

Herald Holiness

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The Greatest Modern Miracle

PERHAPS it is scarcely proper to compare miracles, for in order to be a miracle at all a work must be "such as only God can do"; still one can scarcely resist the conviction that it is a greater thing to raise the dead than it is to heal the sick, even though the disease be of a serious and fatal nature. Also, one can hardly overlook the fact that moral and spiritual maladies are more deep rooted and hence more difficult to remedy than ailments of the mind and body.

Whenever it is announced that some person has been healed of cancer, tuberculosis or palsy by the power of God through the means of prayer and faith there is an immediate sensation, and a sort of in-wrought conviction that "the days of God on earth have returned." If it should happen that actual instances of raising the dead should come to light, excitement would know no bounds.

But although the healing miracles of Jesus in the days of His flesh were supremely remarkable and gloriously beneficial, they were really principally typical of the saving miracles which he has continued through the centuries. And though it is a fact that He does now heal the bodies of His people wherever the "prayer of faith" is offered, still the greatest miracle is the salvation of a sinner's soul.

The capital miracle was the resurrection of Jesus from the dead, and it is right in connection with this unanswerable proof of Christ's Deity that Paul suddenly turns to the spiritual application (Eph. 1:20—2:1) and says, "And you hath he quickened [resurrected] who were dead in trespasses and sins."

The sinner's moral and spiritual state is analogous to physical death and regeneration is in the likeness of a resurrection. The Scriptures have concluded "all under sin" and have offered "the new birth" as the universal remedy. "Religious education" misses its mark and becomes a curse instead of a blessing when it is offered as a substitute for a "change of heart." A child has not been "trained up in the way he *should* go" unless he has been earnestly impressed with the truth that he, along with all mankind, is spiritually dead and must trust in Christ for a definite *quickening* of his soul. Men need not be great sinners in order to have clear and satisfactory conversions. A child that is unconscious of any particular act of disobedience can pray to Christ and trust Him for the *resurrection* of his soul and ever afterward have a clear, ringing testimony that "the work is done." And an experience of this kind is the indispensable foundation for the building of true Christian experience and character. Parents, Sunday school teachers and preachers who blur the line which divides the unregenerated from the regenerated, even among children who have been reared in Christian homes, are damning souls by their useless blunderings. The children should be brought to Christ early, the earlier the better, but they must be *brought* to Him.

Reformation is not regeneration. A transgressor may "decide to do better," he may even join the church and be baptized and still not actually come up and touch the hem of Christ's garment and feel and know the soul changing touch. Not that Christ withdraws himself from the soul that seeks Him, not that He would have any man to be deceived, but the pride of men makes them instinctively seek to be their own savior and influences them to substitute works for faith.

This greatest modern miracle is really "the standing miracle of the ages." By it God not only pardons the guilt of sins which are past and makes the alien a son, but He breathes anew upon the lifeless soul and makes the inhabitant of the "valley of dry bones" to stand upright. He restores the soul faculties of will and affection and makes them to function through light and life from heaven.

Christianity does not consist *primarily* of imitating an example, even though "the Man with the Seamless Coat" be that faultless example, but it consists of the in-wrought life and nature of God in the soul. It is not something to be "put on," but something to be put into the heart by an act of Sovereign Grace. It is not a sentence to be served out, but a life and power to be received.

Narrow and Broad Gauged Christians

A CORRESPONDENT writes the editor as follows: "How can one church be so narrow and another so much broader and still the people in both think they are on the same road to heaven? For instance, the Church of the Nazarene is the narrowest church I have ever seen. People of other churches can attend shows, dances, card parties and all this sort of thing and yet they feel that they are equal to the Nazarenes who hold the higher standard. Which church is right?"

In many a community this is a question that must be met and how to meet it is puzzling indeed. It would seem that there is no great burden on the "broad gauged" in the attempts at reconciliation, for they can simply lean back upon their supposed social or intellectual superiority and say, "Oh, these narrow people are good people all right and in spite of their narrowness, I believe they are sincere and that they will be saved." But the task for the "narrow gauged" is not so simple, for it is easy for their "charity" to degenerate into compromise with sin; on the other hand their "fidelity" may readily drive them to the "judgment seat." And herein it will be seen that in union movements it is the latter who suffer and that the union must be accomplished on the *lower* rather than on the *higher* basis. In other words, "to get together" always means for the "narrow" to become "broader," though this may not always be an evil, for narrow people can be too narrow. But

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

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the whole tendency is and always has been for the narrow to become broad and for the broad to become broader.

But it might help us all to remember that we are not judges of other men's conscience and that the religious standing and final destiny of *people* are matters which only God can pass upon. Of course, we are expected to "speak out" on the evils of the show, the dance, the card party and "all this sort of thing" without fear and without favor, but when it comes to saying this one or that one is no Christian and will go to hell because of certain things which he does, we can afford to go a little slow and be quite sure in speaking on such matters. For you know people are judged of God according to what they know and not according to what they do not know. One man might do a thing and still be a Christian which if I should attempt to do I would be immediately condemned. This principle is not to be carried out so far as to permit open transgressions of the moral law, but it certainly does apply to particular interpretations of conduct which is distinguished as a matter of moral judgment. I would rather err in being too charitable than to cause a little uninformed one who had believed on Christ to stumble.

It is said that some one asked D. L. Moody if he believed one could be a Christian and use tobacco; Mr. Moody replied, "Well, he might be a nasty Christian." This is charity with discrimination. That is, it makes a little allowance for the *person* while fully condemning the *deed*. We can never be right sure how much light some other person may have, therefore, we can safest leave that person in the hands of the "Judge of all the earth."

But there is one thing we ought to be particular about, and that is to maintain a respectable margin between the things which we condemn in others and the things which we practice ourselves. And this ought not to come by the increase of charity for others, but it ought to come largely by the exactions which we impose upon ourselves. Too often it is the case that "What you do speaks so loudly that I cannot hear what you say." A man condemns "fairs and suppers" and other such means for raising money for the church, this is well, but such an one's opposition will be more effective if he himself is a careful tither and a liberal giver to the cause of God. A woman who preaches on the Home and the Training of Children will gain a more appreciative hearing if she can prove her faith

by her works. A preacher can more successfully condemn profanity if he uses chaste language, free from by-words and unseemingly phrases, both in public and in private.

Stating it from the standpoint of the individual, let us exact a great deal more from ourselves than we require of others. Stating it from the standpoint of a church, let us insist that our own church shall hold up a higher standard both in theory and in practice than we expect of other churches. Stating it as a principle to be applied everywhere, let us have more charity for others than we have for ourselves; for they may not know any better, but we do, you know.

A GREAT OPPORTUNITY

WE are glad for every comfortable church that the Lord has enabled us to build or purchase and we must make them all "year round" soul saving stations. The pastor should have a vacation, the same as others, but there must be no closing up of Nazarene churches and no let up in the work of the Sunday school and the other essential ministrations of the church. All this is taken for granted and agreed upon among us.

But we must not overlook the fact that the coming of pleasant weather opens to us a field of usefulness in camp, tent, arbor, and other outdoor meetings. Nazarenes are especially adapted to this kind of work. In the first place, many of us were brought in by "irregular" efforts of this kind. Then we do not go very much on the "formalities" anyway, so that a song, testimony or sermon on the street corner or in a tent is either in season or out of season and we are exhorted to be "instant" in either case, and we have found it rather natural to be so.

In some of our churches it has seemed sometimes that we overdid the instrumental music. That is, some of the horns seemed to be too loud and the instruments overbalanced the voices. But in these open air meetings the instruments will be of great advantage and should be used to the fullest limit. And it will be a splendid "means of grace" to the musicians to get them into a street meeting or some other irregular service and let them help to "blow up a crowd."

There are always some people who are hard to get into a church building who will come to a meeting in a tent, in the park, or in some other open air location, and many such can be reached this summer with the gospel of full salvation. Let us use the many opportunities which the summer season will bring us to go out into the broad open places after souls for the Master.

NO, THERE ISN'T ANYTHING TO IT

That old "Chain of Prayer" fraud seems to have had a revival of late. The plan may have originated with some well meaning person, I do not know about that, but it depends upon superstition for its success. A letter is sent out containing a general and in most instances, not a very scriptural or significant

prayer, and following the little prayer is a note, saying, "This prayer is to go all over the world. It was sent in Jesus' time and whoever fails to send it on will meet with misfortune. Copy and send to ten friends and see what happens ten days from the day you received this. If you don't break the chain a great joy will come to you on the eleventh day. Sent to me, I sent to you." The best thing to do when you get a letter of this kind is to throw it into the waste basket and forget that you ever received it.

Just the other day some one wrote me asking that I put a statement in the paper asking that we all join in saying the "Lord's prayer" at a certain time every morning and suggesting that this would result in the solution of the majority of our major problems—but I must not say more lest I should mis-quote this person, for I threw the letter in the waste basket as soon as I had finished reading it and I may not remember just exactly the words that were used.

RICHES WHICH BRING NO SORROW

In these days of "investigations" of "oil scandals," and cabinet eruptions we have fresh proof of the fact that "they that will be rich fall into temptation and snares—and pierce themselves through with many sorrows." But any philosophy of life which places a high estimate on the value of material things makes men miserable whether they are rich or poor. The rich are too full of cares and responsibilities to be happy and the poor are miserable because they envy the rich. Socialism, which is in reality a pure materialistic philosophy fills its disciples with envy and hate and enslaves them to an ideal that they are powerless to practice or to enforce upon others.

But Solomon describes the blessing of the Lord as making rich, then he observes, "And he addeth no sorrow with it" (Prov. 10:22). Men have always dreamed of possessing the pleasures which riches can purchase without suffering the inconveniences which money involves, and this dream comes true when they possess themselves with those *true* riches which "neither moth nor rust can corrupt or thieves break through and steal." The treasures of the "Canaan of perfect love" are title clear, tax free and fully insured.

Self-exaltation of humanity is the sin of the age. Self-expression in action and the urge to new experiences are a part of the being of man; but in the beginning, for the good of man, God directed his activities and drew the line against the experience of evil. The carnal mind has always rebelled against the limitations set by the Almighty, and has pushed man into violation of God's arrangement to man's undoing. In the way of righteousness, in self-expression and the pursuit of knowledge man may find an exhaustless field, but when carnality in the arrogance of pride would disregard God's appointments and beat down His bars, retribution is certain.

Can a Modernist Be a Christian?

By REV. J. G. MORRISON

A "MODERNIST" is one who applies cold reasoning powers to the New Testament and the Christianity found therein, and because of supernatural events recorded there, which he alleges are entirely incredible, he refuses to believe the recorded life of Jesus Christ, but explains away, to his own satisfaction, all supernatural or miraculous occurrences.

All of this is safely within the privilege of any person in this day of freedom of thought and conscience. But the unhappy and unfortunate thing is that these modernists, with hardly an exception, *claim to be Christians!* Indeed, they allege that they are the *real* Christians, if not the only ones; frankly insisting that all others who accept the gospel story, supernatural event, miraculous occurrence and all, are an undeveloped, stunted, obsolete, out-grown variety, that in effect ought not to be counted as Christians at all!

This writer met such an one, not long since, and after listening for sometime to the beautiful, altruistic, vapory idealism, and to the claims that nothing supernatural or miraculous could possibly be entertained as fact, by an educated mind, we mildly interposed. We said:

"But the deep dishonor that attaches to the average modernist is that he claims to be a Christian, when by no stretch of imagination, can one of them be such, unless he ceases to be a modernist." Which brought the prompt exclamation:

"What a bigoted statement! The modernist are the very best kind of Christians. They are the only *reasonable* kind!"

"No," we urged, "it is not bigotry, though it may seem to you as such. It is not merely a prejudiced opinion, a narrow bigoted view on our part, but a frank statement of *fact!* It is a fact, a clear established fact, that no person who accepts the claim of modernism, can possibly be a Christian, unless he first ceases to be a modernist. It is a fact that any court in the land, if it gave the matter unbiased consideration, would be compelled to uphold."

"That sounds so inexplicable," declared our opponent, "as to require an explanation."

"Very well, we will endeavor to do that. Let us imagine a case in court covering these very things, viz., *whether a modernist can be a Christian!* Imagine that an old fashioned Christian, a pronounced traditionalist, as you would call him, who believed everything that the New Testament taught concerning Christ and His gospel, should arrange to leave his property, which we will imagine is quite ample and extensive, to his two sons, A and B. To A, the older son, he bequeaths the larger portion of his estate, but on the sole condition, expressed in the terms of the will, that he shall be a *Christian*. Otherwise, if he is not a Christian, the will states that he shall have a modest amount, the larger portion to be given to B, the younger son, provided that he is a Christian. If both are Christians, then A shall have the larger share as the older son, and B

shall have a nominal sum, as the younger.

In the course of time, the older son, A attends a great state University, and finally returns home a thoroughly educated, polished modernist, holding all the laws of evolution and rationalism, that are held by the cult. The younger son, B, elects to attend a holiness College, and finally returns home a pronounced traditionalist, converted and sanctified wholly. About that time, that father, the maker of the will, dies. The will is probated, and according to the provisions, disposition is made of the property and wealth of the father.

"At this point B, the younger son, protests that A, his older brother, is not a Christian, but is a modernist, and consequently is not entitled to inherit the property under his father's will. The elder brother claims that he is a Christian, and scolds his brother's protest, as rank bigotry. At length the younger brother brings suit to test out the matter. The case is presented to the court. The court naturally asks, 'What is Christianity?' The reply is made that it is a system of teachings and events that gather around the life, utterances and accomplishments of one Jesus, who is called Christ. That it is found wholly recorded in the New Testament and barring a few prophetic references, is found only there. The court calls for an adjournment till he can read the New Testament, and ascertain what Christianity really is.

"In due time the court is again convened, and the two brothers are summoned. The Judge with New Testament in hand, inquires of A, the elder:

"I find here the clear teaching," says the court, 'of the virgin birth of Jesus. Do you believe that He was thus born?'

"No, sir," promptly states the elder son, 'I believe that this story of the virgin birth of Jesus was gotten up after his death to compete with similar stories that are found connected with other great religious leaders, so that the Christian leaders would be fully as great in the estimation of men, as the leaders of other religions.'

"M-m-m-m, yes, yes," muses the court. 'I also find here the clear teaching that this Jesus made, through His death, a blood atonement for sin, whereby men can be saved from all their moral defilement, do you believe this?'

"Not at all," promptly answers A. 'That is only the relic of the idea of human sacrifices, and of the offering of a spring gift to the old heathen gods, to propitiate them and give them a bountiful harvest.'

"Indeed, indeed," murmurs the Judge. 'This volume teaches emphatically that there is an endless hell of torment and punishment for the incorrigibly wicked, do you accept and believe that?'

"Impossible," the older son replies. 'That is only a figment of a legend, that has been inserted there during the middle ages when superstition was rife, and men imagined that the deity was a ferocious being ready to hound them to a burning hell. This was written in there by the priests to help enforce their demands on the ignorant people.'

"Do you believe in the resurrection of Jesus Christ from the dead?" asks the court.

"No, I believe that all such stories were concoctions by His disciples to add seeming greatness to their leader, and secure a following from the ignorant people of that time.'

"And the ascension of Jesus, do you reject that, also?'

"I most emphatically do," A replies. 'It is

The City, Beautiful

By MARY FRANCIS SHIRT

*I've been dreaming all day of heaven—
My soul has been wasted there
On the wings of prayer and yearning,
To be free from mortal care.*

*'Tis the city of marvelous beauty,
I learned at my mother's knee;
Where the pure and the clean of all ages
Shall spend eternity.*

*I have never grown tired of the story
That I lisped at mother's side,
And my heart has had one longing
To enter its gates, flung wide.*

*The militant church awoke me,
From the subtle charm of sin—
From the castles I was building,
To heaven's visions, bright within.*

*The saints of the past and the prophets
The theme of the Bible, too
Has led me to know where's a heaven
Aloft, in the drift of blue.*

*Its radiance has glittered earthward,
To be caught by souls devout
Its glory eternal is waiting—
The saints, from their journeys, without.*

*Like the voice of the waters, its music
Has caught my enraptured ear;
And joys sublime enfold me,
Earth's music no longer I hear.*

*"This beautiful city, O Mortal!"
Lies there at the golden bar.
Its jeweled gates are wide open
For travelers who come from afar—*

*Clad in the garments of Jesus,
Made while in His own precious blood
Sin stains are cleansed in the fountain
Through faith in "His Excellent Word."*

*Some day I shall enter the portal
That gleams in the light of the sun,
Lay down all the cares of a lifetime
And rest, when my work is done.*

*I'd compass the earth and the ocean
To live in this marvelous place;
Renounce all my pleasures, forever
For one glimpse of Jesus' face.*

*Who made this beautiful haven,
For weary disconsolate souls,
To be there in the arms of Jesus
While ages on ages shall roll.*

absurd and a clear violation of rational thought to suppose that a person could ascend alive into the air, and disappear into heaven. This is another superstitious story attached to the life of Jesus by His credulous followers, and unworthy of belief.

"And the Second Coming?" asks the court with suspended tone of voice.

"All a sheer invention," declares A. "There is no credibility in it."

"Turning now to the younger son, B, the court inquires, 'Do you believe in the virgin birth of Jesus, in an atonement in His blood for sin, in an endless hell for the incorrigibly wicked, in His resurrection from the grave, in His ascension to heaven, and in His second coming to judge the world?'

"With eyes uplifted to heaven, while a holy look overspread his face, the younger son made answer, 'All this I steadfastly believe.'

"Turning to the court room, the Judge said, 'This court after diligently endeavoring to ascertain what real Christianity is, and after questioning the defendant in open court as to his views on this matter, does not find that A, the defendant is a Christian at all. This court does ascertain, however, that B, the plaintiff, is a Christian, therefore the verdict of this court is that A, the defendant is not qualified to inherit his father's property under the terms of his will, not being a Christian, but that B, the plaintiff has fully met the required terms of the will, and is de-

clared to be the real Christian in this case!'"

"But," said the questioner, "do you not think that the court in such a matter should have the right to interpret the New Testament, is not that what courts are supposed to do in cases of contention and litigation?"

"Certainly," we answered. "That is the province of courts. But, let me ask, do not courts invariably follow precedent, when they interpret documents, contracts, laws, and customs?"

"Yes," he answered, "that is the invariable procedure."

"What, then," we ask, "is the precedent in this case? How has the New Testament been interpreted for the past nineteen hundred years? A modernist was hardly heard of till a few decades ago. Such a view of Christianity as is held by a modernist, was always classed as rank, out-and-out infidelity. Such a person who is classed as an open enemy of the church, and of the great God of the skies. Under no circumstances was he ever classed as a Christian. Nor can he be so classed now. By all the facts of the case, he is an infidel. His claim to the name Christian is a deep dishonor. He may call himself what he likes, he may class himself as he will, but under no circumstances can he possibly lay claim to the sacred appellation of 'Christian.' Let him be an altruist, a vaporist, a humanitarian, a whatnot, but a Christian he can never be, till he ceases to be a modernist."

MITCHELL, S. D.

in his sickle and gathers the clusters of the vine and casts them into the great winepress of the wrath of God (Rev. 14:19).

The announcement is somewhat anticipatory as to its accomplishment, as we understand it, occurs in the 19th chapter where Jesus comes down on His white horse; in fact both the harvest and the vintage have their consummation in the predicted happenings narrated between Rev. 19th chapter, 11th verse to and including the 20th chapter, 6th verse. In the 15th and 16th chapters follows first: another ovation in heaven and then the vials of wrath visiting plagues and torments on such as had received the mark of the beast or had worshiped his image. It will be remembered that the plagues and woes of the trumpets had their effect only on those who had *not* received the seal of God in their foreheads—this was previous to the catching away of the Bride and the flight of the woman Israel into the wilderness; *now*, these vials of wrath are visited on all those who *do* have the mark, or the seal of the beast, but in each instance it will be noticed that the visitations of these chastisements fail to bring repentance on the part of those who are afflicted (Rev. 9:21 and Rev. 19:21). It is our candid opinion that these vials of wrath are poured out previous to, or simultaneously with, the reaping of the harvest and the vintage.

At the pouring out of the sixth vial the waters of the great river Euphrates are dried up that the way of the kings of the east may be prepared. Much has been written on this subject, it is our opinion however, that this way was prepared that the sub-rulers under the Antichrist could muster or mobilize their forces for their last great stand against God and His anointed, the great battle of Armageddon.

Things are happening now in quick and rapid succession as stated above! God has sent preachers, sent angels, sent martyrs and sent plagues and chastisements to turn these people to Himself and there is one thing more that remains before His final judgment falls, that is to destroy their idol, the god of mammon. Many have seen catholicism and the Pope of Rome as the Antichrist, in fact that has been the most commonly accepted theory among Protestants for the last hundred years, but while the Antichrist will *use* the apostasy, and without doubt the Roman church with its popes and prelates will play an important part in the reign of Antichrist during the first three years of his reign as we shall see further on, the religion of the Antichrist and of his followers is love of the world and of the things of the world. The Antichrist's cohorts will destroy the apostasy after they have used her for their own advantage as long as they need her and then their real idol—COMMERCIAL Babylon—will be shown forth in her true colors, and God himself will destroy her. Our next article will contain this wonderful narrative, the Scarlet Woman, the Mother of Harlots, showing to what lengths a wicked and a gainsaying people will finally go in their opposition to God.

I pray often to God that He would keep you in the hollow of His hand. The most essential point is lowliness. It is profitable for all things, for it produces a teachable spirit which makes everything easy.—FENELON.

Studies in Revelation

By REV. F. M. MESSENGER
ARTICLE ELEVEN

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" (Rev. 14:14).

JESUS told His disciples that this gospel should be preached in all the world for a witness and then the end would come (Matt. 24:14). He also taught them that the wheat and tares should be allowed to grow together until the harvest (Matt. 13:30), and in His explanation of this parable He stated that the harvest would occur at the end of the world (Greek *æon*) or age; that is, this harvest comes at the end of this dispensation—precedes the millennium. In this same chapter (Matt. 13:38) where he explains the parable He states that the field is the world; this word is different—*kosmos*—meaning the world on which we live.

This angel is commanded to "thrust in thy sickle for the time for the harvest is come." At this time the gospel has just been preached by three angels to them that dwell on the earth, and to every nation and kindred and tongue and people, fulfilling Christ's prediction in Matt. 24:14, and the winding up of this age is at hand although there are several important things about to happen—probably will be in the course of fulfillment at this very time.

THE VINTAGE

The second angel is commanded to thrust in his sickle and gather the clusters of the

vine. The harvest is passed and now comes the vintage, the grapes we are told are fully ripe. Judgment begins at the house of God, this,—the harvest,—is not the general judgment but the separating of the godly from the ungodly, those who know God from those who have a profession without God. In the first Psalm we are told that the ungodly will not stand in the judgment nor sinners (the wicked) in the congregation of the righteous. When God makes His harvest the ungodly, the tares will no longer stand in with the godly, but there will be no separation of the wicked from the congregation of the righteous, they are not tares, they are not found in the congregation, so they are reckoned as the vintage. At the time we are now considering, greater light will have been shed on this world than ever before in its history; the seals have been broken, the trumpets with all their woes have been sounded, the two witnesses have brought their fiery messages, such messages as the world has not yet received, the Bride has been taken out, the martyrs of the tribulation have given their testimonies and sealed them with their blood, the angelic messages have been proclaimed from mid-heaven, God has separated the false from the true professors—the wheat from the tares,—the wicked have heard and seen *and felt* everything that should convince and convict, that a long suffering God could send to them, and the angel is told that the "grapes are fully ripe." He thrusts

General Superintendent Goodwin's British Isles Letters

Number Four

My dearly beloved:

We are now headed for Scotland on the "Belgenland" of the Red Star Line, a floating palace of 27,000 tons, seven hundred feet long and eighty feet wide. One seems lost in a great ship like this. Truly this is a wonderful age. Its railroads, motor cars, flying machines and steamships fulfill the prophet's words, "Many shall run to and fro"; its telegraph, telephone and radio, making communication so quick and easy, remind us that "Knowledge shall be increased." No doubt we are the people upon whom the end of the world have come, and God expects us to use these agencies to carry this glorious Gospel of Full Salvation to the nations of the earth.

How quickly the last few days have passed! There were a few hours at Headquarters in conferences over the work, dictating letters, and packing for the trip. Then the rush of goodbys and the train slipping away, leaving Brother Anderson behind. There was a happy day at Akron, Ohio, in conference with Dr. Williams. How I have learned to love this hero of the cross during these eight years of fellowship and labor together! How I thank God for giving the church this young man who is one of the greatest preachers in America! No wonder his services are in such demand, for God is with him and "much people" are being added to the Lord under his ministry. It was, also, a special joy to see Brother Macrory, the pastor who has done such a noble work in Akron. Five years ago we had less than forty Nazarenes in Akron, now we have over six hundred.

One night's run from Akron brought us to the great busy city of New York. In the rush of making ready to take the boat, I was given a very happy surprise by the arrival of Dr. Reynolds at 12:25 Friday night. He was holding a very successful District Assembly at Baltimore and came up to New York for a much needed two-hour conference, leaving at 2:30 a. m. for Baltimore. We said goodby at the gate and I returned to my room musing, "What a great soul this humble man of God is! How much he has meant to the Church of the Nazarene! How wonderfully the Lord has preserved him! What courage and heroism he showed when twenty-five years ago he became the first ordained elder in

the East to step out for organized holiness! He has fought long and well, may the Lord give him more freedom from arduous toils while he serves us in the years to come!"

Crossing the Atlantic is a new experience to me, but one soon finds his way in this modern age with all its improvements. So here I am in my little room all unknown and unnoticed. But I have already discovered that the "unseen wires" are working and that the Lord knows where I am and is smiling in my heart—His peace abides.

New York is far behind, lost in the smoke and fog. We are now on the trackless deep, tossed by its rolling waves; yet with chart and compass, we are anchored to our course. And thus the Church sails forth on the changing tides of time with Eternal Truth for her chart, the divine Spirit as a compass and with her Pilot True. Through many storms and heavy seas we must pass, but it would be foolish to think of leaving the ship. "Except ye abide in the ship, ye cannot be saved."

My mind goes back to Free America. I see the cities and towns of the States and Canada connected by a net work of rail ways. There are the wooded hills of the East, the great broad fields of growing grain in the West, the thousands of acres of young cotton in the South, and the great new land of the Western Slope, washed by the waters of the peaceful Pacific. But the most glorious sight of all is the more than twelve hundred Nazarene Churches which dot the land with their revival fires, sending forth rays of golden hope to light the narrow way to the City of God. "Keep the home fires burning," beloved pastors and brave evangelists, put on more Eternal Truth as fuel for the glorious flames. This is our day and we must measure up to the God given call to send forth the gospel of holiness, or we shall fail and go down in disgrace.

The growth of our movement but indicates what can be done in the coming years. If we could add forty thousand to our small number of fifteen years ago, what ought fifty thousand of us to do within the next few years? The multitudes are hungry for the Gospel and this is no time to draw back or become "conservative." We must

heroically press on to greater undertakings. There must be no "folding of the hands" in careless indifference. Pastors must not be obliged to drag the membership into campaigns of aggressive evangelism. Every Nazarene Church should have at least two mighty revival campaigns for the salvation of the people every year.

One-tenth of our income will be much too small for holiness people; there must be love offerings, heave offerings, and thank offerings in abundance. We must not spend more money for automobiles and for pleasure than for missions. God has a right to expect more of us than of other people, for He has done more for us than for others, we have the greater light and we shall be judged according to our light and opportunities. The times demand that every Nazarene shall be at his best for God and holiness.

During the last few years we have gathered thousands of dollars worth of property on the Foreign Field and have acquired five million dollars worth of church property at Home. We are gathering about two million dollars for all purposes each year. But what could we do if we all, everywhere, and all the time, should be at our best? Other movements, true to the fundamentals of our holy religion are springing into being; may this not indicate that we are moving too slowly? No one can surpass the statement of truth which our doctrine contains, no organization can promise more permanency than that of the Church of the Nazarene, but we must have more vision and more heroism. Oh for a mighty Pentecost of holy power and glory!

As this old ship plow the waves, I am praying that God will send an old-fashioned, Holy Ghost, sin killing revival that will awake the sleeping Church and bring lost men to God. Every Nazarene Church should have at least one day of fasting and prayer to this end. Prayer will stop talk and bring action, it will end criticism and bring praise, it will banish fault finding and create gracious unity, it will eliminate "elbowing" and bring sweet fellowship in the Holy Ghost. A good siege meeting of nothing but prayer would bring on the revival in many a church. We have prayed, but we must pray MORE. The grace of our Lord Jesus Christ be with you all, Amen.

What is Holiness? Can We Have it Now?

By EVANGELIST T. S. MASHBURN

PERSONALLY I know but little about gems, as I never had much desire for them, or money to invest in them. And yet I do know there is one known as the "Solitaire" that stands out in a class all its own. For this gem there is no substitute. It retains its own lustre, and commands its own price. Holiness is the Solitaire of the standard of the Bible. God both wills and commands that we shall be holy. When and where? "The oath which he swore to our

father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:3-75).

Why wait until death and expect that we may be made holy then? "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7). "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thes. 5:22-24).

Having as we do so many holiness colleges, teachers, preachers and campmeetings, with red hot prayer and testimony meetings, it does seem both strange and pitiful to hear some one say, "In my weak way I have struggled on for forty years to hold out to the end." God bless these poor hungry souls and help them to go forward and not stand on Jordan's stormy banks and cast a wistful eye, but cross over into Canaan and enjoy the more abundant life and fulness of perfect love.

Shocking it is to see so much apostasy at this age, weaklings, starving, and literally leaked out as an open vessel. Some four years ago while in North Carolina where I

spent my boyhood days, I went to a fine spring in a range of big mountains where I had many times in my youth quenched my thirst with its sparkling cold and soft water. Imagine my surprise on arrival to find no sign of water to indicate that anything like a spring ever had been there. God said of the Laodicean Church "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15-16). In the same chapter, verses 19-22, we read, "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne." He that hath an ear, let him hear what the Spirit saith unto the churches."

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). This writer does not believe as Russellism teaches that God ignored and set aside the church, but he does believe that He is sifting out His church in these last days, and He wants and must have a clean house and holy people. What I say unto you I say unto all, Watch He is coming again. "Arise, shine; [be enlightened] for thy light is come."

JACKSONVILLE, FLA.

THE POPE BLESSES CHICAGO

By W. E. SHEPARD

AT the conclusion of the forty minute interview, the pope, following the old custom, asked if the archbishop from Chicago desired to make any special request which his holiness could grant as a special mark of recognition in view of his approaching elevation to the dignity of a seat in the biggest corporate body of the Catholic church.

"Archbishop Mundelein then asked for a blessing for Chicago, and the pope made the sign of the cross and gave the papal benediction for the city of Chicago, its churches, its priests and all its Catholics, and specified the effectiveness for the day of the secret consistory.

"Archbishop Mundelein requested the extension of the blessing to all non-Catholics of Chicago, adding, 'We have many, many good ones there,' and the pope by special mention extended the benediction to include every one in Chicago.

"This is believed to be the first time a special papal benediction has been bestowed upon any city in America in the middle west."

How fortunate the city of Chicago! How kind his holiness (?) to condescend to bless that city! I am wondering if our Nazarene Churches in that great city will feel the pulsation of heavenly vitality and revival fire on account of that special benediction.

Some of these things make me do some thinking. If this infallible(?) potentate, who holds such prerogatives within his grasp, holding the keys of heaven, earth and hell, can, at his beck and turn, bless a great city like Chicago, why does he refrain from blessing cities further west? Why not give St. Louis, Denver, San Francisco and Los Angeles some drippings from his sanctuary? Why not let a few drops splash over into Hollywood and clean up that Augean stable? If he has the power that Catholics think he has, why not include this whole sin-stricken world? Actually if I had the power that that misnomer in the Vatican claims to have, I would surely extend my hand further towards helpless humanity. Did I say misnomer? Well, one claims to be Pius and another Benedict, and it may be that my eyesight is defective, but I cannot see where the pious comes in, nor where the benedict obtains. The record of past popes will not carry out the first, and as to being a benedict I supposed that benedict was a newly married person. I hadn't heard of any of the popes being newly married. I never specially objected to priests, in general, being called "father," for I never suspected it being a misnomer.

Let me again refer to the pope's blessing upon Chicago. If any of the readers of this article are so fortunate as to have in their possession a tract which some one has written compiling the different blessings which popes have pronounced upon individuals, upon ships starting out on voyages, and upon various objects and schemes, get it now and read it over and note that the results were the very opposite to any blessing conferred by the pope. It would seem that fate or providence or God's judgments were careful to take quite an opposite course from what the pope intended. It would seem that the pope was not so closely related to Him who holds the reins of the universe in His hands as might be supposed. Personally, if I were to judge by the past blessings of the popes upon other people and objects, I would feel more secure if I had his curse instead. Hence, I have not thought of moving to Chicago in order to be among those blest from the Vatican. O, the blindness and credulity of such slaves and worshipers!

PASADENA, CALIF.

A REMARKABLE EXPERIENCE

By REV. P. P. BELEW

ABOUT eighteen months ago, my youngest brother, while making a heroic effort to extinguish the flames which caused the death of his wife, was fatally burned. The sad intelligence reached me at Upland, Ind. where I was engaged in an evangelistic campaign. I arranged for another to conduct the meeting and rushed to his bedside. On my way to the scene of the awful tragedy and while engaged in prayer, God gave me the assurance that with my brother all would be well. I took it for granted that both his body would be healed and his soul would be saved.

Upon reaching my destination I found him in a critical condition but constantly imploring the mercy of God. But within a few days I received a telegram notifying me that the end had come. I then understood that the witness which I had received was for his salvation only, not for his healing.

But later, under the stress of time, my confidence weakened, and I was not certain but that my supposed evidence was only the comfort of the Holy Spirit to reconcile me to the inevitable fate of my poor brother. For months past I have labored

under the awful apprehension that perhaps he was lost, lost forever!

But recently while in the midst of a great convention the Holy Spirit revealed to me that his body had been delivered "unto Satan for the destruction of the flesh, that the spirit may be saved." Two days later while on my way home the happy fact of his eternal safety rushed in upon me with almost irresistible force. My regeneration was very distinct, and my sanctification phenomenal, but I have never been so completely overwhelmed by the presence of Deity as on that occasion. I was practically oblivious to all surroundings. My emotions could not be restrained and for perhaps thirty minutes I wept like a child upon its mother's bosom. All doubts, which had hitherto hung like a nightmare over my soul, were forever obliterated. My brother is in heaven today, and henceforth for me the place shall ever be richer. I fully expect that through the merits of the Savior's blood we shall walk together on the streets of gold, pluck fruit from the tree of life and forever bask in the golden gleams of heaven's light amidst the ravishing beauties of the City of God.

No tongue can express or pen describe the marvelous, mellowing, tendering, overpowering, awe-inspiring effects upon a human soul so wrought upon by the Holy Ghost. As never before to me "God is our refuge and strength, a very present help in trouble." As never before do I love God and the souls of men. If I had a thousand lives I would give, gladly give them for the salvation of one individual.

MARION, IND.

Questions Answered

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

Q. Please explain the meaning of *orthodox*.

A. The word *orthodox* is from the Greek *orthos*—right and *doxa* opinion and means sound in doctrine: holding the Christian doctrines taught in the Scripture. The opposite of *orthodox* is *heterodox* from the Greek *heteros*—other and *doxa*—opinion and means to differ from the acknowledged standard. These terms are also applied to questions relating to creeds and decisions of councils. For instance we would say that an *orthodox* Methodist believes in entire sanctification as a second work of grace because Wesley and his coadjutors, the founders of Methodism, certainly did believe and teach this truth.

Q. How can we keep the commandment to "Love God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30) and have any love at all for any one else? Also how can we love our neighbor as our self? (Mark 12:31).

A. A summary of this first and "great" commandment is that we shall love God *supremely*, and this in no wise interferes with any other legitimate love. For instance, the fullest and most perfect love for God purifies one's love for his mother from all "inordinate" factors, so that he will obey God, even if it displeases his mother to have him do so (and God supremely may sometimes require this), but in every instance where one's love for his mother is legitimate and "inferior" to his love for God, this love will be strengthened by his love for God. To love one's "neighbor as himself" is but the foundation in "being" for the rule of "conduct" set forth in "the golden rule"; "Whatsoever ye would that men should do unto you, do ye even so unto them" And this "rule" is exceedingly practical. It does not require that I "do for others whatever I do for myself," but that I do for them what "I would have them do for me." The communistic interpretation which would make equal distribution of opportunities, goods and position is false to the Bible, false to true principles of economy and is impractical in life. My neighbor across the way has a better and more finely furnished home than I have; is it his duty, according to the "golden rule" to give that home to me; or to sell it and then provide homes for each of us that are equal in the comforts which they afford? The answer is that he should not do this unless he would demand that I should do it, if our circumstances were reversed.

THE WORK OF THE WHOLE CHURCH

The General Board

AN IMPORTANT MESSAGE FROM GENERAL SUPERINTENDENT WILLIAMS



None of us enjoys speaking of emergencies or crises nevertheless, good judgment demands that we always look facts in the face as they are and solve our problems in a brave and courageous manner.

A few days ago the whole church and the friends of the church read with interest and grave concern the report of Brother Anderson concerning our present general financial conditions. This situation needs not be dangerous or serious if we meet it promptly with a heroic and self-sacrificing effort. But if we pass this report by with indifference or unconcern, we shall soon be face to face with a situation nothing less than tragical.

We should feel that the honor of every member of our church is involved should our credit be injured and our standing be brought into question. Not only this, but every interest of the church will be injured if this situation is not relieved at once. Our missionaries must be fed, our foreign and domestic obligations must be met, and the spirit of progress and efficiency must not be hurt.

Another matter that strikes me with concern is the fact that the new plan adopted by our General Board is more or less in the balances in this emergency. Our whole church and our good friends and readers of the HERALD OF HOLINESS will recall the splendid plan worked out by the Board at the meeting held in December. At that time a budget system was inaugurated, and a very modest amount set for all general purposes for the year, namely, two hundred and sixty thousand dollars. I rejoiced over the very conservative figure fixed for the year and felt that we surely should raise this without any great trouble. HERE IS WHERE THE DANGER LIES. All felt as I did that it would be easy for us to get this small amount, and consequently none of us worked to raise the amount as we would have had we only felt a little more doubtful. Our trouble is due largely to two things, namely, over confidence, and the impression that became general that we would never have any more DRIVES.

Drives would not be necessary if all of our churches would do their part regularly as the budget plan provides. Regular giving, giving from principle, giving systematically, will make drives and special efforts unnecessary, but until we do our duty regularly, we shall be forced to special efforts to save our honor, our name, the cause of God. Some of us have prayed day and night that we would never be forced again to any great effort to get the church finances. But if we

are forced to do so, then there is nothing left but for the whole church to arise and for a few weeks make some special sacrifice and put forth tremendous effort to raise the amount of money we must have now.

ONE THING WE MUST ALL REMEMBER. No plan will work, however good it may be, unless we WORK it. Plans suggest ways to get money and increase efficiency, but they do not get money unless the people give. The plan we have will work if we work it, but if we do not work it, the plan will collapse as will any other plan unless worked.

I urge every member of the church to spend a few days in special prayer. It will do us good to fast and pray. Fast some and pray a great deal. Then every preacher should become stirred to the depth of his soul and get his people stirred to pray and give even to the point of real sacrifice.

There is no question about our ability to raise this money, there is no question about our believing it can be done. Our danger is that we may not get aroused to the need NOW, and not put forth a tremendous effort in the name of the Lord to relieve the situation at ONCE.

We urge EVERY member of our church to do his best for the next few weeks in prayer, hard work, and sacrifice. If this is done, all will be well and we shall be rejoicing in our victory and the Lord will be pleased and we shall all be able to throw ourselves into the summer campaigns for souls—to have the greatest revivals in our history.

Our people have never failed yet, and thank God they surely will not fail at this time.

Two things will bring the victory. Every one should pray and give his best. Second, one should not only give all he can, but encourage every one else to do likewise. God expects everyone to do his best. Will we meet divine expectation? We will, by His help.

T. B. Williams

CONCERNING THE MANNER OF GIVING

By REV. N. B. HERRELL

WE read on (page 192) and (paragraph 463) in our new Manual a statement made by our last General Assembly that should be carefully and prayerfully considered by all our people. The importance of this statement can hardly be overdrawn at this time. We have led our people to believe that our old way of raising funds to finance our general work is a thing of the past. If we do not make speed in adopting the new plan there will be a lapse of interest and funds until we will have such a deficit that we will be forced to adopt the old methods of raising funds to get out of the hole. No plan will work itself. The best of plans must be pushed and worked with an ever increasing energy if they amount to anything. We are no doubt in a measure adopting the plan of the General Board, but we will venture a passing guess that unless there is high speed put behind the plan there will be somewhat of the same old

story of a deficit and a drive. This statement goes direct to the fundamental principle of the new plan for the financing of our general church work. If the plan of a general budget fails it will be at this point. We give the statement in full as follows:

"We endorse and strongly recommend the adoption of the tithing system by the entire membership of our church, and that a continuous campaign of education be undertaken by our District and General Superintendents and the editors of our publications with the view to eventually securing the adoption of the scriptural method by every member of our church. Also that the pastors, evangelists, and District Superintendents preach two or more tithing sermons each year. We believe the solution of our financial problem depends largely upon the speed with which this is accomplished" (General Assembly of 1923).

The budget deals with the amounts needed and the disbursements of the same. The above statement deals with the supply of funds. A poor budget system will work better with a good supply of funds than a perfect budget system with but little or no funds. We must not deceive ourselves in presuming that adopting a budget system will do the job. All hands everlastingly at it will bring it to pass.

On the Ohio District we are pushing this plan as fast as we can. We hope to get the plan fully adopted at our coming Assembly and that every pastor and member will be one hundred per cent in their effort to make it a success. It is either this plan or the old method of financial campaigns. We have accepted the new wine skin with the new wine of faith and works. We will apply the following to ourselves on the Ohio District as our slogan in this plan.

Divine Love Put in Action

By N. B. HERRELL

I'd rather see a Christian than to hear one merely talk,
I'd rather see his actions and behold his daily walk,
The eye's a good receiver and more accurate than the ear,
Much counsel may confuse me but example is always clear.
The best of Christian workers are the ones who live their creeds,
To see love put in action is what everybody needs.
I can see the love of Jesus through the good works you have done,
But I can't just get your meaning when you talk and do not run.
All the speeches you are making may be very fine and true,
But I'd rather see your Savior by observing what you do.
For I may not comprehend Him through the fine advice you give,
But there's no misunderstanding when I see Him through you live.
If you'd bring to His storehouse all His tithes and offerings due,
Setting faith a good example showing others how to do;
So the church would be all glorious, leading sinners to believe,
Helping widows and the orphans their needed portion to receive;
Then the good news would go sounding to the lands beyond the sea,
If you'll put His love in action so that everyone can see.

COLUMBUS, OHIO.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

KEEPING THE N. Y. P. S. SPIRITUAL

(A paper read at the Western Oklahoma District N. Y. P. S. Convention)

By MISS ANNA M. LOGUE

EVERY organization has an object in view in its origin. It may be to add to pleasure, to obtain wealth, to better education, to gain dominion, to increase business activities, or to lift up fallen humanity. But there was a purpose in mind or else there would have been no organization. The success of any organization depends upon how closely they keep to the carrying out of their original purpose.

The object in the forming of Christian societies embraces the sole purpose of aiding man to climb from his own fallen state back to God. It far exceeds the work of any other society and demands the best that man can give. Success cannot be attained by following the methods of other organizations. The purpose of a Christian society differs from those of the world for they are founded upon different principles, they work in different channels, and have an eternal goal in view. The final goal of all Christian work is spiritual. By spiritual is meant a soul born again of the Spirit of God.

No mere accretion of knowledge or outward molding of action can save the world or bring a single soul to fullness of life. "This is life eternal that they might know thee the only true God."

Such is the one important object of every Young People's Society—that its members might know God. This knowledge must be more than a mere historical apprehension or a mental perception, it must be a personal acquaintance with God that will show itself in opposition to sinfulness, a love for spiritual things, and an interest in the salvation of souls.

The first step, then, in keeping the society spiritual is to have members who really know God. The enemy of Christianity is at work and he will either pull toward worldliness or push into formality. Just anything so as to keep the followers of Christ off the main line. If Satan can get a society filled with young people who are merely professors and have no real knowledge of salvation he has won a victory.

The standards of Christianity have been set by God and whether it is an individual or a society, Christ has said to them, "This is the way walk ye in it."

The next important step in retaining spirituality lies in the officers elected, Rev. L. A. Wiegler says in speaking of Sunday school teachers, "They need a careful and adequate training." The same is true of the leaders of Young People's Societies. God has given to them the highest work in His power to bestow—to help Him in the shaping of human lives and immortal souls.

Personal consecration is the first and greatest need of every Christian leader, but consecration does not make a good leader. Spirituality does not insure efficiency. God's help does not relieve us of responsibility. "We are workers together with him." God will not do all the work. He calls for the work of the brain, the hands, and the feet. A knowledge of psychology, ways and means of conducting public services successfully, an interest in the souls of men, and a few other requisites go to make up the qualifications of successful leadership.

Another essential step is in following the leadings of the Holy Spirit in arranging the programs. If there be a program committee then select those who have talent along the line, and are conscientious about putting in a number that would tend to deviate from the object in view. Remember you cannot help young people to maturity in spiritual life without God's blessing upon the programs. Religion is an essential element of human life and its highest interest, therefore its importance should be kept before the society continually. Without religious faith no one is completely fitted for life, for citizenship, or for social service. That which would be appropriate for the public school will not be suitable for a sacred service. Use variety. Monotony will

kill any kind of work. The programs must be unctonized by God's blessing if the desired results are obtained.

Again, to keep the society spiritual there must be prayer, much prayer, prevailing prayer. A prayerless society is dead. Prayer is the oil that lubricates the machinery. Then linked on to prayer is the study of the Bible. Prayer without the Word of God is like a man in a boat with one oar. He only goes round and round. He cannot make headway. A love for the Bible can be promoted by the leaders constantly honoring it.

Lastly, keep the society busy. Make each member feel that the victory depends upon him alone. Idleness is the Devil's workshop. Selfishness, criticism, decrease in interest, and finally backsliding come through inactivity. The less gifted man or woman should be given an opportunity to work as well as the best talented ones. Hold before the society that the earnestness of life and the nearness of eternity make it important for each one to be up and doing. It is not the big things that count so much, but faithfulness in every detail of service that leads to spirituality. Above all a Young People's Society should be interested in "others." Character is caught not taught. Souls are perishing every day and our own entrance into eternity cannot be far distant. Let us, like Mary of old, do what we can and trust God to bless it and reward us openly.

DISCUSSION OF THE N. Y. P. S. TOPIC FOR JUNE 1

"The Personality and Work of the Holy Spirit"
John 16:7-15.

By DONNELL J. SMITH

One of the distinctive doctrines of the Christian faith is the deity and personality of the Holy Spirit. Christianity having settled for all time its position relative to the doctrine of the Trinity, it follows that the consideration of the different personalities of the God-head is of equal importance and practical value. And yet over long periods of time the doctrine of the deity, personality and work of the Holy Spirit has been passed over as having only a minor place in the Christian Revelation. This has resulted in robbing the third person of the divine Trinity of the worship, love and confidence that is due Him.

One has said, "If we think of the Holy Spirit as an impersonal power or influence, then our thought will constantly be, 'How can I get hold of and use the Holy Spirit?' but if we think of Him in the Biblical way as a divine person, infinitely wise, infinitely holy, infinitely tender, then our thoughts will be 'How can the Holy Spirit get hold of and use me?' Again if we think of the Holy Spirit as a power or an influence our thought will be, 'How can I get more of the Holy Spirit?' but if we think of Him as a divine Person, our thought will be, 'How can the Holy Spirit get more of me?' The former conception leads to self exaltation: the latter conception to self-humiliation, self-emptying and self-renunciation."

I. The Scriptures teach the Deity of the Holy Spirit.

- (1) Gen. 1:2; Job 26:13; 33:4; Psa. 104:30—Sharing in creation,—therefore omnipotent.
- (2) Psa. 139:7—Omnipresent.
- (3) Acts 5:3, 4; 1 Cor. 3:16, 17—Addressed as God.
- (4) Matt. 28:19; 2 Cor. 13:14—Given place of equality.

II. The Scriptures teach the Personality of the Holy Spirit.

- A. By ascribing to Him the essential marks of personality.
 - (1) John 14:16, 17—Intelligence, 'one of the titles given Him being "Spirit of Truth."
 - (2) 1 Cor. 2:10-12—Knowledge.
 - (3) 1 Cor. 12:11—Will.
 - (4) Rom. 15:30; Eph. 4:30—Affection.

- B. By ascribing to Him the works of a person.
 - (1) Gen. 6:3; John 16:8—To strive with; to reprove, convince.
 - (2) John 14:26; 16:13—To teach; to guide.
 - (3) I Cor. 2:10; Rom. 8:26; John 14:16—To search out, to help, to comfort.
 - (4) John 16:14, 15—To exalt, to reveal Christ and the things of Christ.
 - (5) Acts 13:2, 4; 15:28; 16:6—To choose, to order, to restrain.
- C. By indicating a relationship with man that is wholly personal.
 - (1) Rom. 15:30; 1 Thes. 5:19; Eph. 4:30—To love, to quench, to grieve.
 - (2) Isa. 63:10; Heb. 10:29; Acts 7:51; Matt. 12:30—To rebel against, to insult, to resist, to blaspheme.

Jesus said, "I tell you the truth; it is expedient for you that I go away: for if I go not away, the comforter will not come unto you, but if I depart, I will send Him unto you." From the above outline, though incomplete as setting forth the personal work of the Holy Spirit, surely we recognize the force of Jesus' statement. This is His dispensation, the day of His outpouring, of His mighty works. Shall we not yield ourselves to His sway? His rule that His mighty works may be wrought in us and through us. Though a Person our members are to be yielded to Him that with them He may achieve the program of Christ and perform the will and good pleasure of our God.

N. Y. P. S. CONVENTION OF THE CHICAGO CENTRAL DISTRICT

The first N. Y. P. S. Convention of the Chicago Central District was held at First Church, Chicago, April 22-25. More churches responded to the convention than responded to the Annual Preacher's meeting held a month previous and the results of the convention were more than gratifying.

On Tuesday night, Raymond Knighton, president of the local N. Y. P. S. extended a hearty welcome to the visiting delegation to which Rev. Edward Gallup, our District President gave an appropriate response after which Rev. Mrs. Edythe Rice preached the opening sermon. When the altar call was made three or four seekers came forward and thus the convention was opened with evangelism as the keynote and God's manifest blessing on the gathering.

Wednesday morning was devoted to the reports from Rev. Edward Gallup, our delegate to the National N. Y. P. S. Convention at Kansas City, last fall, and from H. M. Messenger who was a delegate to the General Assembly The Constitution suggested for District Societies was adopted with a few amendments and the following officers were elected for the District: president, Rev. Edward Gallup, Springfield; vice-president, H. M. Messenger, Chicago; secretary, Laurence H. Howe, Harvey; treasurer, William P. Sloan, Olivet.

The services of Wednesday afternoon all day Thursday and Friday were devoted to the reading and discussion of various papers dealing with our young people and their societies. A few of the subjects treated were: "Outstanding Spiritual Problems of Young People," "How to Conduct a N. Y. P. S. Meeting," "How Can Young People Assist the Pastor," "How Can the Pastor Assist the Young People," "How to Kill a Local N. Y. P. S.," "The Young Person's Employment of Spare Time," "Problems of the Working Young Person," and "Problems of the Young Person in High School." On Thursday afternoon the development of the four-fold nature was dealt with in four excellent papers one dealing with the physical, one with the intellectual, one with the social, and one with the spiritual development of our young people.

Rev. Donnell J. Smith, National President of the N. Y. P. S. was present and spoke at the four o'clock hour on Thursday and Friday. President Sanford of Olivet College was also present and addressed the convention on "Finding Our Place in Life." In addition to those already mentioned there were present Rev. D. Shelby Corlett of Upland, Calif. and Rev. Jarrette E. Aycock who attended a meeting of the executive committee of the National N. Y. P. S.

On Friday night after Rev. Donnell J. Smith's capable sermon the long altar was lined with penitent young hearts and the convention closed as it had opened with souls finding God.

LAURENCE H. HOWE, Secretary.

Dear Boys and Girls of the Herald Family:

There is great excitement in Kishorganj this morning and if you only knew the reason you would not wonder. What DO you think has happened! Last Sunday two young men came to entreat Mr. Jackson to take his gun and come out to their villages to kill a TIGER. They stated that a tiger had attacked a farmer who was working in his cane field and had almost torn his shoulder off. Inasmuch as we had no shells for our gun Mr. Jackson did not go but told them to notify the government officials. We heard no more of the episode for two days. Then one morning a servant came running saying that the tiger had attacked a woman just two miles from our bungalow, and that the man who had been attacked on Sunday had died. Yesterday we were told that the woman also had died and that three others had been attacked, also that one goat had been killed by this tiger just a half-mile from our house. But this morning the excitement reached a climax. Huge foot prints were found just a little way from our property near the post-office. So you see how very near the tiger was to us last night. And since I began this letter two men came running past our house, saying that they had just seen a tiger in a nearby cane field, a few hundred feet away. It is the consensus of opinion now that there are a tiger and tigress wandering about all over Kishorganj, and although the police and many other men have formed a posse, they have been unsuccessful in killing them. We are staying in our rooms pretty closely for a few days. People are beating tin cans at night to scare the beasts away, for they believe that the tigers are very much afraid of this kind of noise. Poor people, they are so defenseless. Their houses are constructed of bamboo and should a tiger decide to enter it would not require much skill on his part. We did not expect the tiger to come very close to our property for we are quite a little ways from the jungles and our land is a little higher than the land about us.

And while we are feeling pity for these people, let us not forget that sin is more deadly and treacherous than any tiger and that it will surely strangle and utterly destroy any person who does not accept the only remedy, the precious blood of our Savior.

And don't forget to pray for the little naked, hungry, ignorant boys and girls of India who have never heard of this remedy, whose hunger is never satisfied, spiritual or physical, and who enjoy none of the privileges that you enjoy daily and perhaps forget to thank God for.

RUTH M. WILLIAMS.

I imagine that you boys and girls are a bit excited over getting a letter from India about real tigers! Just after I read it, I came across this little clipping which tells what one little maid of India did after a missionary had taught her about Jesus.

See that Indian Guru on the roadside! The whole country-side knows him as "Vithoba's Pilgrim," for in the search of spiritual peace he has wandered from one shrine to another covering great distances in Western India. Today he is in Kolhapur. Sitting, tailor-like, on a tiger-skin, without clothing save a loin-cloth and a string of beads, he is reading aloud his Mantras, or religious books. In an hour or so the sun will be at its fiercest. Then Guru's hair, the growth of years, nearly two yards long, bound round his head, will be his protection. There he sits and receives the pious homage of passersby, for he is the personification of the highest Hindu ideals.

Let loose from school, a tiny girl bounds up to the Guru. She hears him read of over three hundred millions of gods, and at once says, "That is not true, there is but one God." An uneven dialogue ensues, and it is punctuated by the little Marathi lass giving him her booklet, which tells of another Guru, Jesus.

It is a long and thrilling story: the after-life of the Guru. The Naarene conquered! Satabo



Ranoji Ranbise became, not only a Christian convert, but a most effective Christian pastor. In a single decade of work he gathered out of Hinduism a church of three hundred adult converts and three hundred and fifty baptized children. Referring to his Guru life before the small girl arrested him he said: "It was like attempting to grasp at a fistful of water—nothing remained in the grasp after all the effort." In Jesus he found a Savior, who made Satoba, in turn a Christian Guru of his own generation. A little child shall lead them.—Quoted in *Sunday School Chronicle*.

FOR LITTLE BOYS AND GIRLS

A writer tells about a little boy who did not like that verse in the Bible which says, "Train up a child in the way he should go, and when he is old he will not depart from it."

"Whenever folks want me to do something I don't want to, they say that verse at me," said Joe frowningly. Grandmother smiled and said, "I know just how you feel, Joe." The little boy was so surprised that he forgot to frown any more. He was pleased too that Grandmother understood.

"It isn't pleasant to be prayed at," said Grandmother, "but it is sweet to be prayed for. It isn't agreeable to have verses said at you, but it is very nice and helpful too to have them said to you and to talk them over. Suppose we talk about this particular verse you don't like, and see if you won't change your mind." Joe smiled, and said, "All right" very heartily, for Joe knew Grandmother had something interesting to say.

"Well,—let's begin with the boy scouts," said Grandmother, and Joe was surprised again. What could the boy scouts have to do with that verse he wondered.

"Do you remember the day father took us to visit the boy scouts in their camp last summer?" she asked. Joe nodded eagerly. He thought the scouts were wonderful fellows, and hoped to be one himself when he was old enough.

"I am sure you also remember that a little girl fell from a wagon, and struck her head on a stone," continued Grandmother. "Three boy scouts saw her fall. One of them ran to her, and gently moved her head from the stone. The second ran for water, which he brought quickly, and the two of them dashed a few drops at a time into her face until they brought her out of her faint. The third had put in a call for the ambulance. The boys had not talked, or cried out; they had worked. Each one knew what to do and how to do it. No time was lost. They were so well—" and here Grandmother paused and looked at Joe expectantly. "Trained," cried Joe, finishing the sentence.

"Yes," said Grandmother, "and because they were well trained the little girl was cared for, and no mistakes were made. When those boys grow up they will not depart—" and she paused again.

"They won't forget it," shouted Joe in great excitement. "I see, Grandmother. You have to learn when you are young and if you keep doing over and over what you have learned, you are trained, and won't forget it when you get older."

"That is true," said Grandmother. "And if the boy scouts cheerfully obey their scoutmaster, over and over until they are well trained in all that belongs to a scout's life, don't you think a boy ought to be willing to obey his parents when they are trying—," she paused the third time for the little boy to finish her sentence. "To train him up in the way he should go," said Joe.

"Yes," said Grandmother, "you would never

amount to much as a scout unless you were well trained, my boy, and you could not become trained without learning to obey. So that obedience is a pretty important thing, for it lies at the bottom of all training."

Joe looked thoughtful. "I hadn't thought about it that way," he said. Maybe you haven't either. I am hoping this little story will help you see that learning to obey is one of the biggest things in life for all of us.

ONLY A LITTLE CHILD

Two women were talking together "Why do you let those Smith children annoy you?" asked one of them. "I have never felt the family belonged in the neighborhood. That old house they manage to rent is to be torn down before the year is out and then we will be rid of them. In the meantime I promptly send the children home if they come on my place."

"Neighbor's children are trying sometimes," said the other woman, "and yet I find I must be very careful in my dealings with them. You see, none of us can tell the possibilities that are wrapped up in a little child, however poor, or humble he may be. I wouldn't want to be found driving a future missionary or preacher, or maybe a president out of my yard," she added with a smile.

Which reminds us that once upon a time, a good many years ago, a rude little homemade cradle stood in the corner of a backwoods cabin room. In it slept a new born baby, a little wrinkled mite of humanity, not different in looks from other new born babes in settlers' homes thereabouts. And yet, though none could know it, "a nation's help and hope" were centered in that tiny sleeper, for the babe was Abraham Lincoln.

"A missionary was describing most vividly the condition of the cannibals in New Zealand. One little girl, sitting well toward the front of the audience was completely absorbed in the thrilling story. Her eyes were wide, and her face shone with appreciation or contorted with childish sympathy as the missionary went on to tell of the great need of these poor souls for the influence of Christianity. The little auditor was Clementia Rowe, who afterwards became Mrs. William Butler.

That was more than eighty years ago. And now "Mother Butler," at the age of ninety-three has passed on. She left foreign mission fields unexcelled by any other woman.

Only a little child. What value do we place upon it?

SOMETHING FOR THEE TO DO

Somewhere I have read a dialogue in which a young man who lived in Palestine, said, "Dost thou not remember Prince Solomon, 'young and tender' in the day that he became king? Call to mind also the Prince Joash, who became king of Judah when he was but seven years old; the Prince Manasseh, who reigned when he was twelve, the Prince Josiah who reigned when he was eight; the Prince Uzziah, who reigned when he was sixteen. Verily all these were boys when they were raised to the kingship."

"I had forgotten that," confessed the other lad. "In my country—England, you know—there was a King who began to reign when he was nine."

"Think not that the Holy One of Israel hath no work for thee to do because thou art yet a lad," continued the young man. "Remember Samuel, to whom God spoke while he was yet a child ministering before Eli at Shiloh. As for thyself, doubt not but that the Almighty hath somewhat for thee to do, even though thou art in thy youth, and that thou mayest not be called to prophesy, or to judge, or to wear the crown of kingship."

THE CONSEQUENCES OF PROCRASTINATION.

By M. R. ARCHER

HOW shall we escape if we neglect so great Salvation? You admit the judgment to be true, you feel your unfitness to enter heaven and become a citizen of God's kingdom but you put it off and the tempter forges the chain a little tighter around you until you become a helpless slave to the will of the tyrant that is dominating your life. It is an awful thing to neglect salvation for this is all you have to do to miss the pearly gates.

You may be one of the great multitude today that forget God. The Bible says, "The wicked shall be turned into hell and all the nations that forget God." You neglect the means of grace, trifle with the mercy of God, go on in pride and sin until the voice of God pleads no more. "The Good Shepherd" will pass you by and go on to find some other soul while you are left to go into outer darkness where there shall be weeping and gnashing of teeth, just because you neglected to get right with God.

You may come to the border land of God's great salvation, be almost persuaded to be a Christian and then miss it as much as if you were a million miles from it. God said, "O that they were wise, that they understood, O that they would consider their latter end." Remember destruction lies at the end of the way, just as sure as you fail to seek the face of the living God. "Walk in the ways of thine heart and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment"—judgment is certain. You may avoid punishment for some things in this world, but you will never escape the Judgment of God. Justice and Judgment are on the track of every sinner that rejects the Gospel of Jesus Christ, and neglects so great salvation; "For we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body according to that he hath done whether it be good or bad." O turn, sinner, for why will ye die? You may be drifting near the dead line now.

KINGSTON, OKLA.

FINANCIAL STATEMENT OF OUR "NATIONAL CHURCH," WASHINGTON, D. C.

The following are the payments that come due this year on the property, and also the payments that have been made:

<i>Total payments for the year:</i>	
First trust, payable \$100 a month.....	\$1200.00
Second trust, note due July 1st.....	1000.00
Interest on second trust.....	330.00
Note for seats, due June 18th.....	330.00
Interest on same.....	9.90
Taxes on account of street paving.....	100.00
Total.....	\$2969.90

Payments already made:
Interest on second trust, ½ year. \$166.50
Five monthly payments, first trust, 500.00 666.50

Balance due this year.....\$2303.40
Of this amount there must be paid on or before July 1st.....\$1506.40
Sunday, March 30, after a sermon by Dr. Reynolds, our local church pledged \$1300.00 to be paid during the year on the building fund. Our people cannot raise the total amount, \$1506.40, that comes due July 1st, as their pledges extend to the end of the year. It is urged that those who have made pledges to this work and others who desire to help send their contributions as early as possible to Rev. E. G. Anderson, General Treasurer, Kansas City.

L. B. WILLIAMS.

KENTUCKY DISTRICT PREACHER'S MEETING

The Kentucky District Preacher's Meeting was held in our magnificent new brick church edifice, with Pastor Floyd Honchell, and his hospitable people in Olive Hill, Ky., April 27, with our esteemed Gen. Supt. Williams, as special worker. He was on time and in his usual way preached, lectured, counseled, and advised in so many instances, that "his ministry in Olive Hill will live in history."

More preachers, Christian workers, and visitors were present than at any previous Kentucky gathering of our church. In fact this was a red letter day in our movement. Dist. Supt. Montgomery presided with grace and efficiency. He directed the forces of the meeting as well as the District in general with his untiring and sacrificial efforts, which are yielding such marked results both in material lines and

revivals which seem to prevail throughout the District. We can see and bespeak great growth under his administration in the years to come as he shall continue to lead us on in his aggressive way.

Many helpful papers and subjects were read and discussed, and we believe many of our common problems were properly solved. Evangelist C. P. Ellis of Colorado, was with us, having conducted a revival for the local church. His very presence as well as his banjo accompaniment to his own special songs, were a source of blessing to the Convention. Rev. Mrs. Carrie Barbier of Indianapolis was present and preached Foreign Missions to us in her usual way in the power of the Spirit. Our Woman's Missionary Society is taking on fervor and activity that assures success in their undertakings. Best of all, the District Superintendent and pastors are "backing" them in unbroken line.

District Superintendents Short of Indiana, Herrell of Ohio and Chalfant of Chicago-Central, and President Hardy of Trevecca College, all of whom were scheduled to be with us, were hindered at the eleventh hour, because of sickness in their homes and other hindrances over which they had no control, but with "Minute Man" Gen. Supt. Williams, present, their subjects were timely handled.

The District Advisory Board met with Gen. Supt. Williams on Saturday afternoon, and outlined their summer's program of Home Mission and Evangelistic work, as well as Dr. Hardy's Educational Campaign of the District, beginning May 18th. The next preacher's meeting is to be held at Science Hill, Kentucky.

The Sunday afternoon service was specially owned of God, as Dr. Williams brought his last message to a crowded auditorium. When he had finished preaching he received an offering of several hundred dollars to apply on the local church indebtedness, which was given very hilariously by an interested people. Rev. J. W. Montgomery preached the closing evangelistic sermon Sunday night. By the time this report reaches the press our Home Mission banners and canvas tents will be waving in Kentucky's pure air on many battle fields, from the waters of the "Beautiful Ohio" to the redolent hills of Tennessee.

CHAS. F. PEGRAM.

OLIVET COLLEGE

We are now closing one of the best school years in the history of our institution.

First of all, we have very many encouraging things in the situation over here. Pres. Sanford is making a fine showing, and really I believe that he will make good in his undertakings. We have had a most excellent school with a beautiful spirit and good harmony between the community and the church and our Institution. The outlook for a study body is fine for next year. As far as I know the constituency are swinging in line and there seems to be a disposition to line up behind the institution.

Brother Willingham has also made a good showing, and he has in the last few months raised in cash and pledges something over forty thousand dollars. This I consider a most remarkable showing owing to the fact that he has done it, you might say, single handed.

Brother Grose, our good pastor has given us the best of satisfaction and nothing but words of commendation are heard from all sides. He is not only giving us good pastoral services, but he has done excellent work as a teacher in our Theological work.

We have a fine spirit in our institution and there is a spirit of harmony between the institution and our constituency. We are making preparations to reduce our debt from fifty to a hundred thousand dollars within the next few months. We are sure that the good records of President Sanford, and our treasurer, Brother Willingham and the co-operation of our District Superintendents and pastors and people that God is going to see us through at Olivet and put us on a good and sane basis financially. Remember us when you pray.

E. O. CHALFANT

IOWA DISTRICT

Since the first of October the District has employed Evangelist B. H. Edwards and has been able to launch Home Mission campaigns in the cities of Fort Madison, Cedar Rapids, Fort Dodge, Centerville, Marshalltown and Toledo.

Some of these fields were new for our work, yet great good was accomplished with splendid results. At Fort Madison a nucleus was formed headed toward a Nazarene Church, which with another campaign will materialize into an organization. At Cedar Rapids, progress was made and the organization is now pending. At Fort Dodge the church was put on its feet in a material way, and now with pastors, Brother and Sister Sommerville on the ground, advance will be made. At Centerville and at Marshalltown, older organizations, good revivals were conducted, the churches strengthened and a substantial gain in membership was evidenced. Our church

was introduced at Toledo, with an organization of sixteen members, and Rev. Irvin called as pastor. This is a promising field and bids well for our church.

The District was fortunate in securing the able and efficient services of Rev. B. H. Edwards in these campaigns. Evangelist Edwards is a most excellent representative of the Church of the Nazarene in bringing before the people our mission as a church. We regret that through lack of sufficient funds to carry on this work, we are forced to lose the services of Brother Edwards over the District, and to discontinue these campaigns for the present.

As a District we do not purpose to back down, but to go forward in God's strength to meet the many calls that come from leading towns and cities of the state asking for meetings. May God help us to enter these open doors and plant Nazarene churches during the summer months, thus closing up the Assembly year with a year of conquest.

E. R. BORTON, Secretary District Advisory Board.

THE NEW YORK DISTRICT

The New York District covers the entire State of New York, and that part of New Jersey north of Bound Brook, and that part of Connecticut west of a line running north from Bridgeport.

This territory has a population of approximately fifteen million people. It contains the greatest commercial center in the world, and also the greatest commercial seaport on earth—New York City. Wall Street, New York, is the banking center of the earth. Great ocean liners from all ports of the world go and come from its harbor.

This territory has one great city (Greater New York, composed of New York City, Brooklyn and their Boroughs) which has a population of six millions.

It has nine cities, with a population of from 100,000 to 500,000.

It has five cities with a population of from 75,000 to 100,000.

It has five cities with a population of from 50,000 to 75,000.

It has twenty cities, with a population of from 25,000 to 50,000.

It has fifty-four cities, with a population of from 10,000 to 25,000.

It has sixty cities with a population of from 5,000 to 10,000.

In this multitude of people we have 948 loyal Nazarenes, and 29 organized churches, many of them very small ones. We have 19 church buildings and 6 parsonages. This District paid last year \$14,381.54 to Foreign Missions.

Greater New York contains nine of the twenty-nine churches; while seven other cities have one church, leaving 145 cities in this territory without a Church of the Nazarene.

It is true that a large part of this population is Catholic, Jew, or some foreign speaking people, who are hard to reach with the gospel; but possibly no harder than pagans in foreign countries.

Our church spends annually \$175,000 for Foreign Missions in our budget, and it has always brought satisfactory returns on every dollar invested. Could we not count on equally as good or better returns on money invested in pioneer Gospel work in some of these great centers of population in our own country?

This great District has no Gospel Tents, with which to put on a summer campaign in these centers. We need at least four good Gospel Tents for this year, and four strong evangelistic parties to man this great field. We need money to carry on this aggressive campaign; but we need most of all men with Apostolic vision, and who have heard the "Macedonian Call," men who have Pentecostal Fire to carry on this work.

Among this cosmopolitan population of Jews, Catholics and other foreigners, it is no child's play to establish Nazarene Churches. It is a Grown Man's Job. Nobody but a "GLANT KILLER" need try. But with the hearty co-operation of our people and *faith in God* we can do it.

The New York District has had a net gain of sixty-two members in thirteen years. Time now to bend every energy to some definite Home Missionary work, and enlarge our borders. We must increase the efficiency of our old churches and plant some live, active new ones. "It can be done."

Let every one who reads this pray mightily for a Pentecostal Revolution throughout the entire District. WE MUST HAVE REVIVALS OR DIE. IT IS GO OVER THE TOP WITH VICTORY, OR GO DOWN IN DEFEAT. AGITATE OR STAGNATE. TAKE THE LAND OR BE TAKEN.

REV. C. B. JERNIGAN, District Superintendent,
701 McDonough St., Brooklyn, N. Y.

When we are out of sympathy with the young, then I think our work in this world is over.—GEORGE MACDONALD.

NEWS NOTES AND COMMENTS

By L. B. WILLIAMS

The jazz spirit of the times and the failure of many parents, teachers and clergymen to impress upon children the sanctity of life, is given by Dr. Harry M. Warren, president of the Save-a-Life league as the cause of between 15,000 and 16,000 suicides during the past year. During the last five years about 4,000 children between the ages of five and eighteen have committed suicide. Continue the preaching of no-hell for the wicked and an increasing number will take the suicide route.

The Western Recorder tells of a man who, returning from a prayermeeting service, said to his wife, "We had a glorious meeting tonight! I spoke three times."

The Catholics boldly announced in the Washington papers that a part of the original cross on which the Savior was crucified would be used in the "Adoration of the Cross" to be held Good Friday. If all the pieces of the "original cross" that Catholics are "adorning" throughout the world could be collected, no doubt there would be enough wood to make forty crosses. Yet, the old relic idea seems to produce results and people with more superstition than salvation continue to pay the bills.

A traffic officer stopped a woman who was driving her car on the wrong side of the street. "Say, you big stiff," she said, "you gotta lotta gall stopping me. If it wasn't for leaving the car I'd get out and soak you one on the jaw, you ignorant polecat. I want you to understand, you poor prune, that I'm a lady." No comment necessary. She furnished the evidence.

Now comes John Daniels, 2d, a handsome gorilla, traveling in a stateroom *de luxe*. Upon his arrival in New York he is taken into a first-class hotel, chaperoned by a woman with more money than she knows what to do with, but probably showing kindness to a distant relative.

Young man, wake up, your honors are in danger! At the Washington-Philadelphia District Assembly at Baltimore, Maryland, General Superintendent Reynolds dropped the gavel at the close of the afternoon session, boarded a fast train for New York, got Gen. Supt. Goodwin up at three o'clock a. m. for an important conference before Dr. Goodwin sailed for England, then boarded another train for Baltimore and opened the Assembly on time. Young men, set your alarm clocks forward.

Public education in the United States last year cost one billion five hundred million, according to the report of the secretary of the National Education Association. Compare this amount with the following: Tobacco, two billion one hundred and eleven million; candy, soft drinks and ice cream, one billion eight hundred million; joy riding, pleasure resorts and races, three billion.

WASHINGTON, D. C.

REVIVAL AND CHURCH NEWS

"WE ARE PUSHING AHEAD WITH THE BUILDING of the new church in Billings, and the Lord is still smiling upon us. Pray for us in the local work and for the cause throughout the Montana District." —Pastor J. A. Kring.

THE CHURCH AT BETHANY, OKLA. is enjoying a prosperous year under the leadership of Pastor A. L. Parrott. All the departments are well organized with the watchword, "System and Spirituality" prevailing. The sacrament of the Lord's Supper is observed regularly once each quarter. The first Sunday in each month is membership day and the church is growing. Bethany-Peniel College has had the best year in its history and the people are loyal and enthusiastic in their support of both the church and the school.

DIST. SUPT. MONTGOMERY is in a meeting at Georgetown, Ky., "H. H. Lee, pastor, which will close on May 18 with an all day meeting, basket din-

SUNDAY SCHOOL LESSON REFERENCE

May 18. ISAAH AND THE ASSYRIAN CRISIS. Lesson: Isa. 37:14; 21:23; 29:33-36. GOLDEN TEXT: God is our refuge and strength, a very present help in trouble. Psalm 46:1. Devotional Reading: Psalm 46.

May 25. JEREMIAH AND THE BABYLONIAN CRISIS. Lesson: Jer. 26:8-16. GOLDEN TEXT: Amend your way and your doings, and obey the voice of the Lord your God. Jer. 26:13. Devotional Reading: Psalm 86:1-8.

JUNE 1. THE BABYLONIAN EXILE OF JUDAH. Lesson: 2 Chron. 36:11-21. GOLDEN TEXT: Righteousness exalteth a nation: but sin is a reproach to any people. Prov. 14:34. Devotional Reading: Psalm 80:1-7.

ner and the dedication of the new Nazarene Church in the afternoon. Let all the holiness people who are within reach "come to the feast."

MT. ZION NAZARENE CHURCH, Stoneham, Colo., Cora Trousdale, pastor, closed a good meeting in which Mack Anderson and wife were the evangelists on April 9th. Sister Anderson plays the guitar and they both sing. Their messages in song and sermon were blessed of the Lord and there was much conviction on the people with a number of conversions and sanctifications. The Andersons went from Mt. Zion to another community about fifteen miles away and were at last reports having a good meeting. The pastor at Mt. Zion commends them and their work most highly.

WRITING FROM EVERETT, WASH. Sister DeLance Wallace says, "I close my work with this church at Assembly time and will enter the evangelistic work. They have a good pastor coming, one of our best young men, and we look for a wonderful year." Sister Wallace is a good pastor and a very successful evangelist, many pastors will welcome her as evangelist for their coming meetings.

"OUR OMAHA, NEBR. CHURCH is rejoicing in what is practically a spontaneous revival. It began with a man who said he had been living a very wicked life. He came to the altar in a Sunday morning service, weeping, and praying through beautifully, and then shouting the praises of God. Without looking for an evangelist, we began a series of meetings which are still in progress with increasing interest. About a score of seekers to date have gladdened our hearts, most of them coming through shining in the midst of heart melting manifestations of the Spirit. It is so blessed to see a real work of grace coming on. Bro. Will O. Jones stopped off for several services and did excellent work in the meetings. Pastor C. E. Ryder and Sisters Moye and Shannon from Council Bluffs, have also helped much in preaching and music. Bro. Ryder has been with us two nights, and the musicians quite regularly. It is quite wonderful the way God is helping our loyal little band with their finances. This determined church of but few members already has matters in hand to close the Assembly year, May 21, with a clean, financial slate. Another vital objective of ours is that this church shall be housed under its own roof before another winter. Pray that it may be accomplished."—From H. M. Chambers, pastor.

EVANGELIST JAMES MILLER closed a good meeting at Colling, Mich. on April 25 and then went to Crawfordville, Ind. for a three days' convention.

"W. R. CAIN has just closed a meeting with our church at Newman Grove, Nebr. This is a strong Lutheran Scandinavian settlement that has had much light and several good revivals in past years. The people of the town did not turn out very well to the meetings, but those that did come received help from Bro. Cain's uncompromising preaching and some were at the altar. We are still going on, fighting the 'good fight of faith.'"—Elizabeth Mead, pastor.

"The Louisiana District held the best Preacher's Convention it has ever had in Alexandria, April 10-13. The attendance was good and the Holy Spirit was manifestly present from first to last. The

papers and discussions by the various pastors and Sunday school superintendents were helpful and inspiring and a spirit of perfect harmony prevailed throughout. Pastor Harmon of Ebenezer Church preached the opening sermon and had several seekers at the altar. Then there were from three to eight seekers in every one of the evening services. Dist. Supt. Akin gave several helpful talks during the convention and preached on Sunday night when there were a number of seekers. The little church at Alexandria entertained the convention most loyally and we all went away feeling it was good to be there and anxious for the time of the next convention to come."—Chas. E. Woodson, pastor, Jonesboro, La.

"SUNDAY, APRIL 27, WAS AN EPOCH making day in our church at Minneapolis, Minn. Dr. J. G. Morrison, Dist. Supt. started a sermon on 'Achieving Faith' in the morning service, continued it in the afternoon and in all gave us about three hours on this vital theme. It gave the church new impetus and an enlarged vision. Our beloved pastor, E. E. Wordsworth was selected for another year, the ballot being 'solidly unanymous,' for he is the right man in the right place. The morning congregations average about two hundred now, the membership is around one hundred and sixty, prayer-meeting attendance is about seventy-five, Sunday school around one hundred and thirty, and Young People's Society fifty. A new piano has recently been purchased and this, with three new saxophones, violins and guitars, enlivens the music and singing. All departments of the church are growing steadily. We are personally distributing cards containing complete church data to those we think will be interested." —S. S. Bright, reporter.

EVANGELIST F. R. MORGAN, returning from his meeting at Fairbury, Nebr. called at the Publishing House and left a list of twenty-five subscribers for the HERALD of HOLINESS. Bro. Morgan will be at West Tulsa, Okla. May 9-25 and at Hominy, Okla. May 30-June 15. The Lord is blessing this man's work and our people are keeping him busy.

EVANGELIST J. E. GAAR closed a successful meeting at Newton, Kans. May 4 and brought a nice list of subscriptions to the Publishing House as he passed through Kansas City to his next engagement.

REV. J. W. FARR, Augusta, Kans. speaking for the Kansas Sunday school committee regarding the request for an offering from the schools of the state for the expenses of the conveniences which the committee has arranged, says, "We are expecting every school in the state to take an offering for this work. We are asking for five and ten dollars from each school. Some may give more, but we hope none will give less. Iola asked to be left off the entertaining list, so that all in the eastern half of the state will go to Topeka and Wichita, each school choosing which place it will go. Any school not receiving copies of the programs, please let me know and I will forward copies to you."

BLACK CREEK CHURCH, Columbus, Miss. has recently had a meeting under the leadership of Evangelist W. R. Platt and wife of Jasper, Ala. The messages of the evangelists were well received by both the church and the community and there were twelve professions of conversion, reclamation or entire sanctification.

POPLAR BLUFF, Mo. had a splendid revival April 5-25 under the leadership of Evangelist Barnett, Mrs. Dunkin, song leader. The Lord was with the preacher and people; there were thirty professions and twelve additions to the church, with the prospect of more coming in soon. The workers are highly commended for their faithfulness and efficiency.

EVANGELIST W. P. JAY, Nampa, Idaho, writes as follows, "Sister Mae Budd, because of a serious attack of rheumatism which rendered her helpless, resigned the pastorate at Bend, Oregon before the time set for our meeting to begin and the new pastor, Rev. F. A. Anderson, recently arrived from India, arrived just three days before we did. We had a good meeting with a number of professions and a list of subscriptions for the HERALD of HOLINESS. From Bend we went to Pocatello, Idaho where Rev. C. P. Ellis held a meeting and organized with twenty"

six members a few weeks ago. We were royally entertained and a number found the Lord in full salvation. Wife came on home, but I stayed a week and did pastoral work by which we were able to line up some good people who expect to become Nazarenes before long. Pocatello has a population of 18,000, 65 per cent Mormons (Salt Lake City, Utah is only 40 per cent Mormons). Our people have plans for the purchase of a lot and the building of a church soon. The church we organized at Quna, Idaho last fall has just finished a new church and has called T. C. Etherton for a revival."

MISSIONARY W. A. ECKEL who has been attending the Eastern Assemblies has just sent in a list of fifty subscriptions to the HERALD of HOLINESS.

OUR WORK AT FORT SMITH, ARK., under the leadership of Pastor Ethel Barham is progressing nicely, seventeen having sought the Lord since the organization in November. Evangelist L. M. Payne of Bethany, Okla. will begin a revival there May 15. Tent meetings are to be held in the various sections of the city during the summer and ministers and friends passing through the city are invited to join in these services and to assist in every possible way in the effort to establish a strong church in this growing city.

BRITTON, OKLA. has recently closed a very successful revival under the leadership of Evangelist V. W. Littrell and wife, whose preaching and singing inspired and stirred the people. There were thirty-three professions and five additions to the church. Pastor Langford and his people gave the Littrells a unanimous call to return at a future date for a three weeks' meeting.

R. L. HOLLENBACK says, "Meeting closes fine in Winchester, Ind., Pastor Jesse Towns much loved and is doing a great work. Sunday school broke all previous records last Sunday with 173 present."

"MAY FOURTH WAS A GREAT DAY at Oak Hill (near Elk City, Kans.) Our young pastor, Adeline Kirk, being a graduate of Bresee Theological College, Hutchinson, Kans. has the needs of the school on her heart and presented them to the people in such a manner that, amidst tears, they promised to do their utmost by prayer and gifts. The conditions in this farming district are such that not a great deal of cash could be given, but at the suggestion of the pastor "Bresee Gardens" are being planted. One man, not a member of the church, promised to plant a special plot in corn and to give it to the school. The anointing of the Lord is upon our services and we are encouraged to attempt greater things in the name of Jesus."—Reporter.

WRITING FROM EMPORIA, KANS. Evangelist J. H. Crawford says, "Revival here is gaining. Our prayer band is praying twenty-three hours a day, the glory is falling, souls are praying through at every service. We have two weeks more at Emporia."

SISTER JULIA STANDRIDGE of Tishomingo, Okla., who recently had a splendid revival in which there were fifty professions, commends the services of Evangelist L. R. Ritter of Atwood, Oklahoma, saying, "I have known him for ten years. His messages are full of love, power and unction—the old time type which put men on the run for the altar. If

you are in need of a revival, call him." Starting three years ago without a Nazarene within fifteen miles, Sister Standridge has built up a church of 105 members, a Sunday school with an average attendance of 181, banner attendance 301, large congregations and a tabernacle and piano free from debt. When the pastor returned from his vacation last July the congregation presented a parsonage as a surprise. On April 26 they met and planted a tree in the parsonage yard, naming it the "Standridge Tree" in honor of their pastor. Indeed a remarkable work is being done at Tishomingo.

OUR CHURCH AT YALE, OKLA. was organized as a result of a meeting last November by E. L. Looman, who is now pastor, and the Skinner Band. Although but a small church, it has purchased a lot with two buildings on it. One of these has been torn away and the other converted into a church. The location is good, being only two blocks from Main Street and in the best section of the town. The membership is 99 per cent tithers and reports "We are here to stay until Jesus comes." They are to begin a meeting the first of June in which Bro. Green of Fallis, Okla. will assist.

AMARILLO, TEXAS has an interesting Church of the Nazarene which is "moving on" under the leadership of Pastor T. V. Cox. Many young people are becoming interested and there have been several conversions lately. And Mrs. J. S. Ingram, who was a recent caller at the Publishing House, says, "The church is making itself felt in the community."

EVANGELIST M. R. DUTTON, 318 W. Boulder Place, Colorado Springs, Colo. fitted up a "moving parsonage" on an auto truck last year and he and family traveled conveniently and inexpensively into new fields to sing and preach full salvation. They had 130 professions and their work led to the organization of one church in a new field. Shut in by floods and the snows of winter, the Duttons have wintered in Casper, Wyoming, where Bro. Dutton has worked for a living and left his assistance to Pastor Dunn, who is building up a splendid work in that wicked, growing city. He has a good basement church seating two hundred, almost free from debt and expects to build the superstructure before long. He has a Sunday school of almost two hundred and has recently added two rooms in order to accommodate the classes. The singing, led by a fourteen-piece orchestra, is receiving favorable comment from the outside. Bro. Dunn reports 142 professions since the first of January. Beginning June 19 and continuing for six weeks, the Duttons will hold tent meetings in Salt Lake City and Ogden, Utah, "the heart of Mormonism." People passing through these cities during this time are invited to hunt them up and "give them a lift" in the meetings. After these meetings, they are to go on west and if there are holiness people anywhere in Nevada who would like a meeting, they might give some time in that state. Write them at the address given above.

OUR CHURCH AT LAKE CHARLES, LA., W. D. McGraw, pastor, is moving on harmoniously and victoriously. The members feel that the McGraw family were really sent of God to Lake Charles. The Sunday school is growing, Easter showing a record attendance, and the Young People's Society of which the pastor's son, W. D. Jr. is the president is maintaining a splendid interest. Recently a tent meeting was held in the northern section of the city, about two miles from our church in which the Dist. Supt. and wife were the preachers. The crowds were fine, the interest good and it is hoped that a mission can be organized in that section. The church has recently sold its old parsonage and purchased a splendid modern dwelling near the church, a portion of which can be used to provide room for the growing Sunday school. This was a necessary move and is one which has brought much encouragement.

PASTOR JAS. M. KEMP, Alabama City, Ala. says, "P. C. Ramsey has just closed a successful revival with us. There were nine professions that can be counted on, five were received into the church last Sunday and five have made application to be taken in next Sunday. Ramsey is a fire brand evangelist."

WESLEYAN CHURCH OF THE NAZARENE, Providence, R. I., whose pastor, Rev. Leslie E. Mann, after serving the church for three years, is to go to other fields of labor, recently passed resolutions commending the pastor and his wife for their faithful and efficient services and expressing regret that the "parting of the ways" had come. The resolutions describe Bro. Mann as a faithful pastor, a strong Biblical preacher and a devoted Christian brother and friend. The conclusion says, "As he has done good work in Providence, we believe he will do good work wherever he goes. May God bless him and his faithful companion in their new field and crown their labors with abundant success."

DIST. SUPT. NERRY and wife recently held a meeting with Pastor Arthur Gilliam and his church at Princeton, Idaho. The crowds were good and there were ten "new" seekers at the altar. Brother Nerry succeeded in getting the entire amount of the church debt pledged to be paid within a year and a right in the telephone company was purchased for the parsonage. Sister Nerry organized a Woman's Missionary Society with twenty-two members. In fact the work at Princeton received a general all round "boost" through the ministry of Brother and Sister Nerry.

EVANGELIST FRANK DANIEL, writing from Heber, Calif. says, "We are within a few miles of the Mexican border here in the first tent meeting ever held in town. We are starting well. We are to be here fifteen days. God is with us."

ARTHUR A. MILLER, pastor at Norman, Okla. says, "The work here is in good condition. All departments are on the up grade both temporally and spiritually." Dist. Supt. Parks and wife began a meeting with Norman church on May 2 and we expect to hear good reports from that very soon.

BENTONVILLE, ARK., I. D. Farmer, pastor, recently had a very good revival under the leadership of Evangelist J. C. Hafley of Collinsville, Okla. There were eighty-seven professions and a good class was received into the church. Finances to pay evangelist and singers came easy and there were two good "poundings" for the pastor and a nice suit of clothes was presented to him by the business men of the town.

"BEULAH NAZARENE CHURCH, ARMEL, COLO. experienced a great day Easter. Pastor Wells preached in the power of the Spirit, four received into church membership, children's program rendered before an appreciative audience in the afternoon. At the annual meeting on April 23 Bro. Wells was called to the pastorate for another year by unanimous vote. Eighteen have been received into the church during the year, finances are coming along nicely and every department of the work is progressing spiritually."—Reporter.

"THERE ARE SOME PEOPLE IN CANADA who are propagating the work of holiness. Since the arrival of our new pastors, J. A. Trench and wife, our work here in Claresholm, Alta. has been going forward. The Young People's Society is an encouraging feature of the church. June 8-22 we are to have Dist. Evangelist R. E. Roe with us for a revival."—Miss F. Staal, secretary.

J. C. HAFLEY AND WIFE of Collinsville, Okla. entered the evangelistic work Feb. 19 with a meet-

Evolution versus Creation

This is the second of the Fundamentalist-Modernist debates between Dr. John R. Straton and Dr. Charles F. Potter.

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BOUND COPIES HERALD OF HOLINESS, VOL. XII.

We are now soliciting orders for Volume XII of the Herald of Holiness in three-quarters leather. If you order now the price will be \$3.25, postage extra. If you want a copy after May 1st, we must have it bound as a special job and the price will be \$5.00 or more. A bound copy of 52 issues of the Herald of Holiness will be of inestimable value, especially to the preachers.

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ing in the oil field near Sapulpa, Okla. From there they went to Bristow where they had a good meeting resulting in the organization of a church with sixteen members. Bros. Messer and McClure were co-laborers here. Then there was the meeting at Bentonville, Ark. followed by a meeting with Pastor Bowman in his neat little bungalow church in Waurika which was just beginning at last report.

EVANGELISTS THEO. AND MINNIE LUDWIG closed a good meeting at Portland, Mich. April 27 and then hastened to their home in St. Louis for a little "breathing spell" before opening their campmeeting work at Gaylord, Kansas. The Ludwigs are busy and successful workers—they are among the best in the field.

WE HAVE RECEIVED INFORMATION concerning open dates for evangelistic meetings from the following evangelists: Ural T. Hollenback and wife, Mansfield, Ill. May 18-June 30; B. T. Flanery, Clam Falls, Wis., the month of May; Rev. E. E. Shelhamer, 5319 Isleta Drive, Los Angeles, Calif., July 1-23.

REV. A. H. LAMBERT of Sutton, Ark. and Rev. Miss Lola White of Blevins, Ark. were united in marriage at the home of the bride's sister on April 16th, Rev. S. L. Mooty officiating. They will make their future home at Sutton, Ark.

ANNOUNCEMENTS

NOTICE: Dallas, Texas is growing very fast and many people are coming here now. We invite all Nazarenes to First Church, 125 So. Lancaster Ave., Pastor, P. L. Pierce, Phone No. Cliff 5214.—R. S. Card, reporter.

NOTICE—*Nebraska District*: The Examining Board of the Nebraska District will meet at Beatrice, Tuesday afternoon at two o'clock, May 20, to examine those who wish to be at that time.—Elizabeth Mead, Secretary of Board.

NOTICE: the deaconesses of the New England District will hold a meeting Tuesday, May 20 at our church in Beverly, Massachusetts. Opening service at 10:00 a. m. Every deaconess is urged to be present. Play and plan to come.—Annie Manchester, secretary.

NOTICE: The Nineteenth Annual District Assembly of the Northern California District of the Church of the Nazarene will be held in the American Center Church, on Sixth street, between "K" and "L" Streets in the heart of the business district of Sacramento, California, June 4-8, 1924. Anyone desiring information concerning the same may obtain such, by writing Rev. Edward E. Mieras, 2905 La Solidad Way, Sacramento, Calif.—Mrs. E. E. Mieras

NOTICE: To all lovers of full salvation. This is to give notice that the last District Assembly of the Church of the Nazarene in Arkansas appointed a strong committee to make arrangements for a State Camp Meeting. The committee has acted and the first State Nazarene Campmeeting will be in Little Rock, Arkansas July 21 to August 10th. Dr. E. P. Ellyson and Rev. C. B. Jernigan are the engaged preachers, and Professor Lawson Brown, leader of the choir. Therefore, all lovers of full salvation are invited to come and camp and enjoy this good feast. Let's make this the beginning of great things for Arkansas. For any information write the undersigned. Shall we meet you? Don't forget the date.—John W. Oliver, Dist. Supt., 715 Magnolia, North Little Rock, Ark.

SPECIAL NOTICE.—ARKANSAS DISTRICT STATE CAMP MEETING—*Nazarenes of Arkansas take notice*: The committee appointed at the last District Assembly has arranged for a State wide camp as contemplated. The grounds selected are North Little Rock, Fifth and Olive, one block south of the Nazarene Church building; E. P. Ellyson and C. B. Jernigan are to be the preachers and Lawson Brown to have charge of the singing; the time will be July 31-August 10, inclusive. Arrangements will be made for campers and we are hoping to be able to entertain the ministers free. The latter will depend upon the attendance and offerings. The need of a unifying camp under our own auspices has long been felt. We must all plan to be there. Our vision must be enlarged, our experiences enriched and our organization made more effective. We must become acquainted with our task, feel our possibilities under grace, and be made one for efficiency. Let every pastor and evangelist begin at once to bring it before our people and every Nazarene of the State begin to plan to be there.—J. W. Oliver, Dist. Supt., R. E. Dunham, Secretary, Charles Robinson, J. Sam Curtis, J. H. Huston, E. O. Tapley, committee.

NOTICE—*To the brethren of the Eastern Oklahoma District*: Brother J. W. Dodd formerly of Shamrock, Okla. desires to express his sincere thanks to the churches who so kindly sent offerings to him during his recent serious illness, and to say that he is recovering slowly, and hopes soon to be able to get back into the work of the Lord. I would suggest, (that as it will be some time yet before he will be able to enter active service) that any church on the Oklahoma District who has not yet sent him a love offering, it is not yet too late. Let's help this precious man, until he is able to get back on his feet, and back into the work of the Lord.—S. H. Owens, District Superintendent.

NOTICE—*Iowa District, Nazarenes*: The District and general interests of the church are in great need of financial help at this time. Will you not send an offering at once to your church treasurer or to the District Treasurer, Mr. D. Ray Campbell, 2607 Fifth Ave., Council Bluffs, Iowa? We have had to discontinue our Home Missionary work for the present on account of not having money. All four of our District tents are to be in use for the three summer months. We will need money to do this work. Will you help us now? If every one will do his best at this time, in helping to bring every apportionment up to date, it will be a great service and will help lift a very great load off our shoulders. We have recently organized a new church at Toledo, Iowa, and are getting another lined up for organization within the next two weeks. Now Iowa Nazarenes come to our help! It will take three thousand dollars (\$3,000.00) to bring everything up to date—on our District apportionments. If you could know what it means to have all of this load on you for months and feel the constant grind of it all, I am sure you would help lift NOW.—H. L. Kinzie.

NOTICE—*Northwest District*: A Missionary Convention will be held at Dayton, Wash. commencing Monday night, June 2d, by the Woman's Missionary Society. Miss Mary Cove, representative of the general interests will be present. Rev. P. E. Thatcher and wife of Japan and Rev. Arthur Anderson and wife of India will bring messages of inspiration and information. No woman will care to miss the message of Mrs. Anderson to women only on "Child Wives and Widows of India." The annual election of District Officers will be held Tuesday. Let us make this the greatest beginning to an Assembly we have ever had.—Lillie B. Nerry, District President.

TELEGRAMS

NEW CASTLE, IND. Revival closed last night with Jarrette and Dell Aycock. 107 seekers, seventeen joined church. Forty yearly subscriptions to *Other Sheep*. Large crowds, hundreds turned away. Liberal donation for pastor. Good offering for evangelist. Eighty-five subscriptions to *HERALD*. Fifty-six new members to church in eight months.—F. S. Robinson, pastor.

TOLEDO, OHIO Greatest Assembly in history of Ohio District. Beautiful harmony throughout. Spiritual tides very high with seekers each night. District assumed full share of Olivet debt. Great enthusiasm concerning District Camp. Great advance planned for Home Missions. Five tents provided for.—H. C. Little, secretary.

NEWTON, KAS. Closed a good revival tonight. Sixty-three different people were at the altar seeking the Lord. Many happy finders. \$662.00 raised for improvements on church building. \$25.00 love offering for pastor. Evangelist J. E. Gaar and the Suttons tireless workers. They do good preaching and singing. Sixty-two subscriptions for the *HERALD* of HOLINESS.—A. L. Hipple, pastor.

DEATHS

ADAMS—Albert Edgar Adams was born at Calamoor Littlean Clonderford, Gloucester, England, October 14, 1879 and died at Whittier, California, Saturday afternoon at 4:15, March 1, 1924. He was 45 years old. He spent his childhood days at home with his parents and remained with them until he was twenty-six years old when he was united in marriage to Hannah Bedford in Littleton, Gloucester, England. To this union were born four children, two boys and two girls; Albert E. and Nellie Evelyn who reside in Whittier, Calif., Alice and Lambers Alfred who died in infancy. In 1920 Mr. Adams with his family came to this country and in September, 1921 he moved to Whittier, California where he resided until his death. Mr. Adams gave his heart to God when he was a young man and united with the Congregational church in England. Since coming to Whittier with his family he united with the Church of the Nazarene and has been a faithful member. Mr. Adams was a miner by trade. This was his life's work until coming to Whittier. Since coming here he

had been employed in the oil fields at Santa Fe Springs. A few weeks ago while working with a number of men he was hit on the head by a falling piece of timber, which caused hemorrhage of the brain that caused his death. The funeral service which was held at the Church of the Nazarene, conducted by his pastor, C. W. Griffith, assisted by Rev. Fred Suffeld and Rev. Frank Welch, was a tender service as it felt the influence of his godly life. The message was from 2 Corinthians. A number of ladies sang effectively. "No Disappointment in Heaven," "Meeting at the Eastern Gate," and "Home Over There." He was laid to rest in beautiful Whittier Heights cemetery to await the coming of his Lord.—C. W. Griffith, pastor.

WHITEHEAD—Zechariah Wilson Whitehead was born in Mississippi February 26, 1847 and died in Downey Wednesday morning, November 14, 1923. When a child his parents moved to Tennessee. He was united in marriage to Miss Mary Elizabeth Tullass near Franklin, Tennessee. To this union were born six children—three boys and three girls—Shelby who died at the age of 39 years, who resides at Downey, M. C. who lives in Kansas City, Missouri, Nannie Ford deceased and Fannie Stele deceased and a baby dying in infancy. In October 1904 Mr. Whitehead with his family came to California. He gave his heart to God when a young boy and united with the Methodist church and remained a member until a few



Publisher's Paragraphs

Many instances could be cited of persons not affiliated with our church who are ardent supporters of our work, readers of our church paper and who are active in interesting others in the Church of the Nazarene. We quote the following letter from a Canadian brother as a case in point. We couldn't help wondering whether his enthusiasm for the Herald of Holiness did not put to shame, many of our members.

Saskatoon, Canada, February 10, 1924.

Dear Sirs: Taking advantage of your trial subscription offer I send herewith a few names and addresses to which I would like the paper sent. I am not a member of your society, but having had the *HERALD* sent me for a few months by the Rev. Mr. Tate of Morse, Sask., I enjoyed reading it so much that I have already sent it to several of my friends in Canada and the United States. I herewith send further names.

I am of the opinion that a good foundation could be laid for the establishment of a mission in a community by first sending the *HERALD* for a few months to a selected list of families. They would thus be prepared to understand and respect the message brought to them by the preacher. It should not be done in a proselyting way, but there are many communities where there are unshepherded believers and no evangelical service near. At this time when the spirit of Antichrist so openly perverts the church in many places, it is the duty of true believers to speak up. The whole success of your work, as I can see it, depends upon finding sensible, educated men who, under the Spirit's guidance, can deliver the gospel message in public and from house to house.

Wishing you every success, I am,
Yours in the one faith,
R. C. MANLY.

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years ago when he united with the Church of the Nazarene at Whittier, Calif. Mr. Whitehead has been poorly for a number of years. The past two years he has been a constant sufferer but through it all God stood by him and sustained him and kept him to the end. For a number of years he had made his home with his son John Whitehead at Downey, Calif. Mr. Whitehead was a man of sterling character. He always stood for the right, he had a conscience void of offense toward God and man. His one aim in life was to please his God. The funeral service was conducted by his pastor, C. W. Griffin assisted by Rev. C. B. Widmeyer. The ladies quartet from the church at Downey sang very effectively. He was laid to rest in Evergreen cemetery to await the coming of his Lord.—C. W. Griffin, pastor.

HOLCOMB—Mrs. Anna Holcomb, born March 6, 1895, fell asleep in Jesus, February 22, 1924, after being confined to her bed eleven short days with typhoid fever. Mrs. Holcomb was converted in early life and was a member of the Cumberland Presbyterian church, but wandered away from God. God, through His tender cords of love and mercy, drew her back to Himself, and she prayed through to definite victory in the latter part of November 1923 in the Nazarene Church at this place. She lived a devoted Christian life, walked in all the light she had and enjoyed the services of God. She leaves a husband and four precious little children, the youngest a sweet baby girl of seven months, many relatives, a host of friends and neighbors to mourn her loss. A more faithful

wife and mother could not be found, a good neighbor and loyal to God and His services. We miss her as a sister in Jesus, as a neighbor, we miss her in all our services. Truly we cannot understand all God's plans, but this we do know "He doeth all things well." He is great and good. With the poet we can say, "We'll understand it better by and by."—Eunice Reed.

KIMBEY—Sarah L. Kimbey was born at Dresden, Tennessee, May 2, 1853, and departed this life from Condon, Oregon April 8, 1924 at an age of seventy years, eleven months, six days. She was one of the charter members of the Church of the Nazarene of Condon, Oregon. She had made her peace with God when twelve years of age and was faithful till death, and has gone to receive the crown of life.—Rev. A. H. Belner.

SMITH—Joseph M. Smith was born March 18, 1860 and departed this life March 18, 1924, age 64 years. He was converted in early manhood and was sanctified several years later. He joined the Church of the Nazarene about five years ago and lived a beautiful Christian life. He went about doing good like the blessed Savior when on earth. He is survived by his widow, three sisters and two brothers. We shall meet him by and by just inside the eastern gate.—Mrs. Robert Williams, his sister.

YARTAN—On the 12th day of April death claimed one of Knowlton's (Iowa) charter members, Grandma Yartan past 84 years. She was converted a year ago last October and sanctified about two weeks later. On the 29th of October when Brother Kinzie came down and organized a Church of the Nazarene, grandma united with the church. Brother DeVoll was to see her the 29th of last October and she said, "Brother DeVoll, it is just a year ago today since God sanctified my soul and it holds good yet." On Wednesday before she passed away on Saturday her daughter-in-law went in where she was and she had her hands raised toward heaven her face lit up and she was saying "Precious Jesus." Grandma was blind but I believe God gave her a glimpse of heaven before she left this world. Brother DeVoll preached the funeral sermon from the text "Death is swallowed up in victory" (1 Cor. 15:54).—Cora Godson, reporter.

BREWER—Clester Brewer, son of Rev. and Mrs. W. T. Brewer of Davenport, Oklahoma, fell asleep in Jesus April 18, 1924. Clester was born January 22, 1908, in Hughes County, Oklahoma. He was a quiet and loving son and brother all through his life. His illness was of several months' duration and though his suffering was great he never murmured, but was a marvel of patience. On Sunday, January 20, 1924, he repented of every sin and was saved in the home. A few days later he was consecrated all to God and was sanctified wholly. He made every wrong right. His days were days of thanksgiving and prayer for his unsaved brothers and friends. He was at church only three times after he got saved, gave a beautiful testimony each time and was continually testifying to his friends who came in to see him. He said he wanted to go to heaven. He leaves to mourn the loss a mother, father, five sisters and three brothers, besides his many relatives and friends who loved him dearly. Rev. F. W. Johnson of Shawnee, Oklahoma conducted the funeral service. At the grave Rev. L. A. Bolerjack spoke words of encouragement which were appreciated by all the loved ones.—Zula Brewer, a loving sister.

TAYLOR—Brother E. Taylor one of our fathers in Israel passed to his reward March 5, 1924. Those who knew Brother Taylor know that his life was filled, since his conversion forty years ago, with real service and worship to our heavenly Father. The glory so rested on him that it was indeed a rare privilege to be associated with him. Sixteen years after he was saved he was gloriously sanctified. In early life he was married to Mrs. Louisiana J. Thompson who was a very godly woman and who with Brother Taylor knew the Nazarene M. E. Church South until the pioneer days of the holiness preaching in this territory, they were both sanctified and became promoters and staunch supporters of the cause of holiness. They later joined the Church of the Nazarene. Sister Taylor passed away to glory six years ago. Ten children were born to this union. After the death of Sister Taylor, Brother Taylor was married to Mrs. Minnie Cooper, who with quiet sweet Christian life and spirit was an untold blessing to him in his last years. The end came suddenly, he was only in bed three days. He was at the time of the summons helping the writer conduct a meeting in his home town, Calera, Oklahoma, where he had moved for the benefit of the water. All winter he had been anxious for a meeting there, said he wanted to be in one more holiness meeting before he went to heaven. The last service he was in he said, "I may be in heaven before the meeting closes," and he was. A few hours before the last service he slipped away to heaven. We miss him but we hope to meet again where no death comes.—Agnes White Ditties.

CARTER—Charley P. Carter, (Uncle Charley) as almost all who knew him best called him, departed this life on the 28th of February, 1924, at an age of 88 years of age. Uncle Charley was indeed a good man, a loving father and a loyal and true husband. He was always kind and loving to his family. Uncle Charley was a devout man of God having been a Christian for a half century and for twenty-four years he had been an active member of the Church of the Nazarene at Ash Grove, Texas and was always faithful in attendance at all the services, when his health would permit him to go. We fully believe that Uncle Charley lived all that he professed, a life of consecration and entire sanctification. So far as we know he never did break his sacred relation with God during these twenty-four years. We have heard in testimony so many times that it would be impossible to even make an approximate guess to the saving, sanctifying and keeping power of God. He was very fervent in his petitions to the Lord for the welfare of all whom he knew, and for the advancement of His cause and kingdom. We as a church feel that we have lost one of

the jewels from our ranks, but believe heaven has gained. We believe, he, with Paul could have said, "I have fought a good fight, I have kept the faith" and that he went home to receive his crown of righteousness.—D. A. Farnsworth.

FISH—John Wesley Fish, Sr. was born in Stockton, Chautauqua County, New York, September 21, 1845, and died in Caro, Michigan on Wednesday February 6, 1924, at the age of seventy-eight years, four months, and sixteen days. He lived in Tuscola County about fifty-five years. The last two years of his life were filled with intense suffering. Indeed such suffering as his can scarcely be understood here, but, thank God "we will understand it better by and bye." In 1873 at the age of twenty-seven years he was joined in marriage with Miss Hannah Andress of Ellington Township, to this happy union were born six children, one boy and five girls. At the age of twenty-four he was beautifully converted in a series of revival meetings conducted by Rev. and Mrs. Witherall, pastors of the Methodist Church. Since then he has ever been an earnest, devoted follower of Jesus. In 1914 he united with the Church of the Nazarene at Ellington, Michigan. He was blessed with the confidence of all in his Christian integrity. He was a loving companion, and a faithful father to the end. He leaves to mourn his loss, his beloved companion, Mrs. Hannah Fish of Caro, Michigan, Mrs. John W. Fish, Jr. and Mrs. Wm. Lockwood of Colwood, Mrs. A. H. Lockwood, Mrs. Byron Hall, Mrs. Amos E. Ford, and Miss Lila Fish, all of Caro, his only brother, Sidney Fish of Akron, nineteen grandchildren and one great grandchild. We doubt not that in that day of rewards many who have felt the influence of his godly life will rise up to call him blessed.

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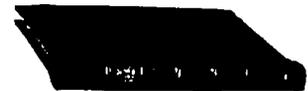
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Specimen of type

The Philistines

I. SAMU

And they answered, Let the ark of the God of Is-ra-el be carried about unto Gath. And they carried the ark of the God of Is-ra-el about thither.	B.C.C. Ex. 7. Ps. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150.
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The funeral was held Friday afternoon at the home in charge of Rev. C. J. Studt, pastor of Ellington Nazarene Church with burial in Almer Cemetery.—Amos E. Ford.

COLCLOUGH—Miss Priscilla Colclough, matron of the Florence Crittenden Home, 145 Essex Street, Swampscott, Mass. passed away Wednesday, March 19, at the age of 72 years. She was converted in the East Baptist Church, Lynn, Mass. and sanctified later in a mission which afterward was organized by Rev. C. Howard Davis into a holiness church, now the Church of the Nazarene of Lynn. Sister Colclough was a charter member of this church, and was closely associated with Brother Davis during his pastorate of fifteen years. She was class leader and teacher in the Sunday school for many years, helping to bear the burden in the heat of the day. She felt a definite call to the work of the Lord, and while waiting on Him in prayer, was definitely made to feel it was a call to rescue work for unfortunate girls. A home of this kind was opened in 1895, of which she was matron, Miss Ella Tedford (now Mrs. J. L. Blaisdell) assistant matron, and Meda Clifford Smith, secretary. The name of this home was "Bethesda," and was maintained for about four and one-half years. She then felt that God definitely led her to 145 Essex Street, Swampscott, where the present home is located. For seventeen years she served the Lord as matron of this institution—a labor of love. She was a member of the church board of the Church of the Nazarene of Lynn from the time of its organization until she passed away. She and Meda Clifford Smith lived together about ten years, having what was called a "Saint's Rest," or "Prophet's Chamber," entertaining all the special workers or pilgrims who came to tarry for a night. Their prayers and intercessions continued many times into the early morning hours. There were many who were backslidden, or had never been converted, or were in need of healing who found the needed help at the feet of the Redeemer. Eternity alone will reveal what was wrought through this saint of the most high God. The funeral service was held Saturday afternoon, March 22, in charge of her pastor, Rev. E. T. French, assisted by a former pastor, Rev. John Gould of Everett, and by Rev. T. M. Brown of Beverly. The service was largely attended. Interment was in the Swampscott Cemetery not far from the place where she had served her Savior so well.—Meda Clifford Smith.

KING—Our hearts were made sad, when we were called over the telephone to come to Orange, Texas and conduct the funeral of little Kenneth Edward King, the sixteen-months-old baby of our esteemed pastor and wife. The cause of his death was measles and pneumonia. He fought death and struggled for life, but was overcome. Oh, how sad. Little Kenneth was a sweet, amiable little fellow, and loved by those who knew him. He was born November 12, 1922, died March 13, 1924, age sixteen months and one day. Oh, how cruel is death, but thank God it will be destroyed some day, 1 Cor. 15:26. The many friends of Brother and Sister King stood by them in their bereavement as well as this sickness, how commendable. I would say to the parents and a little brother and sister in your sad hours, look up through your scalding tears and receive comfort from our precious Savior. He will comfort and sustain you, bless His name.—J. E. Thredgill.

REPORT OF THE GENERAL COURT OF APPEALS

The following excerpts from the opinion and decision of the General Court of Appeals in the matter of the appeal of Rev. L. E. Burger, an Elder in the Northwest District of the Church of the Nazarene, will be sufficient to show the purport and scope of such decision. In giving this summary we are quoting the exact language of the Court, but omitting much which is argumentative and explanatory or which relates to matters other than the jurisdictional question in regard to specifications which necessitated the reversal of the judgment and dismissal of the case.

"The appellant was tried before a committee of five elders, at Colfax, Washington, May 28, 1923, and the decision or judgment of such trial committee was rendered on the following day, May 29th, finding him guilty of imprudent conduct specified in having fellowship with an oathbound secret fraternity and using language unbecoming to a minister of the Gospel." For this offense the committee asked the temporary surrender of his credentials for six months, and promised that, if at the end of such period of time he shall have given evidence of repentance in the things with which he is charged his credentials shall be returned to him.

"The hearing of the appeal came on regularly before us in one of the lecture-rooms of the First Church of the Nazarene, of Kansas City, Mo., on the morning of September 18, 1923, present Rev. Will H. Nerry, District Superintendent of the Northwest District of the Church of the Nazarene, representing the respondent. The appellant and his regular counsel, H. B. Noland, not being present, the Court appointed Rev. Harry Elliott, pastor of the First Church of the Nazarene, at Walla Walla, Washington, to act as counsel temporarily for appellant.

"The record in the case, as presented to us by the appellant, contains no less than seventy specifications of error, but . . . it will only be necessary for us to refer to two or three of them.

"As the eighth of these specifications goes to the jurisdiction of the trial court or committee, and, if upheld, will render it necessary for us to decide that the taking of evidence and rendition of a judgment would be invalid and nugatory, we will consider at the outset of our inquiry.

"If there had been a definite specification that the appellant had violated his covenant vows by joining a certain oathbound, secret order, or fraternity, at a given time and place, under certain circumstances, and with certain persons present,

naming them, or, if he had not joined such an order or fraternity, that, at certain times, places, under certain circumstances, and with certain persons present, naming them, he had fellowshipped with such an order or fraternity, wearing its robes or regalia, participating in its ceremonies, and expressing his approval of its objects and methods, we would now have before us a sufficient and satisfactory specification supporting the charge of 'unchristian conduct.'

"Because of the utter absence of this or any other specification in support of any one of the four charges, the lower court failed to acquire jurisdiction of the appellant, and all subsequent proceedings in the case were null and void. The lower court had no more right or authority to try and convict appellant in the absence of jurisdiction over either his ministerial membership or church membership, than any other five elders in our church.

"But, even if there had been sufficient specifications, so many other irregularities occurred at the trial, and the rules of evidence were violated at so many points, that we would be powerless to affirm the judgment of the lower court. We will advert to only two of these errors, two of which were so grave as to invalidate the judgment of the trial court.

"Manifestly the three brethren who made the written request of appellant for the surrender of his credentials, were convinced of his culpability before the charges were prepared or any evidence

was taken at the trial, and were incapable of giving him a fair and impartial hearing. These brethren were disqualified to act as members of the trial court by every principle of justice, and their appointment to the court was a gross error, which invalidated the proceedings.

"Another fatal error was committed by the trial court in ruling out all testimony except that given by members of the Church of the Nazarene. . . .

"We do not wish to be understood as exonerating the appellant, or acquitting him of any wrongdoing, but we are compelled to reverse the judgment and dismiss the case without prejudice to either party. The result of our decision is to leave the matter as it was before the bill of charges was prepared and filed, and the duties and responsibilities of both appellant and respondent are the same as they were at that time."—PUBLISHED BY ORDER OF THE GENERAL COURT OF APPEALS.

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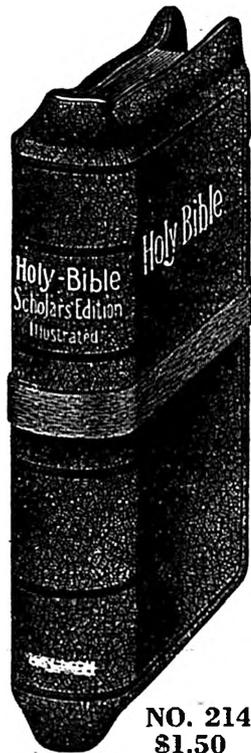
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