

HERALD of HOLINESS

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WHOLE NO. 824

“YE ARE THE SALT OF THE EARTH”

THE Master's words in which He characterized His true followers as “salt” are quite familiar. But the refinement of salt and the grade or use to which it is given is determined by the method of its manufacture, so President Willingham of Olivet College says, in describing what he has seen in the salt works of Michigan.

There are, roughly speaking, four grades of salt, which may be designated as rock salt, barrel salt, table salt and block salt. The rock salt is used in the manufacturing of ice cream and other such work as does not require the salt to come in direct contact with the useful substance which it is ultimately designed to affect. Barrel salt is used in the making of brine for the preserving of meat and in other such work as does not require special refinement, and in which the purpose is temporary rather than ultimate. Table salt is used for the seasoning of food in preparation for its immediate consumption. And block salt is so prepared as to be able to stand the ravages of weather and moisture and yet hold its form and retain its savor for the flocks and herds of the pasture to lick.

And in the manufacture of the various kinds of salt mentioned there is a somewhat uniform method followed. But the work must be done in various degrees of heat in order to obtain the different results. The method, in a word, requires the application of currents of electricity to the water containing the salt, thus causing the salt to congeal and permit of “gathering.” But in the production of the low grade salt the currents are applied to the water in open vats and at a temperature of approximately seventy degrees. Barrel salt requires a temperature of from one hundred to two hundred degrees. But the table salt is produced in steel caldrons at a temperature of four thousand degrees, which is approximately twice the temperature required to melt gold. Block salt is just table salt moulded under 125,000 pounds of pressure to give it “unity” and insure its “enduring” qualities.

Without attempting technical discriminations, do we not all know that there are rock salt, barrel salt, table salt and block salt Christians? and have we not observed that the temperature in which they are produced and in which they live determines their class and the grade of service which they render? What kind of “salt” are you?

HERALD OF HOLINESS

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THE OUTSTANDING FEATURE OF THE GENERAL ASSEMBLY

ON every hand we hear that the outstanding feature of the General Assembly of the Church of the Nazarene which is to meet in Columbus, Ohio, on June 13 of this year, will be its spirit of evangelism. This is not so much the word of those who have the responsibility of planning the preliminaries, as it is the feeling and desire of our people generally. It is believed that nothing would mean more to us and our movement just at this time than a great spiritual convocation in which there shall be evangelistic fervor, rather than the atmosphere of legislation and mere human planning.

We think it would be a good thing if the committee which has the responsibility of planning the program for the opening days and nights would see to it that mere conventionalities shall be taken care of early and that the deck be cleared for the preaching of full salvation to the multitudes which will gather, especially at the night meetings; and that prayer and praise and testimony and altar services shall hold the center of the stage.

There is no city in the country that would take more kindly to a worth-while spiritual program than Columbus will. In fact I am confident that Columbus citizens generally, as well as the rank and file of our people, would be greatly disappointed if we should fail to present a genuine, old-time, Pentecostal Nazarene program.

Among the approximately five hundred delegates will be many good singers and strong evangelistic preachers. Then there will be present many preachers and singers who are not delegates, but who are just as interested as though they were. Also some of the strongest preachers and Christian workers of the other holiness churches and of the interdenominational holiness movement will be with us at various times. Besides, and perhaps most important of all, there will be hundreds of the most spiritual laymen from all over the land and a few score of the most zealous missionaries who have seen service on foreign fields. There will be no want of workers for any kind of service that may be called.

But it is time now for us all to begin to pray privately and publicly for the out-pouring of God's

Spirit upon the Columbus Assembly. It takes much prayer these days to bring on a worth-while victory. This is not because God is less willing to hear than formerly, but because the devil is making an especially hard fight, knowing that his time is short, and because there are so many human attractions to hinder the gospel from having its chance. But we must pray through for the General Assembly, and we must come up to Columbus "Full of the Holy Ghost and of faith."

There are a few outstanding questions of legislation and policy which the General Assembly must decide. These are of importance to the whole church and to its friends everywhere. For while we expect the General Assembly to be the greatest occasion of evangelism and inspiration our movement has ever witnessed, yet the future progress of the work depends in a large measure upon the wisdom used in passing upon a few questions of wide significance. We have just been looking over the various memorials which are published in the minutes of the District Assemblies and we have found it possible to reduce the major problems to just a few more generally stated questions. And because we think that all our preachers and people, as well as the delegates to the General Assembly should be thinking on these questions and praying for wisdom to find their true answers, we propose to present these questions in these columns next week. Read "Major Questions the General Assembly Must Decide," by the editor, in next week's *HERALD OF HOLINESS*.

EDITORIAL COMMENTS ON CRIME AND LAW ENFORCEMENT

The parole system of dealing with criminals has fallen flat in this country. The courts and boards of pardons and governors of states have destroyed justice with clemency and turned loose upon the country a whole army of robbers, cut-throats, rapists, kidnappers and murderers. If Remus, the king of bootleggers, had remained in prison where he deserved to be for the rest of his natural life, he would not have murdered his wife. If Hickman had been sent to prison for forgery, Marian Parker would be alive today. And it is thus in a thousand instances. Suspended sentences and paroles should be all but eliminated from the American method of dealing with crime, and pardons should be as difficult to obtain as conviction in a court trial. In other words, no one convicted of crime should be pardoned until a course as thorough and painstaking as the court proceedings by which he was convicted has been conscientiously carried out and in which the merit of the pardon is established without a doubt. It is proper to give the defendant the benefit of the doubt until he is convicted, but after that the innocent people who are protected by the court's decision should have the benefit of the doubt. We have become so merciful to criminals that we are cruel to the innocent. Criminals have the protection of their own deadly weapons and the expensive red tape of our medieval court procedure and our new

"behavioristic" philosophy in practical application by boards of pardon and governors, while the innocent have no protection and, alas! no one to avenge them.

On the day that Hickman's case assumed front page prominence in the newspapers, Arthur Brisbane, the world's most highly paid editorial writer, came out with a solution of "criminal class" problem. In simple words, he would do away with the criminal class by making its ancestors incapable of producing offspring. This is worse than locking the barn after the horse is stolen; for it is six thousand years too late in its application, and then its efficiency would require an application that would obliterate the race. For the seeds of all crime are in the breasts of all the fallen sons of Adam, and every mother's son is a potential criminal. This is both the teaching of the Bible and the teaching of the history of mankind. Men and women who have become criminals have at one time in their lives been no different from their contemporaries who "made good," and those who have not become criminals have been restrained by human authority or by divine grace. There is no fated "criminal class," and there is no "naturally good" class. The natural heart is depraved by sin, on the one hand, and the call of the Holy Spirit is heard by all, on the other; and every man is endowed with God-like freedom in choosing. The history of the world is largely the stories of bad sons of good fathers and good sons of bad fathers, and one bad apple does not condemn the whole family tree.

"How could he do such a thing?" asked the people in chorus, when the heinous crime of Hickman, or the dastardly deed of Hunt, is mentioned. Well, this is an age-old question, and men have not only asked it concerning others, but they have asked it concerning themselves. "Is thy servant a dog that he should do such a thing?" asked the courteous Syrian when the prophet intimated that he would kill his royal master; and yet in a fortnight the deed was done. "Lord, is it I?" asked the traitor at the paschal feast, but ere the dawn of day he had bestowed the betrayer's kiss. The depraved human heart is deceitful above all things, and desperately wicked; who can know it?

But how can youthful criminals be produced in a country like our own? There are many contributing causes. Behind many are divorced fathers and mothers and consequently broken homes. In the schools the youth is taught that he is an evolved beast, what wonder then if he follows his tendency to return to type? He sees enacted on the screen at the movie house the most delicate of crimes, and reads of them in the current publications of the day. What wonder then if he emulates the examples he has been taught to tolerate, if not actually to admire? In the Judgment many will share the responsibility of the crimes of youth.

Next to the "criminal class" itself, there is none much more dangerous to the cause of the innocent

than that namby-pamby crowd of weak-minded women and backboneless men who are ready to lionize criminals and surround them with an atmosphere of sympathy and assistance which amounts to the bribing of juries and tampering with courts. The law must be enforced, and it is the duty of every citizen, especially of the Christian citizen, to help enforce it and to make it easy for those who are in office and under oath to do their duty. True mercy is at least fifty per cent justice. God has written, "He that sins must suffer," into the very constitution of all things, and interference with this principle as it regards criminals and law enforcement is sin against Almighty God, innocent society, and the criminal himself.

Criminals are cowards. Judd Gray, in a weak and contemptible voice from the gloom of the "death cell" at Sing Sing, charges Ruth Snyder with the principal guilt for their cowardly murder of her husband. Remus, the bootlegger king, is found innocent of the charge of murder on the sole ground of insanity, and he got his verdict by a show of weakness and tears in the court room as silly as it was wicked. And now the only decent thing he can do is to go to Lima and spend the rest of his natural life in an asylum for the criminally insane. But will he do it? Not if he and his colleagues in the underworld can find a way around.

When insanity is established as the excuse for crime there should be no way at all for the criminal's escape from the consequences of criminal insanity. And if a man is cleared of a charge of crime on the ground of insanity there should be no need of a trial then to prove that he is insane. Or if he is given a sanity hearing and adjudged sane, his former trial should be set aside and he should be tried again for his crime. Why should there be any way here for a criminal to escape justice?

And finally, a Christian should observe the laws of the land all the way from the speed at which he drives his motorcar on up. He should stand for law enforcement in every possible instance, and he should stand for the execution of penalty for crime upon convicted criminals to the full limit of the law. And yet on the other hand, he must hold up Christ as the only real physician of the soul and His salvation as sufficient for the deliverance of every man from the penalty for guilt before God here and hereafter, upon the terms set forth in the New Testament. None is so good that he can be saved without the blood of Jesus Christ, and none is so bad but that the blood is sufficient for his pardon and cleansing from all sin.

"I was busy this morning," said the housewife, "but a burden and spirit of prayer came upon me and I put aside my work and spent much time with the Lord and I have had a wonderful day."

EDITORIAL COMMENTS

The audience was singing lustily, "I am glad that I can say, 'I'm one of them.'" The theme, as you know, was Pentecost and Pentecostal sanctification, and the rejoicing was genuine and well founded. But, doubtless thinking to improve the sentiment, a courageous brother changed the words and led the people to sing, "I'm glad that I can say, 'I'm a Nazarene.'" We did not attempt to analyze the effect, for immediately we felt ourselves prejudiced against the innovation. To us it was substituting nominal religion for real religion, and placing denominationalism in such a position as to make sectarianism of it. It is well that we should be members of the church, but it is ill that we should become "churchy." It is proper that we should maintain fellowship with the brethren, but this is scarcely in the list with being in fullest fellowship with God. I think there ought to be some kind of a law against anyone's changing the words of a Christian song so as to "demote" the sentiment.

A venerable reader of the HERALD OF HOLINESS writes: "When my friends call up and ask me if I have been to the 'movie' to see the film picturing the life of our Lord Jesus Christ, and I tell them I have not, they exhort me to go, saying, 'it is just wonderful.' But it looks to me like presumption and irreverence and sacrilege. How does it appear to you?" Well, it looks the same way to me. The very idea of godless motion picture actors and actresses impersonating Jesus Christ and those who were near Him during His earthly life is about as distasteful as anything we can imagine. I never have really enjoyed seeing religious people impersonate those whom we revere so much, hence I do not care for pageants. It has pleased God through the foolishness of preaching to save them that believe, and we had better stick pretty close to God's chosen way. And as to the motion picture business, it is a wonderful means of education, and it is a pity that the devil has stolen it. Nevertheless, as it stands today, we think there is no influence which is more demoralizing, especially to children and youth, than the motion picture industry as a whole, and we think the injection of sacred scenes and religious persons into the affair is just a trick by which it is intended to dupe religious people into patronizing the infamous institution, or at least in making them less relentless in opposing it. Our staying away will not close the picture shows, but it will close our part of them and make our protest against them consistent. No matter what the moving picture people put on, the fact that they put it on and that it is presented in their places of business are reasons enough for a Christian to stay away.

A careful student of creeds and standards writes: "It is presumed that all the fundamentals of Christian

doctrine are included in 'The Apostles' Creed.' But many years ago I began to include a wonderful addition to it, and have often wondered why it was omitted. 'He arose from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty.' Then here is my addition: '*Where He ever liveth to make intercession for us*; from thence He shall come to judge the quick and the dead.' Does it not seem to you that the italicized sentence surely should be included?" Yes, I believe it should; for the high priestly work of Christ is truly going on yet, as He actively prays for us in heaven. "But the Spirit itself maketh intercession for us with groanings which cannot be uttered." And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:26, 27, 34). Also read Hebrews 7:24, 25.

A brother, a preacher we take it, asks: "How should we answer those who would contend that since Jesus Christ was born of a woman He, as a consequence, had the Adamic nature or carnal mind?" Well, in the first place we should insist that others, as well as ourselves, use theological language discriminately. For instance, in the question asked above, "the Adamic nature" and the "carnal mind" are placed in apposition as though they were synonyms, when indeed they are so only in a sense. Jesus Christ did and does yet possess "the Adamic nature," as it was before sin entered the world. In other words, "the Adamic nature" is simply the human nature—sinless human nature. If the term is used to describe the sinful nature which men possessed after the fall, then this should really be so stated. "The carnal nature" is the "sinful Adamic nature," and this Jesus Christ did not possess. Asked why He did not possess it, our answer is, because He was miraculously conceived of the Holy Ghost, and, by special dispensation of the Father, united the divine nature with the sinless human nature and thus became the sinless God-man. It all goes back to a proper theistic faith. Thus, will anyone question that an omnipotent and all-wise God could permit His Son to become incarnate in human flesh and be nourished by a human mother, member of a sinful race, and yet so protect "that holy thing" (Luke 1:35) that He should appear as a sinless person? As an illustration: ordinarily for a clean person to touch a leper was for the clean person to become defiled. But when Jesus touched a leper the leper became clean. There is no explanation of the incarnation that will be altogether satisfactory to the "naturalist," but the explanation is quite enough for one who admits and believes in "The Supernatural." Admit God, the Almighty, All-wise God of the Bible, and every fact of the Bible becomes instantly and positively possible, probable and true.

CURRENTS OF THOUGHT VERSUS EXPERIENCE

By Rev. F. M. Messenger

AN excellent editorial entitled "Holiness and the Second Coming of Christ" appeared in the *HERALD OF HOLINESS* December 7. One point especially, taken as our editor intended, is fundamental. It stated, "Just as the justified believer normally presses on into perfect love, so the sanctified believer normally reaches forward for resurrection perfection. But furthermore, the hope of our Lord's soon coming is one of the strongest incentives to holiness." Without doubt the editor had in mind currents of thought resulting in actual experience. "So then faith cometh by hearing [setting in motion currents of thought] and hearing by the word of God."

When Martin Luther received that heaven-sent vision through the medium of the Word of God "The just shall live by faith," God set in motion currents of thought which resulted in deep spiritual experience in the lives of the people precipitating a reformation throughout the civilized world which had not at that time been equaled since the days of the apostles. But Luther grasped nothing in thought but justification by faith. Any reference to sanctification was indefinite, and at best appeared only as a sort of an appendix to justification, being vague and of unknown value.

Years afterward, John Wesley, in crossing the ocean in a sailing vessel, encountered a severe storm in which he was wonderfully awakened and convicted by a few Moravians who were calm and tranquil, while he and the other passengers, together with the whole of the ship's crew, were almost paralyzed with fear. Mr. Wesley was convinced that those Moravians had a knowledge of faith, and an experience in God to which he was an entire stranger. He sought help from them and learned of a second definite work of grace, following that of justification; he prayed through to victory, obtained the experience which he chose to call "The Second Blessing," and he set currents of thought in operation resulting in experiences which created another great reformation stirring two continents.

Many lesser revivals followed the Lutheran reformation and many have succeeded the great revivals under the Wesleys, but in both instances such revivals have gradually grown less with less power, and have repeated themselves fewer and farther between, and why?

Currents of thought will not, in and of themselves, result in experience; to be sure they always precede experience, but the sower who sows must have the living seed. Old straw, if completely threshed out, will never bring forth a crop even if spread over the ground knee deep.

There are obstructions which hinder the course of currents of thought. As the writer rode down through the Canadian Rockies a few years ago, he saw high board fences and long lines of snow sheds which had been erected to obstruct and break off the high winds

and thus prevent the snow from being swept down over the railroad tracks; and he thought of the obstructions to currents of thought which are intended to reach the hearts of the hearers.

One of these obstructions, and possibly the most serious one, is prejudice. There are thousands of consistently living Christians who have been so prejudiced against second blessing holiness that one could no more force a current of thought favorable to holiness through their prejudice than he could force a current of air through a brick wall a foot thick. This prejudice is caused by a variety of things which we will not try to enumerate here.

The normal condition of a justified soul is to thirst after complete deliverance from the carnal mind, and the normal condition of a sanctified soul is to long for deliverance from the weakness of the body and the attainment of a perfect mind not subject to error. It is a glorious condition to be delivered from the penalty of transgressing the law; it is a more blessed condition to be delivered from the inbeing of Adamic sin; but what will it be like when one is delivered from pain, disease, death, and from the weakness of mind which often errs when we thought we were doing right?

Holiness of heart will not be received by great masses of professing Christians any more than salvation in any form will be received by great masses of the world's people. Prejudices will obstruct the normal working of the currents of thought which crystalize into faith in both cases, and what shall we say of the currents of thought teaching and leading to the blessed hope of resurrection perfection when so many—alas so many—of our holiness brethren have the stream of their thoughts so clogged with prejudice or indifference against the teaching of prophecy?

In the early days of the holiness movement many taught holiness in an indefinite way, saying that it made no difference what you called it, and so forth, but those who had the experience knew better. It does make a difference; if it doesn't involve eradication of the carnal mind it doesn't mean anything. The same is true of the "Blessed Hope" (of resurrection perfection), and of "the glorious appearing of our Lord and Savior Jesus Christ." It is a definite truth, it is a momentous truth, it is the capping climax to man's redemption (Romans 8:19-23).

The budding fig-tree is with us *right now*, the signs are ripening with lightning rapidity; for holiness people to ignore them is to recede into a state of lethargy as the old-line churches have done concerning holiness. Our preachers should know these things, they should study their Bibles to this end, enabling them to feed their flocks meat in due season. Preach hell and the judgment, forgiveness and adoption to sinners, the destruction of carnality to unsanctified believers;

but after the flock has been saved and those who will have entered into the "second rest," they should be taught the meaning of the 24th and 25th chapters of Matthew's gospel and the kindred matters in all the gospels, the epistles, and the book of Revelation.

Being ready to meet the Lord when He comes involves a two-fold condition; it is "Unto them that look for Him" that He will appear the second time. But when He comes again, He comes without a sin offering—no cure for sin: hence what will the holiness people

do who are indifferent about this great and wonderful theme, as well as the upward gazers who flout and refuse the second blessing or the cleansing from all sin which is prescribed and promised?

Every man who hath this hope in Him purifieth himself even as He is pure. But it isn't a lazy, indifferent hope. That kind of a hope is no hope at all; it is a hope that is worked up by an experience, it is a hope in the glory of God (Romans 5:2) that is a hope of glorification or resurrection perfection.

THE PLAN OF SALVATION

By Rev. Andrew Johnson, D. D.

GOD thought it. Back in the very beginning, before the mountains were formed or the hills were brought forth, God had in His mind the blue print, so to speak, of the plan of salvation. He devised it, thought it out, and set forth forever as one of the main points in His sovereign decrees (Ephesians 1:4).

2. *Jesus bought it.* He was the Lamb slain from the foundation of the world. He procured our salvation by His sacrificial death on the cross of Calvary. To redeem means to buy back. Christ redeemed us from the curse of the law. He paid the ransom for the lost world. We are not redeemed with corruptible things, as silver and gold, but with the precious blood of the Lamb. No one could break the seven seals and open the book of human redemption save the Son of God, the Lamb that stood on Mount Zion. We must all look to Christ as the one who purchased our salvation. Jesus paid it all. No human merit could atone for the sins of a fallen race. God laid help upon One who is mighty to save and strong to deliver.

3. *The Word taught it.* The Bible, the inspired Word of God, conveys the good news of salvation. Salvation is taught on the golden pages of divine inspiration and revelation. We must cling to the Old Book as the one reliable source of instruction in religious matters. Yes, the Bible taught it. Salvation is the one great theme of the Holy Book. It thunders in the law, whispers in the promises, sparkles in the poetry, resounds in the songs and speaks in the types and burns in the spirit of the Scriptures from Genesis to Revelation.

4. *The mind caught it.* The human mind is so constituted that by the prevenient grace of God, it can catch the wonderful truth of salvation as it is preached from the pages of the Bible. There is a blessing pronounced upon those who read and understand the words of this prophecy. The good ground in the parable of the sower represents those who understand the word and receive it into their hearts. A good understanding have those who keep the precepts. Jesus opened the minds of those who walked along the highway with Him in order that they might understand the scriptures. People today, in this fast and busy age,

ought to pray for God to help them to understand the great truths of the Bible. If any man will do His will, he shall know of the doctrine.

5. *The soul sought it.* While the mind may grasp the truth and understand it after an intellectual fashion, yet this is not enough. Head religion is not sufficient for the needs of humanity. It must reach the heart, the real soul and center of the spiritual man. Hence we say the soul sought it. No one will find real salvation without first seeking for it with all the heart. How plainly this important truth is expressed in the Bible. In the day that you seek me with the whole heart I'll be found of you. Seek the Lord while He may be found, call ye upon Him while He is near. The reason many a soul does not find real salvation is because he does not seek first the kingdom of God and His righteousness (Matthew 6:33, 34). God is a rewarder of them, and only of them, that diligently seek Him.

6. *Faith brought it.* The words of the old song say, "By faith we bring it nigh." Faith is the appropriating hand of the soul, as it were, that reaches out and reaches up and takes and receives and appropriates the proffered gift of real salvation. Without faith it is impossible to please God. It is the one great condition upon which salvation is bestowed. He that believeth on the Son hath everlasting life. He that believeth not shall be damned. According to your faith, so be it unto you. Faith is an agreement with God. Whatever God says in His word the real, true, believing soul agrees with Him. It is the assent of the enlightened understanding, as well as the consent of the rectified will, upon which salvation is predicated. From these forms of assent and consent result actual trust in the Savior. Sin, however, counteracts and nullifies faith. As long as one is holding on to any particular kind of sin, whatever it may be, he cannot exercise the proper kind of faith upon which salvation is bestowed. So it means something to get on believing ground. Repentance precedes saving faith. Repentance toward God must prepare the way for faith toward our Lord Jesus Christ. This was Paul's system of theology, and as he was the inspired apostle to the Gentile world as well as to the Jews, we accept him

as being correct and thoroughly orthodox in all matters of religion.

7. *The Spirit wrought it.* Even after we have done all we can, repented and believed, we are still unprofitable servants and are wholly dependent upon God for salvation. The conditions only put us in the attitude where God of His own infinite mercy chooses to save us. Salvation is a gift. We cannot merit it. In the last analysis the Holy Spirit is the divine all-powerful agent who applies the efficacious blood and produces the great moral change in the human soul and actually imparts divine spiritual life to the believing penitent. All through the Bible the Holy Spirit is represented as the immediate agent in the salvation of the soul. We must be born of the Spirit. The letter killeth. It is the Spirit that giveth life. When Ezekiel was commanded to preach to the valley of dry bones there was a rattling among the bones, yet there was no life until the lone prophet prayed to the Spirit to come from the four winds of heaven and to enter the reorganized yet lifeless bodies that they might arise reanimated and stand upon their feet as a mighty army. If any man have not the Spirit of Christ he is none of His. The hope of the world is the old-time Holy Ghost religion. A new generation has come on the scene that knows nothing of the reality and personality of the Holy Ghost. The crying need of the day is the gospel preached with the Holy Ghost sent down from heaven.

8. *The devil fought it.* We may be assured that the devil will contend for every inch of the way. He is always on hand to resist the seeking soul and to throw cold water upon a genuine revival of the old-time religion. The devil tempted and caused the downfall of our first parents, Adam and Eve. He induced David to number Israel. He went to church in Job's day and time, and walked up and down and to and fro in the earth seeking whom he might devour. He resisted the archangel and disputed over the body of Moses. He stood by Joshua, the high priest, and held on to the filthy garment as his own possession. He sowed the tares among the wheat. He even tempted Christ to fall down and worship him. He hindered the work of the gospel in Paul's day. He opposed the great reformer, Martin Luther, the shining light of the sixteenth century. He is back of modernism and evolution at the present time. He is blinding the present generation to the glorious gospel of Christ. John Wesley said of the doctrine of holiness, "It is the doctrine that the devil peculiarly hates, and he is constantly stirring up his own children and the weak children of God against it."

9. *But I've got it.* The final test is a personal, conscious experience. We must be able to say with Job of old, "I know that my Redeemer liveth." And with the great Apostle Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The blind man in the ninth chapter of John could say,

"One thing I know, whereas I was blind, now I see."

In conclusion let us sum up in brief all the points in the gospel plan of salvation:

1. God thought it.
2. Jesus bought it.
3. The Word taught it.
4. The mind caught it.
5. The soul sought it.
6. Faith brought it.
7. The Spirit wrought it.
8. The devil fought it.
9. But I've got it. Amen!

WILMORE, KY.

WALKING WITH GOD

By A. J. SMITH, Missionary

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

It has been said that when Hudson Taylor returned from a world tour in the interest of missions he stepped upon a certain campmeeting platform and said, "I have walked with God for sixty years without a break." These words created a sensation in that vast audience as if it had been electrified. Some jumped to their feet and shouted, others praised God with loud voices, and still others wept for joy, and all because one man said, "I have walked with God for sixty years without a break." Supposing the person spoken of in the text should have followed Hudson Taylor and said, "I have walked with God three hundred and sixty-five years," then what would the people have said?

There are those who would have us believe that Enoch had no inward corruption, that he was born pure. But the Scriptures do not warrant such speculation. The inspired record speaks of only one person born without sin, and that was Jesus, the Christ. Now if it was possible for Enoch to walk with God and live a holy life in that mystic age, why should it be impossible in this age with all the light and Bible truth? Thank God, it is a glorious possibility. There were many people in the days of Enoch who did not walk with God for the reason that they did not want to forsake the ways of sin and walk in the light. It is this "light" question that many people will run up against at the judgment bar. The sinner who refused God's pardon will hear His final sentence. The backslider who once knew God but left Him because of lack of prayer and watchfulness and refusing to strive to be delivered from all sin will likewise meet his doom.

Enoch was not only a holy man, but he was a prophet. He foretold the coming of the Lord: "Behold the Lord cometh with ten thousand of his saints" (Jude 11). We have not seen the fulfillment of this prophecy yet, but we know it shall come to pass some glorious day. Enoch is a type of the translation of the saints, when Christ will come. "We shall not all sleep, but we shall all be changed" (1 Cor. 15:51). "Then we which are alive and remain shall be caught up to meet the Lord in the air" (1 Thess. 4:17).

BETHLEHEM IN THE LAND OF JUDA

By Evangelist G. F. Owen

BETHLEHEM is five and one-half miles south of Jerusalem and is beautifully situated on a spur that runs eastward from the watershed of central Judah. It is surrounded on three sides by deep valleys, and looks eastward down upon the wilderness of Judea, the Dead Sea and the mountains of Moab.

Bethlehem means "Place of food." And about it are fields of wheat and barley and on the hillsides are vineyards and groves of olives and almond trees. It is one of the most fertile spots in all the territory assigned to Judah.

I was in Bethlehem today, and after going through its streets and seeing its interesting people and places, I walked out to a nearby hillside where I could overlook the city, and there I mused, prayed and studied. As I sat there I found myself wondering just how few people realize the many interesting incidents which have associated themselves with the city during the past four thousand years. Romance, tragedy, affection, bereavement, deliverance and the miraculous birth of our Savior have all been here. In fact almost every part of the community has been made dear to our hearts by some sacred event.

Many have been the centuries since Abraham, the "Friend of God," passed and repassed this place. Jacob, the father of the patriarchs, lived in this land and passed by Bethlehem, and in one of his brief sojourns here disaster overtook him, and when he passed on his heart was sad; he was bereft of the one dearest and nearest to him—today, in the suburbs of Bethlehem, standing out in bold relief, is the tomb of Rachel. Well may Jews, Christians and Mohammedans cherish the memory of that beautiful story of how "Jacob loved Rachel" and served seven years for her and "they seemed unto him but a few days, for the love he had to her." Yet he buried his treasure at Bethlehem and "set a pillar upon her grave; that is the pillar of Rachel's grave unto this day" (Genesis 35:20).

And then the good book tells of Naomi, her husband and two sons; that they were residents of Bethlehem, but that they went eastward across the Jordan river to the land of Moab, and there the two sons married, but soon they and their father died. "Then she arose with her daughters-in-law, that she might return from the country of Moab, . . . and they went on the way to return unto the land of Judah." Naomi would be fair with Orpah and Ruth, therefore she kissed them good-by and Orpah accepted the good-by kiss, but out of a noble heart Ruth uttered those beautiful, impressive, inspired words: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest

I will lodge; thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

And with that beautiful spirit of oneness "they came to Bethlehem in the beginning of barley harvest." And who of us has not read how that industrious Moabitish maid with her beauty, grace and womanliness "found grace in the eyes of Boaz," and became one of the ancestors of Israel's most powerful king—and of the world's choicest characters, Jesus Christ. And it was on these spreading and fertile



A VIEW OF BETHLEHEM AS IT IS TODAY

fields and hills about Bethlehem that this narrative which is unequalled for its pathetic portrayal of love and idyllic pastoral life occurred.

The Bible further states that in the lineage of Ruth and Boaz there was a man whose name was Jesse, and that this man lived at Bethlehem and had eight sons. When the prophet Samuel went to Bethlehem seeking a second king for the Hebrew nation he became the guest of Jesse, whose older sons were looked over and were found to be splendid specimens of humanity, but each in turn was rejected. Somewhere out on those beautiful hills about Bethlehem was a lad busily engaged in "keeping the sheep," him the prophet would call before food was eaten; and when that diligent

lad arrived the old prophet arose, lifted his horn of oil and lo! the lad was anointed to be Israel's second king.

One day after this the curtains were lifted on the activities of Bethlehem and again the shepherd lad was busy keeping his father's sheep when there came a messenger saying that David had been heard of at the king's court and was desired as the king's special musician. The father released the son, and for a time David played his harp in the palace of the king, but afterwards "returned from Saul to feed his father's sheep at Bethlehem."

David was an attentive shepherd and a devoted son, therefore at his father's bidding, "take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand and look how thy brethren fare, and take their pledge," the shepherd lad took a straight course westward for twelve miles, and when he came to the valley of Elah found his brethren who "followed Saul in battle." After delivering the presents to the captain and to his brethren there came out a giant called "Goliath of Gath" and defied the armies of the living God. The shepherd lad slew the giant, saved the day for Israel, and became very popular, but never forgot Bethlehem, his native town.

After David became "The Shepherd King" he led his host out to ward off the Philistine forces, and in the midst of the battle "David longed, and said, Oh, that one would give me drink of the water of the well of Bethlehem, that is at the gate." And three of his mighty men broke through the hosts of the Philistines, drew water from the well and carried it to David, but he would not drink it, but "poured it out to the Lord." No well was so sacred unto David as this well. Doubtless he often drank from that well when a happy shepherd boy. Possibly he sat there playing his flute, with the sheep lying about him, as we often see the shepherd boys doing in this sacred land today.

Micah, that vision of true prophet whose life was clean and whose eyes were anointed, looked 750 years into the future, and as the mouth-piece of God exclaimed, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting" (Micah 5:2).

As time sped on apace, children grew to maturity, plowed their fields, reaped their harvests, kept their herds, and almost forgot that the Savior was to be born in Bethlehem. But late one afternoon the shadows lengthened across the Judean hills, the toil-worn laborers turned their footsteps homeward, the fowls went to roost, and the Palestinian shepherds led their sheep safe into the fold. The evening repast being finished the shepherds sat by the open fire, when "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God; and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

The major portion of the world slept on in its languid age of sin and sorrow, and many knew not that under the veil of that "calm and silent night," in a lonely manger of a Bethlehem inn, the Savior for sinners was born; but not so in this vicinity, for the following days were wonderful days in both Bethlehem and Jerusalem. Hopes were revived and glad hearts rejoiced with joy unspeakable.

A strange caravan rode into Jerusalem, and it was commonly known that they came from the east. They have been called the Magi—men wiser than their age. Their inquiry was, "Where is he that is born King of the Jews, for we have seen his star in the east and are come to worship him." The populace of the city was aroused, and even Herod the king was anxious to know where the Christ should be born. He laid aside other affairs and commanded the scribes to search the records, and when they gave him the answer it was, "In Bethlehem of Judea," whereupon Herod charged the wise men that they should find the Christ Child and bring him news that he might come and worship him also. But alas, his motives were sinister indeed, for when the wise men found the child, worshiped, gave gifts, but failed to return to point out the exact child, it was then that Herod "sent forth and slew all the children that were in Bethlehem, from two years old and under."

The "Church of the Nativity" is the oldest Christian church in use today. It was erected in 327 A. D. by the Empress Helena. It stands on the traditional site of the birth of our Lord, and is 120 feet long and 110 feet wide, and its forty-four columns are said to have been in Solomon's temple at one time. A great deal of sacred art is to be found within this church. One beautiful painting is of the little child Jesus standing with His hands filled with laurel wreaths, as if to crown the large company of little children who wave olive branches as they surround the Christ Child—these are "the Innocents" who perished in the Herodian slaughter. The center of attraction, however, in this church is the grotto where the manger was supposed to have been. The floor of the manger is composed of a large

marble slab, and in the center of this slab is a silver star, around which are these words:

"HERE JESUS CHRIST WAS BORN OF THE VIRGIN MARY" Around this star are suspended sixteen silver lamps, which are kept continually burning, and diffuse a chastening light over the whole sacred enclosure.

Yes, Bethlehem is indeed an interesting city. Too many things have occurred there to be told in one brief article. But when we recall that Ruth and David

lived there, and that the Queen of Israel's mothers finished her last day's journey and was laid to rest there, that heaven gave earth a grand serenade there, that the Emancipator of Adam's lost race was born there, that Jerome translated the Bible there, and that the oldest Christian church now stands there—then we readily conclude that no one can go there or even read of the city without being made partakers of the sacredness which envelopes the place.

SHALL WE RETURN TO THE OLD TIME 'SIEGE' REVIVALS?

By Rev. E. E. Wordsworth

IN recent years it has become quite a custom among us to hold ten-day meetings. Many good and strong evangelists seem to prefer this to longer meetings. We have quite a few evangelists who can do very effective work in this time, and especially so when adequate spiritual preparation has been made on the part of the local church making the engagement. We have seen campaigns of a month's duration that were at least two weeks too long. If the revival lacks deep interest, a month's meeting would be quite an extension of time. To let a meeting drag on is not wholesome.

However, on the other hand, it is certainly true that the best spiritual work cannot be accomplished in many places in ten days or even in a three-Sunday meeting. Our spiritual forefathers did not try the ten-day program, but talked much of "protracted" meetings. They simply announced when the revival would begin but they themselves did not know its terminal hour or day. Finney would enter a town for a campaign and would often preach for two or three weeks before offering the altar. Sometimes he stayed two or three months in one place, and frequently longer than that. Mighty revival waves swept over the communities under his ministry. In his autobiography he records a revival in which 100,000 souls sought God. This must have been a tremendous awakening.

The "siege" revival would give the evangelist an opportunity to lay a strong foundation for the revival. Messages on prayer, faith, Christian work, fasting and mighty intercession are frequently needed, and many churches are in dire need of such indoctrination. The cry of the intercessor is not as common as it should be among us. The fundamental laws of revivals need to be stressed, preached and practiced. There are laws that govern the spiritual realm just as truly as there are laws that control nature, chemistry, cause and effect, the physical, mental and moral man. In proportion as spiritual laws are obeyed, just in that proportion and commensurate with it will be the results. To ignore this fundamental fact is to deceive ourselves. The faithful preaching of the gospel is a fundamental law of revivals: "By the foolishness of preaching," says the Apostle. Prayer is a law. This is so clear that it needs no explanation. Faith for souls is indispensable.

Praise gave Jehoshaphat victory over the Ammonites, the Moabites and the inhabitants of Mt. Seir. They were a singing and shouting army. Shouting brought the walls down at Jericho. This of course was united to faith and was its expression. Christian work is yet another law. "For the people had a mind to work;" "So built we the wall;" "Every man in his place." A lazy church cannot have a revival. It takes sacrifice, toil, burden-bearing and spiritual perspiration to get things accomplished for God and holiness. Revivals are not accidents. They are not thrust upon us. They are the result of obedience to divine law.

Then again the "siege" revival would give the evangelist time to thoroughly present the cardinal doctrines of the Word of God, and especially those that pertain to initial salvation. A lack of time at this point often means lack of the presentation of much needed truth. We must not forget that in these days people are as "clear as mud" even regarding initial truth. Twenty-five years ago practically every orthodox denomination would put forth some sort of a revival effort, at least once a year, usually right after the Christmas holidays, but that day is past. In the main they believed in the Bible and preached regeneration, but now the average church is modernized and revivals are tabooed and antagonized publicly. Consequently there is not the background in the knowledge of the Scriptures on the part of communities. They have not been indoctrinated as heretofore. The soil is not as well prepared for the gospel seed.

In addition to this it must be borne in mind that heterodox teachings are more prevalent than heretofore, and they are still increasing. We are between two fires. Formality, modernism, church atheism and religious infidelity are on the one hand, and fanatical, sensational, ephemeral, unscriptural and unbalanced movements are on the other. There is much of mental confusion in the religious world these days. Because of these facts we believe the "siege" revival would give the evangelist time to lay a foundation in clear doctrinal teaching and thus sow the seed for a gracious revival. But frequently a revival campaign is just well under way when the evangelist must close his meeting and go to the next appointment, and the permanent results that would have been brought to pass

never materialized and the work suffered. The goal was not reached.

Rev. C. E. Cornell, in his big little book, "Casting the Net," makes a fine argument for the "siege" revival. He says, "Plan for a month or six weeks' campaign. This is especially possible in a large church, and is not impossible in the smaller churches. Here are some advantages: 1. The length of time makes it possible to interest the entire church. 2. The protracted meeting will the nearer stir and reach the community. 3. As the revival increases, the crowds will increase; thus making it possible to move multitudes toward God. 4. The converts need the enthusiasm, and ample opportunity for personal work and testimony. 5. It gives the evangelist time to indoctrinate those who need it. 6. The pastor has time to gather large numbers into the church. 7. A great revival is much better for a community than just a revival symptom, or just a little spurt." Ponder over this.

The question of financing the revival must be considered. It can be done. A month's revival should pay twice as much as the shorter one. Pastors and churches should ever keep this fact in mind. But a big revival is easier to finance than the revival "spurt." Plans should be laid to adequately finance the hard-working evangelist. Revival work is strenuous work, and it never pays to be niggardly with workers. "The laborer is worthy of his hire." Treat the evangelist right in the matter of remuneration and he in turn will render valuable service to the church. On with the revival! Lord, give us more old-time sweeping victories!

MINNEAPOLIS, MINN.

"HOW ARE THE MIGHTY FALLEN"

By REV. C. E. CORNELL

ORIGINAL Methodism was insistent in publishing to the world the doctrine and experience of perfect love or entire sanctification. Methodism made no apology for emphasizing this very gracious experience. Stevens in his "History of Methodism," declares that 95 per cent of the people called Methodists professed the experience of perfect love, or else were seeking it. It seems that these figures have been reversed, that now five per cent (perhaps) have this delightful Bible experience and 95 per cent do not want it and will not have it.

Many early Methodist preachers, on fire in their own hearts, proclaimed boldly and persistently the sanctification of the heart, and as a result God gave early Methodism hundreds of glorious revivals.

It will be of genuine interest to note the historic statement of original Methodism. This from the Methodist Discipline: "In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to

raise a holy people." This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley, of Oxford University, and presbyters of the Church of England. Their evangelical labors were accompanied by an extraordinary divine influence.

At each General Conference the bishops were emphatic and unequivocating in their utterances relative to this experience. In 1824 they said: "If Methodists give up the doctrine of entire sanctification, or suffer it to become a dead letter, we are a fallen people. . . . It is this that inflames, diffuses life, arouses to action, prompts to perseverance, and urges the soul forward in every holy exercise and useful work. Holiness is the main cord that binds us together, relax this and you loose the whole system."

1832 . . . "When we speak of holiness we mean that state in which God is loved with all the heart and served with all the power. This as Methodists, we have said, is the privilege of the Christian in this life. And we have further said that this privilege may be secured instantaneously by an act of faith, as in justification."

1840 . . . "The doctrine of entire sanctification constitutes the leading feature of original Methodism. . . . Be assured, brethren, that if our influence and usefulness as a religious community depends upon one thing more than another, it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we fail to do this, then shall we lose our pre-eminence; and the halo of glory that surrounded the head and lit up the path of sainted fathers will have departed from their unworthy sons. O brethren, let our motto be, 'Holiness unto the Lord.'"

1896 . . . "As a church we have taught from the beginning that believers have power to become the sons of God, to be made partakers of the divine nature. We have insisted on the glorious privilege and duty of all men becoming saints, of *immediately being made perfect in love*, and of gradually ripening into Christian maturity in all faculties. This doctrine was never more definitely stated, clearly perceived, nor consistently lived by greater numbers than now. But how lamentably the church falls short of the divine possibility."

The General Conferences subsequent to 1896, have made but slight reference to this doctrine, or have glossed it over altogether. Only a very few Methodist preachers, bishops or editors are in sympathy with the doctrine, and a less number fail to testify to the enjoyment of the experience. Methodism, it seems, was raised up exclusively to *spread scriptural holiness over the world*. The observation of the writer is that modern Methodism is doing but little *spreading*, and that the spreading is ineffectively thin.

Will Methodism ever return to her original purpose, is a question not easily answered.

PASADENA, CALIF.

DO YOU KNOW?

DO you know that *few Christians pray too much*? There might be such a person, one who prayed too much, but we have never seen one, nor have we heard of any. It is a fact, as a rule, that we pray too little. Hardly anyone prays until he is pressed to it by some great need—prodded, so to speak, by the perils, dangers or burdens of the hour. Many people, if their lives were easy and comfortable—that is, if they had no burdens, no perils, no dangers—*would cease to pray entirely!* Oh, for a great prayer burden to sweep the Church of the Nazarene!

Are not the needs of the hour enough to drive us to our knees? If a mighty pestilence should some night suddenly sweep the United States of America (like that which visited the Syrian army that was about to assail Israel, in Old Testament days), and every man, woman and child in this nation should be instantly swept into eternity, it is safe to say that fully *one hundred million* of them would be lost. Isn't that appalling? Isn't that worth spending a few minutes in prayer over? We live in the midst of one hundred million doomed souls! If your prayer, dear reader, should be the means of bringing only one soul out of these millions to repentance and to God, would it not be worth your while? Especially if that soul were a son, a daughter, a father, a mother? And yet does that set us to doing some extra praying—we fear that with some it will not!

Scarcely one who reads these lines but has a loved one out of the ark of salvation. Reader, do you believe in hell? In a real, actual region and condition of eternal estrangement from God with all that such a separation involves? That is exactly what the Bible teaches! If that loved one should die today, without Christ, without salvation, have you fulfilled your whole duty toward him in the matter of prayer? Have you prayed one solid hour for him at one time in all your life? Have you ever made him a special subject of prayer, and asked a friend to come and "agree" with you, according to Matthew 18:19, and prayed a whole *half hour* without stopping? Isn't such a promise, and such a lost condition of a loved one, enough to set you frantically to calling on God for that soul?

Do you know that sober statesmen believe that our beloved country is on the verge of moral ruin unless a genuine, old-fashioned, Holy Ghost revival can again be precipitated in this land? Are you willing that America shall be visited with Bolshevism, like Russia? Are you ready for war, or revolution, or anarchy to break out in our fair country and run its blazing fires of hate and destruction over good old U. S. A.? Well, publicists and editors, and statesmen are in great fear that this will soon be the result, unless stopped by a moral awakening. What can keep such a condition from our midst? A great spiritual revival! Nothing else can do it. What can generate such an awakening? *Prayer! Prevailing, intercessory prayer!* The intercession of God's children before His throne. Are not you,

reader, one of God's children? Are you not a regenerated soul? Are you not a sanctified man, or woman? Are you praying thus? Will you begin now? Will you bow your head and offer a great prayer for America even before you lay this copy of the **HERALD OF HOLINESS** down?

Do you know that the work of the mission fields is waiting on *us* here in the homeland? Money alone will not put the cause of holiness over, in the lands "over there." Believing prayer releases God. *Prayer enables God to do what otherwise He cannot do.* The mission fields, the missionaries themselves, the great fringe of heathen around them that constitute their constituency, all need God. They need money, to be sure, but they need God more than they need money. How can He be released upon them? How can we precipitate the divine upon the mission fields? By prayer. No other way. Prayer alone will enable God to do, over there, what otherwise He cannot do. Have you prayed faithfully for the cause in that land of night? Will you begin now? Are you willing to face your prayer life at the judgment day? Are you willing to have Jesus Christ investigate the number of times you have prayed for His foreign mission cause? Do you want Him to *weigh the fervency* of your petitions? Prayer will bring money. Prayer will bring renewed health to the desperate workers yonder. Prayer will enlarge the heart of the Church so that it will undertake more. O reader, *let us have a great wave of hallowed intercession to strike the Church of the Nazarene!*

Do you know that if a great wave, a great burden, a great soul passion for prayer and intercession, should sweep the church we love, the mid-week prayermeetings would be crowded? No clamoring then to be dismissed exactly at nine o'clock! That there would occur, every little while, an all-night of prayer? That people would come praying and weeping to the preaching services? That ministers would rise in their pulpits to preach, and break down and weep, and sigh and cry, and then suddenly burst out into flaming preaching like Savonarola, like John Knox, like Fox of old, like Wesley when he held thirty thousand people spellbound with his inspired utterance? Then the awakening predicted in the prophets for these last days would be on! *How many want such an awakening? How many will pay the price for it? The price is prayer, prevailing, intercessory, burdened, soul passionate prayer!*

Begin now! Reader, lay aside this paper, and begin. There is not a better time. *Pray* for your own soul, that it may be fired with a soul hunger for souls; *pray* for your pastor, that he may be set on fire with the Holy Ghost; *pray* for the revival to begin at once in your local church; *pray* for the district—its superintendent, its leaders, its pastors, its people—*pray* for the General Superintendents that they may travel over our Zion like flames of holy fire, igniting every minister and layman wherever they go; *pray* for the Gen-

eral Assembly, that divine wisdom may be accorded every delegate; *pray* for the General Board that it may guide the general affairs with discretion and divine power; *pray* for our mission fields, for our missionaries, themselves, by name. *Pray, O reader, pray!* These are bad days. The devil has gassed, with a deadly lethargy, hosts of God's people. Prayers are often without unction. Tearless petitions are offered to God. Lord God of Hosts, be with us yet, and send upon Thy holy people a great passion of prayer! *Prayer changes things!*

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

Department of Bible Studies

The Deity of Christ in John's Gospel

By Prof. J. B. Galloway

Lesson Two

PART ONE. STRENGTH FOR THE STRUGGLES OF THE YEAR

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

First Day, Gen. 25-27. Second Day, Gen. 28-31.
Third Day, Gen. 32-35. Fourth Day, Gen. 36-39.
Fifth Day, Gen. 40-42. Sixth Day, Gen. 43-45.
Seventh Day, Gen. 46, 47.

2. *A Choice Morsel from the Week's Bread-Basket*
"And he called the name of the place Bethel" (Gen. 28:19). Bethel means the house of God. Jacob found this place at a very unexpected time. We may find a place to meet God, a veritable sanctuary at an unexpected moment or place. He came to this place in distress and anxiety, fleeing from an angry brother. He needed a place of refuge. How comforting to have fellowship with God at such a time as this. At what other time could we appreciate a Bethel more than at a time of dire need. Jacob was blessed and encouraged for he had seen the angels of the Lord ascending and descending from heaven. The place was called Luz before Jacob came there. Luz means curve, bending. How significant. Jacob's crooked or curved career had brought him to this state of need, and bending before the Lord in humility he found the house of the Lord, at Bethel. After being inspired by the glorious vision from heaven he poured out a sacrifice of oil on the stone and made his vows to the Lord. Bethel was an epoch in his life. A pillar was set that he might ever look back to this glorious experience. May we not forget to raise the pillars at our Bethels. Bethel vows are not to be forgotten.

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

Study Two. John 1:29-51

1. *Build Your Own Commentary.*

Connect the "Behold the Lamb of God" in verse

29 with verse 36 where it occurs again. Study the lamb as a type of Christ through the Old Testament. See Gen. 22:7, 8; Ex. 12:3; Num. 28:3-10. Note the New Testament usage of the word. Find and study the twenty-six times where Jesus is called a Lamb in Revelation.

Gather the symbols of the Holy Spirit found in the Bible in your study as a dove in verse 32. Note John's ready response to the witness of the Spirit to Jesus in verses 33, 34. "I knew Him not"—the Spirit gave him a sign to know by, "And I saw, and bare record that this is the Son of God."

Note the three witnesses to Jesus in the following verses and the blessed results that followed. John said, "Behold the Lamb of God" in verse 36 and two followed Jesus. Andrew said to his brother Peter, "We have found the Messiah" and he brought him to Jesus. (vs. 41, 42) Philip said to Nathanael, his brother, "We have found him" (vs. 45) and soon he admits that Jesus is the Son of God. Study the place of testimony in soul winning. Note all the methods used in the chapter for soul winning.

Notice how Jesus encourages and strengthens faith. In verse 39 He says, "Come and see"—they came, saw, and abode. Nathanael says, "Can any good thing come out of Nazareth?" Philip repeats Jesus' method and says, "Come and see." After Jesus reveals Himself to him, he says, "Thou art the Son of God; thou art the King of Israel."

Gather all the titles used to indicate Jesus in the chapter.

2. *The Son of God Recognized and Proclaimed by His Forerunner*

Jesus was first proclaimed by the angels and the two old saints waiting in the temple for God's salvation. After this the witnesses were silent until John the Baptist, His harbinger cries out from the banks of the Jordan, "This is He of whom I spake, He that cometh after me is preferred before me! for He was before me." At last the day came when the herald and forerunner of Christ breathlessly gazes and points his finger to the passing figure and said, "Behold the Lamb of God!" Who was John, His witness? "A Prophet? yea, I say unto you, and more than a prophet." "Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. 11:9, 11). He was one if any man ever did know spotless holiness when he saw it. Of him it has been said:

*"He took the suffering human race,
He read each wound, each weakness clear;
He struck his finger on the place,
And said, 'Thou ailest here, and here,'
He looked on (Isr'el's) dying hour
Of fitful dreams, and feverish power,
And said, 'The end is everywhere,
(Christ) still has truth, take refuge there.'"*

The testimony of such a witness we cannot overlook. Twice he said, "I knew Him not" (John 1:31, 33).

But He who sent him had given him a sign that he might know. For He said, "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he." John saw and bare record that this is the Son of God, for he saw the Spirit descending from heaven like a dove, and it abode upon Him. Three times John testifies that Jesus is the Messiah, the Son of God. First to the priests and Levites from Jerusalem, he says, "This was he of whom I spake." "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose" (vs. 15, 27). The Rabbis say, "Every office which a servant will do for his master a scholar should perform for his teacher, except loosing his sandle thongs." Yet John would even do this for Jesus. Even though he was the greatest of the prophets yet he must look up to Jesus, he not only admits His superiority but shrinks in His presence to compare himself or baptize the Son of God. His second testimony was to those who came to him at the Jordan. To them he says, "Behold the Lamb of God, which taketh away the sin of the world" (v. 29). The third was to two of his disciples, and to them he repeats the previous testimony (v. 36). Two lambs were offered each day in the temple for the sins of Israel, but Jesus was offered as the Lamb of God for the sin of the whole world. He takes away sin first by forgiveness and second by sanctification.

Other witnesses testify of Christ in this chapter; for God, who sent John, said of Jesus, that it was He who baptizeth with the Holy Ghost (v. 33). Andrew says to Peter, "We have found the Messias, the Christ" (v. 41). Philip says to Nathanael, "We have found him, of whom Moses in the law, and the prophets did write" (v. 45). Nathanael says, "Thou art the Son of God; the King of Israel." And what more can we say?

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

Arguments for the Existence of God

In our last meditation we showed that the Bible does not attempt to prove the existence of God, but asserts, assumes and declares this fact as true. The argument for the existence of God from the Scriptures is as strong as the authority of the Scriptures themselves. Besides the argument from the Bible there are several philosophical arguments. Any one of these arguments is not conclusive in itself, but they are like a bundle of rods which may not be broken though each one separately may; the strength rests in the strength of the whole. These arguments are:

1. The universality of the belief in God. This belief does not come from reason for many who have not reasoned out the fact nor do they have the mental shrewdness to arrive at such a belief. It does not come from tradition for tradition can only perpetuate that which already exists.

2. The Argument from Cause. All about us is a wonderful universe of existing things and beings.

Where did they come from? A thing that is not cannot originate itself. A reasoning first cause is an intellectual necessity. We call that being God.

3. The Argument from Design. Everywhere we look there is an evidence of design and a fitness of things. Chance or accident cannot account for the thoughtful "ends" everywhere in nature. The footprints of a designer is evident throughout the universe. A world implies a world-maker.

4. The Argument from Being. We have an idea of an infinite and perfect Being. Where did it come from? We could not have originated an idea of a Being so far beyond ourselves. Our idea of such a Being proves that He exists.

5. The Argument from our Moral Nature. Man has an intelligent moral nature, hence his Creator must have the same nature, for man could only be satisfied with a Being with moral qualities. Morality implies obligation. Who made it obligatory? We must believe that there is a God or recognize our very nature as a lie. Conscience says, "I ought" for reason says, "God is."

6. The Argument from Congruity. A belief in God is in harmony with all the facts of our intellectual and moral nature. A theory that fits all cases must be right. A key that unlocks the door will let us into the treasure.

7. The Argument from Scripture has already been noticed.

THOUGHTS FOR THE DEVOTIONAL LIFE

"Come Ye Apart"

By BASIL W. MILLER

When one sees a vision of God, or sees God, a prophet is made. Isaiah saw the Lord, and heard the angels sing; Moses heard His voice speak from the bush; Paul saw the shining light of His presence; and all became prophets of righteousness. No vision of God—no prophetic voice calling to righteousness. The age of modernity needs a vision of the Lord. We preach our doubts and men believe them. Oh, that our age would see the mighty sin-consuming God, then the voice of prophecy would resound from pulpit, press and pew.

It is told that Adam Clarke once preached from the text, "Let him that is athirst come. And whosoever will, let him take of the water of life freely." At the close of the message a lady came to him and said, "Doctor, how do you reconcile the freeness of the water of life with the collection at the close?" "O madame," replied the venerable divine, "God gives the water without price; but you must pay for the water-works, for the pipes, and the pitchers which convey the water to your neighborhood."

"Find us a better answer to the questionings of our spirits than Christ has furnished. Shew us a better ideal of manhood than He has given. Bring us a better testimony to the life beyond the grave than He has brought. For four thousand years the world tried in vain to return to God, and now that He has come Himself to be the way, we will not give Him up again for any negation."—BISHOP WILLIAM TAYLOR.

Germany said, "We will win the war with our potatoes." They planted a massive crop. How they grew! When those uncounted acres and miles were in blossom, lo, a blight unknown heretofore swept over the fields, and in a day they

were scorched, scabbed, shriveled, and hungry Germany cried for peace. God said, "He giveth seed time and harvest." And conversely He withholds according to the omnipotence of His glory.

"When travelers climb uncertain dangerous precipices in Switzerland they frequently go tied together and all fastened to the guide, who steps carefully and climbs cautiously up and down the most dangerous parts of the mountain. A company of tourists climbing one day made rapid progress until suddenly one of them slipped. He pulled down the second, and the third, and so on until it seemed as if all would be dashed to death over the precipice. But the guide knew exactly what to do. With gigantic strength he wielded the peculiar ice-pick that he carried and struck it deep into the ice; and when the strain came on him, the rope tightened and all were saved. We are thus bound together by the cord of influence. One slipping is likely to pull down another, but it is a possible thing for the awful power of the downward tendency to be averted if one man in a company or one member in a household is planted firmly on the Rock of Ages. Whether we will or no, we are our brother's keepers."—J. WILBUR CHAPMAN.

In science many peculiar plants are known. In South America is found a creeping plant which keeps its true direction irrespective of all changes. When it starts in a certain direction it never fails to go that way. If the roots are cut asunder from the parent plant, and still remain alive, they too unerringly go toward the given direction. The same is true of the climbing plants of our land. They always grow toward that upon which they can climb. This is their nature. Or the plant down in the darkness of the cellar never fails to grow toward the light, the source of its life. So it is with our souls, they are so made that if left to themselves, under divine nurture, they climb out toward the light of life which is Jesus Christ of Calvary.

Through the Battle of Marathon, 490 B. C., God settled that the Grecian civilization should not go under the heel of barbaric Persia. Through the Battle of Tours, 732 A. D., God settled that Europe should be Christian rather than Saracen. Through the Battle of Hastings, 1066, God settled that Anglo-Saxon civilization should not perish from the earth. Through the Battle of Waterloo, 1815, God settled that Europe should not become a slave of a military despot. Through the Battle of Gettysburg, 1863, God settled that America should continue no longer to be half slave, half free—but all entirely free. And through the Great War God determined that the hands on the clock of civilization should not be turned back a thousand years; but that the earth, with monarchs and despots, should be turned into a land of democracy, so that when His Son returns again He shall be the one Lord of lords, and King of kings.

Behold He Cometh! He came the first time as a babe subject to the ire of a despot king; He shall return the second time as the King of heaven and earth. The first advent He was to be reviled, and finally crucified; but at the second return He shall tread the nations of the earth with the heel of iron. The first time He came to provide salvation for all men; at the second return He shall require salvation of all. The first time was a reality, and so also shall the second return be a definite reality. Those prophecies that spoke of His coming as the Redeemer, have been fulfilled, and also shall those which refer to His coming as King and Lord be fulfilled. The winds of the nations blow toward the days of His return. Civilizations point now with unerring certitude toward the near return of our Lord. The signposts of history have almost all been passed. The prophecies have been fulfilled. Nations have arisen against nations; rumors of war resound through the world; hunger stalks through the ages; death rides on the waves of the sea and on the breath of the land. Learning has

been increased, and riches heaped up. The Jew has returned to his native land. The pale light of the future foretells but one conclusion—Behold He Cometh!

The old prospector said, "There sure is gold in them thar mountains, but it ain't on the surface; it's hid deep; and to git it we gotta dig." This father may not have been a philosopher, nor standing yonder in the garb of the far West did he look like one, but nevertheless that was the true philosophy, not only of gold mining but of mining anything worth while. The reason many never find the nugget of gold is that they never dig. The only cause why that young lad never rises is that he is unwilling to dig away at his tasks. The reason the minister is ignorant many times of the Word of life, is that he is afraid of the digging process. The great achievers of history have been diggers. Diggers—watch that hoary headed prophet of modern righteousness as yonder he rides, writing while traveling on horseback, books for his preachers, messages for his press. It's Wesley digging. See yonder at four in the morning the old man poring over his Greek and Hebrew Bible—that is the river-swimming, sacrificing, threadbare bishop. It is Asbury digging. Dig away, and some day you'll strike the gold, friend.

PITTSBURGH, PA.

WORLD NEWS IN TABLOID FOR EVERY-BODY TO READ

By REV. C. E. CORNELL

Practically all of the automobiles registered in Bolivia are made in the United States.

From the Swiss village of Napperswil the Poles have purchased and removed a museum containing objects relating to the Polish exiles and heroes who died for their country's liberty. Among other exhibits are documents concerning the writer, Miskiewicz, and, in general, things connected with Polish efforts for independence. This historical wealth was in Switzerland for a number of years. Recently the entire museum, including 92,000 volumes, 27,000 manuscripts, 22,000 engravings, 3,000 art objects, 2,000 ancient and 9,000 old coins and medals, was shipped to Warsaw. So far as is known, this is the only time in history that a complete museum has been bought and shipped from one place to another.

One holy Church, one army strong,
One steadfast high intent,
One working band, one harvest song,
One King omnipotent.

—S. JOHNSON.

It has been figured that the energy released by a pound of coal burning under the boiler of a modern locomotive is sufficient to carry a person nearly 100 miles.

Nearly 5,000,000 tons, or approximately 14 per cent of the products of the steel industry, are supplied to the automotive industry yearly in finished rolled steel and iron.

Society women of London have taken to the idea of colored typing. Not only do they have their typewriters match their rooms, but the paper and ink must correspond with the typewriter. One prominent leader has a green machine in a green room and uses green paper and ink.

The longest stretch of continuous concrete highway in the world is between White Bear and Duluth, Minn. The pavement is 137 miles in length and passes through 29 towns and villages. It has just been opened to traffic.

That he has invented a method by which the human body can be made as transparent as glass is claimed by Dr. Tours, a French doctor. He says that by his new device the organs

of the body can be seen working as if in a mirror. Some experts declare that the invention surpasses X-rays in value and that it will revolutionize the practice of both medicine and surgery. Dr. Tours has announced that he intends to reveal the secrets of his discovery shortly.

Slowly, through all the universe, that temple of God is being built. Wherever, in any world, a soul, by free-willed obedience, catches the fire of God's likeness, it is set into the growing walls, a living stone.—PHILLIPS BROOKS.

If the present rate of increase of car ownership in Mexico continues that country will have more automobiles per capita than another other nation in the world with the exception of the United States. During the last few years Mexico's car registration has shown an astounding increase.

Hindu girls below the age of 12 and boys under 15 may not marry, according to a bill that is being discussed by the Indian National Assembly. By defeating an official amendment that the bill be circulated for public opinion, the assembly approved the principle of legislative prevention of child marriage.

Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.—Psalm 100:4, 5.

The trouble of walking back after a good ride down a hill has been obliterated by a motor sled that has just appeared in Germany. It is propelled by a cogwheel driven by a one and one-half horsepower gasoline motor. On the slide the drive-wheel is disconnected and the sled coasts. Then the engine is operated for the return trip.

An electric lamp to be worn on a hat has been designed to protect pedestrians from vehicles at night.

Automatic telephone systems have been installed in Madrid and Barcelona and are planned for other Spanish cities.

California's new "crippled child" act adopted by the 1927 legislature, will go a long way toward providing relief for the hundreds of little children permanently crippled by the wave of infantile paralysis which swept the state last year. This statement was made recently by Dr. Walter M. Dickie, director of the state department of public health. Out of the total of 1,189 cases of infantile paralysis during the year, 140 deaths were reported up to October 1. The exact number of paralyzed persons left in the wake of the epidemic is not known, but "the number is very large," the department said.

Today, beneath Thy chastening eye,
I crave alone for peace and rest;
Submitive in Thy hand to lie,
And feel that it is best.

—JOHN GREENLEAF WHITTIER.

The refusal of two famous Americans—Capt. Charles A. Lindberg, transatlantic flyer, and William T. Tilden, tennis star—to taste liquor while being feasted and toasted in Europe has set a temperance example for ambitious athletes that is certain to influence hundreds of French, German and English youth. Tilden's popularity in French and British resort cities has led to mineral water being named the "Tilden cocktail."

Senora Natalia E. Calles, wife of the President of Mexico, died in the California Lutheran hospital in Los Angeles following a heart attack. She was convalescing from a major operation and appeared to be gaining steadily when the relapse came. Three of her daughters were with her.

Mrs. M. P. Baxter, widow of "Prophet Baxter," who toured the United States and England in a "prophetic campaign" several years ago, died recently at Hove, Scotland, at the age of 89. Each week for nearly 50 years, she wrote an explanatory story article on the Sunday school lesson for the use by Sunday school teachers and others. She also wrote many books dealing with the Scriptures, and, with her husband founded the Christian Herald.

BARREN SERVICES

By W. R. CAEN, Evangelist

WE are being encumbered these days with much erroneous interpretation of what are and what are not *barren services*. Just what is meant by the dogmatic but promiscuous statement, "Not a barren service?" We presume the reference, without exception, is "seekers." That being the case, then for 120 years Noah must have witnessed little else than barren services. When Moses preached ten times to Pharaoh and the Egyptians and no visible results in nine of them, were they barren? Also, barren services must have been common in the experience of the prophets. And how about the Lord himself calling His disciples aside and teaching them? Were they also barren? Paul, the chief of apostles, though "led by the Spirit," was stoned repeatedly and there were no "seekers." Nobody was forward for prayers the day Stephen preached. Was that service "barren?" How about the faithful missionaries? The good seed they sowed did not spring up and bear fruit in a night. Furthermore, what is true of all these has been true of men and women "sent of God" in all ages. If "seekers" are the infallible evidence of "no barren service," how is it that time and again God sent men to preach His word and informed them before they started that there would be no response, but rebellion and stubbornness instead? If such is on record that in a ten day or two or three week's meeting where the "man of God" preached the preaching which God bade him, and the effect was "A savor of death unto death" such services could not have been *barren*. The fact is there never was a period in the history of the Church of Jesus Christ when there were visible results—seekers and finders—in every service and there never will be. Nor are such services necessarily *barren*. Why is it that when a "man of God" faithfully preaches the unadulterated gospel for the establishing of the saints, such procedure is reckoned as *barren*? Have we actually come to the place in the history of our domination when we practically ignore the significance of 2 Tim. 3:16, 17 and Eph. 3:11-16? "Seekers" are by no means real seekers any way. They are not genuine seekers merely because they are forward at an altar of prayer, or reported in the holiness papers. Jesus said, "He that seeketh, findeth." Therefore, we logically conclude no one ought to be counted a seeker unless he is a finder. Almost the last thing Jesus said to Peter was, "Feed my sheep—feed my lambs," and when he did so, were those occasions *barren services*? There is something of infinitely greater importance than to report "seekers." And who but God himself is competent to judge whether a service is barren or not?

WICHITA, KANSAS

The very least and the very greatest sorrows that God ever suffers to befall thee, proceed from the depths of His unspeakable love; and such great love were better for thee than the highest and best gifts besides that He has given thee, or ever could give thee, if thou couldst but see it in this light. So that if your little finger only aches, if you are cold, if you are hungry or thirsty, if others vex you by their words or deeds, or whatever happens to you that causes you distress or pain, it will all help to fit you for a noble and blessed state.—J. TAULER.

FOR ALL THE FAMILY

Conducted by Mrs. J. T. Benson

THE GOSPEL ACCORDING TO LUKE

WHO was Luke? Paul tells us that he was a physician. And from our reference books we learn that in Luke's day there was a superior college in Rome charged with the duty of examining in every city those who wanted to practice medicine. A man must belong to the educated class, and have a certain amount of scientific training in order to pass the examination successfully. Furthermore the college had the right of supervision over all physicians, and could take away their certificates in cases of malpractice or carelessness. We see then that Luke must have had excellent educational advantages which made him a man of culture and of scientific knowledge. Was Dr. Luke a Jew? Most Bible authorities agree that he was not. Certainly Paul's words in Col. 4:10 indicate that Luke was a Gentile. Paul is sending greetings from his fellow workers in Rome to the church at Colosse, "Aristarchus, saluteth you, and Marcus—and Justus, *who are of the circumcision*," he says. Having named those of the circumcision, he adds, "Epaphras saluteth you. Luke the beloved physician and Demas greet you." If Luke was a Jew why was he included in the first group? Nor does his Gospel impress us as the writing of a Jewish author. No, it sounds just like such an account of the life of Christ as a Gentile Christian would write. And it is very clear that Luke was writing mainly for Gentile readers. We noticed that Matthew traced the family line of Jesus back to Abraham, the father of the Jewish people, in order to prove that our Lord was of Jewish blood and lineage. But Luke, who also gives the genealogy of Jesus, traces His descent on past Abraham, back to Adam, the father of the whole human race. What does this mean? It means that Luke was giving his readers a tremendous revelation of the race-wide humanity of Jesus. We have all sprung from Adam, and the blood of this man, our common progenitor, is found in the veins of every son and daughter of his. We have everyone of us come from the same parent stock. That is what Paul was talking about when he declared that "God hath made all nations of men of one blood." We vary in color, we do not in blood. We are of one blood. What a pity it is that we do not realize this truth. Now Jesus was no exception. He too was of that *one blood* that is found in all men, everywhere, of every nationality.

The body of Jesus is bound by a common blood tie to every member of every race upon the globe. So that the yellow man reading the gospel of Luke can say, "This Christ, He belongs to the yellow races." And the red man can exclaim, "He is of the red race too." And the black man can cry out, "Blessed be God, Jesus is part African."

Matthew presented Jesus to us as the Son of David, the son of Abraham. Luke holds him up to our vision as the *Son of man*, that is the son of all mankind. Perhaps this will help us to understand why Jesus loved to speak of Himself as the *Son of man*.

Luke is careful to guard the kingship of Jesus. He is the son of David, the Messiah of the Jews—yes, but He is more. He is also careful of the deity of Jesus. He is the Son of God, but, blessed truth, He is the son of all mankind too. Luke's heart burned with the desire to make men see this *universality* of Jesus: In His flesh, blood-kin to every man of every tribe and nation; on the cross, sin-bearer for every son of Adam; in His power to save, Savior for all men, everywhere.

Catching Luke's world-wide vision of the person, the character, and the mission of Jesus, you are ready to read his gospel account with a new understanding.

Some Facts About the Four Gospels

In our next article we shall study the Gospel of John. And as that will probably take up all our space, we shall give a short summary of the four Gospels in this article. The gospels record the eternal being, the human genealogy, the birth, life, death, resurrection and ascension of Jesus Christ. The gospel narratives give *selections* from the incidents, the words and works of His life, but do not at all purpose to be a complete history of that life. Indeed about twenty-nine of His thirty-three years are passed over in silence except for one short incident. But while the Gospels do not set forth a complete biography of Christ, they do, taken together, set forth a perfectly complete *personality*. They present Him to us in four great characters. Each one of the four is necessary to the other three in order to give a complete revelation of Jesus. The four gospel pictures are continuations and developments of four Old Testament views of Jesus Christ. The word *Branch* in the Old Testament is a name for Christ, and is used in a four-fold way. 1st, The Branch of David (Isa. 11:1); 2nd, Jehovah's Servant, The Branch (Zech. 3:8); 3rd, The man whose name is "The Branch" (Zech. 6:12, 13); 4th, The Branch of Jehovah (Isa. 4:2). Matthew in his Gospel sets forth Christ as the Branch of David, that is the Messiah, of the seed of David according to the flesh. Mark's Gospel presents Him as Jehovah's servant the Branch. Luke in his Gospel presents Him as the man whose name is Branch, that is the Son of man, and John's Gospel depicts Him as the Branch of Jehovah, or the Son of God.

The critic, reading the Gospels, complains that even when the four are pieced together they do not give a complete story of the life of Christ. The devout reader thanks God that the writers have done a much greater thing, they have given a complete revelation of the per-

sonality of Christ. The critic is dissatisfied because the gospel narratives have not preserved for us a consecutive account of all that Jesus did. The devout mind rejoices that the writers had an infinitely higher aim in view, which was to make it possible for us to *know* the Doer Himself.

"The purpose of all four Gospels is to reveal the one unique personality. The same Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. But more than this, in Matthew the King is also Servant, Man and God. In Mark the Servant is also King, Man and God. In Luke the Man is also King, Servant and God. And in John the eternal Son is also King, Servant and Man."

Do you understand now why it is that we have four Gospels. It is not that four different men, at different times were inspired with a desire to write an account of the life of Jesus. It was because it takes four great pictures of Christ to make a complete presentation of His personality and work. And the Holy Spirit, taking into consideration the temperament, training and peculiar qualifications of each of the four gospel writers, called and inspired him to do his part.

TWO BUGS

There was once
A man waterin' his flowers
With a sprinklin' pot,
An' two little bugs
Heard the drops fallin'
An' one said to the other,
"We're lost—there's a flood."
Some folks is jest like
Them little bugs—
Ez soon ez they are hit
With a drop or two of misfortune
They set up a hollerin'
That they're done for.
What they should do
Is to hoist up
Their spirital umbrels
An' they wouldn't get wet
At all.

—HARVEY HAMLYN.

A TESTIMONY

It is wonderful what the Lord can do if we will just accept Him in all His fullness. I was a sinner far from Jesus with no Christian training or Christian home and March 13, 1926, the Lord saved me and March 21 sanctified my soul in a Nazarene meeting. I joined the Cambridge City Church of the Nazarene in April of the same year. I felt the call to preach and began by preaching the first time October 14. I have been the pastor of the Friends Church at Milton, Indiana, since the first of February. God has given me souls and I am having a wonderful time serving the Lord, and He is helping me wonderfully in my course of study. For by the obedience of one shall many be made righteous. And God chooses the little and foolish things to confound the wise. Bless His name forever.—C. L. Thornburg, Milton, Indiana.

Uncle Buddie's Good Samaritan Chats



BELoved SAMARITANS:

In my last letter I left you as we were finishing up the campaign of Southern California and our trip to Arizona. We reached home on Wednesday night, the twenty-first, and on Thursday night

I went to the Christmas program at First church. It was a wonderful service. I never saw a finer Christmas program than we had that night. Friday night I went to the Bresee Avenue church to their great program, and it was a most beautiful program. On Saturday night I rested for the first time in months. On Sunday morning, Christmas day, I went to our own church and our fine pastor brought us a most beautiful message on good tidings of great joy. It was a most lovely service.

After dinner Miss Sallie and Ruby, George, Miss Harriet Louise, and granddaddy made the trip over the great mountains to Rich Grove to spend a few days at the ranch with Brother Welch and Sallie and the grandchildren. Our youngest grandson was a year old on Monday, and of course we had to be there for the birthday turkey, and it was a very great turkey. He weighed twenty-one pounds dressed, and we were about three days getting that turkey all eaten up. On Monday night Brother Welch and I made a flying trip down to Bakersfield and there we met up with Professor L. C. Messer. He had stayed in Pasadena until after Christmas and we all met at the Church of the Nazarene. We had a fine service Monday night. We have a most excellent pastor, Brother Dutton and his good wife are fine pastors. We enjoyed the service to the limit.

We made a run back to the ranch and had some more turkey and got some sleep and then we had a lovely day on the ranch for Tuesday. Tuesday night we made a run to Porterville, where we have a most excellent pastor, Brother Laing. He is one of our fine young men, and he has done a fine work at Porterville. After the service we drove back to the ranch and stayed until after dinner on Wednesday. I think we finished up the turkey on Wednesday at noon. After dinner Professor Messer and I made a run to Fresno. Here our good Brother Smith, a returned missionary from China, is at this time their pastor. He was called to take the Fresno church after our good Brother Clayton went to Texas to take the Fort Worth church. Brother Smith is a most excellent brother. We had one great time at Fresno, and I never spent a night with a brother and family that I enjoyed more than being with Brother Smith. He is doing a great work in Fresno. Thursday we went to Stockton, where we were to spend Thursday night with Brother and Sister Ingram. Our stay in Stockton could not

have been more beautiful as I see Brother and Sister Ingram. I don't see how on earth they could be improved on. They are as fine young people as you will find in this nation. We had a most excellent service, and then spent the night with them. Our stay could not have been more satisfactory. How we did enjoy them. As many of our readers may know, our good Brother Ingram is a brother to our fine missionary in South America, Rev. Robert Ingram. There are no two finer young men in the Church of the Nazarene than the Ingram brothers, and their wives are their equal in everything. What fine young people they are! These two young men and their wives are the product of our holiness colleges. We must keep up the light until everyone of the Nazarene schools are free from debt, and on their feet and well equipped with good buildings. Let every Nazarene pray to that end and then work to bring it to pass.

Well, we left the home of Brother and Sister Ingram on Friday morning and made a run up through that lovely valley that is called the garden of the world, to the beautiful little city of Corning. Here we have another good brother by the name of Smith, Rev. Chester Smith. He came to us a year ago from a sister denomination. He fits into the Nazarene swing like a duck's foot fits the mud. We had a great service, and a fine crowd. Several of the city pastors were with us, and they enjoyed a Nazarene meeting to the limit. We had a great time and no make believe about it. We had grace to peddle, and some old fashioned camp-meeting shouting. I don't know just when I have enjoyed preaching more than I enjoyed myself at Corning, and I don't know when I have met a young man that made a finer impression on me than Brother Chester Smith at Corning. He is a Christian gentleman of the first magnitude, and he has a most excellent wife. Sister Ethel is a graduate of the Nampa college, and she is one of Dr. H. O. Wiley's pupils. May Dr. Wiley live to be ninety. My, my, but Dr. Wiley has turned out some fine young men and young ladies.

We left their home in Corning at nine o'clock on Saturday, December 31, and we are now headed for the Northwest District to open at Ashland, Oregon, on Sunday morning, January 1. We are to help the boys raise money to finish up the payment on the great camp ground at Portland. Our trip over the beautiful highway by the way of Mt. Shasta was one of the most beautiful trips, from the fact we had over two hundred miles right through the great mountain range, and the most of the day it was a great snow storm. The big snow scrapers were on the highway scraping off the snow as fast as it would fall, and they kept up with it pretty well. We had but little trouble, but if it hadn't been for those great scrapers we would not have been able to

have made the trip. But we got over the mountains and pulled into Ashland, Oregon, at five-thirty, and we drove to the Ashland Hotel. We secured a fine warm room and went to bed without letting our good people know that we had reached the city. I am writing this chat in room 102 in the Hotel Ashland, but just where I will be when this letter goes to the press is another question, for we are booked for many places in the next few weeks. But there is one thing we know, and it is this: that we will be doing our best for the **HERALD OF HOLINESS**. I must not forget to say that in every church coming up to Oregon we made a pull for the **HERALD OF HOLINESS**, and on the way north we picked up thirty-five subscriptions.

In perfect love,
UNCLE BUDDIE.

SOUTHEASTERN INSTITUTE

The third annual southeastern Nazarene Institute for preachers and Christian workers will convene at Trevecca College, Nashville, Tennessee, January 31 to February 9. We have been very fortunate in securing Dr. R. T. Williams, Dr. E. P. Ellyson, and Rev. W. M. Tidwell as special workers for the entire time. These will be assisted by Professor S. W. Strickland, Dean of the School of Religion, and other members of the college faculty. The District Superintendent will also have a prominent part, and we are looking forward to a great feast. We feel sure that all who possibly can will want to avail themselves of this rare opportunity.

The following courses will be offered: Dr. R. T. Williams will speak each morning and evening; Dr. Ellyson will offer two Sunday school courses; Rev. W. M. Tidwell will offer two courses, one in Bible, and one in pastoral work; the District Superintendent of the southeast will conduct a class in church problems; Rev. S. W. Strickland will offer a course in church administration.

While the institute is particularly for the church leadership of the southeastern zone it is by no means confined to this particular territory. Preachers and Christian workers from all parts of the country will be welcome and will receive free entertainment, the same as those from this zone.

Since we are planning this free entertainment for all who attend the institute we will ask all who plan to come to please notify Professor S. W. Strickland immediately; also, let him know how many you plan to bring with you. We are looking for a large attendance and a gracious outpouring of the Spirit.

The annual meeting of the Board of Trustees of Trevecca College will be held on Wednesday morning, February 1st, at 10 o'clock in the administration building, during the institute. Let all members of the Board plan to be present.

A. O. HENRICKS.

NAZARENE YOUNG PEOPLE'S SOCIETY

D. SHELBY CORLETT, GENERAL SECRETARY

MC KINNEY, TEXAS

We have just closed a splendid N. Y. P. S. revival that began December 3 and ran until Christmas night. Brother Casey Grimes, Brother Arthur Finly and Brother and Sister Chester Ashford were the evangelistic party. We never had a dry service, but from one to a dozen shouted in almost every service. The second night of the meeting souls were at the altar praying through. There was someone saved in nearly every service. About sixty-five were saved and sanctified during the three weeks. A goodly number joined our church. This meeting has been a great help to the young people as well as the older ones. Two young men were called to preach and they have already begun to obey the voice of God. Brothers Grimes and Ashford did some mighty preaching. Girls are letting their dresses down and letting their hair grow. Praise the Lord for the old fashioned way. Finances came easily. We are all encouraged and determined to press the battle on. Pray for us.—Miss Ellie E. Mooneyham, Reporter.

CLEVELAND ZONE RALLY— PITTSBURGH DISTRICT

The First church of Cleveland, Ohio had the great joy of entertaining the Cleveland zone convention January 2, 1928.

Brother R. G. Hampe, district vice-president and our local society president, presided over the convention, with efficiency to the delight of all present. The Lord was with us from the very beginning, and a splendid interest and a fine spirit were manifested throughout the day.

The following churches were represented: Akron First and Arlington St., Ash-tabula, Kent, Barberton, New Castle, Pa., Cleveland First and Second churches. There were over three hundred present. Six pastors, and our zone chairman, Brother W. P. Rigden, and District Superintendent Sloan and wife were present and brought words of cheer and encouragement. We were also privileged to have with us Evangelist and Mrs. J. Albright.

The convention proper opened at 9:15 a. m. with a rousing prayer service, and devotionals led by Brother R. G. Hampe.

The Cleveland society heartily welcomed those that were in our midst by singing the "Welcome Song" and the "Rainbow Greeting."

Three splendid papers were brought dealing with N. Y. P. S. problems by the following: Mrs. W. P. Rigden of Ash-tabula, "A Challenge as Young People for 1928." Miss Elsie Gatherer of Cleveland, "A Program with Vision," and Miss Eugenia Jones of Kent, Ohio, "How to Make Every Member a Working Member." All these papers will be printed in the N. Y. P. S. Journal in the future.

In the morning, District President G. Howard Rowe, brought an inspiring message from the text, "Prepare Ye the Way of the Lord, make His paths Straight,"

using for his theme, "An Introduction to the Future." He surely made us feel like going back to our different societies, and work harder than ever before.

The afternoon devotional service was led by Rev. F. Lehman, and Rev. C. Hanks and took the form of an old time testimony service. We were also favored with a special selection by our District Orchestra.

A stirring address was delivered by Brother Rowe, using for his text, "For our God is a Consuming Fire," and it was both unique and inspirational. We surely are a privileged people to have such a man of God for our District President. Let us stand by him with our prayers this year and make this one of the best years that the young people have ever seen.

Different societies contributed special numbers throughout the day. There were choruses, vocal solos, duets, trios, and quartets. I believe that when it comes to singing, holiness people are far in the lead.

A great praise service was held at 6:15 with Evangelist Albright in charge. Brother Hampe led the evening devotions and the evening message preached by Rev. Rowe from the text, "His Name Shall Be Called Jesus, for He Shall Save His People from Their Sins," brought home to every heart the great need of keeping in close touch with God through "faith."

We are safe in saying that this zone convention was the best our district has had, and everyone gets better.

Let us work a little harder and pray more this year, and gain greater victories through Him, than in the past year. "Victory."—Martha E. Sklervika, Corresponding Secretary.

COLORADO-WYOMING DISTRICT

The Western Slope Zone N. Y. P. S. of the Colorado-Wyoming District held their convention at Delta, December 30 with each society well represented.

The morning session was opened with the devotional service in charge of Mildred McCunniff of Montrose in the absence of the Montrose president. Address of welcome, Sister Lillian Wilson, Delta; special song, Montrose girls' chorus. Paper, "How May We Keep Out of a Rut in our Devotional Service?" Sister Nettie Horr of Grand Junction; which was very good. Next a violin duet by Harrison twins of Grand Junction. Message, "Spiritual Power the Need of the Hour," Rev. P. J. Smith of Montrose, which was very inspirational.

After the morning session, we all went to the Community hall where the Delta society served us to a fine chicken dinner, which was much enjoyed by everyone present. After dinner, a social time was enjoyed by playing games and getting acquainted until time for the afternoon session.

The afternoon session started at 2:00 o'clock with the devotional and testi-

mony services in charge of Rev. Pool of Grand Junction. Special song, "Young Ladies' Chorus," Grand Junction. Paper, "How may we as young people use our spare time to the best advantage?" Brother Marvin Musgrove of Palisades.

Reports then followed from the various societies showing improvement in deeper spirituality and zeal among the young folks since our last convention. Paper, "How may we Interest the Young men in our Society?" Delta, which was a very interesting paper. Pianologue, Lola Hill, Montrose.

A round table discussion followed, conducted by Sister Nettie Horr of Grand Junction, in which the following topics were fully discussed:

1. How to get the Young People's Society Started on Time.
2. How to Obtain Material to Start a Young People's Society.
3. How to Select Leaders with only a few to Choose From.
4. How to get Young People to Respond.

The afternoon session was brought to a close with a short business session. We returned back to the hall for supper served again by the Delta society.

The day closed with God's manifold blessings and power manifest in every service. The evening service was very inspirational, consisting of congregational singing with both Montrose and Grand Junction orchestras present. Prayer, Sister Nettie Horr of Grand Junction. Saxophone solo, Henry Templeton, Montrose. Vocal solo, Mildred McCunniff, from Paonia. Orchestra special, Montrose orchestra. Message, "Run well that you may obtain the race," by Rev. Pool of Grand Junction.

The service closed with two souls praying through to victory. All delegates left for their homes better prepared to "press the battle harder" and "to reach higher heights," during the new year than ever attained before.

We as the Western Slope N. Y. P. S. heartily extend our appreciation to the Delta society for their splendid hospitality and entertainment given us. May the Lord abundantly bless our entire N. Y. P. S. and our editor and his staff.—Miss Mildred McCunniff, Zone Secretary, 715 Main St., Montrose, Colo.

A MOTHER'S APPEAL

By MRS. THOMAS CORBETT

*Much prayed for child of mine,
Everyday and all the time
Cast your anchor in the sea
Of Jesus' love and sympathy.
He's the one who reads the heart,
Understands and takes your part.
He watches with the tenderest care
While the devil lays his wicked snare;
Waits and listens for your cry,
Softly whispers, "Here am I."
He's always ready, any time
To help and comfort, child of mine.*

NEWS AND NOTES FROM NEW ENGLAND

THE PEOPLE'S CHURCH, PROVIDENCE, R. I.

The People's Church of the Nazarene is entering the new year conscious of the blessing of God in our midst. We have been praying for some time that the Lord would especially stir up our young people, give them a vision of the possibilities of God's grace, and use them to win others. At our Watch Night service (in which a good delegation from the Wesleyan Church of the Nazarene, including Brother Rinebarger and his family, united with us), and three services on New Year's Day, we had the privilege of having Professor Gardner, Blair Ward and Gerald Stearns from Eastern Nazarene College, as workers. The messages of Professor Gardner were an inspiration to us all, and in the closing service a number of seekers, the most of them young people, were at the altar for prayer. We know that our prayers are being answered. God is richly blessing us in many ways. We have a faithful pastor and a loyal people, and we believe this is going to be the best year in our history. The interest in our Sunday school is increasing, the attendance being about one hundred most of the time. The Christmas exercises showed much talent among our young people which we pray may be dedicated to God's service. Every member of the Sunday school was presented with a gift, that to the pastor being a sum of money to help pay his expenses to the General Assembly. It has been a happy Christmas season, we are glad for Christian fellowship, and are praising God for His great gift to us.—Reporter.

CUNDY'S HARBOR, MAINE

On December 19th we closed a three weeks' campaign against sin, with F. W. Foster, farmer evangelist of Fort Fairfield, Me. A few more souls were won for Jesus. We also preached four days at Sebasco. The churches were much edified and built up. To God be all the glory. Brother Foster is a man after God's own heart, out on full salvation lines.—Mrs. Ernest W. Darling, Reporter.

FORTLAND, MAINE

The heavens still keep open upon our work in the Forest City and we find much to encourage us as the days hurry by. 1927 has been the best year of our pastorate here. Sunday school, prayer-meetings and Sunday congregations have been the largest this year of any of the four years we have spent with this good people. We now have sixty-six members and about a dozen probationers, giving us a total of about seventy-five members. We have been shooting for seventy-five in our midweek prayermeeting and last night we had eighty-three present and a lively hour did the saints enjoy. Many new people are frequenting our services, attracted by the glow and sparkle of holy fire. The pastor was kindly remembered at Christmas time. It seems to

this pastor that a united church with faith and vision can accomplish anything that needs to be accomplished, any time, anywhere. Just now we are planning a three-weeks' revival campaign next month with Evangelist James Rodgers of the Pittsburgh District, assisted by a special song leader. The work in Maine is moving in the right direction and prospects were never better for the multiplying of the "Sect of the Nazarenes" than in these days.—C. P. Lanpher.

LIVERMORE FALLS, ME.

Glad to report victory from this corner. These are days of increased vision and renewed courage. Our faith is reaching out for a genuine Holy Ghost revival when people will get such a vision of the awfulness of sin and their great need that there will be conversions of the old time rugged type. We so abhor the shallowness which characterizes so many so called "holiness revivals" that we have covenanted to wait upon the Lord until we have a divine visitation. With this determination we have held daily prayer services at the vestry beginning at 10 a. m. for over three months. Surely He will come! Our faithful pastor, Rev. C. F. Hurst, feeling a conviction that he should move on to another field of labor, read his resignation last Sunday, to take effect April 1st. Our brother will have been with us five and one-half years. Coming to us during the bitter test of a broken church, by his godly example and wise counsel he led us through to victory. Our membership has increased about one-third. New members are looking this way. Four of our young men are at E. N. C. studying for the ministry. Others are planning to go. A church has been organized at Dryden, Me., with a fine new attractive building in which to worship. Encouraging reports are coming in from this point. As an entire church we love and honor our brother whose labor among us has been so honored of God. We accept his resignation feeling that God has some other field that needs the leadership of one who has never failed to be an "Example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity."—Reporter.

CENTRAL NORTHWEST DISTRICT

Some District Facts

Fact 1. The churches on the Central Northwest District that are practicing storehouse tithing are the most deeply spiritual, most aggressive and have the clearest vision. In addition to this they assist in the most practical way the local, district and general finances, and thus help to maintain a strong and growing institution like the Church of the Nazarene. The budget system for your local, district and general finances is the only system to adopt and practice. Moral:

If your church is not a tithing church begin now to tithe.

Fact 2. New churches are being constructed on the district. Benedict, North Dakota, is just completing its new place of worship. Through the efficient leadership of Pastor Brown a beautiful church building is being erected and perhaps is completed ere this report appears in print.

Flasher, North Dakota, is in the building process. Pastor Elliott and his people are saying good-bye to the old hall that was so unsuited to their purposes in Flasher. Our Flasher church has the vision for their local work and are planning for permanency. God bless them!

Viborg, South Dakota, has recently got into more permanent quarters and we hear of gracious outpourings of the Spirit and a goodly number of additions to the church. The Fridays (pastors) are busy from Friday to Friday every week for God and holiness.

Billings church has purchased another lot and they are planning for enlargements under the very efficient leadership of their strong pastor, Rev. W. D. Shelor.

Minneapolis church has a campaign on to enlarge their Sunday school quarters to accommodate their increasing Sunday school. Pastor Henry and his loyal people will do it for they know how.

Litchfield church is in the building process. They have purchased lots and hope to complete a building before long. Our Litchfield church is struggling but full of faith and vision.

Fact 3. The churches that plan every year for at least one good revival meeting, and better yet for two are the most progressive, build up their membership the fastest, get the most done for the kingdom and souls, have the best unity among the membership. A revival atmosphere pays. Moral: Every church must have revivals or die!

Fact 4. Some churches on the district think only in terms of their local interests and seem to lack a district vision. Others are tremendously burdened for the district work and carry the burden on their hearts and have practical plans for reaching the regions beyond. We have observed that churches that plan to help other communities with a tent campaign, or a revival effort of some sort and crack their local shell, build up the quickest at home, support the district budget, send special offerings to the missionaries, keep the greatest glory on the local church. Moral: It pays to have a district vision. Then why not plan now for a revival campaign to help your neighboring community. I can send you an evangelist.

Fact 5. We believe that more souls are being saved this year on the district than in any previous year. I think we have more evangelists on the field, and more evangelistic campaigns on and more saints prevailing for souls. Moral: Keep the revival fires burning, brethren!

Fact 6. We believe we have more vision as a district than at any previous

time. Our pastors, evangelists, churches and all are seeing more and more that we must not only have revivals but conserve the results of the same, and especially must we get organized in new fields. "Where there is no vision the people perish."

Fact 7. If all our churches would bring up their delinquent district budget it would greatly help the District Superintendent in his district plans for advancement.

Fact 8. Your District Superintendent loves you all and prays for you constantly.

E. E. WORDSWORTH,
District Superintendent.

Sunday School Lesson

February 5, 1928

By M. EMILY ELLYSON

LESSON SUBJECT: Jesus Misunderstood and Opposed.

LESSON TEXT: Mark 3:19-27; 6:1-6.

GOLDEN TEXT: *He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1:11, 12).*

THE background of all the misunderstanding and opposition of Jesus, was His claim to Messiahship. For generations the Jews had been looking with unconcealed anxiety for the coming of one who would give them back their old temporal power as a nation. Their eyes were fixed so resolutely and intensely upon their national needs, that they failed to see their great spiritual need, and consequently could not understand how One of such humble birth, just a carpenter's son, could possibly fill the role of Messiah as they comprehended the requirements of such an office to be. Though He came answering all of the characteristics given Him in the Old Testament, fulfilling all of the prophecies concerning the "Holy One of Israel," yet, because a manger cradled Him and Joseph was a carpenter, even though He was of kingly lineage, they could not and would not accept of Him as the fulfiller of their kingdom hopes.

Probably if He had gained no following He would not have been opposed. But the immense crowds that became interested in Him and followed Him, aroused the jealousy of those in authority, and when they found they could not check His growing influence, they set about to destroy Him. Jesus' teachings were spiritual and heavenly, but contained that element that if followed would revolutionize the entire Jewish system, for Judaism and Christianity could not stand together.

Doubtless there were those who, like Saul of Tarsus, saw in Christianity such a menace to Jewish orthodoxy, and who were so sure that to them had been committed the trust of preserving this, that they opposed the Master with a fiery zeal that knew no restraint, believing that they were in this way rendering great service to God. But back of all this we would call attention to a fact that ever

"EMANCIPATION DEBT"

ANNOUNCEMENT

The returns on the "Emancipation Debt" Campaign, are disappointingly slow. Many pastors were unable to take the offering Christmas Sunday, but write that they plan to raise their share sometime during January.

Many others inform us that they must wait, because of other burdens that they were already under, until later in the winter, but will lift their portion of the debt not later than spring. They claim that the college demands, and the various local requirements, have stripped their people. Most of those who have written, express deep and earnest loyalty, and assure us that they will surely carry the load.

A few churches have, for variously assigned reasons, backed down entirely.

We feel sure that we can have a reasonably complete report for our Nazarene constituency, by the time the General Board convenes in February.

J. G. MORRISON,
Executive Field Secretary.

exists, which is today as it was yesterday and ever will be in the future, as long as time endures, a cause for opposition. It is the antagonism between sin and holiness. The arch-fiend of hell will never—though a defeated foe in the great wilderness combat—allow the work of Christ to move forward unhindered. None of us who are working for the Master need to hope for an easy time, for we have this enemy of Christ to combat at every turn.

Just preceding the verses of our lesson the Master had been perfecting arrangements for the carrying forward of an extensive missionary campaign. He had called and ordained the twelve apostles, the place of ordination being the top of the mountain, a lofty place, but a loftier vocation, for the calling was both *high and holy*. Two reasons are given for the ordination of these twelve men. First, that they should be with Him; second, that He might send them to preach. They were first His companions, His comrades, then preachers of His truth. This should ever be the order for the work of the ministry. No man should ever undertake such holy work, unless he is in holy relationship with the Master, and appointed thereto by the Chief Shepherd.

Immediately following the inauguration of this advance movement of our Lord, Satan makes an attack to thwart the work. We have seen in the lessons just preceding this one the hatred and enmity of the scribes and Pharisees; but now we see His relatives stirred up and, becoming alarmed, they try to restrain Him. They say that His mind is unbalanced, "He is beside himself." This was the explanation His family gave of His power. Far harder to bear was this statement from those who should have spared Him such distress, than was the accusation of the Jerusalem leaders that "He

had Beelzebub." Jesus declared in Matthew 10:36 that, "a man's foes shall be they of his own household." Surely our Lord spoke from experience as well as from divine knowledge.

Cruel explanation of His power! Yes, but to this day can we not recall just such explanations as this being given by friends and relatives of those consecrated to the cause of righteousness, who have emptied themselves of worldly aspirations and scorned the tinsel of wealth and fame, that the Christ of Calvary might be seen of men to the salvation of their souls? They have cheerfully sacrificed all for Him and His truth, and their friends, who regard worldly prestige and pleasure as the great things to live for, have called them foolish and say, "they are not well balanced." Possibly someone will read these lines who will recall such statement in their own experience. Well, you are but fellowshipping the Master in His sufferings. And can you not say, "Amen, so let it be?" It is one part of our legacy in Him to suffer; but what satisfaction accompanies this, for "if we suffer, we shall also reign with him."

Jesus was accused by His family of being crazy, and accused by His foes of being in league with the devil. Just previous to this His enemies had accused Him of blasphemy because He declared He could forgive sin. Also He was accused of associating with publicans and sinners, of not observing the fast days, and violating the Sabbath, and now He is being accused of possessing power over demons through Satan.

We call attention to the way Jesus deals with these who so wrong Him. Calling them apart to Himself—for it seems He does not humiliate them in the presence of the multitude—He proceeds to show them how absurd is their charge. If we would carefully analyse the argument of Jesus in this lesson we might find a solution of the problem as to why Christianity does not advance more rapidly in the world today.

Jesus closes this special argumentative discourse to the Jerusalem scribes by warning them against ascribing to Satan the power by which He had cast out unclean spirits, which is here defined as blasphemy against the Holy Ghost (verses 28-30). We believe there are many who are impulsive in speech and unadvisedly make assertions that some would class under blasphemy against the Holy Ghost, but that really does not belong in that class, since the motive back of the utterance contains no malice, or intention to rob Christianity of the supernatural and miraculous. But such assertions as were made by these scribes, if spoken maliciously and intentionally could be nothing short of this blasphemy. "Because they said, he hath an unclean spirit" when He had declared that He did His work by the Holy Spirit.

Accused by His relatives of madness, accused by His enemies of an alliance with Satan, and rejected by His own townsmen, and yet with multitudes hanging on His words; this is the gist of the lesson before us. Yet Jesus is true to all of these classes, and taught and healed them as though He were a welcome guest among them. Lord Jesus, make us to love like thee!

JERUSALEM NOTES

By REV. A. H. KAUFFMAN

The writer and his small son, Alvin Hugh, reached the city of Jerusalem on December 11th after a long but interesting voyage from Providence, R. I. A never-to-be-forgotten farewell was given there and a very hearty welcome was given by the Nazarene people and friends in Jerusalem and Jaffa.

The visit of three Nazarene ministers to the Holy Land is proving a blessing to the work. These brethren are Rev. G. F. Owen, evangelist from Colorado Springs, Colo.; Rev. Fred M. Weatherford, pastor at Oakland, Calif., and Rev. L. E. Mann, pastor at Bath, Me. They have greatly endeared themselves to our people and we trust that their stay shall be beneficial to them beyond all they anticipated.

The cities and villages of Palestine (with some from Syria), contributed to the Earthquake Relief fund. It received gifts from the government officials equivalent to a month's salary. The various missions also participated. The total received to December 13th was \$112,000.

Considerable unemployment exists in Palestine at present. Seven hundred unemployed were registered at Petach Tikvah (a Jewish colony), eight hundred at Haifa, one hundred at Tiberius, and one hundred twenty at Afuleh.

It is interesting to note that a government tax is still called the tithe. Various estimators are appointed for the summer tithes, orange tithes, etc. Instead of ten per cent, it amounts to twelve and a half per cent.

Jewish immigration is at a standstill for the present. In October 310 persons entered Palestine of whom 189 were Jews, while 653 left the country which included 386 Jews. These are the official reports.

Postage on letters to Palestine is still five cents.

"When the Lord shall build up Zion, he shall appear in his glory" (Psalm 102:16).

HAMLIN DISTRICT

After our great Assembly at Wichita Falls, Texas, Nov. 19-23, held by our General Superintendent, Dr. H. F. Reynolds, and with the great messages of Dr. J. G. Morrison, our field secretary, our district has been growing rapidly ever since. Under the inspiration of these messages on "Achieving Faith," our people have gone forth with a greater determination to put things over for God.

We have had several new parsonages and church buildings since the assembly. Our first meeting was with our new church at Memphis, Texas, which was a great success under the able and wise management of our most efficient pastor, Rev. M. M. Short, who has won the hearts of both the church people and the town. Brother and Sister Carter, the singers, were very much used of God with their messages in song.

From there we went to Borger, where we found our district Cleghorn Evangelistic Party struggling hard. After about two weeks they had great success and put the church on its feet with the pastor and the people encouraged to go forward to do great things for God.

From there we came to Canadian, where we found our dear Brother Liske and wife, and where we had a nice service with our church and pastor.

Our next visit was with our church at Higgins, with our pastors Rev. Mrs. Hattie Putney and Nora McCaslin who are doing a great work for God and souls. Here we had a great service with our church and people. We had the blessed privilege of meeting our General Superintendent, Dr. Williams and Brother J. P. Roberts, Superintendent of Rest Cottage at Pilot Point. We had a nice visit with them and dinner at Brother Ray Boone's ranch and a blessed afternoon.

Our next visit was with our new church at Corn Valley, with our pastor, Rev. O. C. Evans; had a great service over night.

From there we came to McLean, and here met with our pastor and people, and God wonderfully blessed us in the service over night.

From there we came to Wellington, where we found our new pastor, Rev. P. L. Pierce and people doing a fine work. Our visit there was a great success with an uplifting of our souls and with the Spirit and power of God upon the service.

Our next visit was with the Dodsonville church and pastor, Rev. A. R. Meador, where we were met with a hearty welcome by all the people and God gave us a great service on the Sabbath morning.

Our next visit was with the church at Kelly where we met our new pastor, Rev. R. T. Smith. There we had a great service with the people.

Our next visit was at one of the oldest churches, which is Mt. Zion—A. G. Pool, pastor, organized in west Texas nearly thirty-two years ago by my wife, Mrs. Mary Lee Cagle. Here we had a week end meeting in our new church building which was dedicated on Sunday morning by Mrs. Cagle, while the shouts and praises of the people were heard all through the service. Dear Brother P. Jameson who built the first church has

lived to erect this new and beautiful church building which shall be left as a monument for his children after he has been laid beneath the sod. God bless his memory.

Our next visit was with another one of our pioneer church buildings at Roby, which was also organized and dedicated by Mrs. Mary Lee Cagle thirty years ago, whose doors have been closed for nearly two years. Here we had a very good revival under the circumstances, and we are expecting in the near future to have a full time pastor. This is the place where dear Brother and Sister Gregory have lived for so many years and have endured things. Dear old Sister Gregory slipped off to glory about two years ago, but Brother Gregory is still laboring and loving and is loved by all the people of Roby. God bless him and make him a blessing to all the people.

We are now with our old Buffalo Gap church and camp, Rev. I. J. Spurlin as pastor, with good crowds and great interest, where several have prayed through to pardon, reclamation, or sanctification. Miss Ika Brannon of Plainview, is pianist, and Brother and Sister Carter of Peniel, are song leaders. They are doing efficient work and are loved and appreciated by all the people.

Our church at Eula has been doing some very substantial improving and building after which they desired to have their church re-dedicated, which was done by the District Evangelist, Mrs. Mary Lee Cagle.

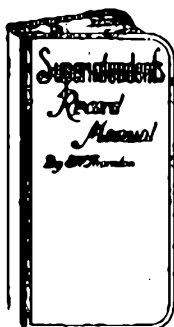
Our new church has been completed at Abernathy under the wise management and leadership of our pastor, Rev. S. L. Wood. We bespeak for them a great year. Our pastor, S. H. Erwin, and people at Lubbock are building a beautiful and commodious church building which will be completed in the near future. We believe under the wise leadership of this pastor, God will give them a great work at Lubbock.

Since the assembly, our pastor, Rev. Mrs. Minnie Echols, at Tahoka, and her people have finished a new stucco church building which is out of debt, and is ready to be dedicated on the 5th Sunday in January.

We have had good and encouraging reports from almost all of our pastors from all over the district.

Our school at Hamlin, under the wise management of our president, Dr. B. F. Neely, is doing a great work and their enrollment is much larger than that of

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last year, which is very encouraging to all people concerned. We feel that we shall have an accredited school in the near future.

Our home at Pilot Point, under the wise and able management of Rev. J. P. Roberts, superintendent, is doing a great work for God and fallen humanity. God bless them and give them the most spiritual and most successful year of their lives. We urge our people to rally to the support of this great institution, and we trust that God shall give us the most spiritual year of the life of the Hamlin District.

H. C. CAGLE, District Superintendent.

CHICAGO CENTRAL DISTRICT Program for 1928

We are now entering upon another new year. It is our intention, by the help of God and the good people associated with us, to make 1928 the greatest year in our history. We believe that we can say that 1927 was the best in the history of the district. We had more souls saved, raised more money, built more new churches, and we believe brought more glory to God.

We are hoping by God's help and the help of the people to stick pretty close to the following program:

GOD FIRST IN EVERYTHING—That is, to put the things that are first in the mind of God, which we believe is the salvation of souls and preaching that Jesus does save and does sanctify, first. We must intensify our passion in this our first great business. By God's help we are going to do it on Chicago Central District.

CONSERVE AND ESTABLISH THE WORK WE HAVE—We now have about 120 places, about seventy-five new places and many of them are just in the making. We must build new houses of worship, organize our local officers, provide better Sunday schools, organize Young People's Societies, and Women's Auxiliaries, and bring financial plans and systems into all of our churches. Last fall we put on five group conventions to help do this matter in which we were decidedly successful.

PURSE GENERAL INTERESTS, ESPECIALLY FOREIGN MISSIONS—Our district is not doing what we should for the billion people that never heard tell of Jesus Christ. By the help of God we are going to do better next year. God will bless us if we are unselfish in our endeavors. We are hoping to establish a Woman's Auxiliary as far as possible in every church on the district. We are more than ever convinced that our women with their great president, Rev. Mrs. S. N. Fitkin, are doing a great work in foreign missionary lines.

AGGRESSIVE HOME MISSIONARY CAMPAIGN—We have tried to keep up this department of our work but as we survey our field over the many great cities of Illinois and Wisconsin and the city of Chicago we see we have only just touched the very edge and only the edge in some places in the last five or six years. We have at least fifty great cities to enter and fifty other cities where we could have good Nazarene churches and five hundred other places where there are enough people to start a Church of the Nazarene. Truly the harvest is great.

We must go in to enter these great cities just as fast as we possibly can. The good Lord knows if we do not do it who will? We are sure that God has raised up the Church of the Nazarene for a time just like this.

BUD ROBINSON CAMPAIGN—We secured Brother Bud Robinson and his singer, Prof. L. C. Messer to tour our district for a number of things but especially do we hope to raise some money to help our good brethren in some of the southern states. We want to help Brother Jernigan for the Cumberland mountains. Down in the section where Brother Charlie Kolb is now working. Then we have promised to give Brother Harrison of the Carolinas \$275. We want to help Brother Hudson in Georgia, Brother Hooker in Alabama, Brother Watson in Mississippi, and try to help our good brother in Louisiana. Possibly, also, Brother Wells of Kentucky. We can do it all if we will get awakened up and bestir ourselves. There is plenty of money in this old rich country around Chicago. Come on—let's go!

HERALD OF HOLINESS CAMPAIGN—This is the greatest way to make Nazarenes that we know of. Uncle Bud and the good pastors of our district are going to try to get 2,500 new subscribers before "We meet at Columbus," June 13, 1928. We must start our HERALD OF HOLINESS campaign about February first and keep it up until General Assembly.

OLIVET COLLEGE OUT OF DEBT—We are going to do our part on Chicago Central District to put Olivet College out of debt before the General Assembly. We know it can be done and we are going to get back of our President Willingham to do this matter on our district. Also, we are planning to help to make the coming year the greatest year in the history of our school in every way and we are expecting the greatest campmeeting, May 17-27, 1928 that we have ever had.

GENERAL ASSEMBLY—We are praying on Chicago Central for the greatest General Assembly in the history of our denomination. We are going to have special prayer days and we are going from Chicago Central to General Assembly on our knees, and expecting the greatest outpouring and Pentecostal blessing that we have ever had in the history of our entire movement.

LOYALTY—Absolutely we are a hundred per cent for the Nazarenes. We have the fewest faults and more good things, as Uncle Bud says, of any movement in the world that we know of now in existence. We honor and esteem our General Superintendents. We think that our General Board has done wonderfully well in the last four years. We know that we have everything to be grateful for in Brother Lunn, our good Treasurer; Brother Fleming, our good Secretary, and Dr. Chapman the editor of our paper. How good God has been to us in giving

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us all these good men to lead us through the crisis of our denomination in the last four years. We are going to pray for our general church.

PERSONALLY—We have our mind made up by the help and the grace of God to live closer, pray more, read our Bibles more, and serve Father, Son and Holy Ghost and a lost world and the Church of the Nazarene to the best of our ability in 1928.

Remember that I am always in need of your prayers.

E. O. CHALFANT, District Superintendent.

CHURCH NEWS

PASTOR ARTHUR A. MILLER, Norman, Oklahoma—"The Norman church has just closed a very successful assembly year and is now starting on its fifth assembly year with the writer as pastor. We humbly praise God for repeated manifestations of His approval upon our devoted people. It was our good pleasure to have Evangelist W. H. Minor of Bethany, Oklahoma, with our church for a revival which closed the 4th of this month. There were sixty-nine definite professions of pardon or sanctification in this meeting, also there were others praying in the altar who did not testify to definite victory. This was one of the best all-around helpful meetings ever held in the Norman church. Rev.

Minor is a real preacher of righteousness and true holiness. He is a Christian gentleman and a real friend. We were very grateful to have his splendid family in our midst. On December 18 we were blessed with the presence of our District Superintendent, Rev. J. Walter Hall, and his family. God owned these services and made the ministry of these brethren a real blessing to the church. He helped us to launch our church building program looking forward to a \$20,000 new brick church unit. This service was met with a response from our own membership of \$3,135. There are yet several of our members to respond, besides our friends both in the church congregation and in the town. When \$10,000 cash is in hand we will begin operations. Will you please join us in prayer that God will give our church adequate equipment here in this state university town. We are greatly hampered in our Sunday school work here because of insufficient room. Our young people's class of thirty-seven members is meeting in the parsonage to relieve the immediate congestion. Just as our Sunday school is cramped, so is our church growth hindered. If God lays it on your heart to send us a good liberal donation to supplement the heroic efforts of our loyal people here it will be greatly appreciated. We will go over the top on our Christmas offering for the Debt Emancipation Cam-

paign. May God richly bless all the interests of our general church as we girdle the globe with "Holiness unto the Lord."

GRAND RAPIDS, MICHIGAN—"The First Church of the Nazarene at Grand Rapids, Michigan, is pleased to report very substantial progress in its activities for the cause of holiness and the advancement of the kingdom of our Lord and Savior Jesus Christ. Christmas week proved to be one of the epochal periods in the life of the church and its friends. We had just closed a successful revival effort with Rev. Howard Sweeten and had enjoyed a happy Christmas entertainment put on by our growing Sunday school. But Sunday, December 25, saw the culmination of our joy in the outpouring of the Holy Ghost in glorious victory upon both the church and individuals. We were favored by having with us that morning beside our pastor, Rev. S. D. Cox, our District Superintendent, and Brother Eastman, our Bay City pastor. First we took up a generous offering that came spontaneously for the Trust Fund Debt, and the giving was joyous. Then we received into membership nineteen new members, and an important fact was that only three out of the number had ever been Nazarenes before. Brother Cox brought the morning message which ended in a wave of glory and great liberty of the Spirit throughout the congregation, resulting in weeping, shouting and a general glorifying of God. In the evening service at the close of the pastor's message the favor of God continued, with several souls at the altar and others asking for prayer. Rev. Oscar J. Finch, formerly of Southern California, came last July to be our pastor. He has been consistently preaching the Word in the fear of God in demonstration and power, and has built for himself a place in the hearts of his congregation that is now bearing fruit in a revival outbreak. He has been wisely building upon the foundation of work done in the past and has been enjoying the confidence of the church in general, who have come to love him as their leader and pastor. Pray for us, brethren, at Grand Rapids, Michigan, that we may greatly enlarge in our activities and reach a larger proportion of this beautiful city."—Reporter.

PASTOR G. W. GOTTSALK, Philadelphia, Pa.—"Not having reported for our church here for some time, I thought I would let our people know that we are still on the map and the blessing of God has been and is still on us. Some have sought the Lord both in our regular services, and, especially, in our revival meetings about a month ago. Rev. William Heslop and wife were our able evangelists. They had the blessing of the Lord upon them, preaching and singing and living in the Spirit. Rev. Heslop is the greatest Bible preacher I have ever heard (and I've heard a few), and any pastor will do well to get them. I hope they can get into all our large churches. We had the best attendance that we have had so far, and a goodly number were saved and sanctified, and some added to our membership. Finances came along nicely; our regular services are good; the outlook is encouraging; the inlook is clean, the uplook is clear; and the fire is burning in my soul."

HE GIVETH MORE GRACE

A COLLECTION of editorials by Dr. J. B. Chapman selected from the Herald of Holiness. It is a common occurrence for us to receive letters from subscribers urging us to reprint certain editorials that appear in the paper. Some have been reprinted in tract form but we have recognized a demand, quite general, for Dr. Chapman's outstanding editorials in permanent form—hence this new volume, just off the press, **HE GIVETH MORE GRACE**. In this book we offer fifty of these editorials.

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PASTOR A. R. HERRING, MANTARIO, SASK.
 —"This has been one of the very best years thus far in my ministry for Jesus and His kingdom. Our N. Y. P. S., W. M. S., Sunday school, church services and prayermeetings are wide-awake and spiritual, and all services are well attended. Truly this people is a church-going people. There has been a number of real victories in answer to prayer the past year, and among the many blessings that have been ours as a church the outstanding ones have been the times when hungry, seeking souls have found the Lord Jesus in either saving, reclaiming or sanctifying grace and power. Praise the Lord forever, and to Him be all the glory! The church here has just closed a revival meeting with Rev. A. C. Metcalfe as evangelist who is doing splendid work as pastor in Regina. The Lord is blessing until the work is growing and going, and the devil knows that the Lord and the Church of the Nazarene have moved into the city. Our brother did some great preaching, and God was in the messages. And in spite of the prolonged late thrashing and very cold, stormy weather, the Lord did bless, and a few sought and were happy finders of the Lord in saving and sanctifying power. Three new members were taken into church fellowship, making five new members thus far in the church year. To God be the praise and glory! At this writing I am on my way to help the Lethbridge pastor, Brother Bartram, in a revival meeting. Not only have the mentioned meetings been owned and blessed by the Lord, but our children's day missionary program and Christmas program were both full of blessing and rendered to full houses of anxious hearts. Truly God has blessed us spiritually and materially. We praise Him for it all. Finances have come easily thus far in the church year. The people have especially taken wonderful care of their pastor, and we never expect to find it better along these lines. May God bless them all is our prayer as a family, and help them ever to prove faithful along this line to all their coming pastors. The outlook for this church and people is good and the uplook (heavenward) was never better. We are trusting and believing God for greater things. Pray for us."

CHATTANOOGA, TENN., First church—"At a recent board meeting of First Church of the Nazarene here the reports given showed the church to be in a prosperous condition in all departments. The district and general church budgets are paid in full to date. Two hundred dollars was given in the Christmas Love Offering, one thousand dollars was given in the Trevecca College campaign in October, and recently the church gave an additional three hundred on the last amount needed to free Trevecca of all indebtedness. For more than twenty years or since the organization of the church, it has had the commendable reputation of paying all local expenses promptly and in addition the church has given thousands of dollars to the poor and needy of this city. Every week calls come for help and the church has always held out freely and gladly a helping hand. While the church board is optimistic because of the financial success of the

church, it is especially joyous because of its spiritual progress. A perennial revival has always attended the services of this historic church. Only recently the pastor was unable to preach because of the outpouring of the Holy Spirit. The secret of this spiritual state is that the pastor has always put God first in all things and in consequence the Lord has fulfilled His promise 'Those that honor me, I will honor.' The prayermeetings have an average attendance of three hundred, and the fact that an average of one thousand people attend the Sunday night services proves conclusively that the gospel of Christ is the power of God unto salvation and will as certainly draw the people now as it did in the early church. Perhaps no pastor in the great Church of the Nazarene is loved more by his people than our own dear Brother Tidwell."—Mackey J. Brown, Reporter.

EVANGELIST J. B. MCBRIDE—"The past year has been one of the most fruitful years of my ministry. We saw hundreds of souls saved and sanctified, and many added to our church, but it is the desire of our heart that 1928 will surpass last year. We therefore solicit your prayers that the Spirit shall use us in a larger way, and make us more successful in soul-winning. I have passed the twenty-fourth year in evangelism, and will pass the 55th milestone of life's journey January 16th, but I never had a greater

desire to preach the gospel and win souls, and to build up the church than now. I am young spiritually and in body and, by the grace of God expect to remain that way until my work is finished. I am now beginning my first meeting of the new year at Ft. Scott, Kansas, in the Church of the Nazarene, and we have fine crowds, splendid interest, with souls seeking and finding pardon and purity. He has the glory. The pastor, Rev. C. J. Howard, is a successful pastor, and a worker for God. Pray for this meeting."

PASTOR L. W. COLLAR, South Bend, Ind.
 —"We wish to report victory for the South Bend church from many angles. 1st, For a loving, loyal band of people that surely stand by their pastor and who believe in and insist on red-hot, old-fashioned Holy Ghost religion that you can feel and know about. 2nd, For a live, growing Sunday school with a superintendent and a corps of workers that have a vision of the lost; who not only weep and carry a burden for the boys and girls but who are continually out after them at every opportunity. We surely want to give God all the praise and glory for our Sunday school and what it means to our church and community. Its growth is due to the splendid co-operation of its leaders and entire membership. Our average attendance was over 350 a Sunday for the month of

CHURCH OF THE NAZARENE

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If after reading this statement of belief, and general rules, you desire to unite with the church, kindly sign your name and address below and hand to the pastor, who will confer with you.

Name.....

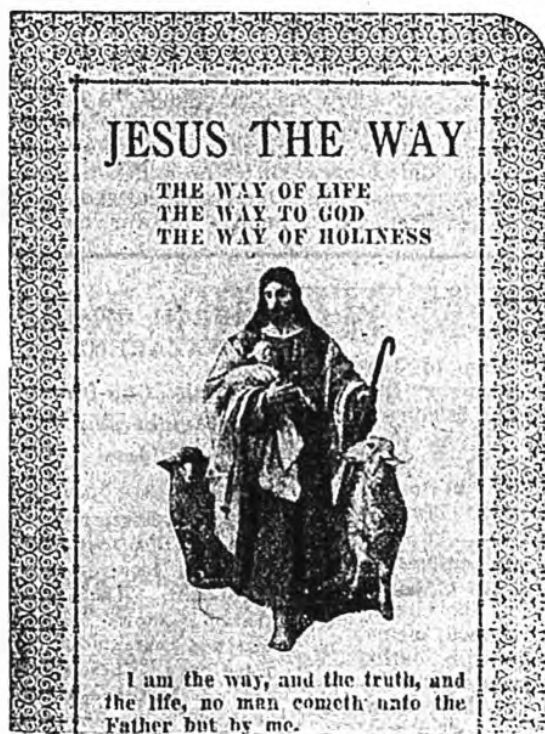
Address.....

December. Our boys and girls hear enough about Jesus and salvation in the classrooms to keep their hearts open and tender. During our last revival with Brother Bona Fleming over 140 were at the altar one Sunday morning and many found real help and victory. 3rd, For our N. Y. P. S. and our young people and what they mean to the pastor and church. Oh, what a blessing to be among a band of young people who have cut loose from the world and who will pray and cry and testify and shout the victory that Jesus does satisfy every longing of their young hearts; it gives such live impetus and joy to the meetings. 4th, For a band of holy women, as the Ladies' Missionary Auxiliaries who are holding on to the horns of the altar for our missionary work and workers and who keep

us stirred constantly to the great need. 5th, For our last revival with Rev. Bona Fleming as the evangelist. Great and lasting good was done; in spite of the inclement weather we had a gracious revival with many being born into the kingdom of God. Many, many people were reached, among whom were three Chinese boys and several Catholic girls. Fifty-seven united with the church, not all of these were made full members as about forty came in as juniors but their is no doubt but what they will be our future Nazarenes. Brother Fleming is a wonderful evangelist and his messages are so unctuous and powerful. 6th, For our next District Assembly which is to be held in South Bend. A hearty welcome will await everyone. Why not plan to attend?"

PASTOR L. M. MAY, El Paso, Texas—
"God is blessing the church in El Paso. We are now closing our second year as pastor of this church, and as we look back we are able to see that some progress has been made. Our congregations have had a noticeable increase and the Sunday school has doubled in attendance. A number have been saved and sanctified at our regular services and some have united with the church. We have just closed a revival meeting with Rev. Ralph C. Gray as evangelist. He is a fine yoke fellow and I feel free to recommend him to any church desiring a good, clean, clear, holiness evangelist. His messages were appreciated by the people and blessed of the Lord. Almost all our people tithe and our bills are all paid each month. We have bought a nice, gray, brick church, located on three beautiful corner lots, in a very desirable location, so that we now own our church home with a very small indebtedness. In addition to the payment that we have made on the church building, we have bought and paid for church and parsonage furniture. No finer people are to be found anywhere than we have in El Paso, and I deem it a great privilege to be permitted to labor with them in the Master's vineyard. If you are looking for an ideal place to live, where you will have plenty of sunshine, good water, and a real Nazarene church, come to El Paso."

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UTICA AVENUE CHURCH, Brooklyn, N. Y.—"For over twenty years this church has held an all day meeting on New Year's Day. This year it was one of the best in several years. Rev. W. E. Riley. Rev. Paul S. Hill and Rev. Roy Hollenback were the special preachers. Brother Riley had the morning service which was a service of prayer. Brother Hill gave us a most helpful message in the afternoon and Brother Hollenback preached a powerful sermon in the evening, and made a strong appeal to the unsaved and unsanctified with several at the altar. We are still pushing on against the power of sin in this great city. The fight is hard, but our God gives us the victory. This church is the oldest Church of the Nazarene in this city, and among its membership are some of the best people in our movement. They are a loyal people, in fact we believe this is one of the strongest churches on the district. We are having good services, and the Lord is blessing for which we praise Him. All our financial obligations are met promptly and are raised in our church budget, and come in through our weekly envelope system. Our district and general budgets are paid in regular monthly installments, and are paid in full to date. I have just resigned as pastor, my resignation to take effect at the close of our next District Assembly. We feel it is the will of the Lord for us to move on. This makes six years that I have served them as pastor, and there is a most kindly feeling between pastor and people. Mrs. Brown has been ill during a part of the winter but is much improved for which we praise the Lord. We are enjoying the blessing of perfect love and never felt more like going on. Praise God for victory."—O. L. W. Brown, Pastor.

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OMAHA, NEBRASKA, First church—"We are on the eve of a revival here. Everyone is believing. Ever since the coming of our pastor and wife, Rev. and Mrs. B. H. Edwards, it has seemed to bring us nearer to an outpouring of the Holy Spirit, until last Sunday night we had a wonderful breaking and melting up time. Souls were reclaimed and sanctified, some anointed for service, others anointed for healing and God came on the scene in mighty power, and only eternity will reveal all that took place. Praise the precious mighty Lord forever! At one of our prayermeetings recently, one soul was saved in her seat, and a great shouting time was on, her sister having been saved a week previous, while in the hospital here. We are humbly bowing in divine presence and expecting great things to come to pass here in Omaha. We are so thankful God has seen fit to bring forth a new Church of the Nazarene here in Omaha, the Central church, and we hope and pray the great work of soul saving and spreading the news of this wonderful holiness throughout the city may grow in leaps and bounds. And we pray that many, many souls may be led into this wonderful experience. One godly man is building a portable tabernacle to be used in different parts of the city to reach the great numbers who need God. Pray for the work here in Omaha."—Mrs. R. I. Cain, Reporter.

ABILENE, TEXAS—"We are glad to report a victorious beginning of the new year for the Abilene church. Sunday was a great day with us with the Sunday school officers and teachers in charge. Our newly elected Sunday school superintendent, Mr. J. S. Thomas, made a good beginning with an attendance of 105. The prospects are very encouraging for our Sunday school and with the high tide of spirituality and the splendid spirit of co-operation, the school will surely fill its place in the sphere of the church. Our N. Y. P. S. is taking on new activities and showing signs of advancement along almost every line with the newly elected president, Brother Estel L. Bonine, who is making a fine leader for our young people. Our juniors are a live organization in our church; they can take their part anywhere, and when it comes to putting on programs that are effective, they can do it. Their God-called leader, Mrs. Tennie Embry, with her assistant, Mrs. Ida Verdin, can certainly inspire the children to do their best. We are looking for a host of loyal Nazarenes to come up in a short time from among those who are now the juniors. We wouldn't forget our Ladies' Missionary Society, who with Mrs. B. L. Keykendall as their aggressive president, are making themselves felt and appreciated by their seasons of prayer and times of working with their hands and bringing blessings to others. They are one part of the church that we feel could not be dispensed with. Our services are well attended and God honors with His presence. Sunday was crowned with four praying through, three of this number in the jail services in the afternoon. We are happy to be in the service of the Lord and have promised anew our best.

We covet your prayers."—V. B. Atteberry and wife.

MIDDLETOWN, OHIO—"Since our last report God has been blessing here in a marvelous way. Our September meeting was good but the real break came two weeks later when the heavens opened upon us and nine souls rushed to the altar and prayed through to real victory. The old members say it was the best service ever held in the church. Our attendance at all the services has been good and the finances are coming fine. We had a great Thanksgiving service with the Vaughan Radio Quartet, Dr. Goodwin, Rev. Gibson and a number of other visiting ministers. On Christmas day the church gave \$62.00 as a missionary offering. During the holidays we had a convention with our District Superintendent, Rev. Gibson. His messages were very encouraging and helpful and a number of souls prayed through to victory. On New Year's day it was extremely cold and not many were able to get out to service but Rev. Gibson took up a pledge offering and raised \$1,750 toward the indebtedness of the church. We have launched a campaign to raise the entire indebtedness and trust by assembly time every dollar will be raised. Pray for us while in the battle for the Lord."—Geo. and Flora Brinkman, Pastors.

PASTOR LOREN R. PENDRY, Bedford, Ind.—"We are now in the midst of our revival beginning January 8 and continuing until February 6. The first Sunday morning of the revival our esteemed District Superintendent, Rev. C. J. Quinn, brought us a gracious message, using as his subject "Psychology of Prayer." The message stirred our hearts to pray for a real outpouring of the Spirit of God. We have with us as evangelistic help, Rev. J. M. Huff of Olivet, Ill., and Prof. White and wife. We are praying and believing that God will save the purchase of His own blood in this revival. We ask the HERALD OF HOLINESS readers to pray for us and the revival. God is still on the throne. Evangelist E. E. Shelhamer is planning to be with us in May and we are looking forward to a feast of fat things when he shall arrive. Anyone passing through

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Bedford will find a warm welcome at the Church of the Nazarene. Will try to report the revival later."

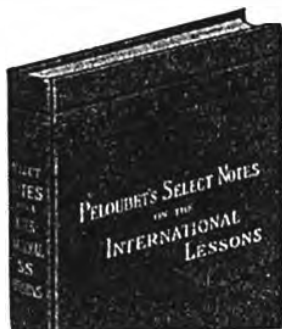
EVANGELIST LEE L. HASIRIC—"Our last meetings were at Mansfield, Ark., and Wister, Okla., and we are now at Malden, Mo. We had a fairly good meeting at Mansfield. Had to contend with lots of sickness and bad weather. Some good folks came into the church. Brother R. G. Reedy is the good faithful pastor

at Mansfield. At Wister, Okla., we had a fine meeting. Eight or ten prayed through in one service. Some fine folks were coming into the church. We organized the church at Wister eighteen years ago. We met numbers of people that were converted and sanctified twenty-two years ago under our ministry. They are faithful and true. Brother A. M. Gilbert is the pastor of this flock and he is a faithful one too. It was a pleasure and privilege to be with these dear pastors and churches. Our meeting at Malden, Mo., starts well. Souls have been finding God since the first service. We are having great crowds and a mighty revival seems to be on the way. As Dr. J. G. Morrison said, 'I feel God has a great revival awaiting us over the hill if we will put up our faith and meet the conditions.' Amen! Brother and Sister A. K. Jones are the much loved and appreciated pastors at Malden. They are getting started well here and have a bright future for the year's work. These are good days to me in the Lord."

and he raised twenty-five hundred dollars in pledges the last night of the meeting to pay on our new church which we have just built. We had our first service in the new church Sunday, January 8. We just have nine members, but some more of the folks are looking our way. We are praying for a hundred members by next Christmas. Pray for us."

PASTOR-EVANGELIST R. L. MORGAN—"Just closed a very successful meeting at Argo, Illinois, with Rev. Roach as pastor. We had quite a number at the altar. There were good crowds and good interest was manifested despite the cold weather. We were fortunate to have Rev. Harold Small and wife of Roseland, Illinois, as singers and players. In the midst of this revival they purchased a lot and we started a new church building and had the rafters up when the meeting closed. The building is 30 by 60 and will be a beautiful church with cobble stone finish. I raised \$2,700 in pledges for this building on the last night of the meeting. I am now at Milwaukee as evangelist and pastor. The work is progressing in our new tabernacle at the corner of Twenty-eighth and Michigan streets. This is a great city of over a half million people and we are right in the heart of it with our new church. We are now starting a revival here with the writer in charge, with a good outlook for victory. Quite a number have written me in regard to work here. I lost some of the addresses and did not get them answered, especially the last ones who wrote me—one man a lumberman and hardware man. If you see these lines in our church paper, please write me again at 974 Greenfield Avenue, Milwaukee, Wis."

THE JOHN WESLEY FOUR—"We wish to express our appreciation for the godly heritage we have possessed by working with Dr. Howard W. Jerrett, pastor of the Detroit church. We transferred our letters with Miss Pearl Kimbro's, to the John Wesley church of Brooklyn, New York, and had the blessed fellowship with the saints of like precious faith, where Rev. A. G. Crockett is pastor. God has surely used and blessed this man of God as a pastor. We left Brooklyn, coming west on business which was providentially closed, but the door opened to us in the religious field as our calls are more numerous. I felt a clear call several years ago to Christian work, which meant to prepare. I have always liked singing, and well enough to take some voice training while in New York, also wife and Miss Kimbro, from our friend and brother, David L. Hutton, now in Long Beach, Calif. It is clear now that the trio is in divine order and has been used and blessed of God in Nebraska and Colorado for two years, and quite active for the past year. We were called the John Wesley Trio by so many because we came from John Wesley church, so we are using the name now. We are located in Denver and hold our membership with the First church. Evangelist W. M. Roper of Denver, joined our party as evangelist over two months ago, and we just called the party the John Wesley Four. We had a good meeting in Lufkin, Texas, which has been reported, but we will add that we



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EVANGELIST D. J. WAGGONER—"We are in California but not silent, nor in the real estate business, nor in any other business, except preaching the gospel of holiness. We are trying to make it as hard for Satan as possible. God is honoring the gospel messages and saving souls and sanctifying believers. The past year has been a good and gracious one. We have had good revivals in almost every place with souls praying through in the old time way; have organized one new church and dug out material for some others. I am expecting to wage an uncompromising war on sin so long as I live. Anyone needing an old time revival and desiring my services should address me, San Gabriel, Calif., Route 2, Box 505 E. Will go anywhere for free-will offerings. References furnished."

EVANGELIST I. M. ELLIS—"An old fashioned revival is on here at Marlow, Okla. The altar was full of seekers last night and there was an old time shout in the camp when a number of them prayed through to real victory and the fire fell on them. Rev. A. F. Duke the pastor, is a new man among us, but he fits into a real Nazarene program fine. His people love him and the other people respect him. We have ten days here yet."

PASTOR B. FREELAND, Quanah, Texas—"Since taking charge of the Quanah church last October, we have built a \$2,300 parsonage and furnished it throughout, making a beautiful home for all pastors that may serve this church. We have also collected about \$700 to pay on the church building leaving an indebtedness of \$1,200. We hope to be able to lift another note before our year is out. At present we are in the midst of a midwinter meeting."

PASTOR C. ROACH, Argo, Ill.—"We have just closed a revival December 18, 1927, Rev. R. L. Morgan, evangelist. He preached some wonderful sermons and had several seekers. Seven prayed through to victory. We paid Brother Morgan \$157 for three weeks' meeting

believe God has the man for the job there in Rev. Burges. He is a real man of God, a fine preacher, and a shepherd of the flock. We went from there to Kirbyville, Texas. There we expected to get a church for a meeting, but it was closed on us, so we went from house to house for a week and several were saved, some reclaimed, and three sanctified. We expect to go back to finish the job later on. The Free Methodists have a church organization there but no building. They were with us heart and soul and God blessed and revived the saints there. On our way home from Texas we spent the week-end with Brother M. M. Short formerly of Brooklyn. Brother Short landed in Memphis, Texas, with no Church of the Nazarene but a little mission. He put on a campaign, and it resulted in the purchase of a nice little church and a class of over thirty in the church. We are back in Denver and just closed a blessed meeting in the Denver Holiness Mission with dear Brother Ford and wife. They are tireless laborers in the kingdom, working every day and night. Evangelist Roper is truly a man of God and gives a burning message that causes men to turn to God in the old time way."—W. M. Roper, Evangelist; Guy Nelson, Roxie Nelson, Pearl Kimbro, Trio.

PORTLAND, OREGON, Sellwood church—"The outlook for the Sellwood church is very encouraging. God sent to us this year, the Rev. R. J. Plumb, for four years pastor at Nampa, Idaho. He and his precious wife have already endeared themselves to the hearts of our people. Brother Plumb is a real shepherd and preaches with great unction. Mrs. Plumb is an ideal pastor's wife. There is a beau-

tiful spirit in our services. Some souls have prayed through to victory and a number have been healed for which we praise God. Brother and Sister W. B. Godfrey gave us a very good meeting in October. On December 4, Rev. Russell V. DeLong, acting president of the N. N. C., was with us for three services. This all day meeting was very profitable to the church. We take courage and press forward to greater things."—Mrs. I. R. Delano, Reporter.

Man is not the creature of circumstances; circumstances are the creatures of man. We are free agents, and man is more powerful than matter.—DISRAELI.

TELEGRAMS

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

OMAHA, NEBRASKA

Rev. Marvin S. Cooper, pastor Central church, Omaha, Nebraska, will broadcast via WOW, 508-2, January 27, about 3:30 p. m., Central Standard time. WOW will appreciate a card of response from our Nazarene friends.—Dr. W. W. Ward.

ANDERSON, IND.

Revival on in good shape, with fifty seekers the last three services. One wonderful case of healing. Battle continues another week.—C. H. Strong.

AKRON, OHIO

Sunday, fifteenth, closed ten days' revival meeting at Nazarene church, Kenmore, Ohio, with John Fleming of Ashland, Ky., as evangelist. 250 bowed at

altar during the series. Eighteen, mostly adults, joined the church on last Sunday. Greatest meeting in the three years' history of church.—H. Harold Davis, Pastor.

ROCHESTER, NEW YORK

Yesterday a great day. Tremendous conviction on people during evening service. A mighty break after sermon on holiness, with sixteen seekers, most of whom prayed through. God marvelously blessing in every way. When in city look us up at Columbia, near Plymouth Avenue, South.—C. J. Forcey, Pastor.

NEW BEDFORD, MASS.

Nazarene church will have midnight broadcasting February 2, Thursday morning from one until two. Quartets, trios, duets, solos, also sermon by pastor. Regardless of where you live you may get us this early hour. Station WNBH,

WANTS

HALLELUJAH SOLO BOOK, the third, the "Yellow Book" by Rev. and Mrs. Jack Linn, author of the Blue and Red books. Just off the press. Money refunded if not satisfied. Price 25c. Rev. Jack Linn, Oregon, Wisc.

WANTED—An A-1 mechanic, good on all cars, prefer married man and one who has had welding experience. Permanent employment for the right man. Write Highway Motor Co., Bethany, Okla.

SONGS FOR THE LAST DAYS

Two new books of songs that thrill. You should hear Prof. Kenneth Wells or Prof. Lowman sing "Yes I Know." Books 1 and 2, 65c each. Two copies \$1.00. Anna W. Waterman 759 N. Orange Grove Ave. Pasadena, Calif.

Advertise the "Church of the Nazarene"

The Church of the Nazarene

What It Is and What It Stands For



Hundreds of people in your community may not know what the Church of the Nazarene stands for, what we teach and believe. This eight-page circular has been prepared for our churches to distribute, for use in Home Missionary campaigns, etc. It gives a brief history of the origin and growth of the church, a condensed statement of our beliefs and the latest statistics of the church showing our increase in membership, buildings, Sunday schools, etc., etc.

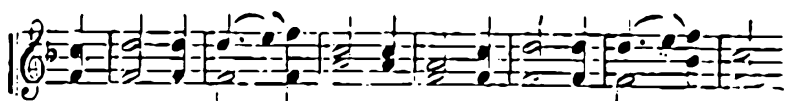
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wave length 248 Eastern standard time.
—R. J. Kirkland. Pastor.

FRESNO, CALIFORNIA

Great revival Nazarene church, Fresno. O. B. Ong, Pasadena, began Sunday, fifteenth. God blessed the message, ten hands for prayer. Fine audience. At night Ong at his best. Twenty-five seekers, almost all prayed through. Pasadena College Trio here Monday night. Fire fell. Sixteen seekers, Holy Ghost mightily convicting people.—Reporter.

ANNOUNCEMENTS

NOTICE—Our Kansas District Preachers' Convention convenes at this church February 21 to 24, 1928. Those who plan to be with us please notify the pastor as early as possible.—Harrison O. Davis, Pastor, Sylvia, Kansas.

NOTICE—I have an open date in March, following the Fort Wayne meeting, that I could give some place between Fort Wayne and Bethany, Okla.—I. M. Ellis, Bethany, Oklahoma.

NOTICE—Since the church and parsonage here are built and the monthly payments on our loan are paid up to date, we have decided to resign our pastorate which will take effect January 22, and will enter the evangelistic field. For reference, Rev. S. H. Owens, my District Superintendent; or Dr. Goodwin, General Superintendent. If some pastor in any part of the country is planning on building a new church, and feels that he would like to have our help, we will be glad to do what we can. That has been our work for many years.—E. W. Wells, Muskogee, Okla.

NOTICE—Will conduct a revival at Second Church of the Nazarene, Omaha, Nebraska, from February 9 to 26. We will have an open date after this revival. Anyone desiring a meeting in Nebraska or Kansas may write us in care of the pastor, Rev. B. H. Edwards, 2567 Brown Street, Omaha, Nebraska.—J. R. Edwards and wife, Elmore, Ohio.

SPECIAL REQUEST FOR PRAYER—Will you all kindly join us in prayer that God will send a veritable Pentecost in the revival services of the First Primitive Methodist church, in Philadelphia, Pa. These services are now on and will continue until at least Sunday night, January 22. O, for a Holy Ghost revival in saving and sanctifying of many, many precious souls. Keep on believing.—John Norberry.

NOTICE—Sunday, Jan. 29th, is to be "Lillenas Day" at Radio Station WJBT in Chicago. Haldor and Bertha Lillenas and family will sing between the hours of three in the afternoon to midnight. The meter length is 389 and the station has a power of 7,600 watt. Therefore these workers can be heard in most sections of the country at that time.

REQUESTS FOR PRAYER—"Please pray for my husband and my daughter and her husband that they might be saved."—Mrs. J. T. L., Colo. "Pray earnestly for the salvation of a brother in Colorado, also healing of his body."—Mrs. F. A. N., Calif. A sister in Olney, Ill., earnestly desires prayer for her husband that he may get back to God. Pray for the healing of a sister in Pennsylvania, also for the church at Dublin, Ga.

PASTORS—Please take notice—See W. M. S. page in Other Sheep, February number, for the article: "Brother Pastor, Let Us Help You Raise Your General Budget." GET A GOOD START ON THE BUDGET DURING THE FIRST QUARTER!

WEDDING BELLS—A very impressive double wedding ceremony was performed Wednesday evening, Dec. 28, 1927, at the home of Mr. and Mrs. Sam Snow—

barger near Sylvia, Kansas, when their daughter, Carrie Marie, was united in marriage to Mr. Roy E. Sauer of Sylvia, and their son, George, to Miss Leona Jones of Johnson, Kansas. Over one hundred guests were present, and Rev. H. O. Davis, pastor of the Pleasant Hill Church of the Nazarene, officiated. All four of these young people are devout Christians, and are members of the Alumni Association of Bresee College, Hutchinson, Kansas.

NOTICE—A convention of the preachers, the young people, the Sunday school, the Woman's Missionary Society and Deaconesses of the Mississippi District, will meet in Laurel, Miss., Feb. 11 to 15. We are expecting to have General Superintendent R. T. Williams with us, also Rev. J. E. Gaar, and others, and we invite all who will and can to come and be with us.—R. H. M. Watson, District Superintendent.

WEDDING BELLS—Rev. L. S. Huff and Miss Susie Ward were united in matrimony at the home of the bride in Columbus, Ga., at 10 o'clock, p. m., December 25th. The groom is the efficient pastor of our church in Columbus, and the bride is District Secretary of the Georgia District. Their many friends wish them a happy and useful voyage through life.—Oscar Hudson, District Superintendent.

NOTICE—The Iowa District Preachers and N. Y. P. S. Convention will convene with the Oskaloosa, Ia., church, February 15-18, General Superintendent J. W. Goodwin convention speaker.—E. R. Borton, District Secretary.

NOTICE—There has just been printed a new supply of blanks authorized by

the General Assembly and the General Court of Appeals for use in preparing charges in the Church of the Nazarene. The attention particularly of District Superintendents is called to this notice and also to the fact that these blanks should always be used when charges are being prepared. Every District Superintendent should keep some of these on hand, and we will be glad to send several of each of the two kinds to District Superintendents upon their request. Others can obtain them as they may be needed.—E. J. Fleming, General Secretary.

IMPORTANT NOTICE—All members of the Church of the Nazarene, and other friends of General Superintendent and Mrs. H. F. Reynolds, are asked to unite in prayer for the healing of their young daughter Frances, who is suffering from a tumor on the brain. Sunday, Jan. 29th at the First Church of the Nazarene, Kansas City, Mo., at eleven o'clock (Central time) there will be a prayer and anointing service. Please remember the date and the hour, and let us have a volume of prayer going up.

NOTICE—To the pastors and churches who would like to have an old fashioned second blessing holiness revival, I am at your service. I can come to you on the first train after receiving a call. My terms are entertainment and an offering from the people. I have had thirty years' experience, fifteen as a pastor, and fifteen as an evangelist. Wire or write me at 627 South Glenn St., Wichita, Kansas.—Rev. J. H. Vance.

I look for the coming of the HERALD OF HOLINESS each week as one looks for a letter from home.—Evangelist P. P. Belew.

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Office, 2923 Troost Ave., Kansas City, Mo.
Residence, 2901 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

Mexico (At Mexico D. F.).....Jan. 25-29
Dr. Santine will preside
British IslesApril 3 to 9
North and South Carolinas (Greensboro, N. C.)...
.....May 9 to 13

J. W. GOODWIN

Office, 2923 Troost Ave., Kansas City, Mo.

SPRING ASSEMBLIES

Alberta (Calgary)March 26 to April 1
North Pacific (Portland, Ore., 1st church).....
.....April 23 to 29
NorthwestMay 2 to 6
Idaho-OregonMay 9 to 13
Southern California (Long Beach) May 15 to 20
Northern CaliforniaMay 23 to 27

R. T. WILLIAMS

Office, 2928 Troost Ave., Kansas City, Mo.

GENERAL ASSEMBLY

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

EVANGELISTS' SLATES

JARRETTE AND DELL AYCOCK

Yakima, Wash.Jan. 20 to Feb. 12
Moscow, IdahoFeb. 19 to March 4
Spokane, Wash.March 4 to 18

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- Portland, Ore. (First church) March 25 to April 8
- T. M. ANDERSON**
Cincinnati, Ohio Jan. 29 to Feb. 12
Kansas City, Mo. Feb. 19 to March 4
East Liverpool, Ohio March 11 to 25
Portsmouth, Va. April 1 to 15
Grand Rapids, Mich. May 13 to 27
- ALLINE ANDERSON**
Chattanooga, Tenn. Jan. 8 to 31
Findlay, Ohio Feb. 5 to 26
- MACK AND ETHEL ANDERSON**
Johnson, Kans. (Mound Valley Friends Church) Jan. 23 to 29
Kingsdown, Kans. Jan. 29 to Feb. 12
- P. P. BELLEV**
Muskegon, Mich. (Gen. Del.) Jan. 20 to Feb. 5
Oskaloosa, Iowa (Gen. Del.) Feb. 15 to 18
Ottumwa, Iowa (Gen. Del.) Feb. 19 to March 4
- W. O. BENNETT**
Hobart, Ind. Jan. 15 to Feb. 5
- FRED BOUSE**
Parker, Ind. Jan. 29 to Feb. 12
- J. C. AND MAE BUDD**
Elk, Wash. Jan. 13 to Feb. 14
- M. M. BUSSEY**
Roseville, Calif. Jan. 17 to 29
San Bernardino, Calif. Feb. 12 to 26
- W. R. CAIN**
Ironton, Ohio Jan. 22 to Feb. 5
- A. B. CAREY**
Syracuse, N. Y. Jan. 17 to 29
Binghamton, N. Y. Feb. 3 to 19
- JACK AND RUBY CARTER**
Merkel, Texas Jan. 13 to 29
Peniel, Texas Feb. 5 to 19
Memphis, Texas March 4 to 18
- C. C. AND FLORA CHATFIELD**
Chester, W. Va. Jan. 26 to Feb. 12
Lancaster, Ohio Feb. 17 to March 4
Greentown, Ohio March 11 to 25
Lowell, Mich. April 1 to 15
Cadillac, Mich. April 13 to 29
- CLEOHOEN EVANGELISTIC PARTY**
Tahoka, Texas Jan. 15 to 29
O'Donnell, Texas Jan. 30 to Feb. 12
Abilene, Texas June 8 to 24
Hamlin, Texas July 10 to 15
Hove, Texas July 27 to Aug. 5
- J. V. COOK**
Columbus, Ohio (Third Street Mission, care V. G. Parker) March 1 to 11
- C. C. AND MARGARET CRAMOND**
Montgomery, Mich. Jan. 24 to Feb. 5
Watervliet, Mich. Feb. 12 to 26
- C. L. DAVIS**
Lincoln, Ill. Feb. 22 to March 4
- WILLARD B. DAVIS**
Blackwell, Okla. Jan. 30 to Feb. 19
Centralia, Wash. March 4 to 25
Seattle, Wash. (Central Nazarene church) April 5 to 22
- M. E. AND NINA DE VOLL**
Kimball, S. Dak. Jan. 18 to Feb. 5
Curtis, Nebr. Feb. 12 to March 4
- H. N. DICKERSON**
Alhambra, Calif. Jan. 18 to 29
- CHARLES DYE**
Mitchell, Ind. Jan. 26 to Feb. 12
Selma, Ind. Feb. 24 to March 11
- J. R. EDWARDS AND WIFE**
Fayette, Ohio Jan. 22 to Feb. 5
Omaha, Nebr. (2nd Nazarene church) Feb. 9 to 26
Columbus, Ind. (Brown County Camp) July 4 to 15
Newell, W. Va. (Tent meeting) July 22 to Aug. 5
- I. M. ELLIS**
Fort Wayne, Ind. Jan. 29 to March 4
- THEO. ELANER AND WIFE**
East Oakland, Calif. Jan. 29 to Feb. 12
Berkeley, Calif. Feb. 19 to March 4
Ontario, Calif. March 11 to 25
Pasadena, Calif. April 1 to 15
Santa Ana, Calif. April 17 to 29
- EDWARDS EVANGELISTIC LADIES' QUARTET**
Richmond, Ind. Jan. 18 to Feb. 5
Troy, Ohio Feb. 8 to 26
- BONA FLEMING**
Huntington, Ind. Jan. 16 to 29
Chicago, Ill. (North Side) Feb. 2 to 12
- JOHN FLEMING**
Baltimore, Md. Jan. 22 to Feb. 5
Warren, Ohio Feb. 16 to 26
Champaign, Ill. March 4 to 18
Springfield, Ohio March 23 to April 3
Payne, Ohio April 11 to 22
Charlotte, N. C. April 28 to May 13
Hutchinson, Kansas May 23 to June 3
Rock Island, Ill. June 5 to 17
- C. B. FUOETT**
Evansville, Ind. Jan. 18 to 29
Hastings, Nebr. Feb. 5 to 19
Elliot, Ohio Feb. 22 to March 4
Bloomington, Ind. March 11 to 25
- PAUL AND DORA GRIL**
Indiana District (Frankfort, Ind.) Jan. 16 to 31
Churubusco, Ind. Feb. 1 to 19
Bluffton, Ind. Feb. 29 to March 4
Barberton, Ohio March 11 to 25
Bloomington, Ind. July 1 to 22
California, Ky. (Carthage camp) Aug. 17 to 26
Bloomsburg, Pa. Sept. 16 to 30
- ARTHUR WILLIAM GOULD**
Fremont, Ohio Jan. 29 to Feb. 12
Chicago, Ill. Feb. 18 to March 4
Pawtucket, R. I. March 11 to 25
Somerset, Pa. April 1 to 15
Canton, Ohio May 13 to 27
Kansas City, Mo. May 30 to June 10
Columbus, Ohio June 13 to 24
- RALPH C. GRAY**
Ballinger, Texas Jan. 29 to Feb. 12
- H. A. GREGORY**
Ablene, Texas Jan. 13 to Feb. 1
- JOHN C. HAFLEY AND ROSCOE C. CARRELL**
Coachella, Calif. Jan. 6 to 29
Hemet, Calif. Feb. 3 to 26
- LEWIS E. BALL**
Connell, Wash. Jan. 19 to Feb. 6
- LEE L. HAMRIC**
Memphis, Texas March 4 to 18
- U. E. HARDING**
Calgary, Alta., Canada Jan. 8 to 29
Portland, Ore. (First church) Feb. 5 to 19
Seattle, Wash. (Central Nazarene) Feb. 22 to March 4
- B. H. HAYNIE**
Wollaston, Mass. Feb. 12 to 19
Lynn, Mass. Feb. 26 to March 11
Ilugo, Okla. March 18 to April 1
Tishomingo, Okla. April 8 to 22
Lurant, Okla. April 29 to May 13
- WILLIAM HESLOP AND WIFE**
Muncie, Ind. Jan. 8 to 29
Jafayette, Ind. Feb. 5 to 19
Portland, Ind. Feb. 26 to March 11
Greeley, Colo. March 10 to April 1
Fitchburg, Mass. April 24 to May 6
Providence, R. I. May 10 to 20
Shelbyville, Ind. May 24 to June 10
- HUFF-WHITE EVANGELISTIC PARTY**
Bedford, Ind. Jan. 8 to Feb. 5
Hamburg, Pa. Feb. 9 to March 11
- ALLIE AND EMMA IRICK**
Portales, N. Mex. Jan. 22 to Feb. 5
Artesia, N. Mex. Feb. 12 to 24
Bartlesville, Okla. March 4 to 18
Hominy, Okla. March 25 to April 8
Ford, Kans. April 15 to 29
Bluck, Okla. May 6 to 20
Beaumont, Texas May 24 to June 3
Columbus, Ohio (General Assembly) June 13 to 25
Jasper, Ala. June 28 to July 9
Millport, Ala. July 12 to 23
- ANDREW JOHNSON**
Muskegon, Okla. Jan. 24 to Feb. 5
- LUM JONES**
Montrose, Colo. Jan. 17 to 29
Delta, Colo. Jan. 30 to Feb. 12
Pampan, Okla. Feb. 15 to 29
Winchester, Ind. March 1 to 18
- J. F. KNAPP**
Ottawa, Ont. (Ansley College) Jan. 21 to Feb. 5
- V. W. LITTELL**
Carleton, Okla. Jan. 22 to Feb. 5
- W. W. LOVELESS**
McDonald, Pa. Jan. 19 to Feb. 5
Cincinnati, Ohio (Gen. Del.) Feb. 9 to 26
- JACK LINN AND WIFE**
Florida Jan., Feb., March
- THEODORE AND MINNIE E. LUDVIG**
Yuma, Colo. Jan. 18 to Feb. 5
Stoneham, Colo. Feb. 7 to 19
- MABEL R. MANNING**
Everett, Mass. Jan. 22 to Feb. 5
Milw. Maine Feb. 12 to 26
S. Manchester, Conn. March 11 to 25
- J. B. MCBRIDE**
St. Scott, Kans. Jan. 8 to 29
Bapupa, Okla. Jan. 30 to Feb. 5
- L. O. AND BERTHA MILBY**
Wapoketa, Ohio (Gen. Del.) Jan. 19 to Feb. 12
Sidney, Ohio (Gen. Del.) Feb. 19 to March 11
- JAMES MILLER**
Grand Island, Nebr. Jan. 29 to Feb. 5
Lincoln, Nebr. Feb. 10 to 12
- ARTHUR MORUAN AND REUBEN BRIDGEWATER**
Hayden, Colo. Jan. 18 to Feb. 5
- ISABEL MYLER**
Indianapolis, Ind. Jan. 19 to Feb. 5
St. Paris, Ohio Feb. 6 to 19
Columbus, Ohio Feb. 23 to March 11
Zanesville, Ohio April 29 to May 13
- P. E. AND ADA REDMON**
Valparaiso, Ind. (Gen. Del.) Jan. 24 to Feb. 5
Rock Island, Ill. (Gen. Del.) Feb. 10 to 26
- LAWRENCE REED**
Albany, N. Y. (Gen. Del.) Jan. 24 to Feb. 5
- LEWIS J. AND EDYTH RICE**
Piqua, Ohio Jan. 18 to Feb. 4
Anderson, Ind. (Preachers' Meeting) Feb. 14 to 19
- PERRY ROOD**
Columbus, Ohio Feb. 9 to 19
- J. A. RODGERS**
Everett, Mass. Jan. 22 to Feb. 5
Portland, Maine Feb. 7 to 26
Bethesda, Ohio March 4 to 18
Bradford, Pa. March 25 to April 15
- C. W. RUTH**
Sedro Woolley, Wash. Feb. 10 to 19
Bellingham, Wash. Feb. 22 to March 4
Everett, Wash. March 6 to 15
Pasadena, Calif. (First Free Methodist) March 22 to April 1
Indianapolis, Ind. (Heath Memorial M. E.) April 8 to 22
Richmond, Ky. April 26 to May 6
- J. O. SCHAAP**
Velra, N. D. Feb. 1 to 19
Sawyer, N. D. Feb. 20 to March 4
- O. H. SHAFER**
Montpelier, Ind. Jan. 15 to Feb. 5
Portland, Ind. April 1 to 22
Farmland, Ind. June 24 to July 15
Yorktown, Ind. July 17 to Aug. 5
Ossion, Ind. Aug. 8 to 26
- R. A. SHANK AND WIFE**
Columbus, Ohio (Mt. Vernon M. E. Church) Jan. 22 to Feb. 12
Detroit, Mich. (2131 Lakewood Blvd.) March 23 to April 5
- FRED ST. CLAIR**
Kalamazoo, Wash. Dec. 31 to Jan. 29
- E. H. STILLION**
Hammondsville, Ohio Jan. 22 to Feb. 5
Youngstown, Ohio Feb. 12 to 26
Alliance, Ohio March 25 to April 5
- HOWARD W. SWEETEN**
East San Diego, Calif. Jan. 29 to Feb. 13
- E. C. TARVIN**
Raymond, Ind. Jan. 16 to 29
Highway, Ky. Feb. 5 to 19
- ELWOOD TAYLOR**
Kewanee, Ill. Jan. 29 to Feb. 19
Whiting, Ind. (Tent meeting) June 3 to 24
- FRED THOMAS**
Spencer, Ind. Jan. 10 to 29
Miami, Fla. (North Side church, care J. L. Roby, N. W. 50th St., Buena Vista Station) Feb. 5 to 19
Canton, Ohio (care Rev. Clark) Feb. 23 to March 4
Barberton, Ohio March 11 to 25
Phenix City, Ala. (Box 174, care H. H. Cook) April 29 to May 13
Fairfax, Ala. May 14 to 27
- JOHN THOMAS**
Berne, Jan. 15 to 29
Lima, Ohio Feb. 5 to March 5
Canada April and May
Washburn, N. D. June 7 to 17
Mitchell, S. D. June 29 to July 8
St. Marys, Ohio July 12 to 22
Eaton Rapids, Mich. July 27 to Aug. 2
- SAMUEL THOMAS**
Farmer City, Ill. Jan. 16 to Feb. 5
Mahomet, Ill. Feb. 6 to 26
- J. N. TUOLI**
Indianapolis, Ind. (South Side Church) Jan. 22 to Feb. 12
- E. E. AND ORA J. TURNER**
Greentown, Ind. Jan. 29 to Feb. 19
Racine, Wis. Feb. 26 to March 11
- N. B. VANDALL**
Clarksburg, Ont. Jan. 1 to 29
Billville, N. J. Feb. 5 to 19
- H. W. WELSH**
Christman, Ill. Jan. 18 to Feb. 5
- EARLE F. WILDE AND WIFE**
Everett, Wash. Jan. 19 to Feb. 5
Portland, Ore. (East Side church) Feb. 9 to 26
Canby, Wash. March 1 to 18
Eureka, Calif. March 23 to April 8
Vallejo, Calif. April 13 to 29
- EMMETT WRIGHT AND WIFE**
Bethel, Ohio Jan. 25 to Feb. 18