

HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

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The Supernatural

By B. F. HAYNES, D. D.

AGAINST the supernatural all the infidel artillery of earth and hell has been aimed from the beginning. The effort has always been to eliminate the supernatural from religion, from the Bible and even from God himself. Infidelity would naturalize God, humanize the Bible and deify man. Every blow delivered against the supernatural is but an effort to degrade God and His religion and His Bible and to exalt man to the divine.

It is the effort of the Devil to make good his declaration made to our first parents in the garden of Eden when he said, "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods."

It is against the supernatural that the warfare now wages by all the hosts of the enemies of truth. Whether it be the higher critics, the apes of German Rationalism, or teachers of the New Theology and Modernism—every doubt and dart aimed by any and all of these, has as its ultimate aim, a fatal wound in the heart of the supernatural.

These enemies all know that if our religion rests not on safe grounds of supernaturalism, it has no foundation at all. To uproot the supernatural as its basis is to destroy our religion altogether. Hence the infidel crusade against a supernaturally inspired Bible, the supernatural Birth and the essential deity of Jesus Christ, the substitutionary Atonement made by His shed blood and cognate vital truths.

Sufficient success has attended the crusade of these enemies of truth to sow doubt and confusion in the minds of very many, especially of the unsaved and to chill the ardor and to reduce the activity of many within the churches, creating a state of indifference and aloofness in the average congregation which complicates and renders exceedingly difficult and discouraging the work of modern pastors.

The case is rendered very much worse of course with those churches whose pastors have imbibed to any degree the fumes of this agnostic infidel poison. We are sorry to believe that this is sadly the case with entirely too many average pastors in most of the churches. In no other way can we understand the utter silence of so many of these pastors on these momentous issues relating to the foundation stones on which their churches are built. While debarred the privilege of preaching myself, due to my infirmities, I am yet able to attend church services from

Sunday to Sunday, but unfortunately not of my own faith, as there is no Nazarene church within my reach. I generally come from these churches with feelings and sensations akin to those with which I visit and leave cemeteries. In these cities of the dead I heard no sounds, saw no movements and witnessed only the mounds and monuments marking the resting place of the departed. My pilgrimage away from these places was with a sense of silence, sadness, and depressing gloom.

Recently I heard for the tenth or eleventh time a prominent, scholarly, brilliant pastor of a certain church, who stands high in his denomination, preaches to large congregations and is held in highest esteem by his people. There was evidence of culture, dignity, and refinement in his bearing and he addressed an audience to whom these words equally apply. His message was a beautiful bouquet, arranged with elegant taste, garnered from the gardens of the poets and philosophers. But not one sight, or sound was witnessed, or heard of aught that would refresh, revive, or save a famishing soul hungering for the Bread of Life. I knew and felt that of that twelve hundred people filling the pews that morning, there was bound to be perhaps hundreds of hearts thirsting for the Water of Life, but who wended their way home unfed and un-nourished and disappointed by the mere entertainment of twenty minutes. I was depressed, begloomed and shocked in heart at the tragic waste of such a colossal opportunity by a preacher of the gospel of the Son of God. I could scarce restrain my tears as I slowly rode from the church. There came vividly to my mind an illustration which I read when a young preacher, used by Mr. Spurgeon. He told of a submerged ship which went to the bottom in the midst of the sea. Rescuers and divers were planning to help in raising it. The divers described the ship, as they saw it on the bottom of the sea. It was elegantly finished and furnished throughout. There was a dead captain at, or near his post of duty. There was also the mate. Also the pilot, the engineer and all the crew. The salon was strewn with passengers. The dining-room and kitchen were supplied with waiters and chefs, but not a movement indicative of life was seen anywhere on the ship.

So, Mr. Spurgeon said, he had often seen a church, with a dead preacher in the pulpit as pastor, a dead choir behind him in the choir loft, dead ushers, dead officials and dead hearers occupying the pews in the luxuriously equipped church edifice. How such a scene must have oppressed

the heart of such a man as Charles H. Spurgeon.

If I had the ear of every Nazarene preacher and of all other preachers, who are true to the Word of God, how I would delight to utter a word of warning against asphyxiation by the fatal virus of higher criticism and the New Theology. This poison will not only kill the preacher but through him will fatally sink his congregation into spiritual apathy and death.

Keep alive and fresh, vigorous faith in the inspired Word and a Blood Atonement. Preach faithfully and often on these themes, and against every form of enmity to these sacred verities. So shall you save your own souls and the souls of the flocks committed to you as shepherds.

Let us lift up our faith, for we serve a God who is not dead and preach a Bible which can not and never will fail, or fall, however or by whomsoever assailed. Was it not our Lord himself who said: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled?" (Matt. 5: 18.)

Did He not also affirm the indestructibility and eternity of the Word, when He said, "It is easier for heaven and earth to pass, than one tittle of the law to fail?" (Luke 16: 17.)

THE ONE CHURCH AND THE MANY

FOR some reason I seem to have become a special object of interest with brethren scattered far and near who believe that church organization is unscriptural and wrong. I would like to say to the brethren, for I presume that they read the HERALD OF HOLINESS, that I have read their letters and all the tracts and pamphlets which they have sent me, whether they came from Oklahoma or from Oregon. Then I would like to say, further, that I made a rather thorough study of the position which they occupy more than twenty years ago and I found nothing new in their late literature. The fact is there is much that is true in what they say and then there are presumptions and conclusions that are not true. It is argued that we become members of the Church by means of the new birth and that all who are born of God are members of the Church, and to this we may as well all readily agree. In fact, there are not many intelligent Protestants that I have met who believe that one can get into the true Church by merely joining it.

But passing from this fundamental question the presumptions and conclusions are strange and "far-fetched." One woman writes me that her child was made a member of her home by being born into it, and she asks why she should now require it to be made a member by joining the family. I should like to know if this sister does not think it was a very proper thing for her and the other members of the family to acknowledge that this child was born into the family, does she keep a family record, does the family have certain codes of conduct which each

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

member is expected to observe, is there any head to her family and is there any government at all? Did she think it necessary to "go through the form" of getting married, or has her whole family career been based upon spiritual analogies?

But coming down to a more careful consideration: there is a human side to the kingdom of God, as well as a divine side. The early church was founded under the direction of Christ and His Apostles, the latter as divinely appointed human leaders. But they did not go far until they found it necessary to "choose" deacons as assistants to the apostles and before the apostolic age closed other orders and offices were originated to meet the increasing demands of the work.

Order is superior to chaos, and so God brought the organized universe out of the matter which had hitherto been "without form and void." And it is impossible for any thing with a human element in it and requiring human co-operation to get ahead without organization. I was criticized some time ago for saying that "It seems necessary in the present state of Christianity to have denominations." One brother wrote me that I was defending "sects." Well, all I have to say is that I have never seen a professing Christian yet who did not belong to a "sect"—"no-sectism" notwithstanding. A sect is composed of "those following a particular leader or authority; believers in a particular creed; party dissenting from an established church; denomination; school; rank; class; party"—Webster. Now the "No-Sect Sect" is simply the sect that does not believe in sects. The only way it could cease to be a sect would be for all Christians to come to believe as the members of this sect believes and do away with all other sects; then the "No-Sect Sect" would become the whole body and it would simply be "The Christian Sect;" or "The Sect of the Nazarenes" (Bible), as distinguished from other religious parties among men.

But even the "No-Sect Sect" finds it necessary to preach *distinguishing* doctrines—even though it may despise a written creed; it can not exist without a dependable constituency—even though it may not keep a written roll of its members; it acknowledges certain ones as elders—even though it may deride "man made preachers." I have often wondered how "No-Sect" preachers get by the railroad bureaus and get courtesies while still posing as being entirely unorganized. Who has authority to furnish lists of the preaching members and to offer recommendations, if every fellow is for himself and there is no organized church whatsoever?

The fact is the "No-Sect Sect" is about the sectiest sect there is any where. I knew two of their preachers to upbraid a man for com-

ing to their altar for divine healing when he had not been baptized by immersion. And their very *creed* requires them to *withdraw* from those who do not believe in the church question just as they do.

There has been much discussion as to the name of the Church. Is it "The Church of Christ," "The Christian Church," or "The Church of God"? The answer is that its unqualified name is simply "The Church" and all the qualifying terms are proper according to the meaning that one intends to convey. But I hold to my statement that "In the present state of Christianity denominations are necessary"; for there are Christians—members of the True Church—in all churches and I can not join all the churches, so I will have to be separated denominationally from some of them and I only make this separation more unanimous if I make a sect of my own.

But I do believe there at present too many churches for the good of Christianity, and I should like to see all the people who are sufficiently agreed to be able to work harmoniously together, united in one denomination. I would especially like to see all the clean, straight holiness churches united as one; and I should like to see all the clean, straight individuals from the independent holiness bodies—including those who have hitherto not believed in denominations—come into this larger and more useful organization.

THE VICTORIES OF THE FUNDAMENTALISTS

THERE is quite a clash in many of the older denominations of Christendom between the "Fundamentalists" and the "Liberalists," as the two schools are called. The Fundamentalists are openly espousing the foundation doctrines of evangelical Christianity, such as: The Atonement, Inspiration of the Scriptures, Deity of our Lord, the Trinity and the Second Coming of Christ. The Liberals would make the acceptance of these tenets optional in the Christian's creed. The evolutionary hypothesis concerning the origin of the world and of man naturally comes in for large attention in the discussions; the Fundamentalists rejecting it, especially in its extreme forms, and the Liberals, for the most part seeking to defend it.

William Jennings Bryan is an acknowledged leader of the Fundamentalists and with him are listed many of the leading Christian men of our day in all the churches. Whenever the matter has been tested out, it has been quite evident that a large majority of laymen are firm for "The Old Faith." In passing the report of their educational committee and in other instances where a test of strength could be made, the Texas Baptists were overwhelmingly against the Liberalists. And this seems to be the case in other churches where there has been opportunity for a show of strength.

Of course, our sympathies are entirely with the Fundamentalists and we rejoice in their

boldness for God and truth. We are also encouraged to find that a large majority of ministers and leading laymen in the various churches of Protestantism are fixed in their purpose not to turn from "the old paths." May God bless and prosper all who stand up for God and His holy Book!

But we must not mistake the victories of orthodoxy for the revival of vital Christianity that is so sorely needed all over this country and the whole world. The calling of the attention of so large a number of people to the tenets of "the faith of our fathers" is a great help and we rejoice in it. But even orthodoxy may be dead. Men may believe in the blood atonement and yet fail to meet conditions and accept its provisions. They may believe that the holy Scriptures are inspired and yet fail to get any personal inspiration from them, on account of their own sins and faithlessness. They may believe that Christ is God and yet not *know* Him as Savior and Lord. They may accept the doctrine of the Trinity and still not possess the sanctifying baptism with the Holy Ghost and fire. They may believe in the second coming of Christ and still not have on the "wedding garments" of full salvation.

HOLINESS DIFFERENTIATED

TWENTY years ago there were many preachers who announced themselves as being opposed to holiness and they were not careful as to the conclusions their auditors drew from these announcements. And there were multitudes of professing Christians who imitated their leaders in this matter. But times have changed. Not many preachers now would be willing to be dubbed "holiness fighters" and not many professing Christians will admit being without a tenet concerning holiness. But the change has not especially been for the better, it has just brought something different—that is all.

The preachers now use such words as *holiness* and *sanctification* in their sermons and the people profess to believe in holiness. But in so many instances the preacher is very vague when he talks of holiness and the people are hazy in their profession of belief in it.

There seems to be no reproach attached to holiness, just so you do not get it. You may set up holiness as the standard of life for Christians and you may make ever so much ado about the matter, but no one will be offended if you do not insist upon people's seeking the experience. The devil is behind all the opposition to holiness, any way, and there is no occasion for his becoming alarmed because men preach ethical holiness, for no one can live the life without the grace. A holy life is possible only as a *result* of a holy heart and a holy heart can be obtained only by means of the baptism with the Holy Ghost and fire in answer to the faith of the Christian who has consecrated soul and body to God forever and ever.

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department.

Q. Is it possible to love the Lord with all the heart and with all the soul before being sanctified wholly? H. C. M., N. B., Can.

Ans. No, for sanctification is the work of God by means of which the affections are completely purified.

Q. What reason is there for saying that the phrase "our old man" means carnality or inbred sin? H. C. M., N. B., Can.

Ans. Because the phrase is used, especially in the book of Romans, as a synonym with "flesh" and "sin that dwelleth in me" which terms are undoubtedly used to describe carnality or inbred sin.

Q. Is there any difference between the baptism mentioned in 1 Cor. 12:13 and what is usually termed the Baptism with the Holy Ghost? If not, it would seem that we are brought into the church by the baptism with the Holy Ghost. L. S. R., Tex.

Ans. It will be observed that the verbs in the text are in the present tense. Then it should be observed that the apostle is not speaking so much of a crisis as of an existing fact. That is to say, that as the soul of man unifies the many members of his body and makes him one man, though composed of many members; in like manner the church is unified by the Holy Spirit. This is not a statement of how we get into the church, but of the means by which the church is preserved from division and directed as one, and from our usual viewpoint the word *baptism* is used in a somewhat accommodated sense.

Q. What does "Go in and out and find pasture" (John 10:9) mean? Mrs. J. W. P., Mo.

Ans. Jesus is both the "Door" and the "Shepherd," and as the shepherd protected his sheep in the fold and fed them in the fields, so Christ will protect and feed those who believe on Him and follow Him. From the stand point of protection, the sheep "go in" to the fold; from the standpoint of food, they "go out and find pasture."

Q. Please give the correct translation of Luke 12:4,5. I heard a minister say last Sunday that "Fear him" did not and does not mean fear God, but fear sin; for God does not cast a soul into hell. Z. A. W., Mo.

Ans. The translation as it appears in the Authorized and in the Revised Versions (it is the same in each case) is correct, and the original is no clearer than our own text. It is, therefore, impossible to determine the meaning from the text alone. Lange and a few others thought that "him" referred to the devil, but by far the larger number of scholars and commentators think it refers to God. Perfect love does save from *slavish* and tormenting fear, but it does not save from *all* fear, and it is consistent for the very best Christian to fear God in the sense of

fearing to displease Him. And, no matter what we may say of the devil's power, only God actually holds the power of life and death and of eternal destiny. Those who try to make God so merciful as to deny that He executes the penalty of His broken laws upon impenitent sinners, by their arguments destroy His justice and make God quite a different person from the God of the Bible.

Q. What does a letter signify when placed after a Bible reference as in our present Sunday school lesson (Example, Ex. 30:7 L. C.)? Z. A. W., Mo.

Ans. This refers you to the last clause (L. C.) of the verse; and (F. C.) signifies first clause.

Q. Why do so many of our churches think baptism by immersion is not essential, why do some ministers help baptize by that mode in revivals and not preach it in their own churches and why, if we want to be immersed, must we wait for our own minister to officiate? I. A. S., Colo.

Ans. The Manual of the Church of the Nazarene (See page 22), in common with the practices of some other Christian denominations, permits the applicant to decide the question of the mode of baptism for himself; and in case a method is selected that the pastor considers unscriptural, he may make provisions for some other minister to administer the ordinance. I was baptized by immersion and really prefer that mode, but I would be sorry to hear that our ministers had thought it necessary to spend much time in their public or private ministrations on the subject of the mode of water baptism. The better plan is to satisfy the applicant and go on with something more vital. One's own pastor is the proper person to administer baptism and if it is necessary to wait a little for his convenience, that will afford a good opportunity to "let patience have her perfect work." Still, I do not think a real, full-fledged, broad minded Nazarene preacher should postpone a baptismal service because the mode selected by the applicant is not in agreement with his own preference.

Q. Please give the Greek words which are translated carnal, carnal mind and carnally minded in Rom. 15:27, also Rom. 8:6, 7. Mrs. E. B., Ark.

Ans. In Romans 15:27 the word is *sarkikos*, as it is also in 1 Cor. 9:11; Rom. 7:14; 1 Peter 2:11; 1 Cor. 3:1, 3, 4,; 2 Cor. 1:12; 10:4 and Heb. 7:16. The lexicographers define this word as meaning *fleshy, carnal, pertaining to the body, corporeal; also to the body as the occasion or type of sin*. In Romans 8:6, 7 the term is really a phrase, *fromama tas sarkas (from sarx)*, and is better translated, "the mind of the flesh." I cannot see that the Greek is any clearer or any different from the English in this matter, and in each case it will be necessary for the reader to determine by the context and general setting whether something that is merely corporeal or something sinful is intended.

"Be glad in the Lord and rejoice, ye righteous: and shout for joy, all ye that are upright in heart" (Psalm 32:11).

SHOUTING is an expression of joy. It may be the effect of an exhilaration that is purely physical, the result of an overflow of animal spirits, or it may be produced by mental processes, physical in character, in which the nerve centers of the brain are made to respond or vibrate with sympathy to chords of humor or pathos, as the case may be. With these two forms of joy, the physical and the mental, we have all been more or less familiar, who have trodden this "mundane sphere" long enough to have learned to think. We have seen the lusty boy, bubbling over with health, kick up his heels and run and skip and jump, in a mad revelry and ecstasy of animal spirits, shouting for sheer joy, and only a shade removed in this from the lower animals themselves.

We have witnessed the effect of joy produced by mental excitement in theaters in the old unregenerate days, at baseball, football, and other games, and in the reading of books or articles of one kind or another.

We have seen too these natural expressions of emotion held in check or suppressed by intellectuals from a sense of conventional decorum, especially in public, the rules of so-called polite society pronouncing any public demonstrations as being both weak and vulgar. This schooling of the mind to suppress the pure impulses of nature has produced in what we call civilized society an artificial and unnatural state which in the individual is termed blase, but which collectively society designated as good form, a sort of dead listless ennui which passes for dignity.

Once in awhile even this acquired wall of prejudice will break down under the pressure of a real or supposed paroxysm of joy, wrought through the artistic production of some musical or literary masterpiece, and "for the nonce" the ice is melted, people become real human beings again, and laugh or cry or shout and disgrace themselves generally by making a considerable hubbub.

Natural demonstrations of emotion are never pretty because they are spontaneous and therefore not studied. The actor's art consists in portraying an ideal that conventional society has always known was impossible and unreal but which was consistent with its false and preconceived notions. Hence, that which produces the greatest excitement is that which is unexpected and that is just simple, plain natural emotion, spontaneous and without pretense.

Christian people, that is, those true children of God, who have had a genuine experience and have attained a state of grace, who have been born from above and have had a confirmation of this from the heavenly realm, know exactly what the psalmist meant when he said, "Be glad in the Lord and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." He is speak-

SHOUTING

By H. H. B. CIPRICO

ing of a spiritual joy, the joy of the Lord, that only the upright in heart can know. It is not a physical energy or a mere mental rapture. "It is deeper down and further back" than the head. It is not a superficial mental excitement or a physical exuberance of animal spirits. It is a deep-seated and unctuous reality which the inspired psalmist calls the "oil of gladness," saying, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," referring prophetically to Jesus the Christ. The Bible says, "there is a time to weep and a time to laugh, a time to mourn and a time to dance," and by inference we conclude there is also a time to shout—not in a graveyard among the tombs and grave-stones. Nay verily, a shout in such a place is inappropriate and contrary to the fitness of things.

But a real shout in the camp of God's children, like the shout of old, is the most natural thing in the world, and generally a sure sign that the devil has been defeated, leaving the saint of God encompassed by an innumerable host of angels, singing songs of victory and rejoicing with joy unspeakable and full of glory. But, welcome as such demonstrations are to God's little ones there are not unusually some highbrows and intellectuals and nice goody-goody cultured folks who will take exception to informal and natural outbursts of this kind. Of course, the true character of the demonstration is one of temperament to a large extent. David, the poet and singer, had an artistic tempera-

ment albeit he was likewise a stern man of war and a ruler and leader of his people. It was too much for his highly cultured wife to see him shout and dance before the Lord, and she despised him for it. David seems in his psalms to have begun each with a burden of prayer and to have ended with a shout of triumph. Preachers who know God generally preach themselves into a shout before they have gone very far along in their sermons.

In the last few years the writer has felt an unusual freedom in the Lord, a measure of spiritual liberty he has never known before, especially in meetings where God's children are assembled, and this joy of the Lord has been the means of exceeding spiritual strength to him. Being only a little fellow, and having a limited capacity, "his cup runneth over" quickly at such times. Spiritual joy is one of the fruits of the Spirit, the witness of our own spirit that we are the children of God. Shouting is a product of victory, and victory is the result of an overcoming faith that laughs at the devil and all his threats and accusations, and cries "It shall be done" in the name of our Christ who sitteth upon the throne. Hallelujah!

We will praise Him who hath loved us and washed us in His own blood and made us to be joint heirs with Him of all the glories of the heavenly kingdom, in whom we have redemption through His blood, even the forgiveness of sins—by whom are all things and without whom was not anything made that was made.

And now unto Him that is able to keep us from falling and preserve us blameless and present us faultless before the throne of His glory with exceeding joy, to Him be power and dominion and glory, world without end. Amen.

GRAND RAPIDS, MICH.

Practical Holiness

By OSCAR SMITH

THE claim has been made that holiness is thrilling as an experience, but that it is mystical and interferes with living a real life in a real world. Let us briefly consider this claim.

Note the effect on the physical life. Pass divine healing by altogether, although one often finds it accompanies the Second Blessing. So long as sin is in the heart, that sin can not fail to affect the physical life, and affect it injuriously. Even psychologists and mental alienists testify to the havoc on the nerves and heart wrought by repressed desires—repressed because they are evil. But the blessing of a pure heart disposes of these desires and allows the body to share with the mind and soul the "peace that passeth understanding."

Note the effect on the business life. Possibly one might define holiness to be a reversed Socialism. In practice, the attitude of many non-Christian socialists seem to be, "You share what you have with me." The attitude of the wholly sanctified man is, "You

share what I have, and thus add to my happiness." Watching the clock, turning out shoddy work, cheating, day-dreaming on duty, doing as little as possible for as much as possible—one sees at a glance that these things can not possibly appear in the life of a sanctified man while he has the blessing. Note the business life of a man before and after sanctification!

Note the effect on the social life. A miser might hide away in his hovel and moon over his gold; a society dame might haughtily shut herself up rather than associate with her "inferiors," but the baptism of the Holy Ghost is an overpowering force that requires action, service, and association with others in serving them. The blessing of perfect love can not be turned in on oneself nor all turned upward to God, for He does not permit it to be turned all that direction. One who is full of love has to have some one to love and has to be with some one to love them and express that love in serving them.

Note the effect on the home life. It is true

that a husband or wife might profess this blessing, and yet be utterly neglectful of home duties and home ties. A professor, let us add, but not a possessor. One who is always attending all the meetings in a radius of one hundred miles but never living the experience in the home is merely a caricature, a scarecrow the Devil is setting up to scare others away from the blessing. But one who really has it is a delight to live with in the home! He is always on the lookout to make someone happy. He has marvelous wisdom, because he is in touch with the skies, and supernatural guidance comes in critical moments. He can get happy where others would be wretched, because he has a pipe line to the skies, and the golden juice comes down when earthly pipes are dry as bones!

Note the effect on the financial life. What we need is not more people making a lot more out of the world, but more people putting more into the world. What about the holy man in this connection? In the first place, he is willing to be of the greatest possible blessing to the world. In the second place, he is able to be of more blessing than before to the world, because he has the power of the Holy Ghost on him, and the Holy Ghost pushes out not only in meetings, but shows how to do all we do to the glory of God, whether eating, drinking, or working. Finally, when it comes to disbursing the money made, no body of men are so self-sacrificing according to means, and so disposed to put their means into neglected but worthy causes as the holy people. Glory to God!

Note the effect on the mental life. By the mental life we mean that part of the man who is neither the physical body nor that which is supernaturally valuable in terms of morals and character. It ought to be evident to any observer, that the experience of full salvation, while not a substitute for a college education, stirs up and refines and strengthens the mind as nothing else in all the world. Have you ever noticed how a poor, stammering man becomes eloquent and poetical, pouring out a veritable torrent of words when on his knees in prayer before God? Have you not heard a man who earns his bread by the sweat of his brow outdoing the world's greatest poet in his testimonies as he tells what the Lord has done for him? Have you not heard on the evangelistic platform someone who has scarcely had a grammar school education swaying multitudes?

Note the effect on the spiritual life. By the spiritual life we refer not only to the life ordinarily regarded as such, but also the man who makes estimates of comparative values and espouses the values regarded by him to be the highest: the part of man which loves some things and loathes some other things: the part of man which has some overmastering, all inclusive noble purpose, and relates all subordinate life purposes to this one purpose: the part of man that aspires above the physical man and aspires above intellectual pursuits and occupations to glories concealed in the heavens and the heavens of heavens: that part of man which transcends poor weak, human individuality and catches a glimpse of kinship with divinity.

What shall we say about the effect of holiness in this part of life? It can not be described, but only experienced. It is true that one in this realm may be condemned as impractical, just as a dog gnawing a bone might regard a man reading the Bible as being impractical. But these are the values that make life worth living, both in the world that now is, and in the one that is to come. To pass onward from mere physical

or intellectual merit to spiritual achievement—what a delight! To know fellowship with God and godlike people—what an achievement. And in enjoying this inner transformation, one does not do less in the world, he does more. Nor does the world seem less lovely to him—a golden glow from the world to come grows more and more beautiful as the time of translation draws near!

PASADENA UNIVERSITY.

How to Believe the Bible

By V. MAY DORMAN

CHRIST came, among other things, to bear witness to the Truth (John 18:37), and it is a necessary outcome of his purpose that He bear infallible witness. He came to reveal God and God's will, and this implies and requires special knowledge and demands that every assertion of His be true."

Again it is said, "He sets His seal to its (the Bible) historicity and its revelation of God. He supplements but never supplants it. He amplifies and modifies, but never nullifies it. He fulfills, i. e., fills full, but never makes void."

And further it is said, "There is, of course, no question of partial knowledge after the resurrection, when our Lord was manifestly free from all limitations of earthly conditions, yet it was after His resurrection also that He set His seal to the Old Testament (Luke 24:44). What the Old Testament was to our Lord, it must be and shall be to us. Where Christ has spoken surely 'the matter is closed'."

Today, those who claim to be followers of Jesus, reconstruct the history of the Jews, revise the interpretations of the parables, and cast doubt on St. Paul's perfect and certain knowledge of divine truth, altering and making void other truths of divine inspiration and authority. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20).

What we, as defenders of the inspired Word and infallibility of the Bible, do not understand, we accept as significant, certain that in time—God's time—the difficulties will be solved, the enigmas made clear. When controversy becomes critical and truth endangered, God wonderfully vindicates and verifies His Word. This was done recently, we are told, by archaeology in the discovery of the palace of Ahasuerus, unearthed at Susa, in which were found inscriptions which promise the entire story of Queen Esther, and Haman's plot against the Jews. Professor W. H. Griffith Thomas, D. D., says, "The historicity of the kings mentioned in Genesis 14 was once seriously questioned by criticism, but this is impossible today for their historical character has been proved beyond all question, and, in particular, it is now known that the Amraphel of that chapter is the Hammurabi of the Monuments and a contemporary with Abraham. The puzzling

story of Sara and Hagar is also now seen to be in exact agreement with Babylonian custom."

"Them that honor me I will honor." "Where God's holy Word is honored there God bestows His honor." O, wonderful gift of perfect love and full assurance of faith! Happy the man who has the Holy Spirit in the fuller revelation of divine truth.

Let us beware of the modern view of the Bible. Jesus said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). Is it not significant that the Christians of deeper piety and knowledge of Scripture can not recognize the voice of Christ in this modern movement, but earnestly contend for the truth delivered once for all?

Let us be loyal defenders of the Book Christ loved, fearful lest we encourage doubt and weaken faith, or surrender our own priceless faith to the rationalism and unbelief of the critics. As one has said, "Many of them have already gone to the bottom of doubt and despair, and many others are on the way to the same melancholy destruction." It was so with Peter. It was so with Judas, and it is the inevitable consequence and conclusion of the man who trusts his reason rather than his God.

SIERRA, MADRE, CALIF.

Faith

By REV. PAUL HILL

FAITH is a hard thing to describe. Hebrews 11:1 is our standard definition of it, yet we do not clearly understand the definition. To apply the science of psychology or metaphysics to the definition does not seem to help much but more often brings us to confusion of terms. Yet faith is so clearly a part of our lives that we all know what it is. We all have faith, though we can not explain it.

There must be degrees of faith, for Jesus said to His disciples, "O ye of little faith," and the disciples prayed, "Lord increase our faith," and to the woman He said, "O woman, great is thy faith." The "mustard seed" kind of faith is not noted for its smallness, but for its vigor and strength.

One of the greatest hindrances to faith is probably our attitude toward the answer of

faith; for there is hardly a prayer of faith, but the answer somewhat affects the one who prays. Take for instance this prayer: "O Lord, send forth laborers into the vineyard." It is impossible to pray this prayer in faith unless something of the meaning of the answer is contemplated, and a willingness on the part of the intercessor to fit his life into the answer. If the prayer is answered, it will mean missionaries in the foreign fields, and that will mean sacrifice on the part of the one who prays God to send them. Unless there is a willingness to carry out the program which the answer implies, faith will be impossible. Or suppose we are praying for a revival in our church. A revival means increased activity and more time spent in the Lord's work. It means that some other things must be left undone. To pray in faith for a revival is to say "Lord here is one man that Thou canst use as much as Thou doth please." It is impossible to pray in faith for a revival unless the one who prays is willing to conform to the answer. A prayer of faith includes the one who prays in the answer. Lack of conformity to the answer is a hindrance to faith.

Sometimes the struggle of faith is really a struggle to decide the future action, a struggle of adjustment. Indecision is fatal to faith. Faith comes to perfection only when the soul comes to a full decision, and agrees to the performance of those duties which the answer to the prayer implies. Many have, doubtless, desired to "flee from the wrath to come" who have never been able to exercise "saving faith" because of their unwillingness to assume the responsibilities of Christian living. They would not yield the world and its pleasures. This lack of yielding hindered their faith and kept them from salvation.

On the other hand, a full compliance with God's program is a help to faith. A man who was for several days seeking to be saved finally said, "I'll be a Christian, whether He saves me or not." Immediately he was converted and his whole soul was flooded with joy and light. His acceptance of the program for a Christian life brought the perfection of his faith, and he was saved. It probably was his indecision in reference to living a Christian life that had kept him from having faith.

It seems strange that people will pray for things they do not want, yet every answer to prayer means a responsibility as well as a blessing. We desire the blessing but shirk the responsibility. Faith is helped when we accept the responsibility and engage our powers in its performance. A heart that is submissive is usually a heart of faith; a heart of rebellion never is.

Study the eleventh chapter of Hebrews and notice how many of those Old Testament worthies had their faith helped by obedience. It is as much a chapter on obedience as it is on faith.

HEART TALKS TO CONVERTS

No. 1.

Learning to Walk

By REV. E. E. SHELHAMER

BRETHREN be not children in understanding; howbeit in malice be ye children, but in understanding be men." 1 Cor. 14: 20. A young convert is like a babe in many respects. In fact the Scriptures call him a babe. Jesus said, "Except ye be converted and become as little children, ye shall not enter the Kingdom of heaven." Have you ever noticed a babe trying to walk? Let us observe some of the things he learns:

1. He learns to stand alone. He has learned a great deal when he finds the center of gravity. This is all important, for no matter how he can kick while lying, it avails little unless he can balance himself when standing and walking. In like manner, a newly converted soul has just gotten upon his feet and now must learn to walk. Satan will try to push him this way or that and if possible cause him to lose confidence in himself. But like a babe swaying back and forth when first he is able to stand alone, you must insist on standing and "having done all to stand."
2. Another thing we see in a babe, is the taking of a few steps, perhaps pushing a chair in front of him. Next he is taking a few steps alone, to the joy of the onlookers. But if he becomes too self-confident, down he goes over a broom handle or an up-turned piece of carpet. Yes, there is a cry, and he is soon up and at it again.

Oh, that converts might have as much determination as this babe. He does not give up and say, "I fell down and will never try to walk again." Neither should a new beginner. Of course he need never fall—if he is constantly watching and praying. But, since he has a warped nature, weakened by frequently giving way to sin, he may have several tumbles before he becomes thoroughly established. We are not excusing these tumbles, but trying to inspire the convert to say, "I am sorry I failed at this or that point, but shall I give it up and never try again? No! I will get up and see to it that I do not stumble over the same thing twice."

If you will thus reason with yourself, you will soon learn the art of keeping on top. How foolish to make a rash decision that you will stay away from prayermeeting, stop having private or family prayer, simply because something went wrong, or somebody did not treat you right and as a result you said or did something that was not nice! Do not lie down over it! Get up and if need be apologize, then renew the race. Some men go down and stay down, but others, like Peter, "weep bitterly" and regain their footing never to fall again. You can do the same. "If any man draw back my soul shall have no pleasure in him."

THE SPECTACULAR

By C. B. WIDMEYER

We have been wondering of late if the Church of the Nazarene is depending too much upon the spectacular, rather than on the Holy Ghost. We are not decrying the fact that we must advertise, but it is the manner of advertising to which we desire to make reference. We believe that to over advertise is to under rate the individual. We feel that our conscience should be kept tender and sensitive along these lines. We should remember that people who attend our meetings and who read our announcements are people who can see beyond the spectacular and will not give attention to what we say.

It is true that we are living in a sensational age, and people run after that which is of a sensational type, but in the end we wonder what we have gained other than a few extra people at the service. People caught under the guise of such advertising are shortlived to our work and interests.

We frequently hear and see such expressions as the following: The John the Baptist of the Holiness Movement, or The Billy Sunday of the Nazarene Church, or Doctor, Orator, Lawyer, and so on. Then in reporting our meetings we speak of closing out in a blaze of glory, a veritable Pentecost, a gully washer and so on when perhaps a dozen people got to God.

In reference to some of our singers, we speak of them as the Caruso of the Holiness movement, a Grand Opera Star, a Vaudeville actor and such expressions. We remember how the Bible describes men, when it says they were full of the Holy Ghost and of faith, or Moses my servant, etc. Brethren, let us honor God and the Holy Ghost and do a legitimate advertising and we believe that God will honor us.

THE GLORIOUS MORN

By MRS. A. B. BRACKEN

WE are nearing the glorious appearing of our blessed Christ for whom all the redeemed are watching and waiting. We do not see things improving spiritually in the world around us; instead people are getting farther and farther from God. They are pleasure-mad. It is not the poor man of the gutter who is doing the most harm to our towns and cities of today. Church members (not Christians) have their card parties. They play for prizes, which is nothing less than gambling. Then how can we expect boys reared in such homes to be anything other than gamblers, for God says, " whatsoever a man soweth, that shall he also reap." Preachers are not all seeking to clean up and clean out the churches, but are drifting on their oars doing but little spiritual work.

Almost every prophecy has already been fulfilled, and we may look for His coming at any time. Oh, church members, are we ourselves ready to meet Him and are we doing our best to bring others to know Him as their personal Savior and Master. Let's watch and wait for the coming of the Lord draweth nigh. He shall come as a thief in the night, for we know not the day nor the hour when the Son of man cometh; but He shall come in like manner as He went away.

THE WORD OF GOD

The saintly Miss Frances Ridley Havergal literally lived and moved in the Word of God. It was her constant solace, delight and inspiration.

It is related of her on the last day of her life she asked a friend to read her the forty-second chapter of Isaiah.

When the friend read the sixth verse, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her.

"Called—held—kept—used," she whispered. "Well, I will just go home on that."

And she did "go home on that," as on a celestial chariot, and the home-going was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?—*Epworth Herald*.

RELIGION

To belong to God expresses the essence of inward religion, while to serve Him is the sum of religion in practice.—ALEXANDER MACLAREN.

Dear boys and girls:

Did you ever go to a bonfire? Of course you know that it is a large fire made out in the open to celebrate some event: or to burn up rubbish.

When I was a child, bonfires were often built to celebrate some political victory.

There was always something very fascinating about these huge outdoor fires. They drew great crowds of people who watched the flames as they leaped, and climbed, and glowed against the darkness of the night.

But what I wanted to talk to you about was a bonfire which was lighted nearly nineteen hundred years ago, and was one of the costliest ones we know anything about. It was held in the city of Ephesus, which was a big, rich wicked heathen city. Paul had been preaching there and some of the people who heard him were convicted of their sins. They believed in Jesus, and were truly saved. They had been reading bad books, and they knew they must never do that again. What then must they do with the books? Now you must know that books were very rare in those days. There were no printing presses to run them off by the thousand. Every book was hand-made from beginning to end, so they were very expensive.

These Ephesian Christians then, had spent a good deal of money on the books they owned. But now that they were saved from their sins, they did not want to read these bad books, any more. And they were not willing to have them in their homes. They would be dangerous for their children. Are we that careful? Of course they could have sold them, but they evidently did not think it would be right to pass bad books on to their neighbors. They decided to burn them: then they could never harm any one again.

So they brought the books together and made a great public bonfire of them, for Luke says that they burned them before all men. I suppose they wanted all the people to know that they were done with witchcraft and sorcery and demon worship, and such other things as were found in these books.

This notable bonfire must have drawn an immense crowd of curious people. I imagine I can see them now, pushing and jostling one another, as they struggled to get a good place to view the proceedings. Maybe the Christians began with prayer, thanking God that He had delivered them from these works of darkness and had sent the glorious light of the knowledge of Jesus into their hearts. I rather think they did. Then the fires were lighted, and the flames mounted higher and higher as book after book was thrown on the pile. Some of the by-standers may have sneered at these Christians and their queer doings. But I think there were others who respected them for doing what they believed to be right, even though it should cost them a great deal of money. And it did. For the price of the books had been counted, and it amounted to fifty thousand pieces of silver!

But the Lord put His blessing upon the very unusual open air service which was held by the early Christians, for Luke's next words are, "So mightily grew the word of God and prevailed."

Perhaps it was this cleaning out of bad reading matter which made the Ephesian church more spiritual, and freer from false teaching than any of the other churches to which Paul wrote letters.

Very recently I read about another bonfire. The writer said that "in 1901 in Birmingham, N. Y., books written by R. G. Ingersoll were burned over the grave of Marcus A. Miller. For twenty-five years he had accepted the infidelity of Ingersoll. But during three weeks of illness, which ended in his death, he professed his firm belief in the truth of the Christian religion; and it was his dying request that the books of Ingersoll be burned over his grave as a marked and public declaration of his absolute repudiation of Ingersoll's statements."

Don't you think there is something rather sad

THE HOME

Conducted by MRS. J. T. BENSON

about this burning of bad books on a man's grave? I like the victorious bonfire of the Ephesian Christians better, for they didn't wait until death was near, but got rid of their false teaching in time to live most beautifully for Christ.

A DIFFERENT KIND OF BONFIRE

But bad books are not the only ones which have been burned, for men have been foolish enough to burn good ones, thinking in this way to get rid of the truth which was in them.

The first book printed by an Englishman which met a fate like this was the gospel! It was back in 1525 that William Tyndale translated the New Testament into English, and had it printed. Now England had been under Catholic rule so much that the people were in great spiritual darkness. They had been taught that it was a most dangerous thing for anybody but the priests to read the Bible. So the government bitterly denounced Tyndale's work. But here and there were hungry hearted folks who eagerly possessed themselves of copies of the Word of God which they could read in their own language. Several reprints had to be made to supply the increasing demand, and then the authorities determined to put an end to all this Bible reading!

So at two different times Tyndale's New Testaments in English were burned before St. Paul's Cathedral. But much good it did. For our authorized version of the New Testament is practically Tyndale's translation except for the spelling; and today it is sold in England by the million copies!

ONE WOMAN'S INFLUENCE

Several of our leading religious publications have lately been giving to their readers the interesting story of the conversion of General Feng, the "Chinese Christian Fighter," whose efforts in behalf of the women of his province of Hunan the Christian Herald described in a recent issue. Our readers will also recall the story of his work of spiritual and educational uplift in the army under his command. His conversion, the facts concerning which have now come to light, is one of the most remarkable narratives that has reached us from the great mission field of China.

The story, as outlined by the Sunday School Times, recalls the tragic fate of Mary Morrill, an American missionary who in 1900 was headed by the Boxers. Feng, at that time a young Chinese military cadet, was one of the witnesses. The impression "must have been similar to that which doubtless was made upon Saul when the latter witnessed the martyrdom of Stephen. Feng heard the woman missionary plead for the lives of the missionaries, and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgettable impression on him. It was Mary Morrill's martyrdom, together with other deeply impressive incidents, which finally resulted, in Feng's conversion in 1911. During the eleven years that have since elapsed, General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been

pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted."

When Mary Morrill went to China, she went with the spirit of revival in her heart. That spirit of revival was communicated to Feng, and later, through Feng, to thousands of other Chinese. And now the story is being told throughout America and all the world, inspiring evangelists, pastors and missionaries. If every one of the 200,000 pastors and missionaries and evangelists of the world were imbued with the spirit of revival, as was Mary Morrill and as is today General Feng, what a multitude of souls might be won for Christ!—Sel.

MME. HIROOKA

Only two Japanese women have succeeded conspicuously in the financial world. They are Mme. Suzuki, the head of a large banking establishment, and Mme. Asa Hirooka, who, according to a contributor to Everybody's Magazine, not only has saved her family from bankruptcy but has made several fortunes. The Hirooka family, whose son she married, belonged to a merchant class that made great fortunes loaning money to the nobles. When revolution and panic ruined their business, her family decided to try some other occupation and experimented with indigo, Japanese paper, oil and rice; but they failed in everything.

Mme. Hirooka then decided to take a hand. She was the only member of her family who knew how to calculate, and when the government arranged to convert the nobles' notes into bonds she had been called into the conference. Also, she had read English books on banking. When the Bank of Japan was instituted, she made a large amount of money by buying and selling its bonds.

Still not satisfied, she thought that she would like to own a coal mine. So, accompanied by two quaint and rather frightened attendants, she appeared one day in Moji, in the mountains of Kyushu, clad in bloomers, with a pistol in her belt. At Moji there was no house; so the young financier lived in a hut. She was very short of capital, and it required all her courage to keep the first mine going. But she prospered, and as time went on she was able to buy more mines, until in 1890 she sold her coal interests and invested her fortune in banking businesses, in insurance, in fruit culture, and in mines in Korea. When she was sixty-one years old she gave up her belief in Buddhism and became an active Christian.—*Youth's Companion*.

WITHOUT LOVE

If I bestow all my goods to feed the poor, but have not love, it profiteth me nothing. There is such a thing as charity without love. There is a charity which seeks only the praise of men, and there is a charity whose motive is personal relief from the sight of misery. The rich man who of his superfluity cast much into the treasury as Jesus sat and watched is an example of the one, you yourself when you toss a nickel or a dime to a blind beggar on a street corner are an example of the other. There is no love in either transaction. "A copper farthing," says the Irish proverb, "given with a kind hand is fairly gold, and blesses as it goes," but a gold coin given grudgingly brings no blessing to the giver.—Sel.

A PILATE

Henry Ward Beecher rightly says that he who goes about mourning and saying, "It is too bad, but I can do nothing to remedy it," is a Pilate.

What shall you do with Jesus who is the Christ? Do not look around and think what shall this one and that one do with Jesus, but answer this question yourself, "What shall I do with Jesus?"—Sel.

"Christ has never yet asked impossibilities from any disciple, only the very highest, utmost possibilities."

ACTIVITIES IN THE GIRLS' HOME

MISS MARTIN, Swaziland, Africa

There are twenty-two girls in the girls' home at Peniel station. Most of these girls are from ten to twenty years old. Some have been here for a long time. They are walking in the light, growing in grace, and preaching Jesus as they go. Others have not been here so long but are very promising. Three have come to us in the last few weeks who were persecuted at home, and rather than to become the wives of wicked heathen men who already have wives, they have left all for Jesus' sake. They love their homes and their people, and it means a real separation to them. One of these a little dwarf, whose hearing is very defective; she is probably sixteen or seventeen years of age, but only about the height of a ten or eleven year old girl. When only a babe she was forsaken by a prostitute mother and raised by relatives, but over a year ago she found this wonderful salvation, and has been very faithful ever since, awakening in the early morning hours and going out alone to pour out her heart to God.

We have many puzzling problems to solve, as we can not always see things from the native standpoint, but we are doing our best to "think black" so as to enter into their hearts and lives and help to mold characters for eternity. We have thirty-four pupils in the schoolroom, as a number come from near-by kraals. Miss Carpenter and I shall soon be enjoying our new schoolroom, as our present teaching quarters are very crowded and uncomfortable. Our three most advanced pupils can say all of the multiplication tables forward and backward (they surprised me by doing it the other way), and they are very apt in other studies, too. Some pupils seem not to be able to learn at first, but later their minds open up and they make wonderful progress, so we are always hopeful. Our sewing classes are very interesting, and although I was taught to sew fairly well, I am sometimes ashamed of my stitches when I compare mine with theirs. A few of them can cut and make their own clothes nicely.

The girls love to make grass sleeping-mats. This is their recreation, and the mats are beautiful. As our grandmothers thought it necessary to have numbers of quilts ready for the wedding-day, these girls must have ten or fifteen sleeping-mats; so after they become engaged their fingers fairly fly. They cut the tall grass near the river (there are many kinds) and then spread it in the sun to dry. The making of the twine, for weaving, to me is very interesting. Shrubs are gathered which grow near the river, these are stripped of leaves and branches, laid in the sun to dry for a short time, then they are soaked in the river for three weeks, when they are taken out and rubbed with the hands. Thus four or five layers of fine white fiber are removed, very glossy and silky. This is then hung in the wind and sun to dry, and then bound into lovely coils. When a mat is to be made a little is taken, put into water and separated into strands. These strands are twisted into cord by rolling with the palm of the hand on the bare knee. Then they weave the grass with it, sitting on the floor, the grass across the knees, weaving one row at a time. All sizes of mats are made from really small ones up to four feet wide and seven feet long.

Our girls spend much of their time, outside of school hours, working in their gardens, and thereby helping on their own support. Some of our girls become the wives of our preacher boys, and most of them go out to set up Christian homes, which, as Livingstone has said, are the hope of this dark land. We are awakened in the morning by a volume of prayer from their sleeping room, then at 6 a. m. they all go to church for prayers together, and again in the evening we have prayer with them before retiring. So we do our best to keep an atmosphere of prayer; but we do need your prayers, as the battles with the evil one are terrific at times, and God alone can give deliverance.

MISSIONARY DEPARTMENT

THE STORY OF A SLAVE GIRL

REV. L. C. SUTHERLAND

Slavery is not yet abolished in China. The Republic is only a few years old, though, and there is hope that this inhuman custom may be done away. Let us all pray to that end, for the lot of a slave in a heathen country is in many cases truly a sad one.

About five years ago the sister-in-law of Mr. Ho bought a little girl ten years old to be her personal servant. This little girl had to wait on her mistress day by day, and in return was given no money, and the food supplied her was not fit for human beings to eat—sometimes food that had spoiled and no one else wanted. To drink, she was given muddy water. In winter she was required to sleep in a cold room without a fire. Her feet were very tightly bound, so that it was painful to walk, and yet she was expected to run messages quickly, and when she was slow was beaten. No wonder that she cried a great deal, and often told Fu Chith, Mr. Ho's little girl, that she wanted to die.

Mr. Ho lived at the opposite end of the village from his sister-in-law, and sometimes the little slave girl would come down to his home for a walk with Fu Chith, to comfort her heart a little. Mr. Ho pitied her, and told her that Jesus cared for her, and constantly exhorted her to pray to Him to deliver her from her sad fate, and prayed himself constantly that she might be freed. Seeing her thin face, Mrs. Ho would offer her food, but she did not dare to eat, for fear her mistress might hear of it and beat her.

For several years it seemed as though Mr. Ho's prayers had not been answered, and the clouds of gloom and suffering continued to hang over the poor little slave girl's head, when one day last summer a middle man came to the mistress with an offer to buy her. A farmer who lived at a village about three miles distant wanted to marry the little girl. But her mistress said no, she wanted her to wait on her; she could marry when she was thirty years old. But after thinking it over she said, "Well, I will sell, but for a hundred dollars." The middleman carried this back to the farmer, who said he was willing to pay this price. So the deed of sale was made out, just as if the little girl had been a horse or a cow. There was one word omitted on the deed, and when the farmer, through the middleman, asked that this word be added, the mistress, in a rage, crumpled up the deed, saying, "I will never sell her, she shall stay with me till she dies," and refused to add the desired word.

Nothing more could be done in the matter, humanly speaking, so Mr. Ho betook himself to prayer that the heart of his sister-in-law might be softened. This time he had not long to wait for an answer, for scarce a fortnight had passed before the mistress suddenly changed, called for the middleman, and offered to sell.

While I am writing this the little slave girl is making preparations for her wedding, which is to take place the day after tomorrow. Mr. Ho says the farmer who is going to marry her is a kindly man, and he is going to go down to their village and preach to them with the hope that they may be led to see the hand of the Lord in the whole affair and believe unto salvation.

Meanwhile God is working on the heart of the former mistress of the slave girl. She is a sufferer from eczema on the arms and shoulders, and she wanted to keep the girl to massage her when the eczema got bad. Today Mr. Ho came to me for medicine for her. That this rich woman, so proud and cruel, should be willing to

receive help, marks a step in advance, and we pray that this story of deliverance from human slavery may have a more glorious sequel—that of deliverance from the bondage of sin.

BENGALI EXAMINATION, GIRLS' ORPHANAGE, MEDITATIONS

MISS RUTH WILLIAMS

It has been many months since I wrote to you—months laden with victories, trials, sickness and burdens, but through it all He has held my hand. Praise His name!

Last February I had a severe attack of appendicitis, which necessitated an operation and then going to the mountains for two months. A few months after that I had dengue fever, which is caused by mosquito bites, but at present I am really well. It is a great trial to be ill so far away from home, but that is part of a missionary's life in a country like India.

How the days do fly by here! We are busy, busy from morning until night, and yet feel that we are accomplishing so little. I have just passed my Bengali examination, for which I do thank God and take courage. I am in charge of the girls' orphanage at present. This past week nine have been in bed with fever, but at present all are better and will be back in school tomorrow. Last night (Sunday) we invited them all into our living room, and they all sat down on the floor near our feet and listened to the Victrola. Two of the smaller girls, about three years of age, sang "Jesus Loves Me" in English. Their little faces are about as black as ink, and their eyes fairly sparkled as they sang this song. We have five very small girls, and nineteen larger ones. The little ones are the joy of our hearts. How we covet them for God! We want you to join us in prayer that they will be real patterns after Christ. I love the girls and the work and am glad for this small place in His vineyard.

The non-co-operation movement in India is decidedly on the decline at present. We are meeting less opposition now, which of course encourages our hearts. Four of our native preachers have been touring our district by house-boat, and they report good attendance and attention. I can truly say today that my vision is increasing, my faith enlarging, my heart yearning for a mighty revival in Bengal. I am not discouraged, and as I read the 11th Chapter of Hebrews this morning I realized anew that God can bring it to pass, and my heart-cry is:

*Oh, for a faith that will not shrink
Though pressed by every foe
That will not tremble on the brink
Of any earthly woe.*

CHANGE OF ADDRESS

Rev. and Mrs. Carlos H. Miller should now be addressed at Avd. Gaona 1976, Buenos Aires, Argentina.

In the assembly report from Western India, published in *The Other Sheep*, you will see that Rev. and Mrs. P. H. Beals are now at Murbad (Thana), India; that Miss May Bursch is with Miss Seay at Khardi (Thana), India; that Miss Eltie Muse is at Buldana, Berar, India; and that Miss Lula May Tidwell and Miss Ruth Rudolph are at Mehkar, Berar, India. It should also be noted that Miss Agnes Gardner, formerly in Eastern India, is now at Buldana, Berar, India. That is in what we call our Marathi, or Western India, field. The above are full addresses.

NO LESS THAN 1415 DEFINITE CALLS

The Student Volunteer Movement Bulletin of January, 1923, lists under "Urgent Calls for Immediate Appointment" the need of 39 physicians (including 14 women physicians), 7 nurses, 26 ordained men, 3 women for general religious work, 27 teachers, and 4 for business and miscellaneous work.

Then among the "Foreign Mission Calls" in the United States and Canada which may not be quite so urgent and imperative as the above, 1415 definite calls are listed.

RELEASE THE ACCELERATOR, PLEASE

By DR. L. W. MARSH

RECENTLY there have appeared in our church paper, two very excellent and timely articles, in which the author advances some well-grounded constructive criticisms of the methods employed by many of our modern song leaders.

For some time there has been a growing conviction in many quarters that much of the musical part of our church services was falling far short of being the force and spiritual benefit to us that it should be.

While not trying to defend the methods that are so frequently used in the conducting of the usual song service, and the character of the songs so often selected both for special and congregational singing, we desire to relieve the consecrated song-leader of the full blame of the present undesirable state of affairs as mentioned by the writer of the splendid articles above mentioned, and seek out some of the influences that occasion, in part at least, the situation as it now appears. Generally speaking, we are not familiar with the methods employed by the average church chorister of the holiness movement, but we do know that some of the leading song evangelists are considerably burdened concerning the present status of the musical phase of the work, and earnestly desire that the standards and methods might be changed for the better.

Not infrequently have we heard well known song leaders say that the demands on them were not to their liking, or in accord with their better judgment. One recently said, in substance, "Wife and I frequently find good substantial songs that bless our own souls, and we think that surely they will prove to be a blessing to the people, but when we sing them, they do not seem to come up to our expectations, and the people are not blessed, but when we sing some light, lively, humorous song, the people seem delighted with it. We do not like to sing them, but that kind of song seems to be in greatest demand."

Not only do the people in general seem to prefer the songs that are of the lighter order, and desire to have them sung fast and lively so as to produce a stir, but evangelists, leaders and preachers are not slow, frequently, to demand this kind of service from the song leaders, and if the song leader fails to get the desired results, either from inability, or because his good sense leads otherwise, it is not an unknown thing to have the preacher of the hour, or someone else, practically, if not actually, assume charge and run away with the song service, or it may be, that the song leader may be the recipient of either private or public advice as to how the work should be done. We have heard a leader caution the people against using the good, solid songs too much, giving preference apparently to some of the lighter songs that appeal to the physical more than to the spiritual, saying that while the former mentioned songs were no doubt good, they were not enough for us, inasmuch as our movement was different, and we must keep up the Nazarene-swing in our services, meaning that we must have our services characterized by considerable demonstration and religious fun.

We can not afford to substitute "religious fun" which is so transient, for that abiding and satisfying grace of "holy joy." There is a vast difference between "religious fun," and "holy joy." They can hardly be compared. There is a difference between the glory that spontaneously comes on a meeting, direct from the skies, and that demonstration that bears the marks of the human, and is worked up. One of our District Superintendents recently said regarding the holiness work in general, "It is really painful to see so much display of the human and so little of the divine, . . . my soul cries within me for a supernatural display of divine power in our work."

Naturally, it would seem that some song that is solid, and a classic in both text and music, that exalts Jesus, or sings of heaven, should stir one's heart far more than some light song that appeals to the human or to the humorous. "Whoop and hurrah" methods make a sandy foundation upon which to build. A work that is built thereon is headed toward the rocks. We need practical methods, constructive in nature, that will help people to live holy, consistent lives seven days in the week, and teach to them the deeper things of God. Can it be that Christians are living so near the surface of spiritual life that only that which is superficial and transient will appeal to them? If so, who is most to blame? These things ought not to be so. It is true that many of the light, humorous songs, sung to fast time, will appeal to the physical, but to the thoughtful Christian who measures things in the light of eternity, the final results are to be considered. Such songs, frequently indulged in, tend

THE PEOPLE'S FORUM

to undue familiarity with sacred things, and make for irreverence. Such results are inevitable.

There seems to be a prevalent idea abroad that to have spiritual meetings there must of necessity be considerable demonstration in evidence, and a big time in general. If it does not come easy, little jokes, pleasantry, or manipulation may bring the desired results, hence we have known of evangelists saying to the song leader, "get them a-go-in", we must have a "stir tonight," or words to that effect.

For a song leader to stand against these prevailing notions and customs, trying to bring about better results, stemming the tide which seems to so generally flow toward the superficial, and to brave the notions of the preacher or evangelist, and to run the risk of losing favor with the people who have false standards by which they will measure and judge the ability, spirituality and usefulness of the singer, is a difficult proposition, involving more than appears on the surface.

In conclusion we desire to commend the western writer for his intensely practical advice to the song leaders, and trust that the Lord will give him other such messages to the church. While rejoicing that one of his position in the holiness movement has sounded out his message to the song leaders to "Put on Brakes, Please," we desire to send out another call to the evangelists, preachers, leaders, and laymen of the movement of "Please Release the Accelerator," and the brakes will be more effective.

WARREN, PA.

SUGGESTED CHANGE IN THE MANUAL

By E. E. WORDSWORTH

THE northwest country is, for the Church of the Nazarene, a pioneer country. There is dearth of ministers of our denomination in thousands of places. Men must frequently be called to remote fields, and often must engage in such exacting pioneer work, in establishing the church as to preclude the possibility of as much study as they would be delighted to engage in. Must these men labor in these distant parts of the land, and be without the needful qualifications of a bona fide ministry, just because of the exactions of the work, which prevents them from taking up the Course of Study?

Many of the men who have been called to the ministry have been brought to God late in life. They are beyond the years of study sufficient to pass the course. Is it fair to keep them annually jeopardized as to their standing in the ministry, when they are bringing many souls to God, and have been doing so for years? When they are the main stay of the Nazarene church in many pioneer and remote fields?

We suggest that these cases be made the subject of special legislation at the next General Assembly. For one reason, they are at a grievous disadvantage when confronted by the ministers of other denominations, such as the Presbyterians, Methodists and Congregationalists. The Methodists have met this same difficulty by adopting an ordination under the Missionary rule, that accords to a man the privileges of the ministry as to sacrament, and marriage ceremonies, without necessarily passing their course of study. The Presbyterians, Baptists, and Congregationalists all leave the qualifications of ordination to the local district organization, and when in the judgment of this local body, a man is qualified by long years of service, or finds a necessity because of remoteness of field, or exactions of pioneer work, ordination is granted him regardless of the course of study. Thus the Church of the Nazarene has a standard for its pioneer fields that can not be maintained by other denominations.

In the case of men who have been soul winners for many years in other organizations but are now coming to us, if they can not be ordained on the record of their years of labor, without reference to the course of study, then they are annually jeopardized as to their entire standing in the ministry, by the possibility that they may not be relicensed, on account of lack of standing in the books of the Assembly course. Is this fair? Will we not in this way lose the very men who can plant our church in pioneer fields? Can we give some young man who has been permitted to spend his time in college and seminary halls, and who is

devoid of the necessary and important field training, that only years of service can bring, the promotion to the eldership, simply because of his scholastic attainments, and two years pastoral work, and refuse to some veteran of many years service in soul winning that same privilege, and keep him tantalized each year, dangling along in his ministry, at the mercy of every annual committee on Orders and Relations, forever denying him the privileges of the eldership, when he has, led thousands of souls to God, planted the church in dozens of places, and earned the highest honors that can be bestowed in the church of God, many times?

At page 64 in the Manual, paragraph 3, we suggest that something like the following be added at the end of that paragraph:

3. In case a Licensed Minister has been a Pastor for two years, he may be ordained to the Eldership; provided he shall have passed the full four years' course of study prescribed for ordination, or when in the judgment of the Assembly, such a pastor shall by the remoteness of his field, or the exactions of the pioneer work on which he may be engaged, or the many years of successful service in difficult fields, shall merit such promotion.

DELEGATES TO THE GENERAL ASSEMBLY

By O. F. SCOTT

I DO not believe it would be displeasing to the Lord, nor out of order in the Church of the Nazarene; for a layman to make a few suggestions about the election of delegates to the General Assembly.

I think one of the reasons for launching the Church of the Nazarene was to get away from ecclesiasticism and give the laity a part in the government.

Possibly our leaders saw the cause of the first apostasy—as given in Fisher's standard church history, thus: "The teachings and prescriptions of the clergy took the place of the spontaneous utterance of inspired individuals;"—and many since that time. And tried to avoid that by giving the whole family a part in the government.

At the last General Assembly there was a memorial to permit Licensed Ministers to be elected as lay delegates; which would practically deprive the laymen of any representation at all; for the Minister who is well known on the district would receive more votes than a layman known only in a local congregation. And you know what "taxation without representation" caused in the past.

One of our good General Superintendents saw where this would lead us, and took a stand against it. Surely they did not stop to think they were about to do what the prophet said David had done;—take the last little lamb the laymen had.

NOW JUST A FEW FACTS

The Indiana District has the right of nine ministerial and nine lay delegates, at the present membership. Or one ministerial to each fifteen preachers, and one lay delegate to each four hundred ten lay members. Not counting the ministers who will be elected to represent the General Boards, and other official places in the church. Some contended it was not right that these other fourteen preachers should have to stay at home, so at the District Assembly tried to work plans to keep the entire four hundred and ten laymen at home, and send one of their fourteen preachers; by allowing the preachers to surrender their license until after the General Assembly is over. Or, as a matter of courtesy—elect the minister's wife; when we know that as a rule ministers' wives see things just as their husbands do. Can we afford to throw away some of the foundation stones of this great movement, for the sake of a little courtesy?

Is there any reason at all for having laymen represented in our General Assemblies, why not stick to our well known principles, and elect *real* laymen? ELWOOD, IND.

PREJUDICE

By REV. J. W. MONTGOMERY

Definition.—An opinion or judgment formed beforehand without due examination, a prejudgment.

When a new neighbor moves into our community, a new teacher comes to the school, or a new pastor comes to take charge of the church, do we form a bad opinion of them, or do we wait until we have had time for "due examination"?

According to the definition, we may not express our opinion and yet have prejudice in our hearts. Of course it is better not to express it (except by way of confession) even if it is there. Sometimes people do not make a very favorable impression upon us at first when perhaps to really know them is to love them.

No doubt we often cause true Christians to suffer for Christian fellowship and freedom among us through our own prejudice. Yet if we were accused of having prejudice in our hearts, we would accept it as an insult to our high profession.

Fourteen Years in Oklahoma

By C. B. JERNIGAN, District Superintendent, Western Oklahoma.

AT the General Assembly at Pilot Point, Texas, October, 1908, when the Holiness Church of Christ became a part of the (Pentecostal) Church of the Nazarene, all the Southern states were divided into districts and District Superintendents were appointed. The two states, Oklahoma and Kansas, were formed into a district and the writer was appointed Superintendent.

At this time there were five struggling churches in Oklahoma and one at Howard, Kas. With this vast territory for one district, no salary provided, no one to offer assistance, and not a penny provided for car fare or the support of the family, we entered upon the duties of District Superintendent, turning down every other call. We packed our camera and other photographic goods in our grip, and entered upon our work in December following the General Assembly. When we kissed our wife and children good by in Pilot Point, Texas, we told them that we would come back when the way was provided.

Durant, Okla., was the first place we visited. We had a small church with Rev. James B. Chapman, pastor. We found them in their new church which had recently been built. This church was organized by Rev. James B. Chapman as a Holiness Church of Christ. When it was organized they had no place to worship. There was a splendid campmeeting tabernacle in town, well boarded in for winter meetings, but it was the property of the undenominational holiness people, who looked on church organization with great fear lest they become "tame holiness." So the church was not allowed the use of the tabernacle, and an old blacksmith shop was rented, cleaned and scrubbed, and the regular church work was commenced there. This was the first Nazarene church in Oklahoma. The balance of the story reads like fiction, but truth is often "stranger than fiction."

With Rev. James B. Chapman, pastor, this church grew and prospered, and out of this first organization has come some mighty men. Dr. Chapman, now our worthy editor, educator, and evangelist, and beside him in the picture stands Rev. Andy Fritzlund who was our first missionary to India, and who served there fifteen years without a furlough. Next is Rev. E. G. Roberts, who has been pastor at Pomona, Calif., and Columbus, Ohio, and now District Superintendent of Arizona. Also Rev. S. B. Damron who has been a very efficient evangelist and who is now pastor at Shawnee, Okla., where he has nearly 200 members and a continuous revival.

Those were great days; filled with great trials and great victories; persecutions abounded from the old line churches and from undenominational holiness people. "But the more they afflicted them (the Nazarenes) the more they multiplied and grew." These people like Moses "Choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." This class of men endured hardships from frontier life, and supported by a courage born of a definite conviction, were called to plant Nazarene churches, money or no money. Oh, for some more men of this type! They are still needed in Oklahoma. NONE OTHERS NEED APPLY. We hunted school houses where we could hold revivals and every revival meant a new Church of the Nazarene. We preached under brush and grass covered arbors under the shades of trees, or in rented halls. We lived for the purpose of getting people converted and sanctified and into the Church of the Nazarene.

This continued for several years with no salary provided except such as we could make as we went. The whole of the first year we carried our camera and made photographs during the day while we preached in the school houses at night. Such revivals we seldom see in these days of ease and pleasure. We fasted and prayed and wept over men until the fire fell and the altars were lined each night and victorious shouts rang out sufficient to disturb the town or community.

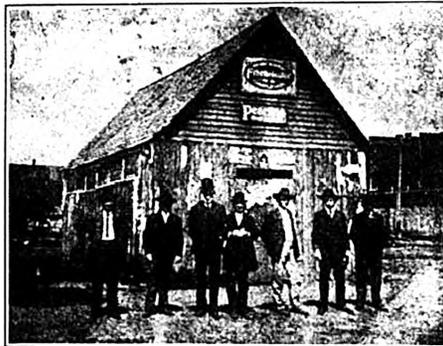
Our first year's salary was just a little over three hundred dollars. During the first four years it was never over seven hundred dollars, and traveling expenses were paid out of that. It was not a question of money. God called and we MUST GO. Our motto was, and is "IT CAN BE DONE." We knew no defeat, for God had put something in us that lifted us above conditions and made us climb over circumstances. And like Israel neither walled cities nor giants of Gath held terror for us. We had heard Jehovah say "Arise and go. Every place that the sole of your foot shall tread upon, that have I given you. No man shall be able to stand before you all the days of your life."

By the summer of the second year there were

enough churches in Kansas to make a District, and at a revival held in Hutchinson, Kas., by Rev. L. Milton Williams and Rev. I. G. Martin, we met with the two General Superintendents, Dr. Bresee and Dr. Reynolds and Kansas was made a District. This gave us our whole time to devote to Oklahoma, and with as loyal a band of preachers as ever walked on God's green earth we went on with the work of preaching holiness and planting churches until the close of the fourth year, when the state was divided into two Districts. Since then both have prospered and grown until we have more than five thousand loyal Nazarenes in the state of Oklahoma, and Oklahoma has more subscribers to the HERALD OF HOLINESS than any other state in the Union.

In 1909 the Oklahoma Holiness College, now the Bethany-Peniel College, was launched without a single dollar in the treasury. We borrowed five thousand dollars, bought land and platted the town of Bethany; got out a town charter, and started without a car line, or even a decent dirt road. Bethany was then a cow pasture covered with black-jack brush. Today we have a fine brick building, two splendid dormitories, an interurban car line, and a concrete paved road to Oklahoma City, Bethany is a town of about one thousand people, five stores, two garages and a bank. Instead of a rented blacksmith shop, we have many splendid church buildings; some brick, concrete or stone, others frame buildings.

Surely it pays to obey the call of God. The revival fire still burns, our people are pushing ahead, and no man can tell what another fourteen years will bring, if Jesus tarries.



FROM LEFT TO RIGHT: Rev. James B. Chapman, Rev. A. D. Fritzlund, Rev. E. G. Roberts, Brother Manners, Rev. S. B. Damron, Rev. J. Meeks, Rev. Shelby.

The secret of our success is a continuous revival. Our church was born in a revival and when the revival ceases it is time then to erect a marble slab and write an epitaph. Pentecost will settle every difficulty that confronts our church—finances and all. Our people respond to every call of the General church. We still believe that *It can be done*.

From Durant we went to Stone School House where we stayed in the home of Rev. F. N. DeBoard, then a young man, now one of our leading evangelists. It was here that we met with Rev. L. A. Bolerjack, then a boy preacher, now pastor at Cushing, Okla., also Rev. W. I. Deboard and his brother, Rev. C. I. Deboard, both now in the Missouri district. This was a great meeting. We had a small class here with Rev. A. F. Daniel, pastor.

Next we went to Ponca City, where Rev. J. H. McIntire was pastor with 13 members worshipping in a rented hall. This revival lasted thirty-two days and resulted in 200 professions, and 87 additions to the church, and money raised to build a \$5,000 church.

These were days of victory, brought about by FASTING and PRAYER. We often spent whole nights in prayer, before the break came, but it was sure to come. We went in for a REVIVAL, and we had a REVIVAL.

Brethren, we can do the same today, if we pay the price we paid then. Why not call an all night prayer meeting for HOME MISSIONS and thus evangelize our own territory? We now have 60 churches in our Western Oklahoma District and still there are seven counties without a Nazarene church.

This is not the ending. The old-fashioned fire still burns in Oklahoma. Just before the Assembly there were some young preacher boys just out of school so filled with fire that it was preach or hell with them; they went out into a rural district thirty miles from a railroad and secured permission from the trustees of a school house to conduct a revival.

In this neighborhood was a good Christian woman whose husband drank, smoked, and gambled, and her mother-in-law made moonshine whiskey. When the Nazarene meeting came, she was gloriously sanctified, her husband threw away his tobacco and cards three weeks before he got saved, and the mother-in-law went to the altar, but she could not pray through until she went home and destroyed her still. All three are now loyal Nazarenes and we have a flourishing young church here.

Later still: Since the District Assembly, October 1, Rev. M. P. Smith of Calumet, Okla., has conducted four great revival meetings in rural districts where holiness has never been preached, and the result has been about 500 bright professions, and two new churches have been organized with 35 members each, four young men were called to preach, and the people have given a nice five acre tract of land for a parsonage and church (which will soon be erected) and a good pastor has been secured. These meetings were not where he was invited and had a certain amount of money guaranteed before he went, but he went single handed and alone and hunted up a place to hold these meetings. These people gave him a brand new Ford car, and have supplied the needs of himself and wife and three children bountifully. I still say "It can be done." "I sought for a man," the old prophet cried.

Say, brothers, no need to hang around and wait until something opens up. Just go out "and open up something." If God has called you to PREACH, go at it. If you hesitate, you will lose the vision "Get the VISION," then work it out. "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision."

OLIVET COLLEGE NOTES

We are again glad to bring a good report from Olivet. The school work has been steadily moving on and we have been able to close the first semester in good standing. Most of our students went home for the holidays; those that remained obtained work at various stores in Danville. In all about thirty-five were thus engaged.

January 2 we were favored by a very interesting recital given by Mr. Rollo Benner of Pasadena, Calif. It was especially enjoyed because of the fact that Mr. Benner is a product of Olivet, having been a student in the institution for some ten years. He received the earlier part of his musical education while here under Professor Cain. We were all glad to see him again and wish him success in his new field of usefulness.

The expression department gave a very helpful and inspiring program January 12. The students of the "Vocal and Literary Interpretation of the Bible" gave the book of Revelation. The mental picture as suggested by John the Revelator was vividly flashed before us and we were strangely impressed by the exceptional beauty of his writing. The program was well arranged by Professor Stahl and unusual work was displayed by the students.

Professor J. R. Cain presented his students in a violin recital given recently. He has the work well in hand and splendid progress was shown by the pupils. Professor Cain is organizing a mandolin and guitar band which promises to be an interesting feature.

Dr. J. B. Chapman is now with us in a revival meeting. His messages are laden from beginning to end with concentrated truth yet he speaks so clearly and plainly that no one need be mistaken. He brings to us messages of vital truth relative to Christian experience and living and we are deeply impressed by the earnestness of his ministry.

The second semester began January 23 with signal indications for a victorious year. Prospects are increasing; the outlook was never better. Already seventeen new students have registered and we go forward confident that Olivet has a work to perform. The student body is unanimous in its approbation of the present administration. President Sanford is a school man and a leader of young people. He knows student problems and how to meet them.

One who feels the throb of a united student body, and is inspired by the educational atmosphere, and breathes the pure air of Christian fellowship and devotion can not help exclaiming, "Truly the Lord is with us."

S. T. LUDWIG, Reporter.

"We can not get along without the HERALD OF HOLINESS. It is a great treasure to us, and we like to keep track of the meetings and assemblies, and long so much to be in them, but we are on a ranch and can not attend church.—Mrs. Walter Collis, Calif."

"Its (HERALD OF HOLINESS) messages each week are freighted with good cheer, love, inspiration, and spiritual food."—John A. Hill, Mo.

Among the Churches

KANSAS CITY, FIRST CHURCH.

—Our special revival services closed Sunday with a veritable Pentecost. One hundred sixteen seekers were forward during the day. At night the scene was marvelous; seventy-six seekers kneeling at the altar and the first three rows of seats under deep conviction, weeping and praying, while the congregation, which filled the entire church, looked on in amazement. Then there followed the shouts of victory and rejoicing. Many people have received a beautiful experience in the revival. During the twelve days 365 persons were forward as seekers, some of these were counted more than once. The results were beyond what we had expected, and, without exaggeration, this was one of the most wonderful and precious revivals we have ever seen. God honored the intense burden and the searching, stirring messages of our Spirit-filled evangelist, Bona Fleming. He is certainly a flame of fire; intensive, earnest, spiritual. The strength of his message lies in his beautiful, tender, Christian experience. Professor and Mrs. Kenneth Wells sang until the people were moved to tears or rejoicing. They are wonderful leaders and singers and altar workers. I doubt if they have ever sung with greater anointing and blessing than they had in this revival. Now we expect to receive some new members and keep the fire burning up to and on through the General Assembly.—Alpin M. Bowes, pastor.

HAVERHILL, MASS.

—The Lord of Hosts is with us, and we are getting ahead. Great watch-night service, lasting from seven to twelve o'clock. Gracious altar services for two hours. Seven backsliders reclaimed. Power and glory came down in the old-fashioned way. Hallelujah! Expect to put in a revival campaign as soon as the extensive repairs in our main auditorium are completed. I go next week to help Brother Fog in a revival campaign in our Columbus, Ohio, church, January 18th to 28th. Pray for us. Yours in the love of Jesus.—F. W. Domina.

AUGUSTA, KAS.

—We are still on the firing line and making the grade and taking new territory for God. With 120 in Sunday school (January 14th), a full house Sunday night and a revival spirit on us with hungry souls seeking God, we are expecting one of the best meetings in February that this church has seen thus far. Our November meeting with Brother W. R. Cain as preacher and the Lowmans with the singing proved a very helpful meeting and resulted in good to the church and quite a number of seekers in the altar. We are praising God for all His blessings to us and pledging our fidelity to His cause. The Woman's Missionary Society organized last fall is making good and God is blessing them as they meet from time to time. Our church is responding to the special calls for relief and meeting her obligations along all lines quite well. Pray with us for our February meeting. The pastor will be assisted by Brother Lawson Brown who will have charge of the chorus choir and lead the services in song. Prayer-meetings are well attended with over 70 out last week.—J. W. Farr, pastor.

PORTLAND, ORE., SELLWOOD CHURCH.

—We have long been praying, planning, and looking for a revival in the Sellwood church. One thing after the other kept us from doing what we had expected to do until three months had gone beyond the time we planned to hold a meeting. But what seemed to be a delay was merely a providential arrangement. It gave us more time to catch up on prayer and gave God a chance to send us the man He wanted as an evangelist. Fred St. Clair came to us and the watch-night service marked the beginning of the meetings, which we expect will last at least until the 4th of February. We did not want a ten-day convention this time. From the very beginning God has blessed wonderfully, the altar lined with seekers at every service. The spiritual tide has been increasing every meeting and last night the glory fairly swept the folks off their feet. We are praying for and expecting something that will make it unnecessary for us to have to look back to "the good old days." God is still able to save and sanctify in the good old-fashioned way. I can not speak too well of our evangelist. God is using him wonderfully here and the reason for that surely is that he is a man of much prayer. We ask your prayers for Sellwood.—J. G. Bringdale, pastor.

SAINT MARIES, IDAHO.

—God has poured out His Spirit in a real old time revival here, the one we have been longing for years to see, a revival in which souls began to seek from the first night. This has come in answer to real prevailing prayer of the church. My brother, John A.

Anglin, was the evangelist and preached under the inspiration of the Holy Ghost. Seventy-nine cases bowed at the altar and about sixty claimed to get victory, many of these were new faces to us having never been in the church since we have been here. Many were anointed and prayed for and definitely healed. The glory at times came in tidal waves till we were almost swept off our feet. We feel safe in saying that we believe this to be the greatest revival we have ever been in and see that prayer and faith in God will do it today. God has been giving us victory since coming to this place and in 6 months He gave us over fifty souls in the regular services with many cases of healing. Last July Sister Wallace held a two-weeks' revival and labored untiringly and laid a good foundation for later work. We are to take a class into the church Sunday. All told this is a remarkable eighteen-day revival, one we will not forget.—Rev. V. W. Anglin, pastor.

ELKHART, KAS.

—Wife and I came here from the Assembly last September to take charge of the work at this place. The Lord has done great things for us in the last

few months. Our greatest hindrance to the work was the small building in which we worshipped. But God has helped us to overcome that. We sold the old building and have now a nice basement 40 by 60 feet, built at a cost of about \$2,500.00. We are planning on having a revival in February and at that time have the dedication. While in the small building our Sunday school ran as high as 101 without any special effort. Now we are able to take three times as many as before. We have a people here who are spiritual and wide awake. The Ladies' Tuesday afternoon prayer-meetings which have been held for the last six years are a great spiritual asset to the church. Many have prayed through to victory in these meetings. A few have prayed through in our regular services. For the last few Sunday afternoons I have been going out and preaching in a couple of school houses. One twenty-five miles from here and the other about twenty. We are blest with two good singers here: namely, J. W. Wilson and J. B. Johnson. If you are in need of a singer write them. They are both well established in experience and doctrine.—H. J. Beaver, pastor.

LOS ANGELES, CALIF., FIRST CHURCH.

—The fifteen days' meeting conducted by Rev. Joseph Smith here was a memorable one in the history of this church. It began on December 31st and closed on January 14th. Dr. Charles H. Babcock, our beloved pastor, although under continuous and awful pressure by reason of the very serious illness of his wife, attended every service, and took a very active part in the meetings. It usually fell to his lot to take charge of the altar service, which he did with great intensity of spirit, and with good results in the way of earnest seekers and happy finders. The preaching of Brother Smith was expository, forceful and clear. He has a marvelous grasp of the great eternal principles of the word of God, and a comprehensive knowledge of the divine plan of salvation. He presents the different phases of the doctrine and experience of holiness with cogency and unction. As a teacher of the gospel he is unusually gifted in making it so plain that it is easily understood, and so pointed that it makes an indelible impression. The afternoon meetings were especially well attended and helpful. The evening services were blessed and crowned with salvation, but with smaller audiences. Great congregations were present at the three Sundays of the series of meetings, and the large altar was sometimes filled with those whose hearts were pierced by the arrows of Holy Ghost conviction. The last Sabbath was the greatest day of all. In the morning Brother Smith preached and the sermon was greatly owned of God, accompanied by the manifestation of the divine presence. For a few moments after the close of the message, no one accepted the gospel invitation, but when Brother Babcock made an impassioned appeal, putting his whole soul into the altar call, God poured his Spirit upon the people in a wonderful way, the saints wept and prayed, and seekers thronged the altar until it was nearly filled. Sinners were saved, backsliders reclaimed, and believers sanctified. Dr. Babcock preached at night and again the altar was thronged with penitents. Brother Smith preached to a large audience in the afternoon, and at the close of the service was compelled to hurry away so as to conduct a holiness convention in Ohio the following Thursday. To quote from Brother Babcock: "The preaching of Brother Smith has been of a high order, and in great grace and power. God's truth has flashed across the path of every individual and the real need of the soul revealed. The great truth of a full salvation has been preached with power and blessing to the whole church. The altars have been filled with many seekers for pardon and purity, and more than two hundred souls have been definitely blessed of God. We give him all the glory! The members and friends of First Church unite in thanking God for the coming of Brother Smith, and the blessing that his message has brought to all."—E. A. Girvin, reporter.

FARNAM, NEBR.

—It has been some time since we have reported for Lone Star, but God's smiles of approval have been upon us continually. I do not believe we have ever labored among a more sacrificing people than is found here. The people here have had almost a complete crop failure the past year but in spite of that they keep blessed and always put God first. Thus far the apportionments have been nearly all met. If the folks have money they will give. We have not thus far taken any pledges but all have been cash offerings except what Brothers Herrell and Haas took campaigning for Home Missions. The folks are quite well up with the pastor's salary besides donating lots of good things to eat. Soon after we came here they gave us a \$12.00 "pounding" and since that time they have not ceased to bring in potatoes, flour, beef, and chickens. The

CHRISTIAN LIFE SERIES

"Walk Before Me"

B. W. MILLER, M. A., S. T. M.

FEBRUARY 25

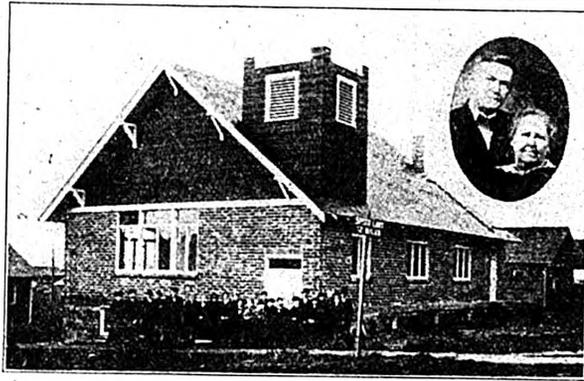
- I. CHRIST IS AN EXAMPLE OF HOW THE CHRISTIAN MUST WALK. 1 Peter 2:21, 22; Heb. 7:26; Phil. 2:7.
- II. OUR WALK MUST BE:
 1. Perfect. Gen. 17:1.
 2. Upright. Psa. 84:11.
 3. Worthy of the Lord. 1 Thess. 2:42; Col. 1:10.
 4. Worthy of our calling. Eph. 4:1.
- III. WE MUST WALK WITH GOD. Gen. 5:24; Micah 6:8.
- IV. WALKING WITH GOD IMPLIES:
 1. Walking in the light. 1 John 1:7.
 2. Walking in the truth. 3 John 3.
 3. Walking in the Spirit. Gal. 5:25.
 4. Walking in His ways. Josh. 22:5.
 5. Walking in the old paths. Jer. 6:16.
 6. Walking in newness of life. Rom. 6:4.
 7. Walking by faith. 2 Cor. 5:7.
- V. TO WALK WITH CHRIST WE MUST:
 1. Deny ourselves. Matt. 16:24.
 2. Forsake all sin. Luke 14:33.
 3. Walk humbly before God. Psa. 56:13.
 4. Abstain from all evil. 1 Thess. 5:22.
 5. Have a holy conversation. 1 Peter 1:15.
 6. Put off foolish talking. Eph. 5:1-4.
 7. Walk not in the counsel of the ungodly. Psa. 1:1.
 8. Walk not as sinners do. Eph. 4:17.
 9. Walk in holiness. Isa. 35:8-10.
- VI. PROMISES TO THOSE THAT WALK WITH GOD:
 1. They shall not faint. Isa. 40:31.
 2. They shall have all good things. Psa. 84:11.
 3. They shall not walk in darkness. John. 8:12.
 4. They shall be with Christ. John 12:26.

Topics for discussion:

1. A Christian and a sinner is known by the manner of his life—or walk.
 - (1). A Christian pleases God.
 - (2). A sinner pleases himself and follows after sin.
- (1). A Christian is found at the Church, the prayermeeting, the Sunday school and at all Christian services.
- (2). A sinner is found at worldly amusements, the movie, the dance, with sinful companions.
2. The fruits of a Christian life testify to the fact that God fills the soul with His power.
3. No one can bring forth good fruits—or walk before God pleasingly—by his own strength. It takes conversion and sanctification to make a godly walk possible.
4. The surest way to rightly walk before God is to have hold of His hand and let Him lead all the way.
5. To walk before God may mean to go to a foreign land as a missionary, or to be a preacher of the Gospel in the home land, or to stay at home and pray and let others receive the praise for all the results. *Am I willing to walk thus before Him?*
6. A perfect holy walk before God is one of the surest ways to win others to Him.
7. Let us walk as He shed the light and fear not.

NEW CHURCH AT RIDGEFIELD, WASH.

On Sunday, December 3, 1922, the splendid new tile brick church at Ridgefield, Wash., was dedicated to the worship of God with appropriate ceremonies. District Superintendent G. S. Hunt of the North Pacific District delivered the dedicatory sermon in the forenoon. It was a time of great blessing and rejoicing. Rev. Mary T. Clink, pastor of our church at Tillamook, Ore., brought the afternoon message and Rev. C. D. Norris of Kalama, Wash., spoke at night. Mrs. J. S. Perkins of Vancouver, Wash., served as song leader and soloist.



REV. AND MRS. D. P. HENRY AND NEW CHURCH

The congregation had for some time felt that a new and more commodious edifice had become a necessity. With this thought in mind Sister Louise Pinnell, then pastor, had planned and prayed that this crowning achievement of her ministry here might be realized, but failing health caused her to yield her task to the hands of another. Rev. D. P. Henry, her successor, began his pastorate in June, and by the first of July had broken ground for what is now the best church and finest auditorium in town. The remarkableness of this achievement can better be grasped when we state that only fourteen dollars was paid out for work on the completed edifice, the entire task having been performed practically by Brother Henry and a few of his faithful membership. Special mention should be made

of the labor and sacrifice of Brothers Robert McGroutry and Smith Maxon. No appeal for funds was made at the time of dedication, as the meager deficit of \$900.00 had been provided for on the previous Sunday at the first service held in the new building. This is the second edifice Brother Henry has built on this district, the other being our fine church at Kalama, Wash., constructed of the same material. The church is valued at \$5000.00, and is finely located.

We should also mention that a Preacher's and Missionary Auxiliary four-days' Convention was held in conjunction with the above-mentioned event, which space forbids our reporting to any extent. It was a season of much profit and blessing to those privileged to attend.

D. RAND PIERCE, Reporter.

Lord bless them good. The attendance at the services has been increasing, and every Sunday night we preach to a full house. Our Sunday school enrollment is around sixty with an average of forty-five or fifty. The young People's Society still increases in interest. The best of all our prayermeetings are times of refreshing. A praying band of folks help make a healthy church. The church has been reaching some new families, and prejudice is being broken down. January 1st we organized an orchestra, which meets for practice every Friday evening. Fifteen parts have already been given, and more are wanting to come in. We are looking forward to the time when this will be a great blessing to us here.—C. H. Mattison, pastor.

MEXICO, MO.

—We are praising God this beautiful morning for victory. The work here is moving up the hill. Our membership is small but our faith is in a mighty God. We went over the top yesterday, which was the day set apart for Foreign Missions. We commend our little church for their faithfulness to God and His cause. We ask the prayers of the saints that our God will go before and give us a great year in this wicked city.—C. C. Sellards and wife, pastors.

BALLINGER, TEXAS.

—Since the Assembly, which was held here in October, our work has been making good progress, and the prospects for the future are bright. We have received five adult members into the church, and there are several others who we believe will follow soon. Rev. Bona Fleming is to hold our spring meeting, and we are looking forward to this time with great faith, believing that God will give us a great ingathering of souls, for the time is ripe for a revival at this place and numbers of the young people are under deep conviction and are manifesting their desire to get right with God. We covet an interest in your petitions to the Throne.—E. D. Messer, pastor.

NENLA, OHIO.

—A year ago when we came here, and took charge of this work we were worshipping in an old blacksmith shop, but today we are worshipping in a fine church building which is modern in all respects. We bought this fine building from the Second United Presbyterian church for \$5,750.00 last June, and have been told it would cost \$25,000.00 to build it today. We have paid \$3,000 of the debt, and the U. P. church is carrying the balance without interest. We feel like saying, Glory be to the Father, Son and Holy Ghost, and best of all the end is not yet. Amen! During the past year we have had four revivals in which many sought and found the Lord. There have been seekers at the altar every Sunday night this year. Last Sunday night the

power of God was manifested in a wonderful way with twelve souls bowing at the altar. The Friday night cottage prayermeetings are well attended and are great times of blessing. During the past year we have taken in eighteen new members and expect to take in five more next Sunday. Our next revival is slated for the first three weeks of April. We realize it is not by might, nor by power, but by His Spirit and we are looking to Him for a great time of refreshing when many souls will seek and find the Lord. Reader, please remember us in your prayers for a Holy Ghost revival.—Frank and Marie Watkin, pastors.

OSKALOOSA, IOWA.

—Rev. Neely held meetings for our church from December 27th to January 14th. Exceptionally large crowds were present during the revival. Fifty-two of the eighty who came to the altar professed to have gotten the blessings of conversion or sanctification. People prayed through from the beginning of the meetings. It was our privilege to have Mrs. C. T. Williamson in charge of the song services. She moved the people with her appropriate messages, and her singing was a large factor in the success of the meetings. Rev. Neely struck hard at sin and made the gospel clear and convincing. We do praise the Lord for His marvelous work among us.—C. Carroll Sherman, reporter.

PEORIA, ARIZ.

—I am reporting again from this nice church which is located in the great Salt River Valley. The Lord has certainly smiled on these good people in many ways. They have nice property—church and parsonage free from debt. The spiritual condition is normal; our young people can't be excelled. Recently we had a splendid service with Rev. A. Essly, one of our strong, big-hearted preachers. His message on Faith was sensible, scriptural, and well delivered. Last Sunday our District Superintendent, E. G. Roberts, preached a timely message for us. General Superintendent John W. Goodwin was with us in a revival March 4th to 18th. We never appreciated the HERALD more, never loved the Church better, and never had more confidence in our officials than now. God bless our Zion.—G. M. Akin and wife, pastors.

EVANSVILLE, IND.

—We as a church are praising God for sending to us Brother Ralph Hertenstein. He is a good shepherd to his flock, and his good wife is a great help. As he goes in and out among us, he leaves the aroma of a truly spiritual life. The work is progressing nicely under his leadership. Our love-feast last Sabbath was a melting-up time; the atmosphere was exhilarating. Three afternoon prayermeetings have been in progress the past few weeks, and the

Saturday midnight prayer services have proven a great blessing to those participating. Rev. E. O. Nease begins a revival here January 28th. God has heard the groans of His children. We are expecting the salvation of many souls. Pray for us—Belle Snyder.

PORTLAND, OREGON, FIRST CHURCH.

—We are glad indeed to report progress to HERALD readers; although still located in our temporary building and our work handicapped by limited facilities, the spirit of the people was never more beautiful. Brother D. Rand Pierce is carrying on a splendid work as pastor, with the members backing him up loyally, and new members joining continually. Missionary offerings are ahead of our year's schedule to date, the Sunday school helping very materially along this line. The school has also sold one thousand of the church calendars, and proposes to turn all of the profits over to the Publishing House. Sunday school supplies are now on a "Pay in Advance" basis for the first time in years. The church is now looking forward to the revival meetings the latter part of January, and praying that sweeping victory will be the result. To God be all the glory for His continued blessing on the work.—F. D. Luse, reporter.

CARTHAGE, KY.

—One more victory for Jesus. Praise His name! On December 26th Rev. Wm. O. Nease came to us full of the Holy Ghost and with messages full of unction. The saints had been praying for an old-time revival; God heard and opened the windows of Heaven, and, while the services closed Friday morning, January 6th, the revival is still going on. Holy Ghost prayermeetings are being held in the homes; saints are going from house to house hunting up the shut-ins and having prayermeetings.—Rev. Mrs. Cora B. Kingery, pastor.

SEMINOLE, OKLA.

—Last Sunday was a good day with us at Good Hope Schoolhouse, where our little class meets. Our congregation was small on account of the inclemency of the weather, but the Lord was with us. I preached on mission work from Luke 10:2; at the close of the sermon I took a collection for missions and raised \$11.00, which I am sending herewith. We are praying the Lord of the harvest that He will send more laborers into His harvest, and in some way send support for those who are already on the field. May the Lord bless our work and the workers. We are praying that we may not have to call any of our missionaries from the field. We are expecting a great year with the Lord. Pray for us.—S. B. Gosey, pastor.

SANTA BARBARA, CALIF.

—Santa Barbara is pressing up the line. Our people responded wonderfully to the missionary appeal, giving more than double the amount asked for by Brother Anderson. There have been some seeking the Lord lately, and we began a revival service with Brother and Sister Briggs of Santa Rosa last night. There was one seeker; other hands were raised for prayer. Our people are on fire for a revival, and are a unit for God and the salvation of Santa Barbara.—Earl D. Hinchman, pastor.

MINOT, N. D.

—We are at last settled on our new field of labor. Last October we resigned our pastorate at Toledo, Ohio, in the midst of a blessed spirit of revival, and blessing on the church. The church did everything to persuade us to remain; but we felt called to the Home Missionary field of North Dakota and accepted the pastorate here. Minot is a city of about 12,000, the thriving business center of the northwest. We drove through from Ohio in our car, stopping with our church at Gary, Ind., and Minneapolis, Minn. We had a successful trip of about 1600 miles. God has blessed our labors since coming. The church has bought a very nice eight-room, all modern parsonage in the best part of the city. We are now in the midst of a good revival, the writer is doing the work of the evangelist. The church is being revived, and is taking on a new fire and life. To date there have been between thirty and forty souls at the altar. Very few barren services. My family orchestra is a great asset to the work. We have another appointment at Surrey, seven miles from Minot, which is coming along nicely. We expect to begin a revival at that point in March. This is a good field to labor in, great opportunities; and our God is able to give us continual victory. Remember we covet the prayers of the Nazarene Family.—Will H. Hafer, pastor.

DICKINSON, N. D.

—We closed a very gracious revival meeting on Sunday evening the 21st, Rev. E. E. Wordsworth, pastor of our Church in Minneapolis, evangelist. The blessing of the Lord was upon us from the beginning and increased in power as the time went on. Our District Superintendent, J. G. Morrison, was present a few days at the beginning of the meeting. The great messages on "Faith" delivered by these

two men of God were signally owned of the Lord which resulted in the advancement of the whole church along the lines of "achieving faith," so much so that some remarkable answers of definite prayers were evidenced. A healing service was held on Sunday afternoon; a number were prayed for and anointed with oil in the name of the Lord; some testified to being definitely helped. In all thirty-four persons came forward for prayers seeking help from the Lord and in nearly every case a happy finder, with many clear cases of conversion, reclamation, and sanctification. Many sought sanctification for the first time. Some of them were members of the churches and Salvation Army. Some united with our church and others will later. Brother Wordsworth is truly a man of God, "full of faith and the Holy Ghost," preaching the blessed Gospel of full salvation in demonstration and power of the Holy Ghost. Conviction was deep, seekers ardent, praying unctuous, faith persevering, God answering, salvation flowing, glory rolling, shouts triumphant, victory certain, Devil defeated, finances easy, and holiness established in Dickinson till Jesus comes. Amen! The saints were strengthened in faith and greatly encouraged to press the battle and build up a strong organization to push holiness with all their might by the help of the Lord. The finances were all provided for at the Sunday morning services and at the evening service a love-offering of \$22.00 was given to the pastor. One young man was beautifully reclaimed during the altar service which caused more rejoicing. The meeting closed by singing "Blest Be the Tie That Binds." We are still believing God. Amen!—C. C. Benson, pastor.

NEW PHILADELPHIA, OHIO.

—We just closed a meeting with Rev. F. W. Cox and wife of Lisbon, Ohio. They are mighty preachers and believe in standing by the church and the pastor. They are not afraid of the small and hard places and are willing to sacrifice along with the weak church. There were many things that made it a hard battle. The church has been going through some hard storms and when we started our meetings, other meetings started and the Devil did all he could to keep people away. In spite of it all the meetings were well attended, people drove twenty-five miles through the rain to the meetings, brought their lunch and stayed all day. Prejudice was broken down and we gained new friends, the saints were blessed and helped to look up and take hold with greater faith and courage. Some were healed, some sanctified, and some held up their hands for prayer. Our meeting closed too soon on account of our next evangelist being taken sick so that he could not be with us. We are looking ahead for a big campaign before our Assembly year closes with our District Superintendent, Dr. Sloan and wife and another evangelist. We believe better days are coming for our little church. We are in need of a new church and we believe God is going to help us get it. Amen!—R. Andrews, pastor.

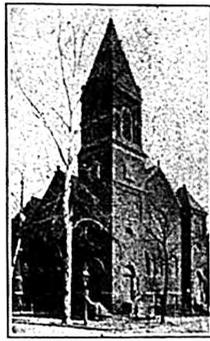
SPARTA, TENN.

—One year ago we were called to Sparta to take the pastorate of the church, and it has been a good year with us. God has put His seal upon our ministry. The members and friends of the church have stood by us loyally. There has been salvation in our regular services and increased interest in every phase of the work. We have received fourteen good substantial members this year. We have a splendid Sunday school with an average attendance of eighty-one for the year. There has prevailed a beautiful spirit of harmony in all of our work. Our revival, November 10th to 26th, with Rev. Lee L. Hamric of Hamlin, Texas, as evangelist, was a success. Quite a number were saved, reclaimed, or sanctified. The evangelist was paid well, and the pastor and wife received a good "pounding." There was added to our work at the Assembly in September two other churches, Doyle and Bon Air. The Lord gave us a fine meeting at Doyle. Brother Lige Weaver, pastor of our church at Columbia, Tenn., assisted in this meeting. Brother Weaver is a good preacher and a fine revivalist. God came to our help and gave us about twenty-five souls, and nine united with the church. Bon Air is a mining town. The mines are worked out and the people are moving away. Not much prospect for our work at this place. All around us is a needy field. Please pray for us that the Lord will give us a great harvest of souls.—J. A. McCammon, pastor.

McPHERSON, KAS.

—A revival of old-time religion with Rev. C. Morgan of the Hutchinson Bible School as the evangelist was held recently. God came on the scene the very first night of the meeting. Brother Morgan preached in such a way that almost every one that came to hear him was sure to come again. Thirty-three found God either in salvation or sanctification, and eleven joined the church, and the end is not yet. The meeting was billed for only ten days

Do You Own an Interest in Our National Church Washington, D. C.?



You are no doubt aware that when the local church at the National Capital purchased the property in which they are now worshipping a large indebtedness was incurred. This was done with the endorsement, of our General Superintendents and the Correlated Boards, and with the assurance that the entire church would help in the work. Several requests have been made but the amount needed has fallen far short. As a result the members of the local church at Washington are burdened almost to the breaking point, and it is necessary that they be given assistance.

This can be done and no one hurt in the least and this church made in fact a National church. Although there are many calls for help, this is one cause that a little contributed from a number will put the church to where it

will become a producer—and a good producer.

It is desired to find a number of churches, Sunday schools, young people's societies, or individuals that will give \$5.00 or more (or less) a month for one year. Will not your church be one?

Appoint some one as collector for this fund. If a number will pledge one dollar, or 50 cents, or 25 cents, or even 10 cents each, and pay this in regularly each month, the total will relieve the situation. **Please do not fail in this matter, it is important.** Blanks for pledges have been sent to all pastors, District Superintendents, and evangelists. In order to relieve the GENERAL BOARD OF CHURCH EXTENSION of the clerical work, it has been decided to have all contributions for the National church sent directly to Washington. Make checks payable to the pastor, L. B. Williams, 905 Monroe St., N. W., Washington, D. C.

JOE N. SPEAKES, Secretary,

General Board of Church Extension.

FROM GENERAL SUPERINTENDENT WILLIAMS

To the Members of the Church of the Nazarene,

BRETHREN:

You will recall the fact that a few months ago our congregation at Washington, D. C., bought a church property and went heavily in debt in order to secure this church home. It was understood at the time on the part of the Board of Church Extension, and the District Superintendent of the Washington-Philadelphia District, and also the local church in Washington, D. C., that this local congregation would have to have some help from the general church in order to pay for this property, as the local congregation could not alone bear this tremendous burden.

I understand an appeal was made to the general church for help. Through this appeal some little help was secured but nothing like the needed amount. Once more we are going to ask our friends through the Church to send a small donation to the pastor, L. B. Williams, 905 Monroe St., N. W., Washington, D. C., to be used to liquidate the indebtedness against this church property.

Some might feel that such appeals could be made in behalf of all churches in need of financial help but our friends will remember that it was stated when this property was purchased that we must have a central church in the Capital of our Nation. This church would put us in contact with all peoples and religious movements of the world. The influence of this church could not be over-estimated in touching the currents of life around the earth. We must have a church in Washington, D. C., and we could all unite in giving aid to this enterprise without injury to any.

We, therefore, appeal to our friends everywhere to send a donation if it is not more than one dollar. This we would not miss as individuals and if twenty-five thousand people should send one dollar this would save our work in Washington, D. C. What ought to be done, can be done, and surely God will help us to do it.

R. T. WILLIAMS.

but we could not stop. The last night of the meeting there were three who knelt at the altar and were saved. God comes down almost every time we meet and gives each and all such a blessing we hardly know what to do. We organized a Young People's Society with fifteen saved and sanctified young folks, and we are coming on. This has not been man but God through prayer. We covet your prayers for us.—Rev. Harry Doerle, pastor.

CENTERVILLE, TENN.

—We just closed a revival at Swan Valley church with Rev. G. W. Pirtle of Sante Fe, Tenn., as evangelist. Brother Pirtle is a good man and a strong preacher and rings clear on the doctrine of holiness. There were a few saved and sanctified, and many friends gained. I have been on the Centerville circuit about two years, during which time we have had over one hundred professions of regeneration, reclamation, and sanctification, and the Lord is still blessing. While we are having hard-fought battles we are glad to report victory through the blood of Jesus. All the glory be to His precious name.—E. H. Stout, pastor.

MAPLES MILLS, ILL.

—Our revival meeting with Rev. R. L. Morgan as evangelist, closed Sunday night, January 21st, with seekers at the altar. This was indeed a hard-fought battle, bitterly contested by the enemy from the very start. There was no landslide or great tidal wave of victory as we so earnestly prayed and believed for, but we rejoice that several hungry souls sought and found God. Inclement weather in the early part of the meeting seriously affected the attendance, but on the whole we had splendid crowds. Brother Morgan was seemingly at his best in preaching the straight, red-hot truth that grips and stirs both saint and sinners. Deep conviction was decidedly in evidence and we feel confident that we shall reap from this meeting great good in the days to come. The church was greatly blessed, awakened, and edified under the ministry of Brother Morgan. The finances came comparatively easy. An offering of \$180.00 was raised for the evangelist and he in turn raised in cash and pledges \$90.00 for the pastor. God has blessed us spiritually, financially, and numerically for which we lift our hearts

to Him in joyous praise and profound gratitude. "Over the top for Jesus is our battle cry. We are in this fight to win and win we will. Amen.—C. E. Fritsch, pastor.

MURPHYSBORO, ILL.

—The writer wants to say he is on the firing line. As I read the reports in our last paper of different revivals being held over our land and see the numbers of souls that were saved and sanctified, it makes me long in my soul for a great revival at our church. I believe there are greater victories ahead. I am determined to press on. These are days when God's people need to wake up. God gave us two blessed services last Sunday. God was present with us. We took up a missionary offering of \$25.00. May the Lord bless the missionaries. I wish we could do more.—George W. Cornelius, pastor.

CALDWELL, IDAHO.

—We have just closed a very successful revival with Rev. Earl C. Pounds of Boise in charge. There were about forty definite professions in the meeting. Brother Pounds has a clear forceful way of driving the truth home. He won the hearts of many people to the cause of holiness. The house was full at almost every service, and the last Sunday night he was with us, it was estimated that there were five hundred people in the building. The revival is still on and some have prayed through in their homes since the meeting closed. We received four adults into the church as a result of the meeting, and others are coming in soon. We also raised more for missions Sunday than our General Board asked us to, and we have on a campaign for raising funds to pay off part of our church indebtedness. Our next revival will be March 8th to 25th, with Rev. Lum Jones of Oklahoma, as evangelist. Praise the Lord.—W. P. Jay, pastor.

Gleanings From the Field

LOS ANGELES, CALIF.

I want to report victory through the blood of Jesus for the last three months. We have been doing evangelistic work and pioneer work. We first, after consultation with District Superintendent, G. S. Hunt, started a meeting in Centralia, Wash. We rented the W. C. T. U. hall without a dollar in sight, and God gave us a good meeting after a hard-fought battle. Next we had one week with Rev. D. Rand Pierce at the First Nazarene church in Portland with good results every service; some prayed into conversion and some into sanctification in the good old-fashioned way. Next, we went to Everett, Wash., for a three-weeks' meeting. God honored us with souls, and some were healed, to God be all the glory. We then went to Coeur d'Alaine, Idaho, where Brother J. E. Henry is pastor, and had the services over two Sundays. We had no definite seekers, but there was good victory in every service, and there is a faithful little band of saints there. We came home on Friday before Christmas, and found wife and three children in the hospital with diphtheria and our home under quarantine with the other three. The following Tuesday I landed in the hospital for an operation. This is now my sixth day since the operation. It will be ten days yet before I will be out of bed, and sixty days before I will be strong again, but I do praise God for all He has helped me through. Remember us in your prayers that God will make us strong and well for the coming battles. I feel like going on. Yours for souls.—John E. Hutcheson.

ONTARIO, CALIF.

Meeting in the Church of the Nazarene. C. E. Cornell, pastor, starting off well. Third night and souls at altar. Good crowds. Haldor and Bertha Lillenas singing with power. Pray for us.—Edward R. Kelley.

HILLSBORO, TEXAS.

We started our meeting at Hillsboro, Texas, with great prospects for a mighty revival, and for three days ran in high with souls in the fountain every service, but the flu struck us and we changed to intermediate and ran there three days with a few praying through, but from this we took the bed and will say that we ran in low for the remaining part of the revival, not being able to preach any more. The meeting was carried on by the pastor, Brother King, and local help. Brother and Sister King are certainly fine people, and are God-called pastors; they are much loved by their people and are making good. We certainly can recommend them as very fine people. From there we went to Waco, Texas, to attend a few days of the San Antonio District Preachers' meeting, and truly this was a great time of refreshing from the presence of the Lord. Must say that the dear people on that District are full of the fire and mean to do the thing well. We certainly did enjoy this good meet-

SUNDAY SCHOOL LESSON REFERENCES

February 11. THE SPIRIT OF PRAYER. Lesson: Luke 18.

GOLDEN TEXT: The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm 51:17.

Devotional Reading: Psalm 4: 1-4, 8.

February 18. JESUS AND ZACCHAEUS. Lesson: Luke 19: 1-10.

GOLDEN TEXT: The Son of man is come to seek and to save that which was lost. Luke 19: 10.

Devotional Reading: Psalm 24: 1-5.

ing and were entertained royally by the dear pastor there, Rev. O. F. Hatfield, whom we believe to be a great man of God. We were made to feel just as welcome as if we belonged to that district. To say we enjoyed it is putting it very mildly indeed. These boys surely do have the vision and the fire. On these rounds we had with us Prof. Roscoe C. Carrell of Cedar Hill, Texas, as our pianist, and we might say that Brother Carrell will be available while I am west for three months. Any one needing him will find him well able to do the job. Let us push the HERALD, the paper that feeds our souls.—Lum Jones, evangelist.

EAST PALESTINE, OHIO.

We opened here Sunday with a filled church at night. Many hands were raised for prayer and there were several seekers. There were five more seekers last night (Monday), so it does appear that a mighty revival is sweeping this way. The untiring labors of the pastor, Rev. Philip Geiter, has done much in preparing the people for this meeting, and now we are trusting the Lord to reward his efforts. The press are giving as much space as Rev. Geiter desires, even the high school has opened its doors; factory meetings may also be arranged; all the results of consistent living. Even though Brother Geiter has been in town only about five months as pastor of the church, the whole city knows that the Nazarene church is in town and that a meeting is on. God bless him. We are expecting the Lord to do a new work here for His praise and glory. We certainly appreciate the prayers of all the dear friends in Christ, and our desire is that you pray on, for we covet an army of prayers to work with us, as we go "on the go for Christ and souls." Let us all keep busy obtaining new subscribers for the paper of papers, the HERALD OF HOLINESS.—Theo. Elsner and wife.

DAYTON, OHIO.

God gave us a real good meeting with Rev. J. W. Henry at Dayton, Ohio, in which more than one hundred souls knelt at the altar, and 102 prayed through either for pardon or purity and a few came into the church. The last week of the meeting was especially owned of God, and we saw some of as bright conversions as we have ever seen. We closed with a full house with thirty in the altar and twenty-two prayed through. We found the pastor to be a man of God who knows how to stand by his workers and we enjoyed our entertainment in his home. The people responded with a liberal donation for him during the meeting. The children's meetings conducted by Mrs. Aycock Sunday afternoons proved a blessing to all who came. There were from fifty to seventy children attended these services and a great many grown people. We got the children to reading their Bibles and more than 6,900 chapters were read during the two weeks. We secured 109 subscriptions to the HERALD, an increase of ninety-three over the previous list that was going to Dayton. We are now in the beginning of what promises to be a good meeting with our church at Franklin, Ohio.—Jarrette and Dell Aycock.

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HAMILTON, OHIO.

God has been blessing and victory has been ours for which we praise God. In September, at the urgent request of our beloved District Superintendent, Rev. C. R. Chilton, Mr. Chatfield accepted the pastorate of the new church in Hamilton, Ohio. It was decided I should fill the evangelistic engagements we had already made, up to the first of the year, while Mr. Chatfield was leading the work on at Hamilton, and in September the Lord graciously helped us in a meeting with Rev. H. G. Trumbauer at Marion, Ohio. Mrs. Lois Breuninger was our coworker here, serving as the singing evangelist and we found her to be a willing worker for Jesus. The Lord helped us to be a blessing to these dear folk and we trust much good resulted therefrom. In December, we conducted a campaign in Xenia, Ohio, with Rev. Frank Watkin, the live wire pastor. We had some real showers of blessing here and between fifty and seventy-five seekers, with some real finders. These people fairly make one preach, and it was a real inspiration to work with them. Just closed a good meeting here in Hamilton with our seventy-five seekers, taking nineteen new members into the church during the revival and more looking our way. We begin a meeting at Cincinnati, Ohio, February 11th, with Rev. R. P. Fitch. We earnestly covet the prayers of all our dear people in this battle. Glory!—Mrs. Flora Ruth Chatfield, evangelist.

GUIDE ROCK, NEB.

Closed a very good meeting at Guide Rock, Neb., Sunday, January 21st, with Rev. N. D. Essley and church. Essley and wife are fine pastors and know how to prevail with God for victory. God came in old-time convicting, repenting, saving and sanctifying power. Seekers prayed through and struck fire and came forth with the shout of real victory. Some hard cases were saved and a number are coming into the church. Eight subscriptions to the HERALD OF HOLINESS were taken. The church and pastor greatly encouraged to push on in the good fight of faith.—Theodore and Minnie E. Ludwig.

LOMAX, ILL.

We are having a fine revival. Folks are getting saved almost every night. We will go right ahead until the Lord says enough. Twelve new members will be taken in tonight. Our District Superintendent, Brother Chalfant, has been with us two nights and did some fine preaching for us. He gave us some fine advice to let the Lord have His way. When we do we surely have a Holy Ghost meeting. Let us evangelists stand by our good pastors, and the Lord will bless us. Pray for us at this place.—F. L. McDONALD.

REQUESTS FOR PRAYERS

A sister requests prayer that the Lord will open the way for her to prepare for the work of the Lord, also that two brothers and one sister may find Jesus as Savior, and that her mother may be healed.

Special prayer is asked for the revival to be held in Keokuk, Iowa, February 1-18.

Mrs. Rosie Kantzer, Pretty Prairie, Kas., requests prayer for her daughter who has been quite ill for six weeks.

"I would like to request prayer for my mother who has a cancer on her breast. The doctors say operation, but I know the Great Physician can heal without an operation."—Mrs. F. W. K., Seattle, Wash.

Prayer is requested by a mother for her 16-year-old daughter that she may be saved and sanctified and made a soul winner.

Pastor Wickens of Harrah, Okla., requests fervent prayer for God's blessings upon the building of their new church, now under construction, also upon a revival to begin as soon as the church can be occupied.

Miss Wilma Stahl, of Diagonal, Iowa, a girl of twelve years, who has recently been converted asks the prayers of our readers that her mother may be healed.

A sister from Oklahoma requests prayer that God may heal and sanctify her sister and that her brother-in-law may be saved.

Mrs. W. F. Jackson, Pelican, La., requests prayer for the salvation of her husband.

Mrs. R. E. Daniel, of Sheffield, Ala., is praying for a revival at that place, also that a Church of the Nazarene may be established. She asks that HERALD readers help her in prayer.

Prayer is requested for a young man of nineteen years who has heart trouble.

ANNOUNCEMENTS

NOTICE—Having a meeting April 6-22 at Hot Springs, Ark., I should be glad to conduct a meeting between there and Indiana, or somewhere not far from Hot Springs, the date following, April 26-May 13. Write, Greenfield, Ind.—Ural T. Holmback.

NOTICE—Rev. Bona Fleming will hold a series of meetings at Austin, Texas, February 11-25. Let all who can, hear this able man of God preach.—I. L. Flynn, pastor.

SPECIAL NOTICE—The Athans-Robinson party will sail from New York on June 5th on the steamship Aquitania of the Cunard Line, for England. The itinerary of the tour of Europe, Egypt and Palestine is completed. Reservations must be made not later than March first, and those who wish to join the party on its pilgrimage to the Holy Land should communicate at once with the organizer and guide.—Prof. S. D. Athans, Pasadena University, Calif.

ANNOUNCEMENT AND RECOMMENDATION—This is to announce the appointment of Rev. S. H. Owens as District Superintendent of the Eastern Oklahoma District to fill the unexpired term of Rev. Mark Whitney, who has resigned. We urge the District to support Brother Owens in every respect, and make it easy for him to lead the District in its great work. Brother Whitney announces his intentions to do evangelistic work. It gives me pleasure to recommend him to any who may need the services of a revivalist in their churches. There is no reason why he should not be greatly used of God in this new field. He is evangelistic, and knows how to stir the people along evangelistic lines.—R. T. Williams, General Superintendent.

RECOMMENDATION—I desire to write a few words regarding Rev. and Mrs. A. F. Balsmeier. They are among our most effective and efficient evangelists. I feel that Brother Balsmeier needs no recommendation from me, as he is so well known to many of our pastors and people. It has been my privilege to be with him in a number of campaigns and I know that he is not only a successful evangelist, but having been a pastor previous to his evangelistic work he knows how to co-operate with a pastor and always leaves the church better in every respect. I consider Brother Balsmeier as a real soul winner. He carries a burden for lost souls and God blesses him in a very special way. In a letter from Brother Balsmeier he indicates that he has a few dates and I am taking the liberty of mentioning it in the paper, so that any of our pastors needing the services of a good evangelist may be able to communicate with him. His address is 704 Western Ave., Topeka, Kas.—E. G. Anderson.

SPECIAL NOTICE—Rev. B. T. Flanery of Clam Falls, Wis., one of the safest and most successful evangelists in our connection, is now engaged in meetings on the western slope in Colorado. He is to close at Montrose, Colo., March 2. He has some open dates just following the Montrose engagement and any of our brethren in that section or anywhere east or north from there and between Colorado and Wisconsin will do well to arrange for a meeting with Brother Flanery.—J. B. Chapman.

NOTICE—The Indiana District Woman's Annual Missionary Convention will be held at Anderson, Ind., March 8-11. Miss Eva Carpenter, our returned missionary, will be with us. We urge our pastors, presidents, and delegates of each society to come. Join hands and let us look forward to a profitable as well as a happy time together at this great Convention.—Mrs. Pearl B. Rich, district President.

"We want your valuable paper, and we often thank God for it and for helping you in your many helpful articles which we read in it."—R. A. Calkins, Calif.

The General Court of Appeals is hereby called to meet in the headquarters building, 2005 Troost Avenue Kansas City Mo., at 9 a. m., on Wednesday the 14th day of February, 1923. A full attendance is desired.

H. D. BROWN, Chairman.

NOTICE OF ANNUAL MEETING

To All Members:

You are hereby notified that the Annual Meeting of the Mutual-Benefit Society will be held February 22, 1923, at 7:30 p. m., at First Church, Kansas City, Mo., for the election of nine directors, and for the transaction of such other business as may come before the meeting. Members of the Society are entitled to attend in person, or by proxy.—Mervel Lunn, Clerk-Auditor.

NOTES AND PERSONALS

Brother C. Warren Jones, pastor at Cleveland, Ohio, writes of continued victory in the work there. The first Sunday of the year thirteen fine people were received into the church, and they are having seekers nearly every Sunday.

We are glad to note that Evangelist Jarrette E. Aycock is starting in the new year to keep up his fine record of last year in securing subscriptions to the HERALD of HOLINESS. Last week he sent in from the Dayton, Ohio meeting 109 subscriptions.

Brother Jas. B. Nisbet of Glasgow, Scotland in a letter to the office says, "We are having good times at Parkhead church. Brother Speakes has just lately gone from among us and left a good impression behind. His visit and inspiring messages were much enjoyed by all. The fire is still burning. God is on His throne and souls are getting through to blessed blood bought victory."

Rev. J. W. Mount has accepted the pastorate at Jeffersonville, Ind.

Brother D. A. Lucas of Bartlesville, Okla., writes: "We are having a great revival in our church, in charge of Rev. D. M. Spell. God is gripping hearts and folks are praying through to definite victory."

Brother J. T. Williams of Sidney, Fla., reports good interest in cottage prayer meetings held at that place. Several have been saved, reclaimed or sanctified and others are under conviction. Prayer is asked that they may have a real revival and that a church may be established.

Evangelist Flowers and daughter Bessie are in revival meetings at Mountain Home, Idaho. They report good crowds and conviction on the people.

Evangelist Francesco Catanese reports that he has good times in meetings at Richmond, Modoc, Red Key, Dunkirk and Albany, all in Indiana, recently. He will be at several other churches in Indiana through February and in April has some open dates.

TELEGRAMS

HERALD of HOLINESS: Austin, Texas. Preachers' convention at Waco greatest gathering of our people in history of this District. Great power and demonstration. District Superintendent Wells doing things on District. Bona Fleming begins meeting at Austin February 11th.
I. L. FLYNN, Reporter.

HERALD of HOLINESS: Berkeley, Calif. Preachers' meeting in Northern California District closed Sunday night. In attendance, interests and helpfulness the convention was a real success. Frequently heated discussions were the order of the day but not a raspy note was sounded. The convention climaxed in a great rally service Sunday afternoon. The glory came upon the people until they shouted and praised God in the old-fashioned way.
R. C. GRAY, Pastor.

HERALD of HOLINESS: Long Beach, Calif. Sunday, January 28, was a notable day for the Long Beach church. General Superintendent R. T. Williams came down from Pasadena and preached at the morning service. He presented the plans for the new church building and opened the financial campaign. In thirty-five minutes \$16,600 dollars was given in cash and pledges. The work on the new church will start soon. These are great days for the Long Beach church.
J. I. HILL, Pastor.

HERALD of HOLINESS: Lansing, Mich. Closed great revival. Rev. I. M. Ellis and Prof. J. L. Schell and wife, evangelists. Over two hundred prayed through Fifty-two united with church. Sixty-six since the Assembly. Sixty dollars love-offering for pastor. Had some miracles of healing. Brother Ellis great booster for church and pastor.
C. PRESTON ROBERTS, Pastor.

NAZARENE PUBLISHING HOUSE: Spokane, Wash. Week of blessed victory. The Gospel of Jesus Christ as preached by our pastor is proving the power of God unto salvation to many precious souls. Aeolian Quartet is singing the message into the hearts of the people. Meeting will continue another week. Tide is rising and we are expecting the extraordinary. Remember Spokane in prayer.
JOHN WITT, Reporter.

HERALD of HOLINESS: Portland, Ore. Portland First Church deeply moved by missionary appeal. First brought special offering of over five hundred dollars amid great rejoicing. Headquarters unaware of this, allotted two hundred more. This has been exceeded, making over eight hundred special since Thanksgiving. Felt must not be responsible for failure. Has proved great blessing.
D. RAND PIERCE.

HERALD of HOLINESS: Miami, Fla. Dr. H. C. Morrison three great sermons on the Martin-Robinson campaign. Tillman singing. Miami in the throes of a tremendous revival. Keep praying. Finances easy. Deep conviction settling on many. Truth gripping hearts for holiness. Plans for a still greater campaign next year. Robinson and Martin at their best. Special for missions met.
J. L. ROBY, Pastor.

DEATHS

HANDLEY—Mrs. Lucy Hester Handley, daughter of Sarah and Daniel Boon, was born August 6, 1839, near Palmyra, Mo., Marion Co.; departed this life at her home in Oklahoma City, October 29, 1922, at 5:30 a. m. She was married to Mr. J. L. Handley, December 10, 1891, near Pils, Mo. To this union was born one son, Carlton Handley. Sister Handley was converted early in life when just a mere girl. She went to her room one day alone and swept out on God's rich promises and became a child of God. She united with the Southern Methodist church. She went to Phoenix, Ariz., in 1899 for her health, and while there she met a lady who was a missionary to India, Miss Isabelle Leonard, who gave her light on holiness. Her heart was hungry and longing for something she had not yet attained. She felt she must have this great blessing before she started on that long voyage that separates time from eternity. With the help of this missionary she consecrated her life to God, and received this great blessing of full salvation. God prolonged her life twenty-two years. She united with the Nazarene church while in Phoenix, and in coming to Oklahoma City, she became a charter member of the First Church of the Nazarene. She was well known and loved in the church. She was a power in prayer, sweet in her earnest prayers, and patient in trials, and triumphant in life's solemn tests. She loved the work of the church, and was one of its best loyal supporters. The funeral was conducted at the Nazarene church by the pastor, M. V. Dillingham, assisted by Brother Chas. McConnell of Bethany, Rev. S. S. White of Bethany, and Mrs. M. V. Dillingham. The attendance was large and there were many large floral offerings. Sister Handley leaves a husband, Mr. J. L. Handley, who walked with her for twenty-nine years, and a son, Mr. C. B. Handley, one sister, and one brother. The Church of the Nazarene is left to mourn her loss, but heaven's gain; as well as the Sunday school, her class, the prayer meetings, the Dorcas Society in which she labored so incessantly, and a host of sorrow-stricken friends; but the angels came for her on that Sabbath morn, and she crossed the bar and sailed into heaven's golden port. We will miss her sweet face, her kind and helpful words, her earnest prayers, and her bright and sunny heart. But we look at her now as a triumphant soul forever with Jesus. Peace be to her ashes, grace to her beautiful memory, mercy and strength to a host of sorrow-stricken friends, and bereaved home and saddened and broken circle. We bid her good-by but will meet her just inside the Eastern Gate.—Mrs. M. V. Dillingham.

MAYBERRY—In the night season, July 17, 1922, while the great world was quiet, the death angel crossed the threshold of Mr. and Mrs. G. P. Mayberry, Paris, Tenn., and bore the sweet spirit of Gentry Caldwell Mayberry, age 16 years, to his reward. He had been ill only a short time with typhoid fever. All that money, loving hands and hearts could do was of no avail. When the suffering became too great the Father said, "It is enough, come up higher." "The early-called are

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REV. L. L. PICKETT
Wilmore, Ky.

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those most favored of God." He is survived by mother, father, three sisters, and three brothers. He gave his heart to God in August, 1912, joined the Church of the Nazarene of Sawdust Valley, Tenn., September, 1912. At home, among his friends, or at school, his modest love for and adherence to duty, gave him a place which was all his own. We who have suffered know that there is no argument or flow of kindly advice that can still the cry of anguish in the hearts of father, mother, sisters, and brothers, but as the years pass swiftly by and the raw wound heals, the memory of him and what he was to those whose lives he touched will fall like golden sunshine around the door.

WATSON—Mrs. Everett Watson, wife of Everett W. Watson, passed away at her home in Mayville, Mich., Tuesday morning, November 21, 1922, after an illness of four years. She returned from the Howell Sanitarium four weeks before her demise. Lottie Eliza Smith was the oldest daughter of Mr. and Mrs. Erastus F. Smith of Mayville. In March, 1909, she was married to Everett W. Watson of Deerfield, where they resided until a few years ago when they moved to Mayville. She was the mother of five children—Dennie, Maynard, Martha, Mansfield, and Kenneth, all of whom survive. Mrs. Watson was a devout member of the Nazarene church for the past six years. She was a capable and willing worker, a loving wife and mother of good influence, a true friend, and a most patient sufferer. She leaves to mourn a sincere husband, a father and mother, one brother Ernest, of Detroit, and sister, Nina, at home, five children, and a host of friends. Funeral services were held at the West Deerfield church, Rev. Starr of Lansing officiating, and Rev. Harwood offering prayer at the grave. Interment was made at the West Deerfield Cemetery among beautiful floral tributes of her loved ones and friends.

NEES—Warne Glenn Nees departed this life on October 31, 1922, at the age of three years and eight months. He was the youngest son of Rev. and Mrs. L. G. Nees of Maxville, Mont. Besides his parents he leaves to mourn his loss three brothers—Stanley, Guy, and Harold, and six sisters—Mildred, June, LaVerne, Corlen, Eva, Grace, and Mrs. M. J. Murphree, a missionary to South Africa. Funeral services were held from the Church of the Nazarene, Rev. Chas. Dettene officiating, and interment was made in the cemetery at Homestead, Mont.

WRIGHT—Susan Arbella Wright, a member of the Church of the Nazarene of Parker, Ind., and also an ordained elder, died at her home near Parker, on October 25, 1922. For a number of years she was a minister in the Friends church, but united with us on August 23, 1919. She was born July 12, 1852, and died at the age of seventy years, eight months, and thirteen days. We shall miss this precious one, who has poured out the precious ointment of devotion and sacrifice for the church militant, but we know she has fought a good fight and is now a member of the Church Triumphant.—Leo C. Davis, pastor.

WILSON—Nancy Caroline Wilson fell asleep in Jesus and was transferred to her heavenly home, November 11, 1922. She was born in Polk county, Tenn., August 1, 1851, age 71 years 3 months, and 10 days. She was first married to J. G. Stanfield, August 5, 1869. To this union nine children were born, three of which survive her. They came to Texas in 1871, first located at Denton, moved to Wise county and settled near Bridgeport in 1876. Brother Stanfield passed away in 1900. She was married the second time to C. T. Wilson, who survives her. She was converted at the age of 14, joined the united Baptists, after coming to Wise county united with the Free Will Baptists. She was sanctified at home in 1901, while reading the 91st Psalm. She lived a good Christian life from the time of her conversion until she went home to live with Jesus. When the Church of the Nazarene was organized at Bridgeport she was a charter member of which she was a consistent, faithful member until she was transferred from the church below to the church on high. The writer visited her a few days before she left us. She said that she was ready and that her way was clear, nothing to fear. She was the last and only aunt the writer had in the world. The writer preached her funeral in the Nazarene church at Bridgeport to a large audience, from the text, Mark 14:8, "She hath done what she could." After which the body was carried to the Bridgeport cemetery and laid in the tomb to await the resurrection. She will be greatly missed in the church, home, and community. She leaves a husband, one son and two daughters, a number of grandchildren, two brothers and one sister to follow on. Also many relatives and friends.—J. T. Stanfield.

CONOUR—Mrs. Serranah Conour the wife of Brother P. T. Conour of Lovington, Ill., was instantly killed by a fast C. & E. I. passenger train on Friday evening at 7:30, January 5, 1923. Sister Conour was among the best Christian women on earth. You could feel heaven falling when she prayed. She lived in such an atmosphere that when you met her you felt the very presence of God. Her whole life was spent to bless other folks. Brother and Sister Conour started the church at Hill, Ill., and many times when the writer went down there to preach they would give the last cent they had to pay car fare. They moved to Lovington about two years ago, and now have a church at Lake City, which they have started. Brother T. C. Grigsby is their pastor. She leaves seven children—five boys and two girls, most of whom are un saved. Just a few hours before the accident she said to her husband, "What sacrifice can I make to bring my children to God?" Every one feels that her life was the sacrifice she had to make. The writer was called to preach her funeral. At the close of the message every child held up its hands, saying they were going to pre-

pare to meet her. We solicit your prayers for Brother Conour and the children. They heed our prayers. Sister Conour's body was laid in the old family graveyard near Sumner, Ill., in the southern part of the state, to await the coming of the Lord and the final resurrection. Brother Grigsby was present and had part in the funeral.—L. G. Milby.

SOUTHWICK—Rev. Edwin Marshall Southwick was born in Dane county, Wisconsin, April 5, 1868, and died at his home near Emmett, Idaho, October 15, 1922, at the age of fifty-four. His death came as a shock to us all for we did not know that he was sick till the news came that he was dead, having died suddenly with heart trouble. He was married on December 21, 1890, to Miss Susan Mitchell at Hillsboro, Wis. To this union were born three children, one of whom had gone on before to welcome him to the city of light. He was converted and sanctified at the age of thirty-two and soon after united with the Free Methodist church. For many years he was a useful local preacher. About two years ago he moved to Emmett and soon united with the Church of the Nazarene at this place where he remained till his death. He had preached a number of times for us here and his messages were enjoyed by all. He was uncompromising in his preaching, and his life and ministry were an inspiration to us all. We loved him and will miss him greatly. He died in peace and was ready to go. The funeral was conducted in the Church of the Nazarene by the pastor, assisted by Rev. Fred Kimbsey, the former pastor here, and his body was laid to rest in the Emmett Cemetery to await the resurrection morning. He leaves a wife, son, and daughter, and one grandchild with a host of friends to mourn their loss.—L. R. Butcher, Pastor.

SCOTT—Rev. Faon W. Scott was born in Greenville, Mercer County, Pa., October 1, 1842. Much of his life was spent in the State of Iowa. For six years he lived in Scott County, Iowa, and twenty-two years near Monticello, Iowa. He also spent twenty-two years in eastern Nebraska. Brother Scott was converted in 1856 and united with the United Brethren church. He was a minister of this denomination for a number of years and at one time was president of a theological seminary at Lincoln, Neb. Brother Scott has been in the experience of holiness for many years and during all of his ministry has been an advocate of Bible holiness. He united with the First Church of the Nazarene, Pasadena, Calif., a few years ago. Prior to this time he was greatly interested in the work of the church and closely associated with it, though he had not actually united. The great ambition of Brother Scott for the past few years has been to help in the work that God has called the Church of the Nazarene to do. He gave liberally and in all of his financial planning he always considered the work of God first. Brother Scott's home for the past few years has been in Asheville, N. C., excepting in the winter time, when he would go to Florida. He arrived at Jacksonville, Fla., December 15th, expecting to remain there during the winter season, but a few days after arrival was taken suddenly back with a severe case of bronchitis. This together with other complications hastened his end. It was my privilege to spend a few days with him while he was in St. Luke's Hospital, and it was quite wonderful to hear his clear testimony to the saving and sanctifying power of the blood of Jesus. His faith was unshaken, and until he passed away his testimony was one of triumph and victory. During the last few days of his illness he enjoyed very much the fellowship and ministry of our dear Dr. D. F. Haynes, who, together with Mrs. Haynes, proved a friend and real comfort to Brother Scott. He passed away Sunday night, January 7th, at 3 o'clock. He requested he be brought to Kansas City for burial. Brother N. B. Herrell went to Jacksonville, returning to Kansas City with the remains of our dear brother. The funeral services in Kansas City were in charge of our pastor, Rev. A. M. Bowes. The service was very impressive. A number of the brethren were present and friends who had known him gathered to pay their last tribute and respect and all for the presence of the Lord in a peculiar way. Rev. J. N. Speakes, Secretary of the Board of Church Extension, Rev. N. B. Herrell, Secretary of the Board of Home Missions, Rev. E. J. Fleming, General Secretary of the Church, Rev. John Matthews, Rev. C. A. Kiefer, and the writer, together with the pastor had a part in the service. Following the service he was laid to rest in Forest Hill Cemetery, where he awaits the resurrection of the dead. Our brother's life of usefulness and blessing has come to a close, but we feel that he has entered into a greater life, where he will be better able to understand the purpose of his Master in leading him as He did through his journey on earth. We will all be reunited some happy day when we come to the end of the journey if we have been true and faithful and learned to love Him who has purchased us with His precious blood.—E. G. Anderson, General Secretary, Board of Foreign Missions.

BRADLEY—John C. Bradley was born at Manchester, Ill., August 2, 1841, and departed this life January 5, 1923. He was converted when a young man and united with the Methodist Episcopal church of which church he continued a faithful member until about twelve years ago when he united with the Church of the Nazarene, and has been an active member ever since, and a loyal supporter of all the church's institutions. He came to California in 1884, and has resided in various parts of the state since. He was married twice—on April 24, 1864, to Nellie Davis, who died November 6, 1893; and in 1908 to Mrs. Eliza Bryden, who preceded him to the future world in 1921. He was the father of six children, four of whom survive him. Interment in Pomona Cemetery, January 8, his pastor, the writer, preaching the sermon.—J. N. Hampe, Pastor.