also had a tongue, a means of communication through individuals. This information led us to the inquiry, what would naturally occur if a person persisted in seeking a certain gift when God had shown us that the gifts were not to be obtained by seeking, but by the sovereign will of God, "dividing to every man severally as he will?" Can anyone suggest? We know what God has said about it, "Because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:10, 11).

It is a dangerous thing to continue in error, all make mistakes but to found a doctrine on an error is most dangerous. Is it not true that persons may receive preternatural gifts from evil sources? Do not spiritualistic mediums who blaspheme the precious name of Jesus speak in unknown tongues? We have heard them, we have known of their reading the mind of perfect strangers and impersonating deceased relatives with such perfection as to deceive those who had previously been opposed to them. Mormons we are told speak in unknown tongues. Christian Scientists—falsely so-called—deny that sin exists, that disease exists, that Jesus is divine, and we have known personally of several actual cures being effected under their system of belief, did this power come from above or from beneath? was it spiritual or was it mental? We

The Relative Importance of Grace and Gifts

By F. M. MESSENGER

IN THESE days when so many different doctrines are being promulgated, it is well to take our spiritual latitude and longitude by weighing these different isms in the scale of reason and adjust them, if we can, to the Word of God, for it is important to know whether they lead toward heaven, or to some sidetrack where we are in danger of being stalled and finally ditched in the everlasting abyss.

So much importance has been attached to the so-called gift of speaking in tongues as a necessary seal to one's religious attainments, and such widespread attention has been given to it, we have been led to make a special Bible study of the matter.

Starting with the assertion that it is "By grace are ye saved through faith" (Eph. 2:8), makes it incumbent upon us to place grace in the foreground of all our seeking. We have however taken up a careful study of the gifts that we might allot to them the place of relative importance that they deserve.

Turning to first Corinthians, 12th chapter, we note that the great Apostle to the Gentiles says: "Concerning spiritual gifts brethren, I would not have you ignorant." He warns against entering a belief that any doctrine is associated with Christ and at the same time associated with evil. "No man speaking by the Spirit of God calleth Jesus accursed"—margin, anathema, or associated with evil,—or that any man can truthfully say that Jesus is Lord except by the Holy Ghost.

After defining the dangerous as well as the safe teacher, he commences a discourse on the gifts. He mentions that there are diversities (several kinds) of gifts, but differences of administration; the same gift will work differently in different personalities. There are diversities of operation but if they are genuine spiritual gifts they are from the same God, they will manifest the same underlying principle, work out the same plan, the plan and purpose of God.

When a person desires a gift to use for any but a high and holy purpose, for anything but God's glory, the desire is not from God, and if such a person had gifts with which he was enabled to do marvelous things from an unworthy motive, the gift, or the power used in its manifestation would not be of God. When

Simon the sorcerer saw the manifestations of the Holy Ghost in those on whom Peter and John laid their hands he offered them money "saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost" (Acts 8:19). The motive was unworthy and Peter indignantly refused his offer; however, anyone having the Spirit is enjoined not to quench or suppress it (1 Thess. 5:19), for the manifestation of the Spirit is given to everyone to profit withal.

Let us notice the relative position given to the gifts, one in relation to another as given by the Apostle:

1. "The Word of wisdom." 2. "The Word of knowledge." 3. "Faith." 4. "Gifts of healing." 5 "Prophecy." 6. "Discerning of spirits." 7. "Diverse kinds of tongues."

Taken alone, their relative position might have but little significance with some people, but we would refer such ones to the 14th chapter 1 Corinthians, 19th verse, the inspired writer says, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." He adds the plea that we be not children in understanding. This is gospel. It is good sense. Let us try the spirits by this standard.

A most beautiful description of this harmony and the usefulness of these gifts properly administered then follows, showing that the Holy Spirit—who knows the proper gift to be given to each different person—divides these gifts to each one severally as he wills. This effectually does away with the propriety of seeking any gift, however valuable the gift may be, for God will never bestow a gift upon one unfitted, or unworthy to receive it, and He only knows who are fit candidates for the different gifts, either by natural endowments or spiritual attainments; and is it not reasonable to suppose that any person who poses with a gift—either real or pretended—who does not by its manifestation accomplish the beautifying and harmonizing the work of the Church as a whole, has received the gift from some other source than from God?

The purpose of the gifts, as we understand it, are to enhance the usefulness of our work in this life but are no part of the makeup of the future life, "for whether there be proph-

have only to ask ourselves, is God the author of confusion? Is Christ divided?

We are satisfied that the powers of darkness are being manifested more and more while supernatural manifestations of divine power—owing to the lukewarm, supine attitude of the church—have decreased in corresponding ratio. It is true that false religions and delusions have existed in the past, the witch of Endor (fortune tellers are the same), did marvelous things in her day although it was against the Mosaic law to allow a witch to live (Exodus 22:18). St. Paul had to deal with the demon possessed damsel at Philippi, but he rebuked and cast the evil spirit out of her (Acts 16:16-18). The final Antichrist and the False Prophet will do marvelous things causing fire to come down from heaven in the sight of men (Rev. 13:13), and we might cite many quotations from the Scriptures bearing out our assertion that persons may, and do receive preternatural powers from satanic sources.

There are many divisions and subdivisions of doctrine which have emanated from this movement which bases its doctrine on the foundation principle that speaking in tongues is the evidence of having received the baptism with the Holy Ghost, but we assert without hesitation that this is a gross error and some of the better informed among their adherents are seeing this, for they acknowledge that cases are frequently known where one falls into gross sin and immorality and continues to speak in unknown tongues.

Let us now see what course this strange

propaganda has taken. In its first inception the claim was made that this baptism was a third work, that the requirements of a fully developed Christian experience consisted of regeneration, entire sanctification and the baptism with the Holy Ghost, which last experience was evidenced by speaking in tongues. Owing to the unsavory reputation of a few fanatics who had previously taught a third blessing, this manner of putting it became unpopular, hence—as we understand it—quite a contingent of their following have dropped the second work of grace (entire sanctification) and are declaring that there is no destruction of the carnal nature in this life, that the baptism, as they call it, is the second, and the only second work of grace.

Now let us see where this leads us; they have taken down the greatest grace, perfect love, (the greatest of these is love) and put in its place the least gift, speaking in unknown tongues. *Real* gifts are from God, given out as *He wills*, and not as we or any pretended leader may prescribe; but grace and truth came by Jesus Christ and are freely offered to all, and the "greatest of these is charity—perfect love." O, let us beware of minimizing this greatest of all graces by setting it aside and seeking an unimportant gift, lest the Devil, taking advantage of our unwise and unscriptural importunity, should come as an angel of light and give us the tongues of fallen angels making us the laughing stock of three worlds.

CHICAGO, ILL.

God's Keeping

By A. M. HILLS, D. D.

"I pray God your whole spirit, soul and body be preserved entire . . . faithful is He that calleth you who also will do it" (1 Thess. 5:23 R. V.).

"He will keep the feet of His saints" (1 Sam. 2:9).

"He will give His angels charge over thee in all thy ways" (Ps. 91:11).

"He that keepeth thee will not slumber" (Ps. 121:3).

"That good thing that was committed unto thee, guard through the Holy Spirit which dwelleth in us" (2 Tim. 1:47, R. V.).

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God" (Jude 20, R. V.).

"My little children, keep [R. V. guard] yourselves from idols" (1 John 5:21).

GOD undertakes and promises to keep us, but He tells us to guard and keep ourselves. What can it mean? Manifestly this: He does not force His keeping grace upon us. He will use divine agencies and even the help of angels; but He will not do it without our hearty co-operation and willing, cheerful consent.

I have been a profoundly interested, and often deeply grieved observer of the spiritual life of those professing holiness in this community for some eight years. It has made me somewhat qualified to speak.

I am compelled to say that there has been a vast deal of backsliding. I certainly have seen very many come to the altar in ten different series of meetings, many in twenty

series of meetings; and not a few, I am persuaded, in as many as thirty series of meetings!

Now this is not normal. It is not God's plan! This is not in harmony with what He has said about His keeping power. It certainly does not measure up to our privileges in Christ. I would write a few lines to stop, if possible, this chronic backsliding. It is too dangerous to be permitted to go on unnoticed and uncorrected.

I. Jesus proposes to guard us from stumbling (R. V.); but our corresponding attitude of soul is constant trust, and deepest dependence upon God. The Lord has made our heart His temple, and purposely comes in to keep it clean and holy; but He does it only by our consent and assistance. There is no compulsion in a life of grace. Always remember that God never does anything to subvert, or set aside, or over-ride your own self-sovereignty.

He made us free moral agents to be masters of ourselves, and arbiters of our own destiny, and He will forever leave us free. God has no slaves in heaven. The home of the blessed is not a slave pen into which people are stamped as cattle are driven into a corral. Only those are there who choose to be; and it was an ever-repeated and irrevocable choice.

II. Jesus can and will keep us in the blessing only as He gave it to us by our faith. Jesus says, "Sanctified by faith in me."—Therefore do not be forever consulting your feelings, and keeping your fingers on the pulse of your emotional nature, and

your sensibilities; but keep up your devotions and keep on believing. Let it never be forgotten that a state of purity is never dependent on emotions, feelings, manifestations or ecstasies, but on faith in Christ as our sanctification. Emotions and feelings are mere attendants, and depend largely on the temperament, and the flow of animal spirits and the nervous sensibilities. Disease, infirmities, weaknesses, aches and pains, and weather may depress the emotions. St. Peter knew that. He wrote of the incorruptible inheritance, "reserved in heaven for you, who by the power of God are guarded through faith unto salvation . . . Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold trials, that the proof of your faith—might be found unto praise and glory" (1 Peter 1:4-7, R. V.).

But if you will have ecstasies, and are more concerned about them than about a clean heart, remember that the Devil can give ecstasies and tongues, and has done it times without count to vile spiritualistic mediums.

Do not seek for emotions. Let them come as they will; but tell Satan that, feelings or no feelings, by faith in Jesus you are still under the blood "that cleanseth from all sin."

III. There is the duty of constant watchfulness. In the course of five verses (Mark 13:33-37), Jesus bade His disciples four times to watch. "What I say unto you, I say unto all, Watch." No Christian is ever relieved from this necessity of constant watchfulness.

Those of us who have crossed the ocean in a steamship, have always gone to our berths on a dark night with a greater sense of security because we knew that high up in the crow's nest, over the bow of the steamer was a "look out" sailor. It was his particular business to do two things, *viz.* to keep constant watch and report any glimpse of a vessel or an iceberg in the steamer's path, and to signal to the engine room below. So it is in our spiritual life. There are always perils about us. It is the careless souls who are fool-hardy and presumptuous, and will not believe that there is any danger, who are the easy victims of Satan's wiles.—This leads me to observe:

IV. Conscience is that "look-out" sailor aloft over the bow, in the voyage of life. "Some people with sinful infatuation, put conscience at the stern; it may utter its cry of remorse after the sin has been committed, and the craft has struck the peril which stove in the bow. But a conscience that does no more than weep and moan over sins already committed is of little worth. It is the duty of a healthy conscience to detect sin in advance, and to sound the alarm to the will, that has its hand on the helm. The truly righteous man has temptations floating across his way, as really as the ungodly or the backslider has. The difference is that the righteous man's conscience detects the danger ahead, and gives the signal to the will to "steer clear of the temptation." Yea, it reports the danger to God in prayer, and help comes from above.

April 15, 1912, the greatest ship that had ever plowed the waves, 882 feet long,—the Titanic, was crossing the Atlantic. It had

nearly 2,400 lives on board, and was making its maiden trip at record speed. Her commander, Captain Smith, had won a name for care and skill, and was at the summit of renown among English naval officers, and then lost his "patient continuance in well-doing." That star-lit Sunday night he was feasting to intoxication with millionaires,—six of them worth in the aggregate, \$400,000,000. Other members of the crew were stupid from champagne; and the lookout in the crow's nest was thus asleep. Three other ships sent wireless warnings to them, and alarms were rung, but all in vain. With utter infatuation they crowded her speed to the limit, and drove on in a race with death. Death won the race. The ship crashed into an iceberg and tore out its side. The captain saw his own ruin, drew his revolver and shot himself. A survivor says he will never forget, to his dying day how the sixteen hundred clung to the ship's rail, shrieking and moaning and groaning, as the sinking Titanic carried them down to a needless death.

That is a perfect picture of a neglected and drugged conscience, despising all God's warnings, and waking up in remorse, when it is forever too late.

V. Our religious safety depends on our being dead to the world. God says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lusts thereof: but he that doeth the will of God abideth forever."

Now we may ask what is meant by "the world" in this wonderful passage? Bishop Zore of England defines it thus: "The world is human society organizing itself apart from God." Bishop Ellicott of England defines the world as: "The sum total of all that is opposed to the spiritual reign of Christ." Enlarging that definition, I define as follows: "Those habits, fashions, customs, laws,—those principles of conduct, ambitions, pleasures and aims of Godless people, constitute, in the aggregate, that old hag called the world, that is forever opposed to God and Christ and all righteousness." That is the thing which crucified Jesus and still crucifies Him and His cause afresh, and puts Him to an open shame before our eyes continually.

Now what I am saying is this: those who would keep their piety and grow in grace must die out to this whole damning and damnable worldliness. We cannot seek its approbation. We cannot practice the most of its pleasures. We cannot slavishly follow its fashions. We cannot bow to its opinions, or court its favors, or love its applause. Above all, we cannot adopt its moral principles as our standard of conduct, or imitate its customs or worship at its idolatrous shrines.

St. Paul said, "By whom [Christ] the world is crucified unto me, and I unto the world." Nobody has a very serious case of religion, who has not thus been crucified to the world and by the world, and dissolved partnership with it forever.

I am free to admit that what I am now saying has special reference to women. Multitudes of professedly Christian women, and

altogether too many of them in the ranks of holiness, seem to act as if they were the bond slaves of fashion, and the fashion magazines were their Bible, the dressmaking shops were their churches, and the dressmakers priestesses to direct their devotions and guide their prayers.

I believe God is trying by the Holiness Movement to produce a generation of women who are dead to the fashionable follies and idiotic fooleries of this old hell-bent world. And if you women fail Him, farewell all hopes of a redeemed humanity.

Some worldly, fashionable females in our churches ask, "What harm is there in cards, and dancing and theaters?" Many of these people are not amenable to argument. They are beyond all rational persuasion! They are a thousand times more afraid of not being in the fashion than they are afraid of sin. They have drugged consciences. Worldliness has befogged their brains, and reduced their moral-backbones to the limpness of a cotton string. To seem to be aristocratic, they will have intoxicants on their tables, even though it does engulf their husbands and sons in hopeless ruin. They must patronize the dance, even if it is likely to make their sons rouses, and their daughters harlots. "O Fashion! Fashion! what power hast thou to browbeat holy nature so that she dare not speak to assert her sacred claims against thy imperious sway!"

I am not writing for such people. It would be useless. They are abandoned to the pleasures of sin. They are strangers to Jesus. They "love the world, and the love of the Father is not in them." But there are others not utterly committed to a career of Christless worldliness. They are toying with these fashionable pleasures which so many church members run after. They are troubled about it because the Spirit of God has not wholly left them; they are still willing to listen to the voice divine. For them I write. To them the Spirit speaks; "O do not this abominable thing which I hate" (Jer. 44:4).

PASADENA COLLEGE, PASADENA, CALIF.

"Ye Must be Born Again"

By DR. R. K. KIKER

Railroad Y. M. C. A. Secretary

FROM infancy up man shows the marks of sin and rebellion, and is prone to evil from the beginning. But who is responsible for sin? Can Adam's sin damn the souls of other men? Well, at any rate, we know that men must be regenerated before they can live lives of light and holiness before God.

Nicodemus was putting the way to everlasting life upon the basis of work, but Jesus proved to him that as there is only one way into the kingdom of this world, so there is but one way into the kingdom of God, and that is through birth. And from the days of Jesus until the present, every true minister of God has heralded, "Ye must be born again," as the only manner in which to enter the road which leads to heaven. This is the teaching of Dr. Butler's "Analogy," of Henry Drummond's "Natural Law in the Spiritual World," and of Harold Bigbee's wonderful clinic of regeneration, "Twice Born Men."

To come in possession of this great and blessed experience, the soul becomes convicted

first that he is in need of Christ. This is produced by the aid of the Holy Spirit. Many times conviction is mistaken for conversion. The sinner sees his need of Christ. In conjunction with this, comes contrition which is a condition of the heart when the music of God plays upon the heartstrings of the soul. Sorrow for sin becomes apparent and the soul is deeply penitent because of its rebellion against God and for all known sin. Naturally, to follow will be repentance towards God and faith in the Lord Jesus Christ. Some say that godly sorrow for sin is repentance; but not so, it "works repentance." When the soul gets so tired of sin, that it forsakes them all for Jesus' sake, and willingly forsakes the old paths, this, in simple words, is repentance. It is the forsaking of the sinner's ways and turning to God's ways. Repentance and faith are the works of man and are his part in this matter, but regeneration is wrought by Christ and the Holy Spirit. In true repentance there is a dying out to sin; here is where the planting comes, the old dies that the new life may come forth.

Confession and faith play an important part in regeneration. The sinner must confess that he is a sinner and needs Christ, and he must confess his inability to aid himself. But the pardoning blood is never applied until faith is employed. This faith is simple and childlike.

Some years ago a man owned a large crab-apple tree, which was practically good for nothing. A horticulturist made him the proposition that he could change the nature of that tree so that it would produce fine apples. He was given permission to proceed. The original limbs were cut off and the tree put on new life and the grafts commenced to bud and bloom and the result was wine apples off a crab apple tree. So it is with our sinful natures "by faith the blood is applied to our hearts and we are pardoned and cleansed, and have our fruits unto holiness and the end terminates into everlasting life. Jesus did not try to explain the process of the new birth to Nicodemus. He compared it with the wind. "It bloweth where it listeth," etc. In fact, it cannot be explained, but all those who experience this wonderful change know it and the world knows it. Reader! hast thou been born again from above?

PALESTINE, TEXAS.

Little Sermons for Him Who Runs

By CHARLES ALLEN McCONNELL

WHILE we have ample proof of the superhuman intelligence of Satan, he is not all-knowing as some suppose. It is because of this fact that God himself is able to thwart the machinations of the Evil One, and God's children escape his wiles. Not only is Satan powerless to defeat the plans of the Almighty, but our God takes advantage of the rage of the Devil to bring glory to Himself—He causes the wrath of men and devils to praise Him. Incited by Satan to destroy every heir to the throne of Judah, and so to break God's promise to David that there should not fail him one of his seed to sit upon his throne, Athaliah, Jezebel's own daughter, thought that by

the slaughter she had overturned the worship of Jehovah and set up Baal, and secured herself upon the throne. But God's word is unbreakable—His plans are not to be overthrown. He will also have a people and will have a place for His worship. Trained, as they were, in the corrupt courts of Joram and Ahaziah, the princes, had they lived to reign, would no doubt have followed the abominations of Ahab and Jezebel. But God was upon the scene; out from the heap of slain was snatched innocent Joash to be reared by the pious Jehoiada in the fear of Jehovah. So was the kingdom saved to David, and worship to our God. Offenses must needs come, in this age of evil, as Jesus has affirmed, and woe unto him my whom the offenses come; yet out of the tribulation of the righteous God shall bring forth great glory and honor. Job, forsaken of man and God, the three Hebrew children in the midst of the flame, have blazed and burned down through the ages with light and hope and courage for all generations. God has always allowed his saints to represent his salvation—as it were to be labeled "A sample; try one." And the glory of our God is that when Satan tries them in the furnace, as he does, they come forth as fine gold.

"Prepare ye the way of the Lord, make his paths straight." This was the calling of John the Baptist: to get a people ready to receive the Coming One. Oh, the world is full of crooked paths that men have made, paths of selfish living, paths of sensual indulgence, paths of God-forgetfulness, crooked paths, paths like the trail of the old Serpent. Men everywhere need Christ, and many would accept His help, but to come to them as they are would be for Him to follow their crooked ways of sin. Make straight the paths, that the Master may come! John came crying, "Repent." Today we mean the same thing when we say, "Straighten up the back track." Jesus cannot condone the least sin—straighten it up. "He that covereth his sin shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Sin makes the crooked path, but true repentance casts up a straight way for the Lord to come and bring peace. In John's day so great was the change wrought in lives through repentance demanded by his gospel, that even the rulers of Israel demanded, "Art thou the Christ?" And today so glorious is the state of the forgiven sinner that many would say, "This is all; this is He who should come." But John replied, "No, I am but the voice of one crying in the wilderness, Prepare. I indeed baptize with water, but there standeth One among you who shall baptize you with the Holy Ghost." This is the object of all preparation; this is the end of the straightened path. This is the coming in of the Christ; this is the fulfilling of His own promise: "He shall be in you; we will come unto him and make our abode with him." The straightened path gives "Christ in you the hope of glory"; Now again we look with hope for the glorious appearing of the same Messiah; and it has pleased the Father to raise up a new John the Baptist in His holy people to cry, "Prepare ye the way of our coming Lord, and make his paths straight, for without holiness, without the baptism with the Holy Ghost of which John spake, no man shall see him in peace. Behold, He cometh!"

SHOUTING, OR REJOICING?

By H. G. COWAN

A WORD against shouting would be regarded among Nazarenes or other holiness people as the rankest kind of heresy, and the example of the old-time "shouting Methodists," among whom many of us were reared, would seem to be enough to deter us from so rash a step. And yet the fact is patent that not all Nazarenes, or holiness people, shout, and the old-fashioned Methodists who used to "get happy" and exercise themselves in loud ejaculations in their meetings belong to another era than the present.

It may be that the time is opportune for a careful examination of the subject, with the view to ascertaining the Scriptural basis for shouting and rejoicing on the part of those who have obtained a true Christian experience. It is believed by some that shouting is the normal expression of the joy experienced by the child of God upon the forgiveness of his sins, or his entire sanctification, or the reception of any other spiritual blessing. And others maintain that, although they know the joy of pardon and the fullness of the blessing of sanctification, and often receive blessings from heaven, yet they do not and cannot shout as do others, but have the "shout within" them, or that they give expression to their joy in other ways.

Let us search the Scriptures, for in them we think we have the answer to all our spiritual problems. According to a careful count in Young's Analytical Concordance, the words "shout" and "shouting" occur in the Old Testament sixty-three times and in the New Testament twice. Among the children of Israel or Jews shouting was of rather frequent occurrence, especially in connection with victories over their enemies, at the time of their harvest and vintage, and in recognition of the presence and power of God among them. (See Joshua 6:16, 20; Isa. 16:9, 10; Psa. 132: 9, 16; Isa. 12:6.) As their religion entered into almost all the affairs of their lives, both the battle shouts, the harvest and vintage shouts, and the worship shouts of the Jews were alike of a religious nature. The Jews were, therefore, somewhat of a shouting people religiously.

But in the New Testament shouting is only mentioned twice, once as having actually occurred, and once as a future occurrence. In Acts 12:21, 22, when "Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them . . . the people gave a shout, saying, It is the voice of a god, and not of a man." For this blasphemy Herod was immediately stricken with death, but, in spite of the impious shout of the misguided people, "the word of God grew and multiplied."

There is no record that our Lord Jesus Christ ever shouted, but it is predicted of Him that the time shall come when He will shout, "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:16). There is no recorded instance of any of the apostles of Christ having shouted, although Paul once "cried with a loud voice," a word of warning to the frightened jailor at Philippi to do himself no harm. And nowhere in the New Testament is shouting said to have been done by the early Christians, nor is it ever urged upon them as a duty or privilege by any sacred writer.

Therefore, the shouters among us cannot claim any Biblical precedent or authority for their shouting, except they go back to the law and the Old Testament. If this be heresy, make the most of it.

But there is another aspect of the case which we would do well to consider. The words "rejoice" and "rejoicing" occur in the Old Testament two hundred and eight times, and in the New Testament seventy-one times, and in perhaps a majority of cases the words are connected with the mercy, the goodness and the salvation of God. (See Psa. 31:7; 32:11; 89:16; Isa. 35:1, 2; 6:10; Hab. 3:18.) In the New Testament we have both the example and the teaching of Christ, and the writings of the apostles are filled with exhortations to rejoice and be glad, and that without reference to special times or seasons. (See Matt. 5:12; Luke 6:23; 10:21; 13:17; 19:37; John 14:28; 16:22; Acts 5:41; 8:39; Rom. 12:12, 15; 2 Cor. 6:10; Phil. 3:1; 4:4; 1 Thess. 5:16; 1 Pet. 4:13.) And the basis of this rejoicing on the part of the Christian is the grace of God and His power to save and bless all those who

believe on Him; to scatter all that causes gloom, despondency, sorrow and mourning; in a word the hope, the truth and the faith that is in Christ our Savior is the supreme cause for rejoicing by the child of God. Not only in victories and seasons of prosperity, but in times of temptation and fiery trials, when persecution rages, and when poverty and sickness overwhelm the believer, he may look up to heaven and rejoice that his name is written there, and "hold fast the confidence and the rejoicing of the hope firm unto the end."

Shouting and leaping may be expressions of this rejoicing, and are allowable and entirely proper on the part of one who has something worth shouting over; but they are not the only expressions of the joy which comes to the heart of the believer, for there is a joy which St. Peter says is "joy unspeakable and full of glory." It may not be physically possible for all to express themselves in shouts and leaps and bodily exercises, and yet the joy of salvation may be present, and the glory of God fill the soul which is fully yielded to Him, without shouts or a loud voice.

Joy is the fruit of the Spirit, and "where the Spirit of the Lord is, there is liberty," and this liberty is manifest not only in that men rejoice, but that there are diversities of rejoicing according to the physical, mental and spiritual capacities of men. Some may shout and leap and clap their hands, others may weep, or laugh, or shake hands with their fellowmen; or just sit still and let their cup of rejoicing run over as the Spirit fills and wills. But whatever the manifestation of joy, let it be pure and spiritual, and proceed from a heart filled with the love of God. "Finally, my brethren, rejoice in the Lord . . . and again I say, Rejoice."

NORMA, N. D.

AS A LAYMAN SEES THE EVANGELIST

I HAVE had a part in calling a number of evangelists for revivals and campmeetings, and I believe that in each instance I have been influenced almost wholly in my choice by what I have heard or read about the preacher. I would not say that, in the main, I had been disappointed in any, yet, of all these and of all whom I have ever heard, I feel led to say they preached too long.

Committees and church boards do not tell the evangelists how they wish the meeting conducted. It is a delicate matter, once the man is on the ground and the battle on, to offer suggestions to the man of God who, for the time, is the leader. We want him to do his best, and we try to express our confidence in him by keeping our hands off his plans for the campaign.

Yes, brethren, I am persuaded that you preach too long. Not for me, not for the Church generally, but for the individuals we are trying to get to come to God.

There is such a shameful indifference to spiritual things on the part of the unsaved these days. There are so few who will be serious. Indeed, the majority of those we are trying to reach are apparently incapable of sustained mental effort. It can't be otherwise with the pleasure mad folk of today. The movie, the light reading, the method of instructing by illustration and by cartoon, the endless whirl of jazz and joy rides and hell born thrills of every degree have produced a condition in the minds and consciences of the sinners that the evangelist must meet.

I am reminded here of a quotation I once learned:

*"Though man a thinking being is defined,
How few improve this great prerogative of mind,
And, of the justly thinking few,
How few think when they think they do."*

Indulge me here one more thought: Do you think it wise, after you have preached so hard, to try to shout your invitation above the sound of the singing? Do you not think it possible to get the Church so under the burden for souls that, with your help and instruction, the real prayer of faith would pierce the sky and get God to come on the scene? And if this were accomplished do you not think that twenty minutes of red hot, Holy Ghost preaching would be the most effectual in filling the altar?

I mention this because I have seen preachers, who had worked themselves to the point of exhaustion, do some extravagant things when there was no response to their altar call.

PALCO, KANSAS.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

KANSAS N. Y. P. S. CONVENTION

The State Young People's Society of the Kansas District held its annual convention at Hutchinson, Kansas, November 28-30. A large, enthusiastic delegation from every portion of the state was present. The presence of God was manifested in the first business meeting, Friday afternoon, when each member resolved to be at his best spiritually during the Convention. Friday night the delegates were royally entertained by a supper given by the Hutchinson Society.

Evangelist Kring who conducted the revival in the Hutchinson church, heartily co-operated with the Young People and his message on Friday night on "Finding your place in life" was a great inspiration and blessed all who heard it.

On Saturday the annual election was held. The Convention elected the following; Emerson Pickens, president; Miss Twila Byler, secretary and Mrs. Cobb, treasurer.

The papers read showed careful preparation and were full of rich suggestions. All the business was handled wisely and expeditiously under the leadership of Emerson Pickens.

District Superintendent Hipple was there and with his usual vim and push blessed the Convention with his messages. Rev. Nees came in in the morning and gave a short, inspiring message. Special mention should be made of the address given Sunday afternoon by Professor A. S. London, of Bresee College, on "Training Laymen for Leadership." Enthusiasm ran high during the address, when in his masterful manner, Professor London urged our young people to greater effort toward an education, greater realization of their responsibility to pastor and fellowmen and perseverance at any cost and under any obstacle. It will never be forgotten by those who heard it and the inspiration received from it will doubtless be felt by every local society, represented.

The Convention had the privilege of hearing Miss Gertrude Byler tell of her experiences as a missionary in Japan. These talks were very interesting and helped make the missionary spirit more intense.

Saturday night Mrs. S. H. Erwin's Expression Department gave a pantomime, followed by the pageant "The Soldier of the Cross." The appeal in this program gripped the hearts of all who saw it. As a fitting climax Mrs. Erwin gave the reading "Rejected." Many were moved to tears and at the close of the program the altar was filled with young people who had answered the Macedonian call. How God did bless!

Sunday was a great day. The Convention was delighted with Brother Bugh's work in the Hutchinson Church. Brother Bugh was always on hand to help push and the young people appreciated his efforts. Dr. Dunham's address on Sunday afternoon on the "Ideal Young Man of Tomorrow" gave each a sense of grave responsibility and a determination to fill his place in the church of tomorrow.

The Convention was blessed from time to time by the singing under the direction of Roy Stevens and special songs by Prof. and Mrs. London, Mrs. Williamson, Clara Krey and Hazel Shull, the Ladies' Quartet and Johnnie and Jackie Douglas.

When the Convention closed Sunday night it was with a feeling of praise to the Lord for a band of young people who were willing to "Go Forward" in the cause so dear to the holiness people.

ADELINE KIRK, Reporter.

WAPANUCKA, OKLA., N. Y. P. S.

We are glad to report victory in our young people's meetings here. We have a membership of thirty-five. We have devotional meetings every Sunday evening at six o'clock and our programs are interesting and spiritual. We have been organized but a short time, but we are doing our best for God and holiness.—Mrs. Bertie Clifford, President.

LOMAX, ILL., N. Y. P. S.

Beginning Christmas night, our society here held a week's evangelistic meeting with our president Leo Smiddy and Miss Cheryl Babcock, both of whom are local preachers, doing the preaching. Real conviction gripped the people in these meetings and there were eight professions among the young people.

Our devotional meetings and prayer-meetings are a real factor in the work of the church here. We have a splendid band of consecrated young people who know how to pray and we are preparing to actively co-operate in the coming winter revival. There is hearty sympathy between us and our pastor.—Goldie Lent, Reporter.

N. Y. P. S., COLUMBUS, GA.

Having never had any report from our society, probably some have thought we have had no organization. For some time we were the only society on the District, but with the faithful labors of Sister Opal Glenn Rife who was elected District President at the Assembly of 1923 and those of Brother Fred Floyd who succeeded her at the last Assembly, we now have five societies on the Georgia District.

It has been my privilege to act as president of our local society since Sister Veona Beggs resigned on moving to California, in August, 1923. Never has the work been more encouraging than at the present. Just before the District Assembly we elected our officers for the year and arranged our committees. From that time everyone has seemingly taken hold of the work with a broader vision and an entirely new interest.

Thursday evening of each week we have held our regular Young People's prayer-meeting almost ever since our society has been organized. We have seen some wonderful work of old-time salvation wrought in these meetings. On Sunday afternoons we hold services at the alms house, the convict camp and the jail. We have just begun a new line of city missionary work. Our society goes by two's to visit from house to house, reading the precious Word and praying with the people; then giving out tracts and any good holiness literature we may have. We find this is very effective.

Our District President visited us Dec. 20-23. Sunday morning he gave us a wonderful message from 1 Timothy 4:12. Sister Sanders who is always so thoughtful and kind, had prepared one of the nicest dinners for the society that we seldom have the privilege of enjoying. The evening service was given over to the Young People. Two papers were read by members of the society, viz, "The relation of the N. Y. P. S. to the Church," and "The N. Y. P. S. in Social Life," after which Brother Floyd gave us another inspiring message from Gen. 42:12. During his stay with us we received one new active member into the society and three honorary members.

We are very grateful for the Young People's page, the reports are always encouraging and make us feel like doing more than ever before.

SUSIE WARD, President.

DALLAS, TEXAS N. Y. P. S.

The Young People's Society of the Dallas, Texas, First Church of the Nazarene sends New Year's greetings to all co-workers and fellow-laborers in the Master's Kingdom.

Due to an unusual growth in grace, the Dallas society has enlarged its vision, extended its borders, raised its sights and is entering into larger and richer fields of service for the Redeemer of Men.

The abiding presence of the Holy Ghost upon the church as a whole, unhindered by strife or dissension, has given rise to such a degree of holy ardor, fidelity and love as has not been experienced for many months. The Society is unusually spiritually minded, and from such an atmosphere of loyalty

and fellowship, we have reason to believe that Jesus is developing real soul winners unto Himself.

Our aim, as a Society, for the New Year is to keep our hearts and hands just as full of good thoughts and deeds as is possible, and to really become a factor of some consequence in the vineyard of our Lord—A Lighthouse!—A City Set on a Hill!

We trust that a like spirit possesses the Societies of all our people throughout the land, and that this may be a year in which untold good may be accomplished for the cause we love best.

MRS. L. W. BROOKS, Reporter.

DISCUSSION OF N. Y. P. S. TOPIC FOR FEBRUARY I

By DONNELL J. SMITH

"Follow Me."

Matt. 8:22; 16:24; John 12:26.

How frequently do we find this injunction in the New Testament. On how many occasions, and to what a great variety of characters, did the Master solemnly and imperatively say, "Follow me." To the man who said, "Lord, suffer me first to go and bury my father," Jesus said, "Follow me, and let the dead bury their dead." To the young ruler, who inquired the way of life, the answer was, "Sell all that thou hast, and come follow me." Walking by the sea of Galilee he saw Peter and Andrew fishing, and he said unto them, "Follow me, and I will make you fishers of men." And again, "If a man serve me let him follow me."

WHAT IS IT TO FOLLOW CHRIST?

1. *To become His disciple.* That is, to receive Him as a Teacher, sent from God; to honor His authority; to accept and obey His teachings; to sit at His feet as a docile learner. He spake as never man spake. He is the Truth absolute. We must come to the Scriptures for enlightenment and guidance, and implicitly follow where they lead. "Can two walk together except they be agreed?" Can a man be a Christian and sneer at the sayings of Jesus Christ? a Christian and prefer reason, or philosophy, or science, or "wisdom" to the truth taught in the sacred oracles of God? Impossible.

2. *To become His servant.* He calls to service. Christ himself came to serve—to work out a mighty redemption for man. And He has a work—a great, important, life-long work—for every disciple to do. Discipleship involves a high calling. Peter and Andrew were bidden to leave their nets and become "fishers of men." The Master wants no idlers. He hires men and puts them into His vineyard, and fills their hands with work of the most responsible kind.

3. *To walk in His footsteps.* He went about doing good. He thought not of personal ease or enjoyment. Every day was a day crowded with acts of kindness and mercy. His life was an endless stream of beneficent ministrations. He calls to us to "follow" Him in the lowly vale of poverty, in gentle ministries to the sick, the friendless, the outcast, and in kind, earnest efforts to save the lost. To follow Christ is to be as active, as loving, as pitying, as unceasing in doing good as He.

4. *To "fill up the measure of His sufferings."* His path lay among thorns. It led to Pilate's judgment hall, to Gethsemane and Calvary. We can't follow Him and escape the cross. The high calling is a fierce conflict with sin, Satan, the world and all the forces of hell. To shrink from self-denial, and sacrifice, and crucifixion, even, for Christ's sake, is to refuse to follow Him.

Today Jesus Christ stands in the highway, in the sanctuary, and along all the avenues of human life and seeking, and utters with the authority of divine Majesty the imperative, "Follow me." Who will heed His words? Who will leave all, as Peter and Andrew did, and go after Him, and cling to Him, and be glorified with Him?

God should be the object of all our desires, the end of all our actions, the principal of all our affections, and the governing power of our whole souls.—MASSILLON.

"Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven."

News and Notes from Washington-Philadelphia District

COMPILED BY REV. J. T. MAYBURY

OVERCOMERS

By REV. BYRON H. MAYBURY

ONE day while walking along a country road, I saw on a sign advertising a certain make of shock absorbers these words: "Makes you hit the bumps with a smile." Riding south from Washington, D. C., one time I read these words, which were an advertisement for a popular dollar watch: "Made to stand hard knocks." Both illustrate Christian experience. We are enabled, by His grace to "stand hard knocks," for that's the way we were spiritually made. And not only so, but the shock-absorber of entire sanctification enables us to "hit the bumps with a smile," and with shouts of praise.

There are many today who follow the line of least resistance, expecting to make heaven on "flowery beds of ease." But in this they are mistaken. The Master said "He that endureth unto the end, the same shall be saved." James has written, "Blessed is the man, that endureth temptation, for when he is tried, he shall receive a crown of life." Paul, the aged warrior, in words to Timothy, says: "Fight the good fight of faith." He witnessed that he had "fought a good fight." He further charges Timothy to "endure hardness as a good soldier of Jesus Christ." In other words, as the Called of God, we are to be tried, purified by fire, purged from dross, made ready and worthy by partaking of His sufferings. We are to be persecuted for righteousness sake. To be tempted, hindered and beset by the Devil on every side. If we make the Goal, we must break through the line of Satanic opposition. We must be overcomers.

The whole tenor of the Scriptures is one of contest, battle and testings on the one hand, and overcoming on the other. The eleventh chapter of Hebrews is the famed Smithsonian Institute, wherein are to be seen the achievements, and memos of the "By Faith Heroes" of the Ancients of long ago. How we love to glimpse the precious trophies and accomplishments in the show-cases of the Word of God!

In the battle of life disappointments, reverses and hard knocks have not been uncommon. Millions of those who feed us, our farmer folks, have had a lean time; so have millions of those who clothe us and shoe us; so have those who dig and bore into the depth of the earth to supply us with metals and oil and coal; so have those who sail our ships for our Missionaries to travel on. If in the natural world we encounter hardship, need we wonder if we find it, too, in the spiritual realm? But "His grace is sufficient."

Lincoln, now ranked as the greatest man America has yet produced, suffered defeat at almost every stage of his life. He was defeated at twenty-three as a candidate for the Illinois Legislature; at thirty as candidate for Speaker of the House of Illinois—and this was repeated two years later. He was defeated for Congress at thirty-four; and at thirty-five for Presidential Elector; at forty for Commissioner of the General Land Office; at forty-seven for nomination for the Vice Presidency; at forty-nine for United States Senate; and at 50 he had known little but defeat. Yet see what success finally crowned his life! Brethren, if Lincoln could hold on in the face of the above, you and I, with the power of God at our command, coupled with all the personal gumption we can muster, ought to be able to be "more than conquerors," and "hit the bumps with a smile." There can be no excuse for failure; there is every reason for victory. We must be endurers.

If Stephenson could spend seventeen of the best years of his life perfecting his locomotive; Noah Webster work thirty-five years to finish his dictionary; Cyrus W. Fields cross patiently the Atlantic half-a-hundred times to perfect his ocean cable; Grey work laboriously more than thirty years on his "Elegy in a Country Church Yard"; Edison conduct studiously as many as 10,000 experiments on a single invention-in-the-making; how much

more, we should gloriously and gladly endure unto the end that we might work out our salvation, and apprehend that for which we were apprehended? If these men endured for things earthly, how much more should we for things eternal? The fight is on! Be not slothful, but followers of them, who, through faith, inherited the promises. We may not be people of a big faith, but thank God, we are capable of a little faith in a big God—the mustard-seed kind which our Lord commended. We have a God, as the little girl said, that "is so big, He fills the universe; so small that he can come into my heart and dwell."

The way to meet difficulties is to face them; measure them; and overcome them. The promise is to "Him that overcometh."

RIO GRANDE, N. J.

NORFOLK, VA.

As we take a retrospect of last year, we raise our Ebenezer with profound thankfulness that the Lord has blessed us. A number of souls have been definitely saved and sanctified and have united with the church. The prospect is "as bright as the promises of God" can make it and we press on with thankfulness and courage, expecting a spirit of evangelism to prevail in the future as it has in the past. Christmas morning a sunrise prayermeeting was held and on the Sabbath previous, the pastor brought an appropriate sermon on The Birth of Christ. The Sunday school celebrated Christmas with a program of carols and recitations all about the Christ-child and nothing about Santa Claus. * The pastor was remembered with a love token of a substantial purse of money. We co-operated with the General Board in their efforts to close the year without a deficit. A rally was held by the church mission society of which Mrs. W. L. Owens is president and the offering was good considering that so many are out of work in this section and have had their wages reduced. The pastor is preaching on Sunday mornings, a series of sermons on the seven churches of Asia, as found in the book of Revelation; and on Sunday nights, his subject for some weeks back has been the faith of the patriarchs as found in the eleventh chapter of Hebrews. These discourses have proved interesting and profitable and were enjoyed by the large congregations present. We are looking forward to an outpouring of the Spirit and an ingathering of souls.—Reporter.

BRIDGETON, N. J.

Nov. 16-30 we had special meetings with Rev. John Bradway, a Methodist preacher, as evangelist. The meetings were good, the saints were blessed and God's presence was manifested. There were a number of seekers and some of them seemed to get through. Rev. Bradway is a real holiness preacher, at home and abroad, and he sings and shouts and preaches with freedom. The preaching was too hot for some, and they quit coming, but it was the truth and "the truth shall make you free." Good singing, good preaching and the presence of the Lord were the features of the meeting more than crowds.—Leslie Woolson, Pastor.

PORT ELIZABETH, N. J.

Dec. 7-14 we held special meetings with a different speaker each night. Those assisting were: Eleanor Key, Byron Maybury, Monroe Hand, and John Bradway. There were blessed times from the presence of the Lord. We expect to hold our regular revival Jan. 20-Feb. 1, with District Superintendent Nielson as the evangelist. We desire the prayers of our friends for this meeting.—Leslie Woolson, Pastor.

DARBY, PA.

The revival spirit continues and services are well attended since the Elsner meeting. Converts are standing true and on the first Sunday of the New Year we received five into membership, with more to follow. This Sunday was a blessed day. The District Superintendent was with us and the Lord's presence was blessedly manifest. At the meeting for the recall of the pastor a unanimous affirmative vote was given. A spirit of love prevails between pastor and people. Prospects are bright for a successful year. Financially and spiritually the church is in good condition.—C. W. Nielson, Pastor.

HARRINGTON, DEL.

We have just closed a good meeting with our District Superintendent as evangelist. Our church was much helped and strengthened and new members were received into fellowship. This holiness church is appreciated by the people of the town, for which we praise God. Our church at Laurel has taken on new life recently, and under our ministry, four new members were added in two weeks' time. A revival will be held in this church with Rev. Monroe Hand as the evangelist Jan. 31 to Feb. 15. We have been helping some other churches in their revivals. At Leighton, Deepwater, and Salisbury, the attendance was fine and souls found the Lord. The outlook is good to organize a Church of the Nazarene at Salisbury, Md. We are encouraged to press on in the good work.—John Donaldson, Pastor.

RIO GRANDE, N. J.

Since our revival meeting, the presence of God has been more precious felt in our midst than previously. The All Day meeting on the First was from beginning to end, a day of praise and power and glory from on High. Brother Gottshalk, Pastor of Philadelphia First Church, never preached better than he did in the afternoon. Brother Bradway, Pastor of the Fourth M. E. Church of Millville, N. J., a red-hot holiness preacher (they're running him hard for preaching holiness, but he sticks by his guns), preached two blessed sermons, especially the one in the evening. God honored, and three were sanctified at the closing service. Our services have never been better attended. We expect to have another All Day meeting on Washington's Birthday, Feb. 22nd. Pray for us.—Byron Maybury, Pastor.

LANSDALE, PA.

We have enjoyed a most blessed Christmas season here. Held two very precious Christmas services in the church. The Children's and Young People's Christmas service on Sunday evening, Dec. 21, was very fine and much enjoyed, and those who gathered for the Dawn Service, Christmas Day, at 6:30 a.m., were blest and "returned, glorifying and praising God." The church and young people were indeed very kind to their pastor and his family and helped them materially to have "A Merry Christmas." During the early hours of the evening, Dec. 31, we held our annual Sunday school meeting. Reports showed gains made during the year both in attendance and in offerings. Our school more than doubled its enrollment in two years, and its regular offerings for 1924 reached almost \$600. We have a good lineup of officers and teachers, with a vision of greater possibilities for the coming year. Following the Sunday school meeting we had Watch Night service. Most of the time was spent singing and praying. The advent of 1925 found us on our knees, a good beginning of a New Year so full of opportunity and blessing for every child of God. By the time this is in print we will be entering a three Sunday revival with George and Effie Moore. We are praying, advertising, and expecting a great time of salvation. Please pray with us to that end.—W. D. Shelor, Pastor.

DISTRICT SUPERINTENDENT'S NOTES.

Our pastors, during the last few months, have waged aggressive warfare and many revivals have been held with real and definite results. A little lull has come during the holiday season, but after the New Year, efforts will be renewed and special meetings held in most of our churches.

Darby enjoyed a blessed revival with Evangelist Elsner and wife. A large number of seekers were at the altar and the church was blessed and strengthened spiritually, numerically and financially.

Our church at Baltimore, gave their assistance to our Capitol Heights church, and as a result, this church had a real awakening. They took in a class of eighteen new members. Brother Sweetney, the pastor, is greatly encouraged and when we visited Capitol Heights a few weeks ago the spirit and increase was very noticeable.

Brother Higgs, pastor at Baltimore, has also opened a mission in East Baltimore, in addition to the Baltimore church, and a number of the local brethren are taking charge of the services there. Baltimore is large enough for a number of Churches of the Nazarene.

Our church in Philadelphia, was also greatly helped in its revival with the Ludwigs. New members were also added to the church.

I assisted Brother Donaldson in a revival at Harington, Del. This was the fifth meeting that I have conducted there. We had a hard pull in the first part of the meeting, but God helped and we were enabled to break through and a number of seekers found God.

The church at Deepwater, is making arrangements to build. A spirit of unity prevails and the entire church believes that now is the time to take advanced steps and entrench itself firmly and permanently.

Brother Marvin S. Cooper is getting a grip on the situation in Washington. We believe he is the right man for the place and the church there also thinks so. They are enthusiastically behind him and believe that God will hold them to succeed.—J. N. NIELSON, *Dist. Supt.*

LEIGHTON, PA.

The Church of the Nazarene at Leighton, is still on the firing line, in spite of the fact that as far as numbers go, she is very weak. All the regular meetings are seasons of refreshing. We have had several special revival efforts since our last Assembly. The first one was June 6-20, under the human leadership of Evangelists Robert Koons and wife; the second was September 1-5, when Rev. J. R. Buckmaster, our pastor at North East, Md., was wonderfully used of God in preaching the Word among us; the third was a Holiness Convention, November 13-23. Rev. J. N. Nielson, the District Superintendent, Rev. John Donaldson, and Rev. J. H. Parker were the special workers. The Lord owned and blessed the efforts in reclaiming two souls and stirring up an interest in the cause of missions so that we have raised more missionary money during the past nine months than we raised all of last year. Rev. Gardner, an instructor in the Beulah Park Bible School, also gave us two very helpful sermons on November 30 with the result that one soul was gloriously sanctified. It is encouraging also to see some new faces in our regular services. The annual Sunday school business meeting was held on New Year's eve, when the officers for the ensuing year were elected. The Watch Night service was a season of refreshing from the presence of the Lord. Unto God be all the glory!—E. C. Krapf, Pastor.

OVER THE ANDES

By MISSIONARY SUPERINTENDENT SCOTT

In my recent trip from Valparaiso, the principal port of Chile, to Buenos Aires, a city of over 2,000,000 inhabitants and the metropolis of South America, I had some very notable experiences. In crossing the great Andes Mountains, which extend through South America, like the great Rockies in our own country, I was privileged to pass over what is said to be the highest railroad in the world—over 15,000 feet high. It is said that many have died of heart failure in going over, and nose bleed is a very common thing.

Within twenty-four hours from the time we left the warm, tropical coast, we were up in the snow banks and finally reached the top in the midst of a driving snow storm. The sudden change of temperature, with the lightness of the atmosphere at such an altitude was very noticeable. However, while other passengers complained of great discomfort from both cold and altitude, I felt perfectly comfortable through it all, and as the train pulled up the steep grade, I jumped off in the driving snow and plucked from the hill-side a bouquet of the daintiest little flowers I have ever seen. This reminded me of the grace of God which blooms and sheds its fragrance even under the most adverse conditions.

Another notable thing about this same railroad is that it claims to have the longest stretch of perfectly straight roadbed in the world—traveling over three hundred miles without a single curve. But to me the most notable thing about the trip was the wonderful mission upon which I was traveling and the marvelous presence of Him whom I was to represent upon my arrival in the great metropolis. I thought of the faithful little group that I had left away up in the northern part of Peru and the wonderful meetings which the Lord had given us with the many souls in the fountain, and that stimulated me for the duties upon which I was to enter so shortly.

Upon my arrival at the great union station in Buenos Aires, I was met by all the dear missionaries, and a large group of our good native workers and Christians. These formed a circle about me and sang a beautiful song of welcome, while hundreds stopped and listened and looked to see what was going on. We were soon in Missionary Headquarters and the fight was on. These were busy days and the annual meeting of native brethren was a time of refreshing from the presence of the Lord. Many were saved and we received a fine class into the church the last Sunday. I have not seen a finer lot of Christians nor a better prospect for a strong

The Sunday School Lesson, February 1

By M. EMILY ELLYSON

LESSON SUBJECT: The Vine and the Branches.

LESSON MATERIAL: John 15:1-27.

GOLDEN TEXT: *He that abideth in me, and I in him, the same bringeth forth much fruit (John 15:5).*

ALL through our Lord's ministry nature had furnished Him with material for illustrating the truths He taught. And here again, and for the last time, nature supplies Him with an illustration most beautiful and rich in its suggestion.

Under the figure of a vine, Christ is pleased to speak of Himself, comparing Himself to a true vine, not a spontaneous product, but planted in the vineyard of earth by the Husbandman, for "the Word was made flesh." The vine has an unsightly and unpromising outside, and Christ had "no form nor comeliness" (Isa. 53:2). The vine is a spreading plant and Christ will be known to the ends of the earth. The fruit of the vine honors God and cheers man (Judges 9:13). So does the fruit of Christ's atonement (v. 8).

He is the true vine, as truth is opposed to counterfeit and pretense. He is really a fruitful plant. Unfruitful trees are said to lie, but Christ is a vine that will not deceive. Whatever of excellency there is in anyone that is serviceable to man, it is but a shadow of that grace which is in Christ. He is that true Vine typified by Judah's vine, which enriched him by the blood of the grape; by Joseph's vine, the branches of which ran over the wall; by Israel's vine, under which he dwelt safely.

Believers are branches of this vine. The branches are many, some on one side of the arbor or wall, some on the other side, yet all met in the one main stalk and root, thus all are one vine. Thus it is with Christians, though in place and opinion they differ, yet they meet in Christ, the center of unity. Believers, like the branches of the vine, are insufficient to stand of themselves but must be borne up by being connected to the main Stalk.

The Father is the husbandman. He had His eye upon Christ, the vine, and made Him to flourish "out of a dry ground." He has an eye upon all of the branches, and prunes them, and watches over them that nothing hurt them. Here Christ would inspire in His disciples the same confidence which He felt as He was facing His terrible death, that whatever the Father planned was best for them "even though it be a cross" for the loving Father was their Vine-dresser. The purging process may seem grievous for the time, but only the superfluous, and growths that would retard progress and hinder fruit development, will God's pruning shears ever touch.

The object of all of this care is seen in the golden text, namely, fruit bearing. But back of all this, is the thought of abiding. Fruit bearing is always conditioned on a vital connection between the branch and the vine. Separated from the true Vine, His life cannot flow into the branch, and it becomes unfruitful. The branch must be in the vine and the vine also must be in the branch, in this way only can sustenance be given and nature imparted.

To abide in Christ there must be an earnest desire for that relation, a full surrender to Him and hearty obedience to all of His requirements, but

all of this would not produce the desired result, unless there be a constant unwavering faith in Him, for "without faith it is impossible to please God." Such an abiding will produce fruit, much fruit, Christ dwells within, and the outward conduct and fruit of the life, will be in full harmony with His nature. If one does not abide in Christ he is not only unfruitful, but is cast forth to wither, and die, and be burned.

Again, all who abide in Christ are clean. Pollution has no place in such a life, but purity, even to motive, will be the principal characteristic. They are clean in every part, and clean because of the words He speaks. Wonderful instructions have been given, clear and plain, and there is no excuse for any to have a soiled and smutted life, for His applied words are most effective.

We observe further, that, the one who abides in Christ will be an asker. Not, he may ask, that is, as a matter of privilege, it is a privilege, but he shall ask. A bare permission to ask had been much, but we note from the reading of this lesson that asking, and asking largely and boldly, is a proof of abiding. "He shall ask," putting the emphasis on the "shall." Questions will be settled for the abider, according to what he finds out while He is in the secret place with Jesus alone. All the endless human planning and activity, so tiresome and nerve racking, the rushing here and there to get things accomplished, and the restlessness manifested when things do not move on in just the way we have planned, all the fretted conditions so manifest among those who profess to believe, is not an indication of the abiding life. It may indicate a great church worker, but what this age needs is not so much church workers, we have an abundance of them; but lives that really abide in Christ, that are askers and move on calmly, confidently, and restfully, because "They have learned the wondrous secret, Of abiding in the Lord; They have found the strength and sweetness, Of confiding in His word."

We note also how unlimited our asking may be. "What he will." But the Master was perfectly safe in putting it that way, for He was saying this of abiders in Himself. There is nothing of more concern to an abider, than that he shall ask in perfect harmony with the divine will. In fact "his will is the will of his God." The promise is as wide as the abiding one's asking. "It shall be done unto you." Beloved, what is the matter these days with so many prayers and so little results? Do we not have the sequel here in this lesson, there is but little abiding? Westcott says, "A resultless Christian is no Christian."

In this discourse of Christ's the disciples are charged with the Father's glory. The Vine-dresser would have every branch loaded with clusters of luscious grapes. This means a life of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and self-control"; and it is by the bearing of these clusters that we indicate to the world that we are His disciples. Talk about getting "peevy" and the spirit that "pays back in their own coin," that wants to "get even," etc.; dear heart, you have not read correctly, you are not well ballasted. Get to the Master at once, become an abider, then you can glorify God by the fruit of your life, and "your joy will be full."

work anywhere. It is truly marvelous what these few missionaries have been able to do in so short a time. It proves that God is with them.

I am now leaving for the British West Indies, where I plan to visit three of the islands where there is work which desires to unite with us. I sail Dec. 23, and will arrive Jan. 7. I hope to arrive in Kansas City by the middle of February. Pray for Latin America.

MISSISSIPPI DISTRICT

Since reporting I have been with Brother V. L. Nabors in meetings at New Prospect church, some seven miles from Menter City. We were there eight days, including Christmas week, and while the weather was bad, and it is a terribly muddy country, we had some interest. Several prayed through, and two men and two women united with the church. Brother Nabors organized that church last fall, and while there are just a few of them, and only a little school house to worship in, there are some of as fine people as we have ever met anywhere. They pledged thirty-five dollars per month salary for Brother

Nabors, and they will pay every dollar of their assessment to the two budgets.

Monday morning, Jan. 29, I went with Brother Nabors to Cleveland to visit the church there, but it rained during my visit there, and we did not see many of the people, but we had some good services, and one bright young lady united with the church. It is wonderful how the most intelligent young people of our country are attracted to the Church of the Nazarene, notwithstanding its strict discipline. It simply shows that the hearts of our young people of today crave a real experience more than they do the pleasures of sin.

I am now, with Brother Coleman in a meeting at a small sawmill town three miles out from Poplarville. This place is about forty miles from Gulf Port, where Brother Coleman is pastor. The leading families from here attended our meeting in Gulf Port last fall, and we promised them to come here for a few days' meeting.

I would not fail to say with reference to our church at Cleveland, which is composed of some of the very best people in that country, that they are

preparing to build a nice, little church, and part of the lumber was on the ground. About one-third of the membership present (bad weather hindering others from attending) made volunteer pledges for pastor's salary, amounting to \$305. If the whole membership had been present they would have made it \$800 or \$900, notwithstanding they are sacrificing in building a church.

Brethren pray for the little flock in Mississippi, and watch it grow.

If I am not mistaken, all assessments will be paid in full in Mississippi in 1925.

R. H. M. WATSON, District Superintendent.

SOUTHERN CALIFORNIA DISTRICT

We are glad to report that God is with us on the Southern California District. The spiritual tide is rising and souls are praying through in the old-time way. Our pastors are greatly encouraged, and one and all are praying for, and really expecting, a great revival wave to sweep throughout this beautiful clime. We have enjoyed very much our work among the churches, and not one Sunday has passed for the last two months but that God has given us souls at the altars.

We have had some trouble with the modern "Tongues Movement" and two or three of our dear ones have joined them, but our pastors have stood solid, our people have prayed, and God has undertaken in such a way that we will not lose a dozen people in all. Oh, how we praise God today for the old-fashioned Nazarene way.

We have dedicated three beautiful new churches already this year, and have another to dedicate next Sunday. One, at Upland, with Rev. S. M. Lehman, pastor; one at Glendale, with Rev. Henry Scheidman, pastor; one at Graham, with Rev. Will H. South, pastor. We go to Grand Avenue, Los Angeles, next Sunday to dedicate the beautiful new church of which Rev. Earle H. Mack is the pastor. The value of these buildings run from eight to twenty-five thousand dollars each. These men have worked wonders for the Lord and for the Church. Rev. Mack has received a clear title to a thirty-four hundred dollar corner lot as a gift from a man whom he has never met. This in answer to prayer.

We preached last Sunday for S. E. Galloway at Venice and found this live, hustling pastor and wife (for she is also a preacher) in the midst of a great Sunday school campaign. The house was so overrun that some of the classes were assembled in the yard. We preached to a full house in the morning, closing with a great altar service. At the evening service the house was packed and it was necessary to bring in more seats. God gave us a gracious service.

The newly organized church at Eagle Rock is progressing nicely under the care of the Rev. R. J. Dixon, who is truly a great pastor. Rev. A. J. Schocke, pastor of our new church at Orange, is proving to be the man for the place. He is one of the greatest hustlers I have ever met. God bless the Schockes. Brother Schocke will, no doubt, have a new church building there before the Assembly. Rev. Fred Smith, our pastor at Alhambra, is putting a basement under his beautiful church, which will cost them five thousand dollars, or more. Rev. Smith is doing a good work in Alhambra. Other improvements are going on over the District that we have not time, or space, to mention. Surely we have the greatest band of pastors to be found anywhere,—great men, good men, strong men both with God and with the church, men who have stood the test, men who have gone through with the Nazarene Movement for years, and men that are one hundred per cent for the church and her institutions.

We also wish to state that Pasadena College is progressing along all lines. Dr. C. B. Widmeyer is certainly one of our safe, sane men, and a great school man.

We are praising God for the work of the Women's District Missionary Society, of this District. Mrs. Paul Bresee, the president, is a great leader and the work of the Society is blessing the District.

With faith in a mighty God, and in our Church, we press on for the best that God has for us.

J. I. HILL, District Superintendent.

EASTERN COLORADO-WYOMING DISTRICT

It has been some time since we gave a report through the HERALD of HOLINESS, but we have been working at the job. Our evangelists, pastors, and churches have been kept very busy.

The District Ministerial Convention which met with our Denver church was a real blessing and inspiration to all who attended. The papers read and discussions which followed were good. The anointing of the Lord was upon General Superintendent Goodwin, and his sermons, lectures and godly counsel were certainly a blessing to all who attended the convention. Brother Haynie and his church, showed the visiting brethren very kindness.

Evangelist D. I. Vanderpool has recently conducted very successful revivals at La Junta and Golden,

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I greet you this week from the West. In my last letter, I left you just as I had arrived in beautiful Pasadena. Well, I spent some thirteen days in that lovely land of fruit and flowers. I had a most beautiful Christmas with my family. Just think of my six beautiful grand-children! Mr. Harper is a fine big boy, riding horseback and driving a Ford car. And Miss Dorothy Russell is a fine big black-eyed girl, and she also rides horseback and drives the car. Next is Miss Rubena, the lovely white-headed, blue-eyed girl and next comes Mr. George Coleman. My, my, but George is a fine big dark-haired, black-eyed boy with a foot almost as large as his grand-daddy. Next comes William Arley, Jr., he is just as fine as you ever saw; but the last one is always the finest, and the new boy is Reuben Robinson, that of course is the thing that makes him the finest boy in the Welch family (Uncle Buddie's name is Reuben—Editor). Well to say that we had a great Christmas is putting it tame. It could not have been a finer time. The weather was perfect and the fruit and flowers were at their best.

I was at the School for two chapel services, Brother Miller led one and I the other. I also attended four of the most beautiful services at Brother U. E. Harding's church. They were great in every sense of the word. Brother Harding has, I judge one of the most beautiful churches and congregations in any denomination in the land. I also had the pleasure of attending two services in Brother Linaweaver's church on East Washington St. He has absolutely performed miracles out in that part of the city. I think he has between three and four hundred members and nearly five hundred in the Sunday school. Our beloved brother and old friend Iwan of San Antonio, is our neighbor now and is in charge of the East Washington Street Sunday school. If they keep on growing, in a few years, they will have the largest Sunday school in the Church of the Nazarene; for the reader must remember that just two, or perhaps three years ago, we had no church on Washington Street, and now it is great. I also had one fine visit with Father Mayberry. He is old and somewhat feeble, but is full of faith and good works, and we trust it may please our Heavenly Father to spare him to us for several years yet.

I was at Brother Harding's church for the great Christmas service when they made a quilt out of one dollar bills for Foreign Missions. I think about \$452 was placed on the quilt. It was a beautiful sight, and, to me, it was something new under the sun, but it was thought out by that wonderful man, U. E. Harding. To say that Harding is a great success is just putting it in a very mild form. On the last Sunday that I was there, Brother Harding took in over twenty members, and our old friend, Oscar Hudson, brought a great message from John 7:37, "Out of you shall flow rivers of living water." We had many great people with us for the day, and that includes Brother and Sister I. W. Young of San Francisco.

I also had the privilege of preaching one Sunday afternoon at old Fifth Street Mission in Los Angeles, where our beloved Jack Sanders and Brother John T. Little were in a wonderful revival. The Lord helped us and we had nine at the altar and a number prayed for for healing.

I spent the last Sunday night on the coast with Dr. Babcock and Prof. John E. Moore in the Old Mother Church. We had a great crowd and I never enjoyed preaching to that crowd of old saints more in my life. They are a great crowd. Dr. Babcock and Prof. Moore simply have a holiness campmeeting every Sunday in the year. God in His goodness has given Dr. Babcock a beautiful wife. Wesley said, "God buries His workman, but carries on His work." Dr. Babcock's first wife was a walking saint, but God transplanted her beautiful spirit to the banks of the River of Life. But He has given Dr. Babcock a beautiful lady to be his companion along the journey to heaven. Ten thousand blessings upon their heads and hearts!

I also had one day with my old friend, I. G. Martin. Don't think I ever saw him looking so well, and he is enjoying the best experience I ever saw him have. His face and heart are aglow with the love of God. I predict that he will hold some of the best meetings of his life in 1925. Our day together will be remembered by this old soldier until he slips over the rim of the sea.

I also had the good fortune of meeting our beloved Dr. John W. Goodwin. We had only a few minutes together, but we enjoyed every minute of it. Dr. Goodwin is one of the great and beautiful men of this nation, and in his teaching and life he is as solid as the Rock of Ages. We don't know at present just what such a man is worth to the world in these days of religious infidelity and dead formalism. Well, thank the Lord for the privilege of running with and working with the finest band of holiness people on the face of the earth.

But at last my time on the Coast has come to a close. On Dec. 29, I started East over the Southern Pacific for San Antonio, Texas. This was a long run and we passed through much fine country and saw cattle enough it seemed to me, to give everybody one. I had a few minutes in El Paso, and had a few minutes' chat with my wife's only sister, Miss Lucy C. Harper. She is at the head of a school for Mexican children there. She has been a missionary to Old Mexico for over thirty years, but when the Great War came on, she had to come to the United States. She is looking well. But just now the porter calls out, "All aboard for the San Antonio train," so we shake hands and I board the train and travel all night and on until two o'clock of Wednesday, Dec. 31, when my train pulled into the station at San Antonio and Brother T. W. Sharp met me, and in a few minutes I am housed in a Nazarene parsonage. Glory to Jesus for good friends. Well, amen. More next week.

In love,

UNCLE BUDDIE.

Colo. Our Golden church with Brother Dunn, pastor, has completed a beautiful church building, and Dr. Goodwin recently held the dedication service. They are to be congratulated for this noble achievement. It is an example of what can be done, when pastor and people have a mind to work. God bless them! Their recent revival witnessed about seventy professions and twenty new members.

Evangelists G. F. and Byrdie Owen have been working on the District for some time. They have been blessed with revivals of salvation at Greeley, Colorado Springs, Trinidad, Denver, and Goodrich. They are to open a revival Jan. 18th with Brother Baxter and his church at Florence. At Holyoke (a county seat town) Mrs. Davis and I conducted a revival and organized a church with twenty-seven members. Mrs. Elsie McGaughey is pastor of this new church. The church is now negotiating for a lot upon which to erect a church building. I was with Mrs. Davis a few days in the meeting at Loveland, where Brother Sterling is pastor. There were more than fifty professions of pardon or purity and the church put on a much better financial basis. We also conducted a revival with our good pastor, Brother Smith, and his church at Wray. God gave a most gracious revival of salvation and a fine class of new members.

Pastor Tinsley at Canon City conducted his own meeting, and we hear that they had a real good revival. Canon City church is ahead on all its ap-

portionments, and the last few months they have raised a good share of the indebtedness on their church, and now they are planning to furnish their church with new pews.

Rev. F. R. Spindler opens a revival at Longmont in a few days, where prospects are good for a Church of the Nazarene, especially with workers like Brother and Sister Spindler on the field to care for the work. A recent visit with Brother Land and his church at Trinidad, found them pressing the battle. We had a blessed day together with a good altar service at night. They are sacrificing much to carry on the work. We are to soon dedicate their new church basement. Our church at Weldona with Brother Vogt pastor will soon have their new church building completed. Our Casper, Wyoming, church is having great times of salvation, constantly. Brother Johnson is making them a fine pastor. Also Brother Howard writes that they are having salvation times every Sunday at Lamar church. Mrs. Davis and I are soon to engage in special revival services with them.

The District W. F. M. S. is doing splendid work. Six new societies have been organized since the Assembly. At Christmas time, valuable boxes were sent to some of our missionaries. Also the pastors of some of our smaller churches were remembered by them.

We are praying for a revival to sweep over the

entire District. Good reports are coming in from many of our pastors. Yet we are expecting greater things. Our souls are blessed, our faith is growing, and we feel like pressing on.
 C. W. DAVIS, *District Superintendent.*

TOURING NEBRASKA DISTRICT

Time and space is lacking to tell of the great good resulting from a trip over Nebraska by General Superintendent Reynolds. He, with the District Superintendent, undertook in the month of December, to visit every church in Nebraska District, and the trip was completed almost within the month. Despite heavy snows through the central part of the state, bad roads, and some severely cold weather, the round was made on schedule time. In a few instances the services were nearly snowed or stormed out; but in these cases the object lesson given the church by Dr. Reynolds in pressing through difficulties to meet an appointment could not fail to be an inspiration and blessing.

Salvation and the spiritual life, holiness, more prayer, revivals, missions, the budget plan, and other connectional interests were all stressed in our visits. Our Nebraska Nazarenes will never forget the deep personal interest our Senior General Superintendent showed in each church and pastor. He being especially anxious to visit the smaller outlying churches to encourage and help them.

The influence of the unctuous sermons, earnest prayers, and burning exhortations of Dr. Reynolds will be permanent on this District.

Suffice it to say, we had a great time. Personally, I was blessed, inspired, and kept under conviction all the time. Also I had to hustle to keep this indefatigable old war horse off my coat tails.

Near the conclusion of the trip we held our Mid-winter District Joint Convention at Kearney. We learned that December is not a good convention month in Nebraska. The attendance was hindered by severe weather, sickness, and other unfavorable conditions. However, God gave us a wonderful meeting. Some were saved or sanctified wholly. The papers and discussions, the Watch Night service, the practical talks to preachers by Dr. Reynolds, the excellent preaching of the brethren, and the sweet fellowship, all contributed to make it, as many said, "The best convention I ever attended."

In this tour of Nebraska, the practical value of a personal visit by a General Superintendent to each local church was successfully demonstrated. Here is hoping that it may be made possible for this to be done throughout the church by all of our General Superintendents.

H. M. CHAMBERS, *District Superintendent.*

BREESE COLLEGE AT HUTCHINSON, KAN.

We remember having heard a very clever story, told at last General Assembly, of a family of kittens. The most undesired spotted kittens were immediately drowned, that the more desirable ones might have the greater strength. And anyone who was at the General Assembly will surely remember that I am quite willing to claim Breese College as my "kitten."

Now, I should so much rather tell you of things as they are than to prophesy; so I shall first tell you of our student body. This is composed of the brightest and most keenly alert crowd of students we have ever had. We have a wonderful class of godly students preparing themselves for foreign missionary work. All of our theological students are surely earnest and they are accomplishing things for God. These students conduct meetings near Hutchinson and many hold pastorates in villages near Hutchinson. They conduct jail and reformatory meetings, and are generally active in all evangelistic efforts. One of our boys had twenty-seven reformatory boys at an altar of prayer in one meeting.

The high school and junior college students are not lagging one bit behind those who are called to active home and foreign work. Our classes in college and academy departments are larger and stronger this year, and their untiring teachers have just cause to be pleased with the results of their efforts. Our fine arts department is doing splendid work. Mrs. S. H. Erwin is in charge of the classes in public speaking. A missionary dialogue or playette, which a number of her students presented, was truly an excellent and inspiring program. Our hearts were stirred by their message. Mrs. London has charge of our piano department and has a very large enrollment—more than fifty-five students are studying piano under Mrs. London. I should not be fair to Mrs. London should I not speak of the excellency of the work done by her pupils. She is a thorough teacher and inspires her students to do their best.

Now, surely you'll forgive me if I should boast a bit for the ones of whom I shall now speak who come from my own department, voice. There are more than thirty students enrolled. How I love everyone of them! And they are not spotted kittens either.

ANNUAL MEETING

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

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

Our male quartet is the best in the Movement. The Commercial Club frequently calls our boys to sing for gatherings directed by them. This quartet is composed of two preachers and two song evangelists, Roy F. Stevens, who assisted Dr. J. E. L. Moore as singer during the past summer, is our tenor. Holland London, son of our president, a young preacher, who has already won many souls to Jesus, is our second tenor. Elmer Miller, also a preacher and son of one of our very choicest pastors on the Kansas District, is our baritone. Alfons Ramquest, our basso, already sings like an artist. These boys conduct their entire services, doing their own preaching and singing.

We have an excellent ladies' quartet, Miss Clara Krey and Miss Hazel Shull, both of our college department, Mrs. Bugh, wife of our pastor and Mrs. Hipple, wife of our District Superintendent. We have in the combined music department an oratorio society with Mrs. London at the piano and myself as director. At present we are studying Gaul's Holy City. We shall give this oratorio including solo parts with our own students.

As business manager Bro. F. E. Lang has proven himself most capable.

I am sure I need not speak of our President to acquaint you with him and his excellency in the work to which God has called him. We are delighted with him and happy to have a part with him as he leads along in this our great work.

It is a delight to be privileged to teach with so splendid a corps of teachers.

Now, after having told you a bit of our activities, a bit of our ambitious student body and our zealous teachers, I am sure I should much rather have you prophesy for the future of our Breese College, for I can see no end of the work begun.

MRS. INEZ DODDS BARBOUR.

REVIVAL AT BETHANY-PENIEL COLLEGE

The school and church at Bethany, Okla., have just enjoyed one of the best revival meetings of their recent history. While we were disappointed in not having Dr. C. E. Hardy, according to arrangement, we felt especially grateful to have in our midst men who could step into the breach and carry on the meeting successfully. Rev. B. F. Neely, business manager of Bethany-Peniel College, and Rev. A. L. Parrott, pastor of the College church, were selected to hold the meeting. Brother Neely has lived in Bethany for six years, and was pastor of the church for two years, but his ministry as an evangelist has been so highly appreciated that almost every year

"SPEAKING IN TONGUES—"

Is the gift of tongues a scriptural evidence of the Baptism with the Holy Ghost? Is the so-called "Tongues Movement" backed by the Word of God in the things it emphasizes? The statement has been made that the "Tongues Movement" has done more to harm the cause of organized and interdenominational holiness work than any other agency.

The following three booklets call attention to the teaching of God's Word regarding the Baptism with the Holy Ghost, what is involved and the evidence of this work of grace. Read them yourself and scatter them as widely as possible.

THE BIBLE VERSUS THE TONGUES THEORY
 By B. F. Neely—25c.

APOSTOLIC TEACHING CONCERNING TONGUES
 By Wm. E. Radford—20c.

THE MIRACLE OF PENTECOST
 By J. W. Goodwin—5c.

Special price for the three—40c.

NAZARENE PUBLISHING HOUSE, KANSAS CITY, MO.
 2109 Troost Avenue

he has been called upon to hold a meeting in his own church.

Brother Parrott has now been our pastor for about eighteen months, and this was his first series of revival services with us; but during his ministry as pastor he has proved his ability as an evangelist. The two brethren are good yoke-fellows, and gave us an exceedingly blessed ministry.

There were about 245 seekers in the altar, fully 150 of whom were definitely blest. There were 20 additions to the church following the meeting, and there are others who will be added to the church at the first opportunity.

Our church was especially fortunate in securing the services of these men, in as much as their ministry, while fearless and radical, was devoid of rabid and disturbing influences. Not all evangelists know how to co-operate successfully with a school. These brethren do. The church and school at Bethany will always look upon this meeting as one of its very best.

A. K. BRACKEN, *President,*
Bethany-Peniel College.

REPORT FROM NEW ENGLAND DISTRICT

We are still pushing the battle for Holiness here in New England and contending for the old standards. We cannot let down the bars; if we do failure is inevitable.

The fall has been a time of evangelistic activity. Shortly after the closing of our fall camp at No. Reading, we held a short meeting with our church at Dennisport, Mass. Time was too limited to see the results which seemed sure had we continued. This church has been without a pastor for an extended period but I am glad to report that our dear sister Meda C. Smith is now in charge. God has a work to do on Cape Cod, a great summer section with a large summer influx of population. We have at Dennisport a splendid little chapel, well located, and free from financial incumbrances.

Our next meeting was with Brother Jos. Richardson at Oxford, N. S. Nova Scotia is laboring under the burden of financial reaction and money is scarce, the effects of which are felt everywhere. God blessed with a goodly number of seekers and the church was packed at the closing. We have a splendid band of saints here. Springhill, another church on the same charge, is a town where the chief industry is mining. In view of the fact that the mines are open but a small portion of the year the financial reaction is noticeable and retards our efforts there. Pray for Nova Scotia, a great field indeed.

Returning from the Provinces we made a few church visitations and meeting wife hastened to Portland, Me., to labor with Brother and Sister C. P. Lanpher and Brother L. C. Messer. Much credit is due Brother Messer's excellent leadership of music and Brother Lanpher's persistent policy of advertising. A very profitable meeting was the result. God sent in the largest congregations the church has seen for a number of years. Deep conviction was evident from the first and the meeting resulted in some substantial additions as well as an extended knowledge of our work throughout the entire city. The joy of having my dear wife with me in this battle, for the first time in two years, cannot be expressed. Her work at the piano and altar was of great assistance and blessing.

Immediately after this meeting we spent two weeks with Brother Ray Haas in Keene, N. H. The Keene church has been a problem for years. An important factor involved has been that the community is saturated with Unitarianism. Practically all of the leading manufacturers and many prominent citizens are Unitarian, thus a strong atmosphere of unbelief is prevalent. We could not have a better couple at the helm there. Brother and Sister Haas, though this is their first year out of school, are doing excellent work and winning the confidence and friendliness of the people. Brother Haas' work speaks well of his training at our E. N. College.

This meeting closed just preceding Christmas and because of the holidays a cessation of labors seemed imperative for the time.

After spending some time with loved ones at home we hastened on to Cambridge, Mass. Brother W. E. Smith who has pastored this flock for over two years leaves for the balance of the year and it has seemed the mind of the Lord that we should assume the responsibility of this important center for the rest of the year.

New England is too extensive a territory for the adequate supervision of one man and ofttimes work must be slighted as a result. Extending from P. E. Island to New Haven, Conn., a distance of over 1000 miles is too large for consistent supervision. Pray for us, we mean to keep up the standards of genuine holiness.

H. V. MILLER, *District Superintendent.*

REVIVAL AND CHURCH NEWS

EVANGELIST J. C. WALKER: "The Lord is still giving us times of salvation in the New England District. We find the people a little harder to reach than some other places we have been, but the people are true blue and want 'Thus saith the Lord.' Of our last three meetings, the first was at Providence, R. I., in the People's Church of the Nazarene. We found Miss Horton (who has since become Mrs. Arthur F. Ingler) a fine pastor to work with and one who knew how to stand by the evangelists. The Lord gave a number to pray through. Our next meeting was at Hartford, Conn., with that old war-horse of the East, Brother N. H. Washburn. We found him a faithful shepherd, and a man of great experience. We are sure many shall rise up in eternity and call him blessed. We enjoyed our labors with him and his good people. About twenty-five prayed through. Our next meeting was at Waterville, a small town in the Green Mountains of Vermont. The pastor, George Young, is a promising preacher of sterling qualities. This was our second meeting with this pastor on his circuit. He and his noble wife stood by us and royally entertained us in their home. The Lord gave us a good meeting with a number of seekers at the altar, most of whom prayed through. Our singer for two of these meetings was the sweet singer Arthur F. Ingler. He is a true man of God and a good man to work with. We are together at present in a meeting at Fitchburg, Mass., with Pastor Ernest Dearn."

EVANGELISTS THEO. AND MINNIE LUDWIG: "The Lord has given us several very good meetings with which to close up the old year. After closing at Monongahela, Pa., with our live and hustling pastor, F. G. Strickler, where God gave us a good meeting, we open our next campaign at Warren, Pa., with our church and pastor C. R. Chilton. The Lord came on the scene and many souls found their way to altar of prayer and prayed through to real victory. Among them was one Catholic young man who was beautifully saved. The meeting closed with victory and the pastor and people were much encouraged to push on for greater things. We found Brother Chilton to be a fine pastor and brother to labor with, and he has some splendid people to stand by him. The pastor took in a good class of twenty-five or more into the church. We learned to love them all, and shall be glad to answer their request to return some time in the future for another meeting, the Lord willing. Our next engagement was with our Pastor G. W. Gottshalk and his people in the 'City of Brotherly Love.' They have had quite a struggle here for years, but a few are holding on faithfully and believing God will see them through, and will yet plant a good church as a nucleus in that city of 2,000,000 or more. God gave us a good meeting, which greatly encouraged the pastor and people, and a few fine folks united with the church. We had the privilege of seeing many sights of historical interest in and around Philadelphia, New York City, and Washington, D. C. We closed the old year with a very good meeting with our fine and energetic pastor and his people in Champaign, Ill. This church was organized a year ago last August, at the close of our tent meeting, with eight members. They had no property, no money on hand, and but few in number; but with their newly called pastor, H. B. Garvin, they had faith in God and pushed ahead. Now they have a fine centrally located lot with a good parsonage and a fine tabernacle seating 300 or more, and 117 members. The Lord surely came on the scene and gave us a great meeting, regardless of a

week of rain and severe cold weather. Many seekers were at the altar and prayed through. Sixteen fine people came into the church, just twice as many as they had when they first organized. We are now with Rev. L. J. Duewell in the M. E. Church here in Edwardsville, Ill., and expect victory in Jesus."

"THE MID-WINTER JOINT CONVENTION held at Kearney, Nebr., Dec. 29-Jan. 2, was a time of gracious victory. If the success of a convention depends on large crowds, we would be obliged to say the convention was a failure. However there was good attendance considering the extreme cold weather that had prevailed for three weeks' previous. General Superintendent Reynolds was with us and added a great deal to the success of the convention by his messages, and wise counsel with reference to the various questions which were discussed. Questions and problems relative to the various phases of our work were discussed with profit. The mutual fellowship which prevailed among the brethren was a source of gratification. The convention strengthened the ties and bonds already existing and left a real source of help and spiritual uplift that it was unanimously voted to recommend to the District Assembly that the joint convention be made a permanent annual feature of our work. We separated to go to our fields with more faith and new life and zeal to undertake to solve the problems confronting us. Remember the Nebraska District when you pray."—Rev. R. L. Majors, Dist. Secy.

PASTOR JAS. N. COOPER, Ft. Worth, Texas: "Since our Assembly the last of October, we have had salvation times in our services, God has given us, in our regular services, eleven souls either saved or sanctified, and seven have united with the church. Our mid-week prayermeeting is a time of great refreshing to the saints, we scarcely ever have a service of any kind that the Lord does not bless us wonderfully. We also have a cottage prayermeeting every Friday night, and they are wonderful times to our people; souls are being blessed in these services also. We have a good Sunday school which is growing nicely now. New pupils are coming right along almost every Sunday. We have raised the last of the debt on our church property here, and are getting ready to build a new church building. We have a nice plot of ground all paid for. It is a corner lot too. We have a very nice tabernacle on it, but by the help of the Lord we want to erect a church building that will be a credit to our congregation in this city. We are in half a block of the street car line, which makes our location very desirable. Our people have the vision, and beside they have the victory also. I think we have one of the finest little bands of Nazarenes here that could be found anywhere in our connection."

REV. S. M. STAFFORD AND WIFE, 1311 Elizabeth St., Brownsville, Texas: "It has been a long time since we have reported through the HERALD of HOLINESS. The main reason has been that we have not had much to report, and when a fellow is in that condition he had better keep quiet and not waste space, but give the other fellow his chance. We purchased a Ford truck the first of last May, and equipped it for a Gospel Car, and traveled all summer, preaching every opportunity we had. Also distributing tracts, both in Spanish and in English, and books and mottoes as well. We arrived here on the first of December, and are endeavoring to open a mission in both Spanish and English, in this great needy mission field. This is as needy a place as I ever was in, 15,000 population here, and 8,000 just across the river in Matamoras. If our health permits, we expect to stay here until Jesus comes, or God calls us home. Brethren pray for us. We would love to hear from all our friends, if we have any."

"THE GROUP MEETING of the Illinois West Central Nazarene Ministerial Association was held at the Church of the Nazarene, Canton, Ill., Dec. 15-18, commencing with the evangelistic service on Monday night, which was blessed with three souls being saved. The night services were evangelistic, were times of refreshing, and several souls found God in pardon or purity. The day periods from 9 to 12 and from 2 to 5 were devoted to the reading of papers and the discussion of vital subjects pertaining to the ministry and the church. The various churches of the Group were well represented, a num-

ber of lay delegates taking part in the convention work. We eagerly look forward to the next Group meeting which will be held in March, possibly at Galesburg, Ill.—C. E. Fritsch, Secretary.

PASTOR J. S. LIGGETT, Oconto, Wis.: "The little church here is still on the map. We arrived here Nov. 26, 1924. The church has rallied and is praying for old-time victory. The church is standing by us and we are doing our best. This is a new field and we need your prayers. In the spring we will begin special revival services and will bombard until victory comes."

PASTOR R. S. BALL, Ponca City, Okla.: "In this beginning of 1925, we are on the up-grade. Praise the Lord! We observed the Watch Night service, and were wonderfully blessed, and we have reasons to believe that this coming year will be the very best of our lives. Last Sunday, the first Sunday in the year, was a wonderful day in Ponca City. It will never be forgotten by those who were there and witnessed the mighty workings of God. The service was broken up with shouting, weeping, testimony, and people coming to the altar. There was no place for announcements, collection or sermon. The mighty presence of the Lord swept through our midst and we rejoiced together. One woman was stretched out under power of God for about forty minutes, but came through with victory. Our Beloved District Superintendent and wife, Brother and Sister Parks, were with us the last Sunday in December, and gave us a very profitable service."

EVANGELIST EARL E. CURTIS, Canastota, N. Y.: "We are in the second week of the campaign here. Splendid attendance, fine people, great attention, wonderful power of God in the services. At an expense of nearly twenty dollars to themselves, a band of pilgrims from the Salvation Army at Utica, where God recently gave me one of the most fruitful campaigns of my experience, came over last Friday night and gave us a most wonderful lift by their music, testimonies, and shining faces. Close here next Sunday night, the 11th, and begin at Saratoga Springs, the 14th. Address me there care General Delivery until Jan. 25th. Yours for old-time aggressive, flaming, blood and fire evangelism."

PASTOR H. N. HAAS, Lincoln, Nebr.: "The last two months have been gracious times of refreshing for us here in Lincoln. Quite a number of people have stood and asked for prayer in our Sunday night services. The prayermeetings are real seasons of blessings. The Sunday school has never been in a better condition. Have had a better average attendance during 1924 than in any previous year. We give God all the praise. The Young People's Society is on the job, and the Woman's Missionary Society is an all around booster. Our apportionments for General and District budgets all paid up in full to January First. Had a very nice Christmas program on Christmas night, given by the Primary Department of the Sunday school. On the last Sunday of the year we were greatly favored and blessed by having with us our dear senior General Superintendent Reynolds. He brought us two soul inspiring messages. One on the Nazarenes in the United States. The other on the Nazarenes in Foreign lands. Since listening to these messages we feel that we are in a closer touch with our missionaries and their every day battles. Personally, Brother Reynolds has been a great blessing to me. Years ago, when I was the pastor of our church in Saratoga Springs, N. Y., he came clear across the country to help us lift financially, when the church there was in such great need. General Superintendent Reynolds is one of the greatest Nazarenes among the Nazarenes, and if you could have heard all the

First Quarter

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

Hear the Chicago Aeolian Ladies' Quartet and Mr. Lewis with his Mandola-Mandolin.

For complete list see Herald of Holiness of Nov. 5, Oct. 8, or Sept. 3, or write address below.

10 Songs Sheet Music—\$1.00.

Set of 34 including two 50c songs—\$3.00.

EVANGELIST E. ARTHUR LEWIS,

341 West Marquette Road, Chicago, Illinois

nice things he said about all the rest of the Nazarenes, and especially of the two other General Superintendents, you would take off your hat and say, Praise the Lord! The last three days of the old year we had a three days' convention of prayer; praying for the Nazarenes everywhere and a World Wide revival."

PASTOR U. E. HARDING, First Church, Pasadena, Calif.: "Some weeks ago we closed our winter revival campaign. We had as workers, Dr. L. J. Miller of Nashville, Tenn., a General Conference evangelist of the M. E. Church South, and the Immanuel Male Quartet and Saxophone Club of Los Angeles. Dr. Miller's preaching was of high order, scriptural and orthodox. He is thoroughly Wesleyan. He is not only an eloquent preacher, but forceful and logical. He gives his audience something to think about at present, and something to take home with them. His ministry with us was a great blessing and drew a nice class of strangers to the services. The Immanuel Male Quartet, which had charge of the special music, is composed of fine, clean, Christian young men. They have sung the gospel across the states and back again. By special invitation from Bishop Leonard, they visited and sang for the General Conference of the Methodist Episcopal Church at Springfield, Mass. They have sung for the audiences of Hon. W. J. Bryan, Billy Sunday and others. Their voices have been heard by hundreds of thousands by means of radio and phonograph. They appeared two and three times a week over K. H. J., The Times, Los Angeles. These young men are hard workers; we sang them in large cafes, in the city schools, for different clubs and gatherings; sometimes putting on four or five programs a day. Then we would find them in the church late in the afternoon practicing or writing music. This quartet is going on. They were the best advertising we have ever met. They get the crowds. No count was kept of the seekers, but there was splendid work done. We have received twenty-five into the church since the meetings closed, and we are preaching to more strangers than we have preached to since we came to Pasadena."

PASTOR E. E. MARTIN, Lowell, Mass.: "Sunday, Jan. 4 was a day of blessing here. More than one hundred and fifty participated in the communion service in the morning. Many felt this service was one of the most gracious communion services we have had in many days. At the young people's meeting in the evening, about thirty-six were present and the service was an inspiration to all. At the men's prayermeeting at the same hour as the young people's meeting, the spirit of prayer was upon the brethren to lay hold with strong confidence on the promises of God. During the evening service many anticipated the victory that was about to be given. After preaching we seemed to have done all we knew to do, when Sister Martin jumped to her feet and poured out her heart in a burning exhortation. In a few minutes seekers began to come

to the altar until seven had pressed their way out to the place of prayer. The seekers prayed without much prompting and all seemed to come through to victory. Praise the Lord for such a day in the course of our regular meetings."

EVANGELIST P. A. DEAN, Iron River, Wis.: "Glad to report our work in Northern Wisconsin. We have organized at St. Croix Falls, Wisconsin. Rev. C. A. Dean is their pastor. They have just closed a very successful revival, resulting in the conversion and sanctification of many. They have a prayer band that knows how to hold on in faith and prayer, and expect to hear from the throne. St. Croix has a great future. We left the work there in good hands and looked to the needy fields farther north. Our hearts were burdened for a little town—Clam Falls. There God led us to hold a revival and the meeting was much blessed, resulting in a number being saved and gloriously sanctified. We organized a class, and placed Rev. Cecil Smith there to take care of the flock and to spread salvation over the country. Good reports are coming from these newly organized churches. From Clam Falls, we came to the northern part of the state and looked over the City of Superior. We found some good people who are looking forward to a time when a holiness church can be planted in that needy place. Here we expected to start work and have a revival, but the Lord led us to Iron River, Wisconsin, a town about forty miles east and with about one thousand inhabitants. Here we were led to rent a hall and go into the battle for souls. At once we found the Lord had directed. People got under conviction, we prayed with sinners, backsliders, runaways, tobacco chewers, holiness fighters. Many were brought into the light of full salvation and can testify, pray, shout, and believe God. We expect to organize a Church of the Nazarene here soon and go farther on east and start new work. On Thanksgiving day a brother of seventy-three years, who had fought holiness and chewed tobacco for fifty-one years, got under deep conviction, gave up and was gloriously sanctified. In another meeting an aged man near the one hundred mark, ninety-four years of age, kneeled and was saved. He thanked God that he had let him live and at this age find Him to be his Savior. This is the oldest person that we have ever had the privilege of leading to Jesus. Iron River will make a good charge for some Holy Ghost preacher. I never looked into the faces of a more anxious people for full salvation than here. They are worthy of a good faithful leader, may God send to this place the right one in answer to prayer. People are hungry for holiness to be preached. They have been deceived long enough. They want the truth preached, backed up by straight living. We need men full of the Holy Ghost, with burdened hearts to tell the old story. Men, women, boys and girls everywhere will respond to the pleading of a heart broken for their salvation. Wisconsin needs help in the north, south, east and west—All over the state. The cities need revivals, the towns need revivals, the country people are dying without anyone to lead them to God. What a needy people, and workers are so few! Where are the reapers and who will go? Not many places know much about a real revival. The people know very little about holiness. The writer is constantly asked, What is conversion? What is sanctification. Surely we are living in a time when there is a great call for Bible salvation. The country is well churched, many church buildings, but only a few of the many people are attending them. We need help from the skies, we need preachers in these needy places. Churches are quitting because of no means to carry on the work. Preachers are quitting and going into business that pays a better salary. Who will come and give their help and time to preach salvation, to help plant the gospel in city, town and country? We believe God is going to raise up a Holy Ghost class of men that will go-out as the disciples and plant the Good Word in homes and villages everywhere. If you can sing, 'Anywhere with Jesus,' come to the place that needs you most. We want to hear from many preachers and evangelists who will be willing to put in at least one meeting in this state. We want to put in twenty-five meetings over the state during the next summer and would be glad to correspond with those who have a burden for souls in Wisconsin. We must get the gospel to Wisconsin."

PASTOR L. W. COLLAR, Seymour, Ind.: "Personally this has been the best year of my life. Jesus was never more precious and the Holy Spirit was never more real. God's blessings have also been upon the Seymour church. Our Sunday school has had a steady growth. The average attendance during 1923 was 125, during 1924 it was 185, and the offerings have been over \$50 per month. We are having large crowds and seasons of blessing in our regular church services. Have just closed a good meeting with those splendid workers, Brother and Sister Aycock. Brother Aycock is a strong preacher and Sister Aycock gets a wonderful grip on the children. Our altars were lined with seekers. We have also had a steady growth in membership. Had over two hundred out to Watch Night meeting, which closed at 12:20 a. m."

COLPORTEUR THOMAS GRAVES: "Dec. 31 the church at Oskaloosa, Iowa, enjoyed a Watch Night service. The meeting began with an old-time song feast at 7:30 p. m. Prayer was offered by different members, and talks of three minutes' duration were heard on "The Birth of the Local Church," "The Forward Look," "Music," "The N. Y. P. S.," "The Sunday School," and "Why I am a Nazarene." The annual election of the Sunday school officers was also held. At the close of our revival in December, eleven new members were received. Pastor G. F. Jacobs held the four weeks' meeting, God answered prayer and the church was greatly revived. The outlook for the work is very hopeful."

DR. D. F. BROOKS, says, "Am just reading your issue of Dec. 31 and stopped suddenly at 'A Safe Evangelist,' by B. T. Flanery. If there is anything he did not say that he should have said, I failed to see it. Print that in tract form and make every evangelist put one in his suit case and on the foot of his bed where it will face him each morning."

PASTOR THURMAN WHITE, Metcalf, Ill.: "Our church here is in fine condition. Have thirty members and fifty in the Sunday school. Our classes read 645 chapters of the Bible last week. Congregations are larger and every department of the work is moving along nicely. We have two prayer-meetings a week. We recently presented the HERALD OF HOLINESS to our people and received eight subscribers, and now every family in our church receives the paper. The work here is new, but the people are reading their Bibles and Manuals and are working at the job, and we are having great services every Sunday."

"PRAY for my only son who is forty years old, unsaved and in poor health."—L. A. Harden, Okla.

"GLENDALE, CALIF., First Church is still in the soul saving business. Since Brother Ong's meeting, we have completed our church building and District Superintendent Hill raised \$1,150 in subscriptions on the debt and dedicated it on Dec. 14. The church auditorium seats about 250, and it and two

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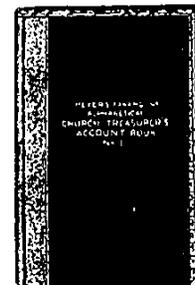
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No. 1-D. (208 names) For Duplex Envelopes \$2.00

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or three class rooms at the rear were full that day. An evangelistic campaign, with Evangelist Fred St. Clair, started Dec. 10, and has continued with good results. The completed church stands as a monument to the labors of Pastor and Mrs. Scheideman who are beloved by our people. Evangelist St. Clair has also won a warm place in the hearts of our people."—Doty L. Anderson, Reporter.

PASTORS MILLARD AND LIDA BRANDYBERRY, Iron-ton, Ohio: "We are glad to report that the Iron-ton church is making progress along all lines. Have received twenty-five into the church since coming here in September. We have a loyal band of Naz-arenes and good attendance at our regular services. Dec. 28, we raised in cash and pledges about two hundred dollars for the General Budget. Dec. 31 we had an unusually good Watch Night service. Miss Millicent Klee, a very talented young woman, a member of our church here, gave a splendid talk in intercessory prayer, Miss Tracy Dobbins spoke on faith, and Brother Frank Shipton, a local preach-er and also the District Treasurer, also spoke on faith. Then we spent an hour around the altar praying for an outpouring of the Spirit upon our work. Jan. 4, Miss Bertie Karns, returned missionary from Japan, gave a soul stirring missionary address. We are to have Evangelist W. R. Cain for a re- vival in March. We have a splendid children's missionary band, and we expect to soon have two hundred in attendance at Sunday school. The peo- ple remembered us kindly at Thanksgiving and Christmas times, and by His grace, we will push the battle."

"DALHART, TEXAS, church, under the pastoral di- rection of W. E. Lawson is growing spiritually, in-

creasing in crowds and having salvation in its serv- ices. We have seventeen members and are expect- ing more to come in soon, though our watchword is 'Quality, not quantity.' The work is being revived and we are having glorious times."—Mrs. Beatrice Harrell, Secretary.

"ESTHER, MISSOURI, church is being blessed, as it now worships in the new building. One young man was saved in the service Sunday evening, and three stood for prayer in the Friday night prayer- meeting. Our W. M. S. is pushing the work. We begin a revival with Evangelist Sweeten, Feb. 14." —Mrs. J. G. Pittinhoff, Reporter.

PASTOR J. W. GUNDY, Bloomington, Ill.: "We are pulling up the grade, shoveling coal into a red hot fire box, the water is boiling, steam is popping off, the bell is ringing, we whistle for every crossing, stop at every station for way-faring souls, the por- ter is pure white, the brakeman gentle, the conductor patient, the baggeman longsuffering, the mail clerk kind, the engineer, watchful, the fireman gentle and we expect to reach the grand union station on time, report to the General Superintendent and shout 'Glory to the Lamb!'"

PASTOR J. H. KING, West Tulsa, Okla.: "Think the work is in the best shape here that it has ever been. In a little over a year, we have had over two hundred to pray through and have received forty-nine members. We have repaired the church and made the parsonage modern, and we do not owe a dollar on all these improvements. Have just closed our Group Meeting here and it was a great blessing to us. We are expecting greater things."

PASTOR ARVEL EMMERT, Shelbyville, Ind.: "We found a loyal band of Nazarenes when we came here last September. We are at present worshipping in a 40x60 church basement, but will be out of debt on it by Feb. 1, and expect to build the superstruc- ture soon. The Lord has blessed us and has given us souls. Dec. 6, Rev. C. C. Brown of Kingswood, Ky., came to us for a fifteen days' meeting in which he was blessed in preaching and the Lord gave us about thirty souls. Brother Brown is a Bible preacher and was wonderfully appreciated here."

PASTOR F. R. MCCONNELL, Covert, Kans.: "1924 was the best and busiest year of our lives. Wife and I came home from the Assembly Sept. 2, to start our fourth year here. Evangelist E. W. Kiemel and wife soon came to hold a tent meeting for us. We ran over three Sundays with Brother Kiemel doing the preaching and Brother A. L. Crane the singing. After this meeting, Brother Crane and I drove each night to Paradise, (Paradise in name, not in reality), eighteen miles away, to help Pastor D. H. Calvin of the M. E. Church in a meeting. I was home for prayermeetings and Sunday night services. District Superintendent Hipple then draft- ed wife and me for a Home Mission meeting in Minneapolis, Kans., where Pastor A. R. Bean of Woodbine, Kans., was our co-laborer. After four- teen days, Brother Hipple came and he and Brother Bean continued the meeting, while we returned home and entered into the meeting in the Methodist Church. The meeting was conducted by the pastor, Rev. Chas. Herman, an old-time second blessing preacher. This meeting closed Nov. 26, and on the 27 our Group Meeting, which we are all expected to attend, began. Beginning Dec. 1, wife and I went out twenty-two miles to a large school house near Alton, Kans., and held a fourteen days' re- vival. Thus, until the last of December we had spent hardly a night at home. We have seen a number either converted or sanctified, and we praise the Lord for a little corner in His vineyard in which to work. But through it all, we have been away from our own pulpit only two Sundays. Our church is doing fine and we are moving on. As far as we have been able to see, we have the best singing of any church for miles around. Brother Crane is our chorister and people sing for him. We are looking to God for greater victory."

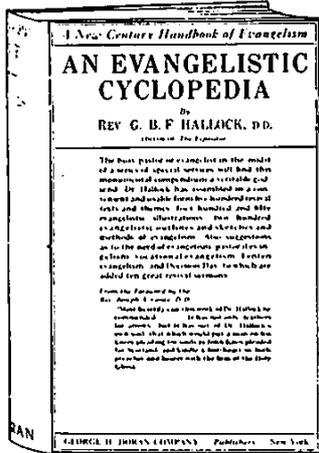
cation of believers. Sister Manning was used of the Lord in preaching and singing the gospel and the fruits of her labors remain. I closed a two years' pastorate with the Moose River Congrega- tional Church at Jackman, Dec. 1, and the church prevailed upon Sister Manning to accept the call to the pastorate there for a few months; she did so, and took up her duties Dec. 28, and the blessings of God are already richly resting upon her labors. I believe this arrangement will result in the salva- tion of many souls and in many being led into holiness."—Wilber Rand, Congregational Minister.

EVANGELIST LEE L. HAMRIC: "I am in a fine re- vival in Wichita Falls, Texas. Souls are finding the Lord every night. We are here until the 18th and are expecting great things of the Lord. Brother and Sister Ingle, the pastors, are getting hold of things and are making good. Will start to building a nice brick church soon. There are better days ahead for our Wichita Falls church."

PASTOR THOS. MCLEARN, Ottumwa, Iowa: "We began a revival Jan. 11, and will continue three or four weeks. Any friends passing through, please stop off and give us a lift, and everyone pray that we may have an old-fashioned revival."

EVANGELIST R. L. STRICKLAND, Orange, Texas: "1924 has been a wonderful year. I have had some hard battles, but the Lord has been with us. Have seen a number pray through to victory. I am to hold meetings this year in seven communities where there are no Nazarenes, and I ask for prayer that God may give us a great year."

REV. C. F. TRANSUE, St. Louis, Mo.: "Have just closed a successful revival with Pastor Martin and his church at Rayville, Mo. The work there was in a discouraged condition until Brother Martin and family came on the scene and started the battle which is still going on. God gave us twenty souls, two united with the church and we organized a fine Young People's Society, with Miss Graham, the high school teacher, as president. We believe this society will be a great blessing to the church and community, we received five subscriptions for the HERALD OF HOLINESS and encouraged others to sub- scribe."



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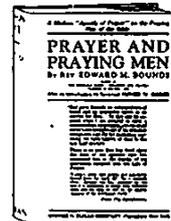
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* "EVANGELIST MABEL R. MANNING of Nahant, Mass., a member of the Church of the Nazarene at Lynn, Mass., conducted a revival in the Moose River Congregational Church of Jackman, Maine, Sept. 14-Oct. 5, 1924. The blessings of the Lord rested upon the meetings in the conviction of sin- ners, the conversion of penitents and the sanctifi-

ANNOUNCEMENTS

NOTICE—From his list of appointments, we observe that Evangelist Oscar Hudson, whose home address is now 1895 Newport Ave., Pasadena, Calif., closes at Sacramento, Calif., April 20 and begins closes in Indianapolis, May 20. This leaves time between in Indianapolis somewhere, and some church convenient to the route between the two cities could doubtless secure Brother Hudson for a meeting by taking up the matter with him at once.—Editor.

NOTICE—The Mid-Winter Convention of the Northwest Kansas Holiness Association will be held at Canaan Chapel, five miles south of Palco, Kans., Feb. 10-13. Brother Griffith of Wichita, will be with us and many other preachers and workers are expected. If you are coming, write Rev. Harley Tyson, Palco, Kans.—R. C. Holmes, Pres.

NOTICE—Missionaries K. Hawley Jackson and wife, who but recently landed in the home land after a long period of service in Western India, and who have been in Columbus, Ind., for a short time, are now in Newberg, Oregon, where their friends may address them.—Editor.

NOTICE—I have the months of February and March open and can accept dates for conventions or revivals during that time. My co-laborer and I are ready to respond to calls from any place, as the Lord may lead.—Evangelist W. A. Terry, Lorenzo, Texas.

NOTICE—The Group Meeting at Erick, Oklahoma, will be held Jan. 29, 30 at the close of the revival meeting.—F. O. Short.

WANTED—Nazarenes everywhere to spend a few minutes in prayer for British Columbia, this large Province with hundreds of thousands of people who need Jesus. We have a few Nazarenes in about sixteen places (a family or two to the place), two churches, one pastor and a Missionary Superintendent whose task it is to create the missions to superintend. We have little money, but a God who is Almighty.—J. H. Bury, Missionary Superintendent, Cloverdale, B. C., Canada.

NOTICE—Rev. W. T. Brewer and daughter, formerly of Davenport, Okla., now of 517 Inez St., Fresno, Calif., are open to calls for evangelistic meetings anywhere the Lord may lead.

NOTICE—The Woman's Missionary Society of the Ohio District will hold a missionary convention at Dayton, Ohio, Jan. 27-29, beginning Tuesday evening with an evangelistic service. The special workers will be Miss Bertie Karns, returned missionary from Japan, Mrs. Stella Crooks, and Mrs. Mattie Wines. Let each local president plan to be present as well as sending delegates from each society.—Mrs. F. H. Landgrave, Corresponding Secretary.

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

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

TELEGRAMS

BATTLE CREEK, MICH.
Michigan District and Detroit First Church being moved mightily by the Holy Ghost. Dr. Howard W. Jerrett is being used of God at Detroit. Souls are getting saved and sanctified. Sunday communion service was a cloudburst of spiritual power, evening service nine souls in the altar. Great all day meeting with Caro Church. Splendid revivals are on with a number of churches. Have fine new churches at Kalamazoo, Mich., and Woodstock, Ont.—C. P. Roberts, District Superintendent.

KANSAS CITY, MO.
Ministerial Relief Fund fails for the first time. For five years checks have gone regularly to worn-out preachers and the widows. No money in the Fund for January checks. The blind preacher, the palsied, the sick, the aged, widows with little chil-

dren to feed and clothe, must go without the January check because Ministerial Relief has no money to send. Think of it! In January, too! It would take \$556.00 to send our January checks to feed, clothe, and comfort these worthy ones. But we haven't one dollar to send. Surely A TRAGEDY.—E. J. Fleming, Sec. Min. Relief.

KEWANEE, ILL.

Great revival with J. E. Hughes, Evangelist. Many at the altar, seekers every night. Man prayed from evening till three in the morning, got sanctified. Several quit smoking tobacco. Some received in the church already. Boy prayed three days and three nights, could not sleep, neither eat, found God Sunday.—Frank Catanese.

CLINTON, ILL.

Great dedication service Jan. 11th, Rev. E. O. Chalfant and Rev. J. L. Cox in charge. Great crowd, \$400.00 raised to pay balance on tabernacle. Nineteen have prayed through up to date. Revival continues with Rev. J. L. Cox and wife in charge.—J. L. Cox.

OKLAHOMA CITY, OKLA.

Oklahoma City First Nazarene Church closed greatest revival in history of the Church. Six hundred seekers at the altar and many happy finders. Church filled to capacity. Hundreds turned away who could not be seated. Rev. Bona Fleming Evangelist, none better.—M. V. Dillingham, Pastor.

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Evangelists' Slates

E. T. Adams, Wilmore, Ky.
 Aeolian Quartet, 1754 Washington Blvd., Chicago, Ill.
 C. E. Allen, 714 Monroe St., Hutchinson, Kans.
 Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.
 Cheryvale, Kans. Jan. 21 to Feb. 8
 Mrs. Willia F. Anderson, 472 Alrey Place, Pasadena, Calif.
 Mrs. E. M. Arnold, 1379 Durrage St., Portland, Ore.
 Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.
 Yakima, Wash. Jan. 21 to Feb. 8
 Spokane, Wash. Feb. 15 to March 1
 Moscow, Idaho March 8 to 22
 G. F. Baldwin, 219 S. Cheyenne, Bartlesville, Okla.
 A. F. and Leonora T. Balsmeier, 512 Taylor St., Topeka, Kans.
 East San Diego, Calif. Jan. 21 to Feb. 8
 Lula E. Barnard, Song Evangelist, 447 Fifth St., Lowell, Mass.
 M. L. Baltzore, Box 0107, Milton, Ore.
 H. J. Beaver, 440 E. 3rd St., Garnett, Kansas.
 Henry Bell, Denson, Ia.
 James M. Bell, 8316 New Hampshire Ave., Washington, D. C.
 Will Bennett, 10 Cayman St., Hot Springs, Ark.
 F. H. Benjamin, Song Evangelist, 228 S. 8th St. Vincennes, Ind.
 Grayville, Ill. Jan. 18 to Feb. 8
 Fred Bouse, Alexandria, Ind.
 J. E. Brasher, Crestview, Fla.
 Bresee Male Quartet, Bresee College, Hutchinson, Kansas.
 J. A. Broomfield, Bokhoma, Okla.
 Mrs. Lois Wise Brenninger, 833 E. Center St., Marion Ohio.
 F. C. Brown, 211 Front St., Portsmouth, Ohio (Tent 35x60).
 Lyman Brough, Pottersville, Mich.
 Ft. Dodge, Iowa, 2110 1st Ave. No. Jan. 4 to 25
 Muscatine, Iowa Jan. 26 to Feb. 15
 Rev. W. T. Brewer and daughter, preacher and singer, 517 Inez
 St., Fresno, Calif.
 C. C. Burton, Delmer, Ky.
 Carthage, Ky. Jan. 28 to Feb. 14
 Harry B. Burks, Barboursville, W. Va.
 Lawson and Irene Brown, Bethany, Okla.
 W. Evans Burnett and wife, Lake Charles, La.
 M. M. Bussey, Grand Crossing, Florida.
 W. R. Cain, 515 South Vine St., Wichita, Kansas.
 H. C. Cagle, Buffalo Gap, Texas.
 Edmund T. Campbell, The Dalles, Oregon.
 James E. Campbell, Song Evangelist, 1535 S. Armstrong St.,
 Kokomo, Ind.
 Roscoe C. Carrell, Pianist, Cedar Hill, Texas.
 M. B. Case, 1708 Grove St., San Diego, Calif.
 F. P. Cassidy, 433 E. 4th St., Lexington, Ky.
 C. C. and Flora Chalfield, 1218 Grand Blvd., Hamilton, Ohio.
 Middletown, Ohio Jan. 25 to Feb. 15
 Newport, Ky. Feb. 17 to March 8
 D. L. Chalfield, 601 Jefferson St., Frankfort, Ind.
 C. C. Childers, 522 W. Central Ave., Ashland, Ind.
 Mrs. Mary T. Clink, 8701 12th Ave., N. W. Seattle, Wash.
 J. A. Collier and wife and Collier Band, Pilot Point, Texas.
 Prof. C. C. Conley, 586 1/2 North Howard St., Akron, Ohio.
 South Bend, Ind. Feb. 8 to March 1
 E. M. Cornelius, 1713 W. 13th St., Bedford, Ind.
 J. H. Crawford, Hooker, Okla.
 W. F. Cleghorn, Bethany, Okla.
 Ernest Coryell, Box 105, Ogilvie, Minn.
 F. W. Cox, Box 441, Lisbon, Ohio.
 Earl E. Curtis, 141 Dayan St., Lowville, N. Y.
 Frank Daniel, 807 W. 41st St., Los Angeles, Calif.
 Willard and Edith Davis, Singers, Box 263, Enid, Okla.
 No. Little Rock, Ark. Jan. 18 to Feb. 1
 P. A. Dean, St. Croix Falls, Wisconsin
 T. B. Dean, London, Tenn.
 Marion DeVoll, Diagonal, Iowa.
 Mrs. Agnes White Diffe, Box 446, Durant, Okla.
 Johnnie and Jackie Douglas, Singers, 624 Melba St., Dallas, Tex.
 Artesia, N. Mex. Jan. 14 to Feb. 1
 Hastings, Nebr. Feb. 3 to 22
 Jack Donovan, Thornton, Ind.
 G. R. Dosier, Box 41, Meridian, Texas.
 Charles Dye, 427 Count St., Troy, Ohio.
 Toledo, Ohio Jan. 15 to Feb. 1
 Omega, Ohio Feb. 8 to 22
 Edwards Evangelistic Party, 3117 Magnolia Ave., St. Louis, Mo.
 C. P. Ellis, Box 34, Montrose, Colo.
 I. M. Ellis, Box 1067, Bethany, Okla.
 Frosdenville, Texas Jan. 20 to Feb. 1
 Ft. Wayne, Ind. Feb. 6 to 22
 W. E. Ellis, Box 185, Dodsonville, Texas.
 Theo. Elmsner and wife, 1451 Pacific St., Brooklyn, N. Y.
 Miami, Fla. Jan. 10 to Feb. 8
 Ft. Lauderdale, Fla. Feb. 15 to 17
 C. E. Ellsworth and wife, R. 9, Greenfield, Ind.
 Anderson, Ind. Feb. 1 to 22
 Henry C. Ethel, 1218 Ingraham St., Los Angeles, Calif.
 Geo. W. Erskine, Millfield, Ohio
 L. C. and Laura Hosley Ferre, Alberton, P. E. I., Canada.
 Kirby Fields and wife, Song Evangelists, 2319 Monroe St.,
 Anderson, Ind.
 R. P. Fitch, 2508 Ida Ave., Norwood Branch, Cincinnati, Ohio.
 B. T. Flanery, Star Route, Cumberland, Wis.
 Indianapolis, Ind. (North Side) Jan. 21 to Feb. 8
 Princeton, Ind. Feb. 12 to March 1
 Bona Fleming, Ashland, Ky.
 Blackwell, Okla. Jan. 10 to 23
 John Fleming, 317 Holt St., Ashland, Ky.
 Huntington, Ind. Feb. 8 to 22
 Newcastle, Ind. Mar. 1 to 15
 Ft. L. Flowers, Wilmore, Ky.
 Portsmouth, O. January
 F. G. Fortress, Vicksburg, Mich.
 J. E. Gaar, 1502 46th St., Des Moines, Iowa.
 C. J. Garrett, 208 North Agate St., Paola, Kansas.
 J. P. Gardner, 724 36th St., Cairo, Ill.

Mrs. Stella Gasaway, 1112 Serenith Ave., Terre Haute, Ind.
 W. R. Gilley, Olivet, Ill.
 Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas
 Arthur W. Gould, 91 Larch St., Providence, R. I.
 Detroit, Mich. Jan. 20 to 26
 Joseph and Ruth Gray, 469 McDonnell Ave., Stockton, Calif.
 Lewis E. Hall, 723 9th Ave. S., Nampa, Idaho.
 Ira E. Hammer, 719 Penna. Ave., S. Jamestown, N. D.
 Lee L. Hamric, Hamlin, Texas.
 Burkburnett, Texas Jan. 19 to Feb. 1
 Altus, Okla. Feb. 8 to 22
 G. M. Hammond, Wilmore, Ky.
 W. W. Hanks and wife, P. O. Box 306, Ashland, Ky.
 R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.
 J. C. Hefley and wife, Collinsville, Okla.
 Paul Hegstad, 209 Seventh St., West, Jamestown, N. D.
 A. O. Henricks, D. O., 1430 Washington St., Pasadena, Calif.
 Artesia, N. Mex. Jan. 14 to Feb. 1
 Nashville, Tenn. (First Church) Feb. 5 to 22
 N. J. Hepburn, 3834 Euclid Ave., Kansas City, Mo.
 W. F. Herbig, Alexander, N. D.
 F. Hill, 1170 E. 43d St., Los Angeles, Calif.
 A. R. Hodges, 628 W. Broadway, Louisville, Ky.
 R. T. Hodges, Bethany, Okla.
 Edna Wells Hoke, 617 Barr St., Carterville, Ill.
 J. D. Hoffman, Box 47, Beech Grove, Ark.
 Roy Hollenback, Mansfield, Ill.
 Talula, Ill. Jan. 22 to Feb. 8
 Monongahela, Pa. (316 E. 6th) Feb. 12 to March 4
 A. Columbia, Hudson, Groveville Park, Beacon, N. Y.
 Oscar Hudson, 2109 Troost Ave., Kansas City, Mo.
 Fresno, Calif. Jan. 22 to Feb. 15
 Oakland, Calif. Feb. 22 to March 8
 J. E. Hughes, Kingswood, Ky.
 J. W. Hunt, No. 4, Nampa, Idaho.
 J. R. Hunter, 1700 Forty-first Ave., Oakland, Calif.
 J. E. Hutcheson, 3008 Rockefeller Street, Everett, Wash.
 Arthur F. Ingler, 248 Sayles St., Providence, R. I.
 Allie and Emma Irick, Pilot Point, Texas.
 Rev. G. F. Jacobs, University Park, Iowa.
 W. P. and Myrtle Jay, 1950 N. Sierra Bonita Ave., Pasadena,
 California.
 A. H. Johnston and wife, Song Evangelists, 800 Princeton St.,
 Akron, Ohio.
 Canton, Ohio (1008 Third St., N. E.) Jan. 11 to Feb. 1
 Toledo, Ohio Feb. 8 to 22
 Lum Jones, Ada, Okla.
 Coffeyville, Kans. Jan. 23 to Feb. 3
 R. J. Kiefer, 1515 Cleveland Ave., Columbus, Ohio
 New Galilee, Pa. Jan. 18 to Feb. 1
 E. W. Kiemel, Sylva, Kansas.
 W. D. Killingsworth, Tuscaloosa, Ala.
 J. A. Kirkman, 691 East 40th St., Los Angeles, Calif.
 R. J. Kirkland, Ellis, La.
 Milliecent Klee, Pianist and Singer, 2008 S. 6th St., Ironton, O.
 J. A. Kring and wife, 304 No. 33rd St., Billings, Mont.
 Burns, Ore. Feb. 1 to 22
 Mrs. Annabel Latimer Lane, 609 Main St., Temple, Texas.
 H. R. Lee, 518 E. Sears St., Denson, Texas.
 E. Arthur Lewis, 341 W. Marquette Road, Chicago, Ill.
 M. F. Lienard, 1800 New Hampshire, Lawrence, Kansas.
 Jack Linn and wife, Oregon, Wis.
 J. T. Little, 105 Ivy St., Nampa, Idaho.
 V. W. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.
 J. Warren and Maybelle Lowman, Singers and Preachers, 7123
 Indiana Ave., Chicago, Ill.
 Bluffton, Ind. Jan. 19 to Feb. 1
 W. W. Loveliss, London, Ohio.
 Lancaster, Ohio Jan. 4 to 25
 Theo. and Minnie E. Ludwig, 723 N. Euclid Ave., St. Louis, Mo.
 Mexico, Mo. Jan. 25 to Feb. 9
 Will H. Lynn, Quannah, Texas.
 W. E. Lytle, Troy, Ohio.
 Elsie Martin, Worthington, Ind.
 T. S. Mashburn, Van Nuys, Los Angeles, Calif.
 W. T. Mason and wife, 800 E. Central, Ashland, Ky.
 John Matthews, 7642 Brooklyn Ave., Kansas City, Mo.
 C. R. Mattison, 720 Silver Ave., Greensboro, N. C.
 Chas. Maxson, 814 Newell St., Walla Walla, Wash.
 J. B. McBride and wife, 112 Arlington Drive, Pasadena, Calif.
 Hlodgefield, Wash. Jan. 21 to Feb. 4
 Oskaloosa, Iowa Feb. 8 to 22
 R. A. McCann, The Ardmore, Indianapolis, Ind.
 J. L. McLendon, High Springs, Fla.
 A. McNaughton, Box 598, Pottlatch, Idaho.
 W. T. Means, 1802 Park St., Keokuk, Iowa.
 I. B. Medter, Brewton, Ala.
 L. C. Messer, Gospel Singer, 610 West Texas St., Durant, Okla.
 Coffeyville, Kans. Jan. 23 to Feb. 8
 Bartlesville, Okla. Feb. 9 to 16
 Edward W. and Selma W. Miller, Troy, Idaho.
 C. O. Miller, 4007 Nanmi Ave., Los Angeles, Calif.
 James Miller, 1249 N. Holmes, Indianapolis, Ind.
 W. H. Minor, 323 Elmira St., Muskogee, Okla.
 Chas. and Mollie Mitchell, 942 W. Main, Greenfield, Ind.
 George and Etie Moore, 1204 Comer Ave., Indianapolis, Ind.
 Lansdale, Pa. Jan. 18 to Feb. 1
 J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.
 John E. Moore, Song Evangelist, 558 Wall St., Los Angeles, Calif.
 J. Lloyd Moore, Song Evangelist, 132 N. Euclid Ave., Ontario,
 Calif.
 A. M. and Minnie Morris Moorehead, Paulding, Ohio.
 R. L. Morgan, 2206 Central Ave., Anderson, Ind.
 F. R. Morgan, 712 West 9th St., Ada, Okla.
 Essie Morris, Song Evangelist, 124 Oak St., Springfield, Tenn.
 Harry Morrow, 421 So. Secorville Ave., Oak Park, Ill.
 Flint, Mich., 208 E. 15th St. January
 Herschel Murphy, Jewett, Texas.
 Isabelle Myler, child evangelist and singer, 13517 Milan Ave.,
 Cleveland, Ohio.

Wm. O. Nease, Olivet, Ill.
 Omaha, Neb. Jan. 25 to Feb. 8
 Hillsboro, Ind. Feb. 15 to March 1
 B. F. Neely, Bethany, Okla.
 Will H. and Little B. Nerry, 400 So. Jackson Kansas City, Mo.
 G. F. and Byrdie Owen, 1415 W. Pikes Peak Ave., Colorado
 Springs, Colo.
 Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.
 C. R. Pearson, Box 23, Greensboro, Ind.
 Bloomington, Ind. January
 O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.
 Joe and Helen Peters, Olivet, Ill.
 A. A. Price, Denton, Md.
 F. E. Putney, 207 S. Millwood, Wichita, Kansas.
 P. C. Ramsey and wife, Ozark, Ark.
 Lawrence Reed, Newell, W. Va.
 J. E. Redmon and wife, Brookville, Ind.
 Rantoul, Ill. Jan. 25 to Feb. 8
 S. B. Rhoads, Pasadena University, Pasadena, Calif.
 Olive A. Rife and Nina Dean, Thomson, Ga.
 C. C. Rinebarger, Song Evangelist, New Albany, Ind.
 Oscar F. Ring, 517 Ringold St., Cincinnati, Ohio.
 Grafton, W. Va. R. 1, Box 20a Jan. 14 to Feb. 1
 Bud Robinson, 2109 Troost Ave., Kansas City, Mo.
 J. A. Rodgers, 203 W. Clark St., East Palestine, Ohio.
 Youngstown, Ohio Jan. 19 to Feb. 13
 Akron, Ohio Feb. 16 to March 8
 C. W. Ruth, 1833 Nowland Ave., Indianapolis, Ind.
 Hinesburg, Vt. Jan. 22 to Feb. 1
 Knoxville, Tenn., Gen. Del. Feb. 8 to 22
 W. O. Self, Brenton, Ala.
 Schurman and DeLong, 6100 Princeton Ave., Chicago, Ill.
 R. A. Shank and wife, 191 N. Ogden Ave., Columbus, Ohio.
 William Seal, Des Arc, Missouri.
 E. E. Shellhamer, 5419 Isleta Drive, Los Angeles, Calif.
 E. M. Shelton and J. P. Howe, song evangelists, 210 N. 4th St.,
 Ironton, Ohio.
 F. A. Smith, Sharon, Okla.
 Guy V. Smith, Box 261, Logan, W. Va.
 Burt Sparks, Song Evangelist, 425 E. 3d St., Seymour, Ind.
 Evansville, Ind. Jan. 23 to Feb. 9
 C. K. Spell, Bethany, Okla.
 Kingston, Okla. Jan. 16 to 31
 D. M. Spell, 218 S. Semole, Bartlesville, Okla.
 Otis M. Spinks, Song Evangelist, Box 508, Shreveport, La.
 A. M. Sprague, Manchester, Okla.
 E. L. Striegel, Norman, Okla.
 Fred St. Clair.
 H. G. Stebbins, Waterville, Vermont.
 Roy F. Stevens, Singer, 904 E. 4th St., Pittsburg, Kans.
 Chas. A. and Lennie M. Strait, 234 Wright St., Cadillac, Mich.
 M. E. and Della B. Stretch, El Paso, Ill.
 B. D. and Margerite Sulton, 2109 Troost Ave., Kansas City, Mo.
 Howard W. Sweeten, Ashley, Ill.
 Evansville, Ind. Jan. 14 to Feb. 9
 Esther, Mo. Feb. 14 to March 2
 E. C. Tarvin, California, Ky.
 John Thomas, Wilmore, Ky.
 Toledo, Ohio Dec. 31 to Jan. 25
 South Manchester, Conn. Feb. 1 to 22
 J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio.
 Toney Evangelistic Party, 2117 Wall St., Dallas, Texas.
 H. E. Tyler, Route 1, Rogers, Texas.
 W. H. Tullis, Route 1, Box 651, Pasadena, Calif.
 D. C. W. Tetric and Mrs. Annie Tetric, Shawnee, Okla.
 Rev. Jesse Uhler, Clearwater, Kansas.
 Wm. C. Urschel, Artesia, Calif.
 N. B. Vandall, Song Evangelist, 624 Merton Ave., Akron, Ohio.
 Hutchinson, Kans. Jan. 21 to Feb. 8
 El Dorado, Kans. Feb. 11 to March 1
 D. I. Vanderpool, Joes, Colo.
 Rev. H. M. Vriedenburg, 1136 Hays Ave., Racine, Wis.
 D. J. Waggoner, Hamlin, Texas.
 J. A. Ward, 2657 Bedford Ave., Brooklyn, N. Y.
 J. C. Walker, 1330 W. 3rd St., Hastings, Nebr.
 Mrs. DeLance Wallace, 1141 17th Ave., N., Seattle, Wash.
 Mrs. Lena Montgomery Wallace, 702 N. Union, Shawnee, Okla.
 Kenneth and Eunice Wells, 2115 Barth Ave., Indianapolis, Ind.
 Marion, Ohio Jan. 13 to Feb. 1
 Ft. Wayne, Ind. Feb. 8 to 22
 East Liverpool, Ohio Feb. 25 to March 15
 Henry Wenger, Singer, 1260 N. Sierra Bonita Ave., Pasadena,
 Calif.
 Werkhauser Evangelistic Party, 332 Wesley Ave., Oak Park, Ill.
 C. C. White, 4454 Conn. St., Fary, Ind.
 Kendall S. White, Song Evangelist, Bethany, Okla.
 Charles Whitley and wife, Electra, Texas.
 Earle F. Wilde, Highlands, Calif.
 J. E. Williams, Olivet, Ill.
 Mrs. Esther Williamson, Singer, University Park, Iowa.
 E. E. Wood, 1113 Michigan Ave., E. Jackson, Michigan.
 S. B. Walls, 723 North P St., Bedford, Ind.
 E. H. Wreede and Chas. Regal, singer and pianist, Cloverdale,
 Elmer Yoh, R. 2, Van Wert, Ohio.
 A. M. Younghood, R. 2, Box 275, Ft. Smith, Ark.
 Dale G. Zeits, 516 Linden St., Lima, Ohio.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12 1/2 c per line with a minimum charge of 50c.—Publishers.]

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