

# Herald Holiness

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## Possession, Aspiration and Anticipation

A COMMUNITY may be said to have been evangelized when the hearing of the gospel has been made possible to the people living in it, or at least when there has been an outpouring of the Holy Spirit sufficient to make the saying possible, "Our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance." But a community may not be said to be Christianized until "the teachings of Jesus have been made paramount in the social, civil and religious life" of that community.

In somewhat the same sense one is made a Christian initially when he is converted, and he is constituted a "perfect" Christian, according to the evangelical use of the term perfect in the New Testament, when he is sanctified wholly by the baptism with the Holy Ghost and fire. For by means of this second gracious experience the will is fully adjusted to the will of God and the affections are purified from every unholy trend and tendency and set supremely upon Christ. And concerning those who are brought into this experience and state, it is said, speaking of Christ, "As he is so are we in this world."

Still those who have most fully believed and have passed most consciously through the fundamental crises of experiential Christianity are the most fervent in praying to Christ, "Oh, to be like Thee!" And by this they do not mean simply that they long to imitate Him in word and deed, important as it is to do this, but they mean that they have an insatiable longing to be inwardly moulded into a truer and more mature Christ-likeness. Virtue cannot exist in the absence of will, and one cannot be righteous accidentally, hence, the pre-requisite of all progress toward a fuller Christ-likeness is growth in knowledge, but this is of small profit unless it is followed most closely by growth in grace. But to grow in grace is to become more like Christ. And who is there who cannot well pray to have more of the gentleness and courage, more of the sweetness and fidelity, more of the mercifulness and regard for truth, more of the liberality of judgment and of inflexibility toward evil, more of the courtesy, social excellence and holy devotion, more of the sanity and zeal, more of the spirit of true sacrifice and heavenly satisfaction, more of the patience and fervor and more of the humanity and heavenly mindedness of Jesus? Oh, to be like Jesus! This is the normal aspiration of one who is possessed of His likeness in the sense of being a perfect evangelical Christian.

But there is a third text, "I shall be satisfied when I awake in thy likeness," which expresses the anticipation of those who can say, "As He is so are we in this present world," and "We have the mind of Christ." And this third text reaches to the "land beyond." Let no man attempt to rob us of our hope of heaven. For no matter how good

or rich or happy one may be here, the day of life is shadowed by the approaching night of death. But if we are now by grace conformed into His likeness, there awaits us a beatific vision which shall enable us to behold Him as He is.

## Who Is the Perfect Christian?

THERE must be a perfect Christian, for the Psalmist (Ps. 37:37) asks that we "mark," that is observe, such. He did not say, he could not say, that such an one would be free from the criticisms of his fellows. He did not say that such an one would be clear of mistakes and faults. But he did say "the end of that man is peace."

And there is no boon in life that is comparable to peace. Sometimes we may value pleasure or riches or other passing interests, but at "the end" we would exchange it all for peace. What though the day is filled with laughter, if we must pillow our heads at night amidst fear and unrest and turmoil, what is the profit? What though the world has given us honors and fame, if our conscience torments us when we are alone? And especially, what is the gain, if after we have lived out our day on earth and have come to "the parting of the ways" we find that we have "missed it at last" and die in despair?

But the end of the perfect Christian is peace. At the close of the day, in the knowledge that he has done the best he could, and that the blood of Jesus Christ covers and cleanses all that is past, he makes his bed rail a Bethel and lays him down to "rest." Men may have misjudged him, but he is sure that God understands. He may have erred in judgment, but his intentions were pure all the time. Friends may have disappointed him and enemies may have sought his ruin, but he rests in faith upon the mercy of God. Old age and physical dissolution may overtake him, but he does not approach the grave "driven and beaten like a galley slave," but looks out upon the day when he shall be presented to the Savior, "Whom having not seen, we love," and dies in peace.

But who is this perfect Christian that we may observe him and the manner in which his days and years are concluded? He is the man who has believed in Christ to the saving of his soul, who has subsequently obtained inheritance among them who are sanctified by faith in Christ and who continues always to live in "all good conscience before God and man." Unless you are unfortunately situated, there is a man like that not very far from your house—observe him, hear his testimony, learn his secret, imitate his example and share his reward.

## "And He Wondered That There Was No Intercessor."

WHEN one nation would send an ambassador to another it usually takes pains to find out whether the man about to be sent will be personally acceptable to the country whose favor is to be sought, for it is reasoned that a dislike or lack of trust in the ambassador as a person will prejudice the cause he might be called upon to present to the government to which he is sent. Even in seeking favors from individuals, especially if the favors in question are rare and valuable, it is customary to cast about for someone who is a "special friend" to the prospective benefactor in order that he may the more likely give the requests a favorable hearing. For if the solicitor must first be reconciled to the patron, the chances of his succeeding with the community interest are greatly reduced.

And it is like that in prayer. One must have prayed successfully for himself before he is a proper person to pray for others. His own pardon and cleansing and complete reconciliation should be fully assured before he assays to present the cases of others before the throne of God.

Praying for others when the burden and need is personal victory is not commendable. It is as though one were covering his own sins and confessing the guilt of others. And this one indispensable and exacting prerequisite of intercessors probably accounts for their scarcity and for the small success of those who do enter this most blessed and sacred ministry.

But, furthermore, there is no more noble ambition than the desire to be an intercessor, and no more holy pilgrimage than that which would lead one to the place where he can successfully pray for others.

How very little Jesus prayed for Himself! And how much He prayed for others! But He prevailed for Himself in the wilderness and in the Garden before He prevailed for others in His valedictory prayer and priestly offering on the cross.

And when first it was said of Paul, "Behold he prayeth," it was for himself that he prayed. But later he could bow his knees before God in behalf of his Hebrew brethren or in behalf of the Christian, Gentile Ephesians or in behalf of barbarians whose faces he had never seen.

Intercessors, how scarce they are, and how much they are needed! We need someone who can plead with God for the nation, for the Church and for the souls of men, where shall we find him?

S. D. Gordon says that many whose prayers count for the most are not known as prayers at all. There are no professional "diplomatic corps" in the things of the Kingdom, and the one who is so forward to name himself as an intercessor may not, after all, be

able to get the King's ear for an audience. But any of us—the humblest among us—though we may lack many of the qualifications of acceptable ambassadors for God to men, and though we may not be known among our fellows as "powerful prayers," can nevertheless, cultivate an acquaintanceship with God that will enable us to "plead for Sodom" as Abraham did out in a solitary place and in this way we can save souls that the most eloquent orator could never reach.

## "The Chastening of the Lord"

THE author of Hebrews makes God's chastening a practical proof of our sonship, holding that it is the illegitimate child whose restraint, correction and training are neglected. And although he admits that "no chastening for the present seemeth to be joyous, but grievous;" yet he urges that afterward it yieldeth the peaceable fruit of righteousness to those who submit themselves to its ministrations.

There are other things that God seeks to do for us besides to get guilt and defilement out of us, hence, the ministration of chastening may continue even after sin has been removed. God seeks to bring us into the manhood of maturity, as well as into the manhood of purity, and there is no better minister to growth in grace than chastening.

Perhaps it is easier to think of "The chastening of the Lord" as afflictions, distresses and judgments of a providential nature in which men have but little if any part, but it is noteworthy that the author of Hebrews was thinking rather of the persecutions of men, when he uses this phrase. From this we learn that the persecutions of men and the trials which arise because of our association with others may turn out to be instruments of God for correcting, restraining and training us in the art of righteousness.

Our ideal of heaven requires that the finite intelligences there shall possess no qualities that grate upon us or follow any activities that bore us; therefore, we know we are not in heaven now; for not only does the conversation of the wicked vex our souls from day to day, but there are differences of temperament, varieties of taste and degrees of polish among the people of God which necessitate the constant exercise of patience and charity and longsuffering. But all these things constitute "the chastening of the Lord"

and prove that He cares for us so much that He takes care to subject us to conditions that will restrain the less admirable traits in us and develop and strengthen those qualities which will doubtless have to do with our promotion when we shall have finished the school of life.

## Our Opportunity in Canada

THE editor is just in receipt of a letter from a brother in which attention is called to the unusual opportunity for the promotion of a revival of full salvation in Canada, especially in the province of Ontario. He suggests that a number of Nazarene evangelists could be employed in tent work there this summer and that there would be eager listeners everywhere. He also reminds us of the fact that the union of the three churches in Canada is expected to take effect in June and that immediately after that there will be an unusual number of good church buildings for rent or for sale cheap.

It seems as though our General Board has had even more than it could do to furnish the needed help to Home Missionary districts which are already in existence, and it may not feel justified in considering an entirely new project, but if the Lord should lay it upon someone's heart to make it possible for the General Superintendents to appoint an evangelistic District Superintendent for eastern Canada, there is no doubt but that a district could be raised up that would be self-supporting within a very short time. There probably is no such a favorable opening for our work any where else in the English speaking world just now, shall we not all pray that God may give us grace and means to enter before the door closes?

Then there is the New British Columbia District where Brother J. H. Bury has been sent as Superintendent (and I understand that the shortage in General Home Missionary funds has left him virtually stranded on his new field). This province is to Canada, what California, is to the United States, and is to be one of the most thickly populated sections of America. By all means we must back up Brother Bury and let him build a district there that will be one of our best within a very few years. Beginning with an early issue of the HERALD OF HOLINESS, we hope to devote a page every month to news from our work in Canada. Let's all pray and work for a wide-spread revival in all the provinces of Canada.

The bitterness of the cup of repentance is not for the purpose of getting God willing to forgive the sinner, but is a proper preparation for the sinner to receive forgiveness. Forgiveness without repentance is but weak condoning, and not forgiveness at all. But anyone can tell when he has really repented; and when this is true, faith will not be difficult.

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

He shall give his angels charge over thee to keep thee in all thy ways (Psa. 91:11).

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

That good thing which was committed to thee guard through the Holy Spirit who dwelleth in us (2 Tim. 1:14, R. V.).

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

Keep yourselves from idols (1 John 5:21).

IN our first article we showed how, by constant watchfulness, with a tender conscience, we must co-operate with God, to be kept. In the second, we described the subtle power of some fashionable follies to down the saints. Now we propose to suggest some things necessary in our inner life, if we are to have God's keeping power ever resting upon us.

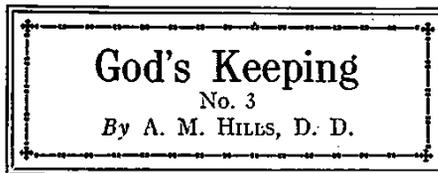
### I: WE MUST DIE OUT TO FOLKS.

This is a very old, but much neglected and almost forgotten truth. Jesus said, "If anyone comes unto me, and hates not his father and mother and wife and children, and brothers and sisters, and even his own life besides, he cannot be my disciple" (Luke 14:26, R. V.). This seems to contravene the fifth commandment and the whole gospel of love. But this bald statement is a Hebraism—with which the Hebrews were familiar. It is explained to us by a milder statement of Jesus in Matt. 10:37, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household."

Now when this state of things shall come to pass, many will be compelled to decide whether they will cleave to Christ, or to some unchristian relative or companion. Nobody can be a true Christian or loyal disciple of the Master, who loves friend or relative more than Christ. God demands the first place or nothing. He ought to. The dignity of the Infinite forbids anything less.

There is a famous painting of an exceedingly beautiful ancient Roman maiden who had been converted to Christianity. She was discovered and put on trial for her life. Her heathen judge decides that she must offer a pinch of incense on the altar to the gods or die. A titled young nobleman, to whom she is engaged, begs her to do so little a thing for his sake. But that little deed would be an act of disloyalty to Jesus, who was dearer to her than life. She refuses the offered incense, turns from her amazed but admiring judge, rejects the pleadings of the man she loves, and the promptings of her own natural heart, and consents to be thrown to the lions, rather than dishonor Christ. It was such piety as that in the breasts of millions of martyrs that planted the foundations of the Church of Christ so deep that the gates of hell could not prevail against it.

There is a painful need of more of such piety today. But there is some, thank God!



The writer was officiating at a campmeeting in Nebraska. The committee in charge requested that a young woman might be permitted to preach. She preached well. God was with her, and the altar was well filled. Later we heard the story of her life. She was born over a saloon of Roman Catholic parents. When she reached young womanhood she was saved and sanctified and called to preach. But her bigoted Catholic mother went to beating her with a barrel stave. She said, "Mother, I love you if you beat me to death; but I must be true to Jesus." The police heard of it, and rescued her; but not until she had made full proof of the fact that she had died out to her mother. No wonder God honored her ministry!

We met a striking case in England. A man was overcome by the drink habit. He lost position after position, and had got where from oft repeated drunkenness he could not fill any place acceptably. His family was reduced to actual want. One night, after being in a fight and covered with blood, he was rounded up by our open air holiness meeting, induced to come to our chapel, and was gloriously saved. Soon after he was gloriously sanctified. When one of his former employers heard of it, he sent for him and made him foreman of all his men, at a good wage. One might have supposed that his wife would have been grateful for such a transformation. But, no! She was a fanatical Roman Catholic, and her wrath knew no bounds. She would follow him in the streets and scream to the people that he was an old sanctified Protestant! This went on for months, but he bore it patiently for Jesus' sake. He had died out to his wife.

The writer of these lines became a minister only by dying out to the ambitions of his father, who wanted him to be a lawyer. Still later he became sanctified only by dying to his family, his college, his denomination and the friendships of his life.

Jesus knew that it would often be so—that a man's bitterest foes would be those of his own household. A talented girl of rare endowments had an experience very similar to that of the young woman mentioned above. Because she bowed to her Savior as her Lord and King, she was ostracised by her family, and made homeless. But she went forth to take the lone way with Jesus—accounting it a privilege to suffer with and for Him. She took her pen and wrote the immortal hymn, beginning—

Jesus, I my cross have taken,  
All to leave and follow Thee.  
Naked, poor, despised, forsaken;  
Thou from hence my all shall be.  
Perish every fond ambition,  
All I've thought, or hoped, or known,  
Yet, how rich is my condition!  
Christ and heaven are still my own.

There are multitudes of young people whose have been wrecked for time and eter-

nity because they did not thus die to the wicked scoffs and jeers and threats and persecutions of parents. God called the children to a life of deep piety, or to some marked and peculiar service, such as the ministry or foreign missions. The malignant opposition of parents followed. The children weakly yielded, and their light went out into fatal eclipse. They would not have God's best, and they lost all. We might well pray:

Thy saving power in me display,  
Let me die, let me die;  
I must be dead from day to day;  
Let me die, let me die.  
Unto all the customs, fashions, laws,  
Of those who hate the humbling cross,  
Let me die, let me die.

II. If we would know in rich measure the keeping power of God, we must studiously cultivate the old-time spirit of reverence for God and holy things. "Hallowed be thy name" is the opening petition of "The Lord's prayer." But there is a fearful amount of blaspheming of God's holy name, using it in silly jest and foolish story, and trifling remark, as well as in open profanity. We remember a sanctified girl in our college who backslid by using the name of God profanely in a humorous declamation. He declares He will not hold us guiltless when we take His name in vain.

Again there is conceited, irreverent, flip-pant treatment of the Bible which grieves the Holy Spirit. We will quote a noble Christian scholar on this point. Dr. Daniel Steele wrote, "When the Holy Spirit moved holy men to write saving truth for the spiritual healing of the nations through all generations, and bad men develop a satanic ingenuity in assailing this precious record, and in destroying the faith of men in that religion which transforms sinners to saints here, and reveals life eternal hereafter, the Spirit is not only grieved, but is deeply disgraced. There are in our own times a class of higher critics who are studious to conserve all the truth that the Holy Spirit has inspired. With such He is well-pleased. His honor is safe in their keeping. But there is a class of destructives who are madly attempting to sweep out of the world every vestige of a supernatural revelation. The personal Holy Spirit, whose mission is to conserve and apply saving truth, cannot look upon this attempt with indifference. It dishonors Him to assault His work."

Professor Sayce of Oxford declares that "the critical method of the 'higher critics' is essentially vicious, and archaeological discovery proves it to be so. They do not seem to realize that they are assaulting the very foundations of historical Christianity itself. Yet 'the higher criticism' has never healed any bodies or saved any souls"—Of course not, for a grieved and insulted Spirit cannot co-operate with a criticism which breaks down all rational faith in the integrity and veracity of the sacred Word. But this incessant, subtle attack upon the Bible has produced a widespread disrespectful attitude and lazy neglect of God's Word, which is highly displeasing to the Holy Ghost. No wonder the multitudes backslide!

Then there is the well-nigh universal letting down of that old-time holy regard for the sacredness of the Sabbath of our fathers! The European desecration of the holy day has crept in more and more—ball games,

theatres, excursions, pleasure riding, dancing and amusements until the worship of God in His holy sanctuary is supplanted by a godless, self-indulgent dissipation. In such ways the Devil would like to land us all in a fathomless abyss of worldliness.

## Minimum Salvation

By J. G. MORRISON

**I**N a village in North Dakota, where once we served a pastorate, the head man of the church was James Blank. He was the heaviest giver, and the delegate to the annual meeting, and was always consulted as to the next pastor. Not infrequently he chose the man himself, who was to hold the helm of the little village church for the ensuing pastorate. Whenever Jim Blank spoke up, all the other members and officials of the church gave strict heed.

Tradition had it that Jim at one time had been a beautifully saved soul. That was years ago, back in Canada, from whence he came. But it was admitted on all hands that Jim was fallen from grace at the present writing, and in fact, the "oldest inhabitant" averred, he had been without any salvation ever since he had been in the United States. No doubt the duty on genuine religious experiences was very high, and Jim would rather leave his salvation behind him than to pay the duty.

The winter that we served there as pastor, was an unusually severe one. The snow was deep, and continuous. The cold was intense and long drawn out. The village with common consent, dropped practically all community life, and proceeded to hibernate. Everything that could be put off till spring was postponed. Everyone huddled around fires, and seldom issued forth except to the most pressing engagements. Many stores were open only in the afternoons, and on stormy days not a business house was in commission, except the post office. The chief employment of most of the citizens was the daily trip to the post office, and home again.

In order to visit with someone other than the family, we dropped into the habit of stopping at the hardware store kept by Brother Jim Blank. He usually had it open, but often we two were the only ones who visited it. One day, while warming ourselves at the stove, while Jim leaned on the counter, we determined to do some pastoral work, and forthwith addressed the leading man of the church with:

"Jim you know that you have no salvation, and you know that I know it. If you don't have a care, you will keep on in this awful fashion, and some day you will have a fit of apoplexy, and drop dead, and your soul will be lost in hell."

Jim shrugged his shoulders and looked unpleasant. After some silence, he observed:

"If a man gets right with God, and gets salvation, does he have to make restitution for all his crooked deals?" "Yes, Jim," we answered, "so the blessed Scriptures teach."

"Well," he continued, "I can't get right with God, because it would take half of all that I have, to straighten up." "How much are you worth, Jim," we laconically asked. "About sixty thousand," he replied.

"I do not know what you think about," we

Halt, O people of God! "Ask for the old paths, and walk therein, and ye shall find rest unto your souls," and no backsliding.

PASADENA COLLEGE,  
PASADENA, CALIF.

answered, "but if it were I, I would rather have thirty thousand clean dollars and go to heaven, than to have sixty thousand dirty dollars, and go to hell."

"I want to ask you a question," said he. "Very well," we answered, "what is it?" "Do I have to have as much religion as you have, in order to get to heaven?"

We thought a moment, and answered: "I can't say, Brother, whether you must have as much as I have, or not. I know that I have to have as much, as I possess, but whether you are to have as much as that, I cannot tell. I give it up."

"Well," said he, "here's another one: How little can a person have and yet get in? Now don't answer me, by quoting a lot of Scripture, or reciting something out of one of your theological books, but just as of one man talking to another, let me have it."

"All right, I will not quote Scripture, nor recite theology, but here is my answer: You must have enough so that you will be comfortable with God when you meet Him. We must all meet Him. We must all stand in His presence and give an account of ourselves, we surely must have enough salvation so that we will be comfortable, when that great event takes place. Jim, think, now, of the meanest man you ever knew. Imagine him filled with blasphemy, antagonism, and hatred. Suppose that he should be instantly stricken out of this world, and carried in the twinkling of an eye, without change of any spiritual kind, and cited into the presence of God. What that presence is, we are given a slight idea, from the description of the glorified Christ, when John saw Him on Patmos isle. He states that he saw there One with a face like the morning sun, with eyes like two flames of fire that were able, no doubt, to look one through and through; with words like a sharp sword, with a voice like the murmur of many waters; clothed with white from shoulders to ankles, and his feet shining like burnished brass! And John says, 'When I saw Him, I fell at His feet like one dead!' Jim, would a wicked, sinful, hateful, blaspheming soul be comfortable with that kind of a Being? You do not need any knowledge of theology to tell you that, nor much knowledge of the Bible, either. Just good common sense, will tell you at once, that no one would be comfortable with that flaming Being, unless he was enough like Him as to be in harmony with Him. Now, whatever a person might need to make one comfortable with that sort of a God, is the length and breadth and height of Christianity, in a nut shell."

We are sure that it is needless to tell the readers of this paper, that the regular salvation steps are what are needed to make one comfortable with God when we stand before Him. First, Conversion, Regeneration, the New Birth, or in other words, a radical change. Something that takes one out of the

sin business, and out of the world business, that writes his name in the Book of Life, and gives him a witness bright and clear. Something that makes it so certain that he has it, that all the preaching in the world cannot show up any discrepancies between the requirements of the Word, and the fulfillment of that Word in life and conduct.

But what about the carnal mind? It is not removed at conversion. The seeds of every evil thing are still within the heart. How will one feel, if he is suddenly cited before the glorified Christ and has those seeds still within him? We are not here attempting to discuss the oft considered question of whether a justified person shall be saved if he dies before he is sanctified wholly. That, as Rudyard Kipling says, is "another story." What we are here endeavoring to enforce on the attention of our readers, is that if a person comes into the eternal world and confronts the bright and shining person of the great Head of the Church, and still has the seeds of sin within him, He will not be comfortable under the gaze of those burning eyes!

Can anyone then possessing a desire to appear before that matchless Christ in peace, hesitate one moment longer in getting sanctified wholly?

We are not seeking to hair-split in this article, or to draw over-fine distinctions, but to state general facts and truths. And among these general facts and truths, this one seems to stand out, namely, that carnality cannot be admitted to heaven, and that in the event that Jesus comes and finds any of the readers of this article alive, and still in possession of that carnal mind, He cannot catch them away to be His bride. One must have the same nature that He has, to be included in that sacred company. The professor at school once scattered on a pane of glass, some dirt, some bran, and some sawdust. He also scattered among these a handful of steel filings. Then he passed a great magnet over the surface of the glass, and not a particle of dirt, bran or sawdust leaped up to catch the magnet. But every solitary steel filing on that glass, leaped spontaneously up and caught hold on the magnet and was carried away! Only that which had the same nature as the magnet was taken. So when the Coming One shall pass this way, only those who have the same nature as He has will be caught up to meet Him in the air!

MINNEAPOLIS, MINN.

## Little Sermons for Him Who Runs

By CHARLES ALLEN McCONNELL

Morning Lesson

*I perceive that this is an holy man of God which passeth by us continually.*

**S**UCH was the testimony of the Shunammite woman in regard to Elisha. And because of this conviction of the woman the prophet found a place to rest, and the Shunammite received a son, and that son back from the dead. The world is ready to sneer at a testimony to personal holiness—ostensibly because of its impossibility, but in truth because the carnal heart fears it. However, righteousness is a biblically proven experience, and may be observed in every day demonstration. A holy life lived among men

in the ordinary duties and vicissitudes that are the heritage of humanity, is God's way of calling attention to his own character, and his demands upon men. We are God's representatives; the world will have confidence in God only as it learns confidence in God's people. The term Christian (Christlike) is in itself a confession to personal holiness. My unsaved neighbor sees my walk, hears my words, and judges if "this is an holy man of God." The world knows its own inability to free itself from sin. If such freedom were possible it must come from a supernatural source. If any man be holy, then God is, and God himself has wrought the miracle. And further, what God has evidently done for one may be done for all. This was the prophecy of Jesus, that the Holy Spirit, having come to His own in the baptism of cleansing and power, should bring this conviction upon the world. His promise was that this Spirit of holiness should be in us and abide, and through His willing and doing the world would have proof that God had come to the rescue of a lost and hopeless world, in Jesus Christ. A holy life is possible to you and to me. We are to be the witnesses of the person, the love, the law, and the efficacious salvation of God, by our daily lives. Christlikeness is dynamic; it compels the confession, "I perceive that this is an holy man of God which passeth by us continually."

#### Evening Lesson

Who can measure the depth of the love of God? Who can express it in words? It is like the terms Eternity and Infinity, knowable only in the degree of our conscious appropriation. The Book simply states that God so loved—and then offers Jesus Christ as the fulness of the measure. And what was there of man that could call forth a love to be expressed by the earth-life and sacrifice of the Son of God? Love is possible only for that which is like—and man in sin is utterly unlike God. Surely what God saw in lost humanity was the possibility of restoration to the divine image through the atonement of His Son. His love is for what we may become, not for what we are. In the mind of the sculptor there is born the conception of a beautiful statue. He chooses a stone of the highest beauty and purity of material, and cuts away block and chip and roughness until the vision of his soul is found in the marble. Yet the artist has neither changed the quality of the material nor added ought—he has merely given form to that which already existed. Jesus Christ is more than a sculptor. He indeed has the vision of the perfect form—a man in the image of God in holiness, but, alas, there is no beauty in the material to which he sets his task; foulness and rottenness and sin are there. It is not for Him merely to take away roughness here, and to fashion there, that the inherent beauty within may shine forth—within is as the filth of mud and slime which his touch must transform into worth. All that fallen humanity has of possible good which is lacking in the marble, is its power to choose to yield to the loving work of Jesus. There is no goodness within to be brought out, but a surrender to Him will mean a transformation of mud to marble, of sin to shining glory. It matters not how great our sin, but how great our surrender; our plea not how small our sin, but

how sincere our repentance. Christ has not nor can have any love for sin and sinfulness, but that He may be given the opportunity to change the very nature of man, was His sacrifice given. Here is the presumption of the unrepentant who would hold to their sin, and trust the love of Jesus to save them in their sins. Men are already in eternal lostness, and a rejection of the love of Jesus which makes men holy leaves men in that lostness.

BETHANY-PENIEL COLLEGE.

## Our Title Deeds

REV. E. E. WORDSWORTH

**M**ANY people have defined "faith" by quoting Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." Yet what is the meaning of the word "substance"? "Assurance" (of the Revised Version) comes nearer the truth. An eminent Greek scholar throws some new light on this grand old text. He did it through the aid of a tomb, and that in Egypt, for out of it came light on this text from an ancient papyrus which he translated and thereby learned that *hypostasis* was a legal term, meaning "title deeds," and also that the word translated "evidence" really meant "legal evidence." Thus Hebrews 11:1, according to this illuminating translation should read: "Now faith is the title-deed of things hoped for, the legal evidence of things not seen." Archeology translating this text to us gives faith a new and blessed meaning.

We might note that the epistle to the Hebrews deals with many other legal terms as "heir" "testimony," "a cloud of witnesses," and the name possessed by "inheritance," thus confirming the thought that Heb. 11:1, is a legal term.

Faith then is our "title-deed." A friend spoke of her "estate in Florida." It consisted in cut-over pine land she had never seen, but she held the "title-deed," and so it was her estate. Legally this certainly was true. It was just as much her estate as though she were living on the land. Hence this marvelous chapter of faith informs us, "All these died in the possession of faith" (their "title deeds," but not in the possession of what they hoped for). They had not received the promised blessings. They had a forward look to "a city which hath foundations, whose builder and maker is God," where they would present their "title-deeds" (or perhaps I had better say where their deeds were recorded) and with their legal rights would claim their reward. As we further read we are urged to "be imitators of those who through their faith [title-deeds], and patient endurance are now heirs of the promises."

As we have thought over this translation we have wondered if our faith is not heavily mortgaged, and we, possibly not meeting the interest, and are in danger of losing our so-called entire property. A man really does not own a home, in the last analysis, until every dollar has been paid for it, and he has a clear title-deed in his possession and the same is recorded. So wavering faith, heavily mortgaged, with sometimes a first and second mortgage, is not real faith at all. Faith has

no doubt and distress and anxiety in it. It is restful and confident and knows that the purchase price has been paid, and the "title-deed" is in safe-keeping. It is over the hill, the victory is won, the challenge has been met, the deed is its very own.

Faith, our clear "title-deed," owns everything that the sealed instrument, the legal document, represents. Is your faith duly delivered? Does it contain some transfer of heaven's real estate? Has it bargained for the vast resources of the kingdom? All the authority of divine law and government, with its opulence is at our command. The limitless treasures of the kingdom we can claim. The infinite God stands back of every promise and they are dipped in the blood of Calvary's bleeding Victim. Not one "jot" or "tittle" shall fail. The heavens may fall, suns may die, worlds may go up in flames, stars may no longer shine in their sockets, the gray hills may be moved from their foundations and the ages roll by, but the un-failing, inerrant, all-conquering Word of the Living and Almighty God, stands firmer than a Gibraltar, and faith, "title-deed," has vast and limitless possessions. Glory to the Lamb!

If a son or daughter needs salvation, or a church must have a revival, or an unchurched town or city (from the holiness standpoint) should be visited with a gracious outpouring of the Spirit, and a church organized, or the local, district or general budgets must needs be replenished, or entirely new territory must be taken at once, then active believing faith says: "It shall be done." "It is done." The price is paid.

We have heard of a praying saint of God who habitually poured out his heart to God for many communities round about and begged God to give them a gracious revival. Days and months and years he was occupied in this holy business. Occasionally when alone with his heavenly Father, weeping and believing in His presence, the Spirit would whisper, "I will send the revival to that community." Later he would pray through for another town or city. Still again at some future time of deep agonizing intercession his great faith would be witnessed to by the Holy Spirit of God and the revival promised. This holy man kept a diary for the Lord and he carefully marked the stated times when his faith was heard and witnessed to. When his praying days were over the chariot swung low and he stepped in and went to be with Jesus. But at the time of his death, not one of the promised revivals had he witnessed. Later the divinely-commissioned evangelist, Chas. G. Finney, the famous revivalist, went to each of those communities and in the order in which the dear praying saint had prayed through for them, and a mighty revival swept each place. When the praying pilgrim wrote in his diary about the coming revival, then and there he got his "title-deed." God, give to the Church of the Nazarene, "title-deeds" that will claim things commensurate with the "exceeding great and precious promises"! He will if we will really pray and believe.

MINNEAPOLIS, MINN.

We can do more good by being good than in any other way.—ROWLAND HILL.

## For All the Family

Conducted by Mrs. J. T. Benson

### HE MAKES NO MISTAKES

She was a beautiful old lady with very aristocratic features, skin like delicate old ivory and white hair as smooth and fine as silk. And there was an even greater inner beauty which put a shining touch upon her gentle smiling face.

She had visitors one afternoon, an elderly friend and her young married daughter. They were talking together pleasantly when the old lady's own married daughter came into the room dressed for going out. "I am sorry that I can't stay and enjoy your visit," she said regretfully, "but I have promised mother to go into the city and attend to an unfinished business matter for her." She leaned down and kissed her mother's cheek and asked: "Is there anything else I can do for you?" The mother reached up and patted the hand which lay upon her shoulder. "Nothing else, thank you, dear," she answered. When the daughter had gone the young woman said, "How fortunate, you are Mrs. Morrison, in having Miss Anna and her husband in the home with you." "Yes, I am very grateful for it, but then Anna has always been one of the greatest blessings of my life," was the answer.

"As the others married, one by one and set up homes of their own, I still had Anna to lean upon, young as she was. And when she was married, knowing how hard it would be for an old woman like me, to be transplanted from her familiar surroundings, it was with the proviso that she be allowed to stay in the old home-place and make a home for me. And Frank seems to be very happy here," she concluded.

"A daughter like that is indeed a great blessing," said the elderly visitor. The old lady smiled. "There was a time when I did not look upon Anna in that light," she said. "Why, how could that be?" asked the visitor in surprise. "I thought she had always been a model daughter." "She has, but I speak of the time before she was born. You see, I didn't want her," said Mrs. Morrison. "O," said the young married lady. "It was this way: my husband and I spent the first years of our married life on the farm, and the babies came very fast, until they were like a set of little stairsteps. You must not think I did not have a mother heart. I did, I loved them with the greatest devotion, and was willing to pour out my life upon them. But I had so much to do, hard work I was not used to, and it was impossible to get help very often, so that I cooked and cleaned and sewed and washed and ironed and nursed and saw to the milk and chickens. I was up before day and was usually the last one in bed at night. It was a hard life, one unending round of duties which kept me constantly busy, and always tired. When I thought then, that another little life was to be added to our family, my heart sank. How could I care for another child? I can't do one thing more than I am already doing, I said to myself, tears streaming down my face. I was a Christian woman and feared God, but Oh, how I pleaded that He would take this cup from me for it seemed more than I could endure. If God had said, 'You may have your way about it,' I fear I should have taken it without hesitancy, so desperate was I. But my dear Heavenly Father loved me too well, and was too kind to do anything like that," said the old lady smiling and wiping her eyes at the same time. "He looked forward to the years of my widowhood and old age, and knew what that little child would mean to me. So He sent her right along, and she has been the stay and comfort of my declining years."

The young married woman was gazing gravely and thoughtfully into the sweet, placid old face.

"The Lord makes no mistakes," continued the old lady. "He loves us with a love that is not only wise—but has no taint of selfishness in it. And if we will trust Him, He will always choose for us that which is for our very best interest."

She leaned forward and placed her hand gently

upon the hand of the young woman. "The Bible says He knoweth the way I take. That is more than any of us know about ourselves, my dear," she said. "The only safe thing for us then is to trust Him who has this knowledge, lest in our blindness we shut something out of our lives which would make them richer and sweeter than we ever dreamed they could be."

### PRETTY GOOD PHILOSOPHY

It was the middle of August, and the country had been suffering for a week from the hottest weather of the summer. Old Sol seemed to have gathered his forces together with the intention of scorching every living thing he could pour his fierce, burning rays upon. The air was stifling; green things drooped and shriveled, and people's faces showed the strain of trying days and sleepless nights. Everybody talked about the weather. No matter what else might be the subject of conversation, talk would finally drift around to the same old topic which was on everyone's mind, that of the heat, how unusual and unbearable and prolonged, and awful, and prostrating it was.

On the very hottest morning of this week, I was called to the city on some important business, and detained several hours. It was one-thirty when I was through and stood on a corner, tired and exhausted, waiting for my car.

As I stood there an incoming car from my part of the city stopped, and one of my neighbors and her two sons, boys six and eight years old, got off. Now this neighbor is not a slim woman, unburdened with extra flesh. Indeed she is decidedly plump, and not very tall. But as I looked at her coming toward me, I felt she was about the coolest looking person I had seen in days. She wore a spotless white duck V skirt, and a sheer white waist. Her shoes and stockings were white, and a soft little sport hat of white pique sat somewhat jauntily upon her dark hair. The boys were in white wash suits, opened comfortably at the neck, with sleeves rolled back, and they had on white caps and low, white canvas shoes. The three were evidently in high good humor, and were chatting with great animation. "Where are you going this dreadful afternoon?" I asked as she stopped to speak to me. "I didn't have anything special on hand so the boys and I planned a little outing," she answered brightly.

"But on such a day" I exclaimed, truly astonished, for it was difficult to believe that sane people would leave the shelter of their home and venture out into such a blistering atmosphere unless they had to.

"Well, we are going up to the Capitol first, and you know if there is a cool spot anywhere, you will find it in the long wide halls of that big old stone building," she explained. "There are so many things of interest there too, things I like to talk to the boys about; portraits of old pioneers, cabinets of Indian relics, articles from the homes of our state's three Presidents, and all sorts of battle flags. After we have wandered through the building a while, we will rest on that east portico which gives you such a fine view of the city, and river, and country, and then we will take a car for the park. It is fourteen miles out there, and the boys dearly love a ride on the open trailer."

"We will have time to go through the Zoo, then eat our lunch under one of the forest trees, buy some ice cream, watch the stars come out and have a nice long ride back after dark. We will reach home before my husband comes in as he has some special business on hand tonight."

"It is hard to understand such energy," I said.

"O well, I discovered long ago that when you sit around thinking and talking and complaining about the weather, you suffer from the heat a lot more than if you get yourself together and do something pleasant and profitable," she said smiling cheerfully,

as she nodded goodbye and started off with the two eager boys.

I have thought of my plump little neighbor's philosophy many times since then. It was rather wise, don't you think?

### A POOR WITNESS

Some Christians say that they believe in living rather than preaching Christianity, that their own Christian lives must be their message to others. The following incident narrated in the Youth's Companion shows how those who are not Christians regard this view:

"When I was a young man I feared that others would resent a personal appeal to become a Christian. My wife's cousin, a young fellow not yet of age, lived in our house for six months. My dread of meddling was such that I never asked him to be present at family worship, or spoke to him on the subject of religion. He fell into the company of a wild set, and was rapidly going to the bad. When I reasoned with him, I spoke of Christ.

"Do you call yourself a Christian?" he asked, assuming an astonished look.

"I hope so," I replied.

"But you are not. If you were, he must be your friend. Yet I have lived in your house for six months and you have never once named His name to me. No, he is nothing to you."

"I have never forgotten the rebuke."

One of the rights and privileges of friends is the free interchange of thought on subjects that lie nearest to their hearts; if the subject of their spiritual life is never mentioned between them, are they not losing the highest and best privilege of all?—Selected.

### HOLY OR WHOLLY

A LITTLE girl was memorizing the ten commandments. When she had learned them fairly well her mother told her to put the Bible aside and write them on paper without the aid of any book. It did not take her long to finish. She then showed the result to her mother, who went over it carefully. This is the way she found the first part of the third commandment to be written, "Remember the Sabbath day, to keep it wholly." Whereupon she said to the child: "Why, don't you know how to spell? The word is not 'wholly,' but 'holy.'" The grandmother who heard the conversation remarked, "Maybe the child hasn't really made a mistake after all. At least her idea of holy is to be preferred to that of many who think that they keep the Sabbath if they go to church in the morning and then feast or lounge about or visit or go riding or read the secular papers the rest of the day. They don't seem to understand that when God says, 'Keep it holy,' He meant the whole of it." It is well worth our observing that both "holy" and "wholly" come from the same Anglo-Saxon root *hal* which means *whole* or *sound*. It follows then that the idea contained in that commandment is both "holy" and "wholly," and that the child's misspelling of a word has brought us a conception of the first day of the week that we were beginning to let slip—Lutheran Young Folks.

### HE WAITED FOR A MORE CONVENIENT SEASON

A revival swept through the university at Princeton, New Jersey. Aaron Burr came to the president of the university, and said, "Mr. President, I have made up my mind to consider the claims of Christ. Now, Mr. President, what would you do?" And the old president of the university gave him this advice: he said, "Burr, if I were you, I would wait until the excitement of the revival is subsided, and then I would think it out carefully." Aaron Burr bowed his head a moment, and then he said, "Mr. President, that is exactly what I will do." And, it is stated as a fact, that never again in his life did he express a desire to be a Christian, and they say he died without such an expression.—Selected.

The time is short.

If thou wouldst work for God, it must be now;  
If thou wouldst win the garland for thy brow,  
Redeem the time.—BONAR.

# Nazarene Young People's Society

"Let No Man Despise Thy Youth"

## DISCUSSION OF N. Y. P. S. TOPIC FOR MARCH 3

Stewards

By LEWIS T. CORLETT

Scripture Lesson Matt. 25:14-30.

*Even so minister the same one to another, as good stewards of the manifold grace of God (1 Peter 4:10).*

Our lesson is a picture in which the Apostle is inspired to try to show to us another phase of the relation of the Christian to Christ. Many other pictures are given in the Bible and the purpose of each is to convey to the follower of Christ the relationship that they bear to Him, so that in knowing this relationship they may understand the responsibilities and obligations that are placed on them or understand better what God requires of them. Our lesson is on Stewardship and we want to study it to find the responsibilities and privileges of stewardship and then go out to be better stewards.

First we must understand the word "steward." Webster says, "A steward is one who manages the domestic concerns of a family or institution," or, "One who superintends another's affairs." Jesus expressed his meaning of stewardship on two different occasions, one in reference to Himself when He said, "The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many." And again when He spoke of the work of the Holy Spirit, "Howbeit when he, the Spirit of truth, is come, He will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.—He shall take of mine and shew it unto you." The main characteristics then of Stewardship are, that the steward deals with the affairs of another, and that he is a distributing agency for the goods of another.

The Scripture further explains the work of stewardship by demanding that the Christian be a "good steward." God does not want persons to work for Him who are careless, indifferent and dilatory about His business but, in the exercise of His work, He wants those, both young and old, who are honest, energetic and careful in looking after His work. He also desires that, as our experience enlarges, our efficiency for Him and His work shall increase.

The Word also specifies whose stewards we are and what goods we are agents for. "Good stewards of the manifold grace of God." The grace of God is the most wonderful agency for good that the world has ever known and we, as agents or stewards, are to carry a good supply on hand all the time to display to the world. Grace is miraculous in its working power. It makes a fighting man peaceful, a dirty man clean, a thief honest, a liar truthful, a proud man humble, a doubter a believer, a sad man happy, and a man possessed with devils a fit subject to associate with God and the angels. It is also wonderful and manifold in its adaptation to the individual experience. It provides strength and vigor for persons in all walks and stations of life; it keeps the soul of the believer amidst all the trials, temptations and tests of the wicked one. Then it develops within the heart and life of the believer characteristics that have been dormant until after a few years of grace abounding in our hearts and life we are surprised to find qualities and characteristics that we least expected in our life. God wants us to learn to call on Him at all times for He has all the grace that anyone needs and the more we display in our lives the more glory and praise there is to our Savior.

There are several things that we must know and observe if we are to be the good stewards that God requires. First, we must know that we have been accepted of Him, that we are saved from sin through His blood and that the grace of God is abounding in our hearts and lives. We are God's agents and

we must be sure, at all times, to keep in favor with heaven so that there will be no delay in getting our orders through. If we are going to distribute God's goods we must be sure to keep a bountiful supply in stock so that we will not run out ourselves and become dry and parched in our souls and thus be a poor distributor.

Secondly, obedience is required of every steward, for we are not handling our own goods but the goods of another and we must handle them according to their instructions. All the blessings, benefits and promises of the Gospel are based on obedience to our Master.

Again, honesty is another characteristic of a good steward. Philip Brooks said "It is not for us to make our lives artistic, we can only make them true." Honesty and holiness are inseparable and if we have purity of heart we must and will display honesty of life. Coupled with honesty is that beautiful characteristic of consistency. There is no argument that can answer a consistent holy life and it is blameless before those of the opposition.

The last characteristic of a good steward we will mention is that of faithfulness. Paul says, "It is required in stewards, that a man be found faithful." Many a brilliant person has failed because they were careless or did not hold out unto the end, while many of the mediocrity have attained unto prominence by being faithful to the small things of life and enduring until the task was accomplished. The crown of life is offered, not to the swift nor to the strong, but to those who are faithful unto death. By being faithful we tell the world that we believe the cause we represent is a worthy cause and well worth their trying.

These characteristics, coupled with a fervent love for humanity, will enable us to show forth to the world that the grace of God is not a failure in our life but that it satisfies our every longing and gives us a hope of better things in the future.

### ASHITABLA, OHIO

Just closed a nine-day meeting with Miss Edna Banning as evangelist of Cleveland, Ohio, under the auspices of the young people. Good spirit and interest in the services. Eighty seekers counting them as they come, and \$4.00 raised. On with the victory.

W. R. RIDGEN, *President.*

### OHIO DISTRICT GROUP MEETING

The first group meeting of the Ohio District N. Y. P. S. convened at Toledo First Church Feb. 6th. The session, in which the three churches, E. Toledo, First Church and Walbridge were represented, was opened by a spirited song service, after which the pastor, Rev. Herrell, offered the evening prayer. We were then favored by a solo by Mr. Harold Mays.

The papers read and discussed were, "How can the Young People's Society be a Spiritual Help to the Church?" by Ray Dungan. "How does the Young People's Society become a Training School for the Future Leadership in the Church?" by Rev. Floyd Belden. "What Consideration do the local Churches give the N. Y. P. S.?" by Rev. Harry Shuster. These papers were to the point and very much encouraged the young people to attempt greater things.

A duet by Frank and Lula Dungan and a paper, "Our Young People" by our District President, Rev. H. H. Stahl, closed a successful and profitable meeting.

ESTELLE HERRELL, *Secretary.*

God will bless the truth if an ungodly man preaches it, but will not bless the untruth if a righteous man should preach it.

The eyes of a crow are sharper than those of a dove, but the crow can not see corn as quickly as a dove, although he can see carrion quicker.

### NEW YORK DISTRICT

Our work on the New York District is forging ahead nicely; we are not setting the world on fire, nor are we taking things by storm; but there seems to be a very substantial moving upward in a steady way. A fine revival spirit prevails throughout the entire District, and there is unity and fellowship that is blessed. Several churches have had old fashioned revivals lately. At Clintondale, with Rev. Hervey Brown, pastor, there was a good revival under Evangelist R. P. Fitch, of Cincinnati, and a little later under Evangelist J. A. Ward. At Saratoga Springs Evangelist Fitch had another good revival, with Rev. Howard Hurd, pastor. At Barnes Corner, Evangelist Fitch was in the midst of a good meeting when he was literally snowed under by a mighty snow storm. At John Wesley Church Dr. C. E. Hardy, Evangelist, President of Trevecha College, was in the midst of a fine revival when he was suddenly called home to the bedside of his sick wife. At Spring Valley, Dr. Ellyson our Sunday school editor, and his good wife, had a good meeting in connection with the Sunday school convention. The convention was not largely attended, but Dr. Ellyson certainly did some great work that will not soon be forgotten by those who heard him. He is the right man in the right place.

Rev. J. C. Henson (the proverbial dollar mark), business manager of our Eastern Nazarene College, has toured the District in the interest of the college. He will soon have another school out of debt. Brother Henson, says he hates dirt, debt and the Devil, and he is proving this. The writer had the great pleasure of attending the annual session of the Board of Trustees of E. N. C., as he is a member of that board. The College is moving along fine. A great student body, and a most inspiring faculty. Dr. Floyd Nease, the president, is proving that he is a real school man.

I tell you it is great to be a New Yorker. So many great things up this way. The greatest city on earth, with the greatest commercial center in all the world, at Wall Street, which, by the way, is a very narrow and short street. If it were as long as Broadway—which is thirty miles long, and had the commercial backing in proportion, it would be a wonder. Then I suppose that we have the greatest population of any District in the whole church, and the fewest number of Nazarenes in proportion. But the possibilities are the greatest. Every nation, language and people under the sun is represented here.

There are numerous pagan temples in this great city. There was a Mohammedan marriage ceremony here last week. Chinatown is full of Joss Houses—what a chance for a great Home-Foreign Mission work. Then there are many villages in what is called "up State" in which there are church buildings literally rotting down, and not so much as a Sunday school in the village or in ten miles of it. Great open home mission field. Here we hope in the spring to get a few people at least who are called to home mission work, and plant some good Churches of the Nazarene in this section. Say, if you are called to a foreign field and cannot go now, why not do some Home Mission work while you wait? Maybe that your call is not so long-distanced as you at first supposed anyway. Why will some of our people suffer in a foreign land, and not be willing to suffer here, where they can more easily reach the people?

Then I was caught in the greatest snow storm that New York has had for fifty years, the papers say. I was called to Canastota, and left the Grand Central Station in New York City at an early morning hour expecting to arrive in Canastota in the afternoon, but our train was seven hours going fifty miles. It took four big New York Central locomotives to pull our train through the snow that was from two to four feet deep, and in the drifts still deeper. Often above the tops of the fence posts. Around the depots where the snow had been shoveled out to make passways, on either side of the path it was much higher than your head. On another occasion I got off the train at Gouverneur, and the thermometer was 22 below zero. Pretty cold for a boy from Dixie.

These are the best people in the world. A little slow on demonstration, but they know how to love you hard. Almost every church on the entire District contributed to our Christmas joys by various gifts to show their appreciation of our work among them. There was a great turkey dinner with all of its trimmings for Christmas, by the Hoople Bible Class at John Wesley Church, and a great chicken dinner for New Years, by other friends, and things too numerous to mention.

Our District Assembly convenes April 8-12 at Syracuse, N. Y., with Dr. Goodwin presiding. We are expecting a great Assembly.

C. B. JERNIGAN, *District Superintendent.*

# The Sunday School Lesson, March 8

By M. EMILY ELLYSON

LESSON SUBJECT: The Savior on the Cross.

LESSON MATERIAL: Luke 23:33-46.

GOLDEN TEXT: *He that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things (Rom. 8:32).*

IN our last lesson we saw our Lord in Pilate's judgment hall on trial charged with blasphemy. The trial being ended Pilate gave his orders to prepare for the crucifixion. The time required for this would not be long, and during the time of waiting, the soldiers who had the work in charge took from him the mock robe, and replaced his own clothing upon Him. Crucifixion was such a common punishment among the Romans that there was no waste of trouble in constructing the instrument of torture and shame. Undoubtedly some very common wood was used which was easily obtained, and in a rough manner it was knocked together. Of course it would have to be large enough, and strong enough to support the weight of a man, which to one so wasted in vitality as Jesus was by the horrible scourging, was a burden of misery.

But Jesus was not enfeebled by the cruel scourging alone. There had been days of violent struggle and agitation, an evening of overwhelming emotion, and a night of sleepless anxiety and suffering by the mental and spiritual agony of the garden. There had been three trials, three sentences of death before the Jews, then the long exhaustive and harassing scenes in the Prætorium, the examination before Herod, and the brutal and painful derisions He had undergone at the hands of the Sanhedrin, and their servants, and from Herod's body-guard, and lastly from the Roman cohort. All of this added to the awful lacerations of the scourging. All of this before the cross! A bruised and mangled man, broken down, physically exhausted, and yet the torture has only just begun.

He tries to carry the cross, but His footsteps totter and He sinks beneath the burden. Convinced that He lacks physical strength to carry it, and not because of pity for Him they found an easy way to solve the difficulty by drafting a Cyrenian into service. So the miserable procession moved on, followed by a vast multitude of people, among whom were some women.

Surely in that crowd there were those who had beheld His miracles, listened to His discourses, and almost, if not altogether, been convinced of His Messiahship. Only about five days before this, the eager crowd had accompanied Him from Bethany, shouting Hosanna and waving palms. Why were they silent now? Was it timidity, or misgiving, or was it sorrow so deep that it knew no bounds? Only the women gave vent to their sorrow, and lamented with cries of grief, not trying to conceal their sympathy and pity, as they saw the great Prophet and Benefactor of mankind in His hour of shame and weakness. But Jesus turning to them warned them, that if such things were done in a green tree what shall be done in a dry. The fig tree of the Jewish nation was still green, but some of these very women and their children would live to see such blood shed and agony as the world had never known before. If this deed of darkness were possible now, what would be done when that tree was withered, and blasted, and ready for the fire of God's consuming wrath.

This solemn warning and last discourse of the Master was meant primarily for those who heard it uttered, but like all of His sermons it was a message for the ages. It is a warning to all who live in careless pleasure and unbelief, that such days will be followed by the crack of doom, though the patience of God wait, yet the time will come when He shall speak in thunder tones, and His wrath will burn like fire.

It is impossible to follow the Lord into the place of His mightiest work. Alone He entreated and wrought, for fallen man degraded in will, emotion, and intelligence, was not able to help, or sympathize, or understand, and hence he could not enter, and Christ passed into the actual place of His passion, the region of that mystery of pain, in utter loneliness. Let us always bear this in mind when contemplating His suffering. Nothing can be known of that mystery of agony, only

He has revealed it in His own words, which were few but full of meaning. To attempt to go beyond this borders upon the realm of speculation, and unholy intrusion. It had better be left where He left it, and as we reverently consider His own words.

Silence often is the best exhibition of understanding and deep sympathy. Are there not chambers in your heart and life, friend, which cannot be entered with noise and demonstration? Sacred rooms they are, holy places, holding secrets of heart struggles of pain and anguish, and barred against the ruthless curious intruder. Only here and there do we meet one who can get close enough to catch a glimpse of the contents of these secret chambers, and they must step ever so softly, and with silent, gentle handclasp, we feel they understand.

Thus we would approach this place of mysterious suffering, with bowed head and heart, for of the seven utterances recorded, there is not one but that is a subject for lonely meditation and contemplation, rather than for theorizing. We will take space only for the consideration of one utterance.

We approach the deepest darkness of all the stretch of infinite suffering in the words recorded in Mark 15:34, "My God, My God, why hast thou forsaken me?" Oh, the aloneness of Christ in that supreme hour of the history of the race! In that strange cry that burst from the lips of the Master, three thoughts seem clear. He has reached the final issue of sin, He has fathomed the depth of sorrow, He is overwhelmed in the mystery of silence.

Sin in its beginning is rebellion against God, sin in its harvest is to be God-forsaken. Man dethroned God and enthroned himself, he reaps his harvest for his sin when he is God-abandoned. This is the final penalty for sin, the natural result of following a sinful career. God and sin are antipodes, and sin alienates from God through choice, sin therefore in its finality is the consciousness of being forsaken of God, the penalty for sin which forsakes God. Now once more hear the cry from the cross, "My God, My God, why hast thou forsaken me." Was it not said of Him, "He taketh away the sin of the world?" He made it His own, and went to the ultimate issue of sin. "He who knew no sin, was made sin for us, that we might be the righteousness of God in Him."

On the cross He made sin, and went to the extreme limit, suffering even the final penalty which would come to a lost soul. "He bore my sin in His own body on the tree." Because He knew no sin there is value in the penalty which He bore that He does not need for Himself. For whom was He made sin, and for whom was He forsaken of God? For me, and my sin. Each one must stand there for himself—*my sin*. Then, the value also must be for me since it is my sin He bore, and for me He suffered the penalty.

But He also went to the deepest depth of sorrow. Someone has defined sorrow as the consciousness of lack. We believe this is true. In this hour of being God-forsaken, which was actual, He knew as none have ever known the profoundest sorrow, He passed into the place of separation from God, and in that awful cry there is revealed the most stupendous sorrow ever witnessed through the ages. This is the only time that it is ever recorded that Jesus asked, "why"

How dreadful then must be the sense of the withdrawal of the divine presence. What depth of despair enshrouds the soul in that final awful hour of isolation and sorrow, when the lack of God is realized! No voice, no vision, no hope, the hour in which the soul asks "why," and there is no answer, no explanation, but wrapped in the chill embrace of a silence that is overwhelming, the soul knows not where it stands, nor how it can make the crossing over the dark flowing river.

The perfect Man who came to die, passed through that awful soul agony of eternal separation from God. All the sorrow, all the horror of that fearful silence when He asked "why," and since He asked that question, I cannot hope to ever explain the mystery of His atoning sacrifice. Only this I know "He was made sin for me, who knew no sin, that I might be made the righteousness of God in Him."

## ALABAMA DISTRICT

We are glad to report a growing interest in our Sunday school and N. Y. P. S. work on the Alabama District. We have some real live Nazarene Young People's Societies but we are not satisfied with conditions yet. We have several churches that do not have Societies and we will not be satisfied until every church on the District has a real progressive Society. It is possible. I believe we can do anything that God wants us to do. And one of our greatest works today is among the young people. Our church tomorrow will depend largely upon our material of today. So it is up to you and me to make the best of what we have today in order that the church will not suffer a decline in the future. Let every pastor take notice and if you do not have a Nazarene Young People's Society, please organize one at your earliest possible convenience. If you want one, and will make the necessary arrangements, I will be glad to come to your church and organize one for you.

As we have already stated, we are glad that our people are making some progress in our Sunday schools, but we are not satisfied with present conditions here. Some few of our churches do not have a Sunday school, and some of those that do have, do not seem to realize the importance of it. We should not be satisfied until every church on the District has a well organized, progressive, spiritual, one-hundred-per-cent-efficient Sunday school.

In order to obtain the best results, every Sunday school should have a Teacher's Training class. If we are to keep the young people interested; we must have something to tell them every Sunday, something new. The world has so much to offer in the way of amusement, so many alluring things, so much that looks real until our young people are going that way unless we have something better to offer them. It is our job to present to them something better. A wide-awake pastor with a well trained, Spirit baptized corps of Sunday school officers and teachers will always have more to offer the young mind than all the world.

A Sunday school convention is now being planned for the fifth Sunday in May. The place will be definitely decided upon later and announcement made. We want every Sunday school Superintendent, every teacher and as many of the pastors as can come, to be there. Interesting subjects will be discussed and plans made for better Sunday schools.

Trusting you will take advantage of this opportunity and give us your co-operation in this great work, we are, faithfully yours and His for better service.

C. C. BUTLER, *Field Sec'y.*  
Sunday School and N. Y. P. S. Work

## REVIVAL AT OLIVET COLLEGE

In the providence of God Rev. B. F. Neely came to us Jan. 27 and continued with us until Feb. 8th. During this time almost all of the student body who were not Christians, came to the Lord and many who are not in school were helped. Brother Neely did some of the best, most consistent preaching we have heard for some time. While his discourses strengthened the faith of believers, his preaching was convicting and brought many to repentance. The easy, affable manners of the preacher won many friends for him among our constituency.

The Board of Trustees met during this revival and much progress in the work of Olivet College will result. The members of the Board expressed themselves as being well pleased with the conditions now obtaining in the Institution, and all, who understand the present financial status of the school, are convinced that the success of the school is assured. When our books were closed, Jan. 24th, they showed a gain of \$4,122.23 since the beginning of the present administration, June 1, 1922. We praise God for an opportunity to help in carrying forward the work to which He has called us.

The next semester of school will begin Sept. 15, 1925. We are expecting the largest enrollment in the history of the school. Pray for us that His will may be done at Olivet College as it is done in heaven.

N. W. SANFORD, *President.*

## KENTUCKY DISTRICT

Since our last report I have visited most of the churches of the district and find them in excellent condition. The spiritual tide is constantly rising, and we see souls saved at almost every place we visit, though often there for only one service. This is due to the fact that the churches are under the care of good live, wide awake pastors who are not satisfied with anything short of that for which Moses prayed, when he cried "O Lord, show me Thy glory." Surely God is with us. Since the Assembly in September several of the Sunday schools have increased

one hundred per cent. Fine classes have been received into the church, a number of tithing bands have been organized, heaven sent revivals have been enjoyed, people getting the vision and funds coming in to take care of every interest of the church as never before in the history of the district. Some Home Missionary work has been done, two or three new works started, and plans are being made to keep seven or eight tents going the coming season, from which we expect a number of good church organizations. Never did our prospects seem so bright along this line.

It would be a great joy to me to tell you of the wonderful revivals God gave at Carthage where Evangelist Burton has been holding the fort with pastor Shelton; Louisville with Evangelist John Fleming; Olive Hill with Pastor Milby of Ashland; Nicholasville with Evangelist Tarvin; Huntington with Evangelist Dulancy, and several others, but time and space forbids, and I am sure these reports will find space in some other section of this paper. All of these meetings were reported to be very successful, and I had the pleasure of visiting the first four mentioned. They were great.

We are looking to a spiritual feast in the spring convention which will convene at Mt. Sterling, Ky., April 20-24 at which time our beloved General Superintendent Goodwin will be present. Many visitors are expected, among the number several superintendents of neighboring districts. Don't miss this "time of refreshing."

J. W. MONTGOMERY, District Superintendent.

### DISTRICT PREACHERS' CONVENTION, NEW MEXICO DISTRICT

The District Preachers' Convention, New Mexico District, has gone into history. We met February 3rd to 7th with Pastor Thompson and his good people at Capitan Church. District Superintendent John F. Roberts presided in a beautiful and helpful way to all. Most of the pastors were present, some were hindered by sickness. Each of the preachers brought one message during the convention, and the papers read were a great help to all. The subjects were as follows: "The Pastor and his Study," by W. A. Huffman; "The Pastor and his Young People," F. A. Powell; "The Pastor and the Prayer Meeting," R. C. Gunstream; "The Pastor and the Sunday school," F. R. Whitley; "The Pastor and Prayer," T. L. Taylor; "The Pastor and his Qualifications," Mrs. Grace Roberts; "The Pastor and his People," A. K. Scott.

After hearing all these good papers, and the helpful discussions we are sure that all returned to their fields of labor with renewed energy to move men for God and holiness, which should ever be our task and glory. Amen!

F. A. POWELL, Reporter.

### ARIZONA DISTRICT

God is still with us in sunny Arizona. Since our last report God gave us a good meeting in a schoolhouse in the country where we saw forty-eight souls pray through and testify to being either saved or sanctified. We organized a church at Chandler with sixteen charter members and some others will come in later. We are at present in a meeting at Bisbee and are having a hard battle but expecting the Lord to give us the victory. If there are any pastors who want to come to a good, dry, warm climate and who are willing to face hardships and trials to help establish the Church of the Nazarene in this needy field I would be glad to correspond with the same.

M. H. BROWN, District Superintendent, Glendale, Ariz.

### REPORT FROM THE MINNEAPOLIS DISTRICT

The Minneapolis District has been busy with evangelism practically all the winter thus far. Many meetings report excellent victory, but some frankly acknowledge that little was accomplished. It is refreshing to have evangelists who will admit that their meetings were not successful. This argues a gracious sincerity of soul that is sometimes conspicuous by its absence.

On the western part of North Dakota, (called the "Slope" region,) the Evangelistic Association in connection with our church is in active operation, and producing results. Two evangelists have been busy there since Assembly. They state that there will be some new organizations there by next Assembly time. Two or three other new organizations promise to be developed, but we hesitate to report "prospects" and wait till actual organization is effected. A fine revival is reported from Irene, S. D., where Evangelists D. C., and Lizzie Stout are pressing the battle. This is a schoolhouse point, and may result in an organization.

A mid-winter Convention of all the pastors, evangelists, and Christian workers is planned for March 24, 25 and 26 at Oakes, N. D. It is arranged to emphasize the matter of faith-for-getting-things-done, at this gathering, inasmuch as much of the failure to achieve in the Kingdom is because of a lack of persistent, unwavering faith.

## Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I think in my last letter that I left you just as I was reaching Dallas. Well, I was met at the Union Station by our beloved Brother P. L. Pierce, probably one of the finest pastors of the great Church of the Nazarene, and was driven to his nice home and for ten days we had one most glorious time. The first night we had two at the altar, and every night we had seekers. For the ten days we had, counting them as they came, about sixty seekers and we took in nearly twenty fine members, and I think we had forty-six bright conversions and sanctifications, so we strung nearly half our fish. Just a word, and then I will come back to my Dallas letter. When I left Dallas for Florida I spent thirty minutes at Houston and Brother J. E. Moore met me and he had gathered up nearly twenty members out of our Houston meeting, so you see we got nearly forty members during the month of January. Well, amen!

Well, we are back at Dallas, after making the little detour. Our Dallas meeting was not a great overflow meeting where thousands were converted and healed, but it was as good a little meeting as I was ever in. Brother Pierce has more than one hundred who have joined the tithing band, and his church is in the best condition of its history. But Dallas has had many splendid pastors and they have done wonderfully well. I went to the home of our General Superintendent Williams three days for dinner, and when anyone goes to Dr. Williams' home and Sister Eunice sets him down to one of her dinners, the man that eats there will know why Dr. Williams is easily one of the greatest men of the nation. When it comes to good dinners well cooked and beautifully served, Sister Eunice is at the head of the list. Ten thousand blessings on her head and heart. The boys were looking fine. The oldest son played in the band and he is making a great man. The youngest boy is as interesting as a cage of monkeys. In all of my travels I think he is the leader of all the boys that I have ever met. When he gets his thinking apparatus to work he will make Henry Ford ashamed of himself. Well, we had many of our own pastors in attendance from all parts of the country. From dear old Peniel we had Brother Bost, our splendid District Superintendent and his good wife, and also Brother B. F. Harris and wife our pastor at Peniel. We also had Dr. J. W. Benton, Superintendent of the Orphan's Home and one of the best men in the United States. Also we had with us Sister Kimbrough from Peniel, one of the leading women of our church; Rev. Mrs. Standridge from Tishomingo, Okla., Rev. S. B. Rhoades, one of our finest old elders from California, also Brother Dennis Rogers and wife from California; Rev. R. E. Fletcher, pastor of the Free Methodist church; Rev. H. A. Gregory, our pastor of South Dallas church; Rev. J. A. Sharp, our pastor of the Culleoka charge; Rev. J. N. Cooper of Ft. Worth; W. A. Carter from Bonham; V. B. Atteberry from McKinney; Brother B. F. Nowlin from Sulphur Springs; Brother J. P. Morgan and wife from Ft. Worth; Rev. J. T. Upchurch, superintendent of the Berachah Home; Brother J. P. Roberts and wife from Pilot Point Rest Cottage; Brother W. M. Nelson from Lufkin, Texas, one of our fine preachers who at the present time is without a charge and by all means he ought to be kept busy day

and night the rest of his life; also Brother G. E. Waddle, who at the present time is not serving a church. He should be kept busy holding meetings all the rest of his life. We have no finer preacher or no finer man in the Church of the Nazarene than Brother G. E. Waddle. He is able to fill the best pulpits in our connection. We had with us some time our pastor from Cedar Hill, I. B. Cornelison, and we were blessed in having with us Rev. R. V. Steinhoff the Superintendent of the Christian and Missionary Alliance. He is a most beautiful cultured Christian gentleman and brother beloved in the Lord. Well now, the reader will see that we had a fine representative body of great and good men. Well, we also had in regular attendance the Father, Son and blessed Holy Ghost. Here is another interesting fact. We were in debt on our church property about \$1,000.00 and on the last Sunday we had planned to raise that amount to be paid in by Easter Sunday and burn the old mortgage on that day and in a few minutes we had raised \$1,500.00, so the money came flocking like doves to the window, and then two men pledged five hundred each to be paid the day that they break dirt for their new church, and three other men pledged one hundred each to be paid the day that they break dirt, and one other pledged fifty; and I think one man was in a notion to give one thousand. We have good property in Dallas but we have so far outgrown the church that we cannot go any farther until we get a place to take care of the people who want to come. We cannot crowd in only four hundred or maybe 450, but we had the crowds packed into the building until it was almost impossible to go in and out of the church. I haven't seen a house so crowded in a long time. Many others would have come, but knew that they could not get in, so they had to stay away. The meeting was so interesting to me, because I met so many old friends of many years standing. We had many good Methodist preachers with us and several Baptist preachers.

For many months we have been planning to take dinner on Jan. 27th at the Berachah Home and to feed the big family on that day. We had one of the best days of our life. It takes no less than fifty dollars per day to feed Brother Upchurch's Home and he has worked and planned to find a plan to solve the problem. At last it was worked out by Rev. Monk of the first M. E. Church South of Arlington, Texas. He thought it out and named it the Daily Bread campaign. The plan is to find 365 persons to take one day each at fifty dollars and I selected my birthday, Jan. 27th. On that good day this old soldier was just even sixty-five, and no more, no less as the old colored man used to say. I have had that day now for the last three years. The Home is in the best condition that it has ever been in. They are just completing one very fine building that is costing many thousands of dollars which will take care of many precious little heart broken girls that nobody seems to care for. May God bless Brother and Sister Upchurch for their long struggle of toil for those that scarcely anybody else seems to care for. I have known and loved Brother Upchurch for between twenty-five and thirty years. No truer little man has ever walked this earth than Daddy Jim.

In heaps of love,  
UNCLE BUDDIE.

### REVIVAL AND CHURCH NEWS

PASTOR Z. H. BAXTER, Florence, Colo.: "Have just closed a two weeks' campaign with Evangelist G. F. Owen and wife. Had the largest attendance in all departments that we have had since the church was organized five years ago. Brother Owen spoke to the Sunday school the last Sunday and the long altar was filled with boys and girls. Two of the best services of the meeting were in charge of our young people. Our Sunday school has increased from an average attendance of fifty-two last year to 153 last Sunday, and we expect to reach 250 by Assembly. We consider the Owens real builders and feel that they were just the people we needed. One of our splendid young ladies left with them for Nampa Idaho, where she will attend our college and prepare for the Lord's work. The pastor and family

J. G. MORRISON, District Superintendent.

were so severely 'pounded' during the meeting that their cupboard is quite the opposite of Old Mother Hubbard's. Also the people gave the pastor a fine new suit of clothes."

**PASTOR RALPH D. SCHURMAN**, North Attleboro, Mass.: "Zero weather in New England has no apparent tendency to chill the ardor of this band of Nazarenes. They are on the stretch to win others. Our people are supporting two neighborhood prayer-meetings, as well as our own regular church services. Recently one of our men opened an abandoned chapel four miles distant and with a corps of teachers from our church, organized a Sunday school of thirty members. Our Sunday evening congregations have been increasing steadily, reaching the seventy mark Feb. 1. Sunday was a day of blessing in the partaking of the Lord's Supper, and the welcoming of nine adults into the fellowship of the church."

**PASTOR G. W. BROWN**, Williams, Ind.: "I came into the Church of the Nazarene at Kokomo, Ind., under the leadership of Brother F. L. McDonald who is certainly bringing our work up at that place. The church there gave me a local license and recommended me to the Assembly where I was given license and commission and I have held three revivals. The work was started here two years ago, but when I came here I found only seven members. The Lord has blessed our efforts and we have added eighteen and more are looking our way. Our Sunday school has grown to four times what it was in people and in offerings. Brother McDonald came down and helped us five nights in our revival and God blessed His Word in the salvation of souls. One man 77 was saved and sanctified. We are planning to build us a nice tabernacle in the spring."

**A. S. HORNBECK**, Brownsville, Texas: "We are here with Brother Stafford to establish a mission where the pure, full gospel can be preached to the poor, especially to the Mexicans. Nazarenes and other straight holiness people are invited to call on us at 1311 Elizabeth St., when they pass this way. Brownsville is the Lower Rio Grande Valley metropolis, and the Catholic and Mexican stronghold of Texas."

**REV. AND MRS. J. A. DOOLEY**, Minneapolis, Minn.: "God is blessing our labors in the salvation of sinners, the sanctification of believers, and the healing of the sick, and we are looking for His coming. This has been the coldest winter in Minneapolis, in over twenty years. We have had meeting every night in the hall. We never close. We are preaching nine times a week, as holiness preachers are scarce in this city. I have just celebrated my 37th birthday and wife her 40th since we were born again into the Kingdom of God. How time has passed! In this time we have held over 300 special meetings with pastors, and traveled 200,000 miles by land and sea, and seen over 30,000 saved or sanctified at our altars. We have seldom missed a night in 25 years of being in a service. God has given us a strong body and blessed us with health, but not with wealth. We have never gone behind one cent in God's work. Our expenses are over \$200 a month and no one has pledged a dollar, yet in answer to prayer, God has provided. Our Gospel Tabernacle is at 304 Marquette Ave., in the heart of the City. Will be pleased to see any of the children of God who may be passing through the city."

RECENT SUBSCRIPTION lists include the following from Pastors: W. G. Schurman, First Church, Chicago, 8; J. W. Henry, Dayton, Ohio, 7; L. Lee Gaines, Wellington, Texas, 6; M. V. Dillingham, First Church, Oklahoma City, 6; J. W. Bruce, Carnegie, Okla., 5; J. O. Schaap, North St. Paul, Minn., 9; A. G. Crockett, Long Beach, Calif., 8; W. G. Shelton, Grassland, Texas, 3; Mertie E. Hooker, Valparaiso, Ind., 10; I. E. Wright, Neodesha, Kans., 6; From Evangelists: F. R. Morgan 3; Oscar Hudson 9; J. C. Walker 9; J. A. Krings 3; D. M. Spell, 4; "Uncle Buddie" from his meeting in Dallas, Texas, 28; M. M. Bussey 4; W. W. Loveless 25; J. A. Rodgers 11; and Edna Wells Hoke 19. Others have sent the following lists: Miss Myrtle Golladay, Grandview, Wash., 4; Mrs. Bertha White, Calgary, Alta., Canada, 4; E. M. Bacon, Long Beach, Calif., 8; Mrs. J. W. Mount, Jeffersonville, Ind., 3; Mrs. L. D. Bothwell, Ontario, Calif., 9; L. D. Peavey,

Watertown, Mass., 4; and L. Hibner, Morehouse, Mo., 4.

**PASTOR AUGUST BRANDES**, Ford, Ford Township, Ford County Kansas, who says he rides in a Ford, writes: "On April 13, 1924, District Superintendent Tunnell organized this church with thirty-six members and we were called to the pastorate. A Sunday school with about sixty enrolled was organized. Since then we have received thirteen new members and our Sunday school has grown to 120. We have a live children's meeting Sunday evenings with from thirty to fifty in attendance. Our Woman's Missionary Society is growing in numbers. And in vision and is one of the spiritual forces of the church. Our finances are well in hand. We owe \$500 on our building, incidentals all paid, budget over half paid with seven months yet until Assembly. Pastor is well taken care of with a raise in his salary the first of the year. Our people are spiritual and loyal and are out after souls. 'Best of all, God is with us!'"

**PASTOR WESLEY H. WIEGMAN**, Vassar, Mich.: "God in love and mercy has been pouring out His Spirit upon us in the past year. We began in a rented hall, March 7, 1924 with Evangelist F. W. Cox and District Superintendent C. P. Roberts a two weeks' meeting. As a result a Nazarene class of twelve members was organized. In May property was purchased, including an extra lot and a parsonage, costing \$2,500.00. In October ground was broken for a tabernacle, a modern building of wood, 36x56 feet, with one-half basement. Beginning New Year's night a Holy Ghost revival was ours, with Rev. Wm. Marvin as evangelist, and E. P. Lovett as song leader. This meeting continued three weeks in the power of the Holy Ghost. About fifty souls sought pardon or cleansing through the blood of the Lamb. We witnessed some remarkable conversions. Brother Lovett is one of our own Nazarene young men, just entering the field as song evangelist. Brother Marvin, an experienced revivalist of the Free Methodist Church, is truly a follower of the lowly Nazarene in spirit and preaching. The Word was preached in the power of the Holy Ghost. The dedicatory service was in charge of District Superintendent Roberts on Sunday, Feb. 8th, assisted by nearby pastors. It was truly a high day in Zion with several souls in the fountain in the morning service. In the afternoon and night services \$1,015.00 was raised in pledges and cash, making a total of pledges on the tabernacle of \$2,115.00. About \$500 has been paid on the building, \$250 remains unpledged. Our class now numbers twenty-seven members, and we will receive others on probation soon. To the Father, Son and Holy Ghost be all the glory. We are planning a tent meeting here as soon as the weather permits, with Rev. Marvin and Brother Lovett as workers."

**PASTOR I. D. FARMER**, Muskogee, Okla.: "We are sure having a good meeting here in this wicked city of 45,000 and less than fifty Nazarenes, but souls

## LOOSE-LEAF TESTAMENT



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are being saved at every service. An old man, eighty-two years old was saved last night. Pray for us."

**PASTOR CORA TROUSDALE**, Plum Valley (Colo.) Church: "In spite of the three years' drouth and many people leaving, we still have a little band of earnest Christians here that love the old-fashioned way of holiness. Since the last of November we have not been able to have services in the church on account of the deep snow and bad roads, so we began Sunday afternoon services in the homes. We have been having good crowds and good services. God is blessing and we are expecting greater things in the future. As the people began to leave in the fall to find a place where they could earn a living for their families, we wondered if they were all going, ourselves included. But as we prayed God showed us to go ahead and do our best, and leave the problem with Him. He has already showed us that He can bring victory out of seeming defeat. Some of the folks have returned. I have sent in five, 5-mo. subscriptions to the HERALD OF HOLINESS. The folks are reading the paper and passing the good things on to others. We hope to have a revival in the spring when the roads get in a better condition. Please pray for us."

**EVANGELIST R. L. MORGAN**: "We closed a good revival at Watseka, Ill., with quite a number at the altar for pardon or purity. The Devil got stirred and folks got blessed. From there we went to Red Key, Ind., to a great revival that had been in progress over three weeks, had a wonderful downpour for two weeks; reorganized the church last Sunday, raised the pastor's salary, and took a number into the church. From there we came to Illinois for another meeting, at Lessna Park. Meeting starting off fine, crowds are increasing nightly. Several raised their hands for prayer. We covet your prayers."

**PASTOR F. W. DOMINA**, Haverhill, Mass.: "Sunday was a real red letter day for the Haverhill church. The overshadowing of the Most High was ours to enjoy all day. Thirteen seekers for the blessing at the altar during the day, nine in the morning, and four at night. It felt like a real revival. The cash offerings and pledges for the day, over two hundred dollars. Not so bad for our regular services. God is graciously blessing the church, everything considered. We are facing a most serious industrial condition here, but in spite of it we are marching on to victory in all departments of our work. We are planning for a revival campaign with Brother E. E. Curtis as the evangelist. It will be the first evangelist we have had since I came to the work here nearly four years ago, outside of Sister Manning, who assisted me in two or three meetings. We as a church have been pushing Evangelism all the time, and we are seeing great results. Our prayermeetings are real campmeeting seasons of power and glory. They have given me practically, a unanimous call for another year. I am not sure of the Lord's leading yet. I may be led to make a change. The best of feelings exist between pastor and this church, and the conditions, and spirit of the church, were never better to my knowledge. Rev. Isaac Hanson, one of the last few old veterans of the holiness movement of New England, is very feeble, and confined to his bed for awhile, at least. He is well known in our work, for his years of activities pushing the battle for God and holiness on many a battle field. Beloved! remember him in your prayers, and drop him a line, now, and then, it will do him good to be remembered by you of the Nazarene family."

**EVANGELIST HOWARD W. SWEETEN**: "We have just closed another good meeting at Evansville, Ind. It was in many respects a peculiar revival. While we had between ninety and one hundred seekers, we cannot say that the meeting ever reached a place where we could call it a real break. There was much opposition in the way of counter attractions during the last week. A great meeting at Evans Hall was in progress, and the great evangelist "Billy" Sunday preached in the city the closing Sunday. Notwithstanding we had fair crowds and good results, and though the pull was hard, the pastor and his good wife stood by us faithfully to the end of the conflict. They are certainly among God's choice ones, and it was a pleasure to be associated with

them in the work. Brother Burl Sparks of Seymour, Ind., was the singer in the meeting."

PASTOR A. L. HUNT, Mexico, Mo.: "We closed a two weeks' revival February 8th. Theo. and Minnie Ludwig were the evangelists. The dear Lord blessed. Many nights the house was filled to an overflowing and mighty conviction seized many a heart. Seventy-six were at the altar for pardon or sanctification. The last night of the meeting twenty-three new members were taken into the church. Nineteen new members had been taken in from December until this meeting, making a total of forty-two members and some ten to follow. The Sunday school is rapidly increasing. During the revival there was taken up \$33.00 for missionary money to be added to our budget which is more than paid now. Brother and Sister Ludwig are wonderful evangelists. God wonderfully blessed and we see our great need of a much larger building."

PASTOR R. D. WIGGINS, Algona, Iowa: "The work here is moving along with a steady increase in interest, both in the Sunday school and church. At a recent midweek meeting we had almost twice as many at prayermeeting as we have church members. We have doubled our membership since we organized four months ago. The lodge question stands as a barrier against a large membership here at the present time, but we believe that many of these will yet get hungry and come over anyway. For a long time it has been hoped and prayed that a Church of the Nazarene might be organized here. Among the many who were interested in it was Sister Doebler of our Sioux City church who went to glory some time before it was accomplished. Brother and Sister Marion and Dean Devoll were the evangelists. They prayed, preached and sang until much interest was aroused and a church organized. We then took up the work and by the help of the Lord carried it on. Our members are all poor people, most of them unable to give any financial assistance, but in spite of this we have paid \$325.00 on our property, \$100.00 of this coming from Home Missions. In all we have paid out about \$700.00 in the four months we have been organized. We have a good time serving the Lord. Pray for us."

"THE CHURCH AT ERICK, OKLA., is experiencing some of the greatest days in its history. Sunday school almost doubled in the last month, twenty-five young men and young women in the N. Y. P. S. Fine new \$5,000.00 church almost free from debt, and almost full of people at our regular services. Some are getting saved. The Lord is giving us the best days of our life. The God of Elijah still lives today. Our revival with Rev. Lum Jones evangelist begins Friday, Feb. 13th."—S. B. Damron, Pastor.

"EVANGELIST WM. O. NEASE of Olivet, Ill., just closed a very successful two weeks' meeting at Omaha, Neb. The church was encouraged and quickened, many souls prayed through and were saved and sanctified. Brother Nease is a rugged, fearless preacher of the truth and hews to the line in the old time way. Some came into the church the last night of the meeting and more are coming."—Elizabeth Mead, Pastor.

"AT THE NAZARENE MISSION, Peoria, Ill., we just closed a gracious two weeks' meeting with Revs. M. E. and Della Stretch as the evangelists. Sister Stretch, who is capable of handling the word of God, captured the hearts of the people with her wonderful messages. We closed Sunday night with great victory. As Brother and Sister Strefah were singing a special song the glory of God came down and the saints began to shout the praises of God all over the hall. Two ladies came running to the altar to be saved. God's presence was here in such a wonderful way, it did not take them long to pray through. We give God all the praise and glory for all that is accomplished here in the little mission."—Uzz and Ida Everitt.

PASTOR W. B. WALKER, Durant, Okla.: "God is blessing us here. We have a very strong and loyal people. Our labors together are very pleasant. The Sunday school is growing; budget paid up to date. Souls are praying through to victory. About forty

have prayed through since the Assembly. Last Sunday (Feb. 8th) was truly a great day. The church was under the burden, and at the evening service, eleven people were in the altar, and six prayed through. Pastor and church are working together in unity and we are encouraged, and expecting greater things. Pray for us."

"AT BETHANY M. E. CHURCH, Toledo, Ohio, a series of special meetings began Jan. 4th under the leadership of Prof. C. C. Crammond and wife of Lansing, Mich. The prophets had to stand in the valley and preach to dry bones, but the Spirit of the Lord, after a week of earnest preaching, answered with a glorious resurrection from the dead. Thirty-three came to the altar at the first call and in a week's time ninety-five had knelt for pardon or holiness. One young man, who is in his second year at the Toledo University, has been called into the ministry. Twenty-four family altars were established and eighteen people promised to become tithers. The offering came easily and the pastor and family were remembered by a generous donation."—Thornton J. Ingle, Pastor.

PASTOR W. G. SCHURMAN, Chicago First Church: "We are delighted to state that these are the best days of our life. We preached what we felt was an appropriate sermon for the last Sunday of the old year, and turned the altar service over to Rev. M. E. Borders, of Little Rock, Ark., who was visiting his daughters in the city, and was in the service that evening. Under his exhortation the altar was lined with seekers, eighteen in all. Every Sunday since that time we have had a goodly number of folks seeking the Lord, at the morning service for the blessing of holiness, primarily, and at the evening service for pardon, restoration and purity. Up to the present date we have had over sixty seekers at our altar since Jan. 1st. We are preaching to the greatest number of people, week after week, that we have ever seen at First Church. Finances are good, the prayermeetings well attended, and the blessing of God is upon us in general. Brother Messenger, the associate pastor, has recently returned from Oklahoma City and reports a blessed time with the Church of the Nazarene at that place. Brother George Benson, manager of the Brass Band, has gotten together something like forty or fifty young men, mostly raw material that hardly knew into which end of the horn to blow, who would positively make you sit up and take notice now. Mrs. Berry and Miss Houseworth keep the choir of seventy-five voices alive and interesting; and Brother Raymond Knighton, president of the Young People's Society is doing everything in his power to keep that branch of the church spiritual, and is being rewarded in seeing the greatest number of young people that we have ever had in our church, at least in our day. The Missionary Society at their last missionary meeting raised one hundred dollars cash by doing without some little things and denying themselves of some little luxury, or necessity for a month. The young people raised over fifty dollars, the same way, and the men members of the church about ninety dollars. It was unanimously voted that the last missionary meeting was the best of its kind that they were ever in. We are pushing on determined to leave no stone unturned to get our church before the city. We are distributing every month a thou-

sand copies of the Cook County Nazarene in different blocks of Englewood. We are systematically visiting our people. We can place our finger on every member of the church, and know from Sunday to Sunday, when a member is absent and before the following Sunday we know why he or she is absent. We find it pays. We are doing our best to keep the HERALD OF HOLINESS in the homes of our people."

EVANGELIST S. L. FLOWERS: "We are having a crowded house each evening at Sidney, Ohio, and last night every available space was taken. Hundreds came out to hear a message on "The Second Coming of Jesus." The people are stirred and we are looking for a great meeting here with a good strong Church of the Nazarene as a result. Pray for us."

PASTOR V. B. ATTEBURY, McKinney, Texas: "The past quarter has been a period of conquest, but all the way we have felt the leadings of the Captain who never lost a battle. Our attendance has been constantly on the increase with occasional seekers at our altars and the most of them happy finders. Twenty-two have been saved or sanctified at our altars since the Assembly, with eleven additions to the church. The budget is working fine, proving itself a solution for our finance. We are expecting greater things farther on. We are glad to report for Ash Grove church which is six miles from McKinney. We preach for them two Sunday afternoons each month. God has given us a nice new church just completed February 2nd, at a cost of \$1,011.00 and best of all it is all paid. This is the second church we have been able to help build for God and the Church of the Nazarene within a period of nine months. We are now in a revival at the new Ash Grove church. God is honoring His word, souls are being brought under conviction and some are already praying through at the altar. The outlook for a revival and this country church is fine. We covet your prayers."

PASTOR O. E. SHELTON, Augusta, Ky.: "Our new work at this place is doing nicely. We are still holding services in rented quarters which is not what we want, but must be content with just now. However, we have purchased a lot with an old building on it which we are wrecking preparatory to erecting a frame church building at the first signs of spring. Notwithstanding the inconvenience of the rented property God is blessing the work here. We are preaching the old-time gospel and the folks are getting a better experience with God than ever before in their lives. It became necessary to purchase more seats in order to accommodate the people, for the attendance increases constantly. We very often have fifty to sixty persons out for prayer service on Thursday night. We organized a Sunday school some five weeks ago and the attendance has increased to more than forty present each Sunday. Truly God is with us and blessing us in this new field of labor, which is the outcome of a tent meeting in which we assisted last August. Home Mission work does pay. At Carthage church we have just closed the greatest revival Carthage has witnessed for years, under the earnest preaching of Rev. C. C. Burton. Conviction seized the hearts of the unsaved. A goodly number, perhaps forty, came forward for prayer, many of them praying through to certain victory in regeneration or heart purity. We were well pleased to receive into the church some very fine people. The last Sunday was a special day of victory and salvation. At the evening service an aged man about eighty years of age was wholly sanctified and shouted the praises of God."

PASTOR J. K. DAVIDSON, Mansfield, Ark.: "We have been at Mansfield about three months. When we first came we felt the need of a revival and had some fair services in November and December. At our watch night service we had a regular preaching service from seven until nearly nine, then we gathered around the altar and spent most of the next three hours on our knees until the glory came down and everyone present was wonderfully blessed. Our prayermeetings since then have been times of refreshing. Others who are not members of our church, tell us they get hungry for a good feast and then they come to our services. Our folks gave us

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a shower at Christmas, and today notified the pastor to go down town and select a new suit of clothes and they would pay for it."

PASTOR TOMMIE HAYS, Cleveland, Ohio: "These are good days with us and God is blessing us in a wonderful way. New folks are coming to us and souls are praying through to definite victory. The Young People's Rally held at this place a short time ago resulted in five precious young people at the altar and a great time generally. God has helped us to pay off some debts on our church property and we are looking forward to a prosperous future."

GRACE CHURCH, Los Angeles, Calif.: "We have just closed a gracious revival. God was with us throughout the meeting and His power was manifested in that many souls were saved and believers were sanctified. Our new church was dedicated on January 25th and that evening more than thirty souls prayed through to victory. Twenty united with us last Sunday. Seven probationers were also added to the roll. There are others to come in later. Our evangelist was Rev. W. M. Mack from the Northern California District. He is truly a man of God and filled with the Holy Ghost. Any church in need of such help will do well to call this godly man. We also had Brother J. Lloyd Moore for our song evangelist who was a blessing in the song services. Our aim for the year is to keep filled and win souls for Jesus. Praise His dear name."—Mrs. G. L. Gardner, Reporter.

PASTOR I. E. MILLER, Grand Rapids, Mich.: "We are having some blessed times at the Grand Rapids Church now after over a year of siege, praying and fasting and believing. Time would fail me to tell of the blessed special meetings and messages from Shepard, Rinebarger, Cox, Butler, Fleming and others who so helped us with their meetings here. Last Sunday (Feb. 8) was a big day. The pastor preached in the morning on 'Holiness' and there were six at the altar and such a blessed atmosphere in prayer, and easy finding of God. Then at night Rev. T. J. Clemons preached and there were seven at the altar. Monday night, a Rev. Sturdevant preached with two at altar and then Dr. Williams and T. W. Willingham came on for two nights and there were four at the altar, and with much sickness in church and a quick bad turn of weather keeping quite a number of our own folks away, \$670 in cash and pledges was given to dear old Olivet. Our membership is the largest ever since our pastorate; our Sunday school is increasing every week. The prayermeeting crowds now fill the prayer room and it looks like we are getting ready for an offensive for Jesus. We are paid ahead on both Home and Foreign Missions and well up on both General and District Budget. Be sure and give the glory to Jesus as you rejoice with us. 'Not by might, nor by power, but by my Spirit saith the Lord'."

EVANGELIST J. A. WARD: "The year 1924 closed with real victory for God and souls. The days and months were filled with campaigns of old-time religion. Almost every night and three times on Sundays throughout the year, found me preaching full salvation, and seeing souls seeking God at nearly every service. All of our revival meetings were held in our own Nazarene Churches, and many of them invited me back for the second meeting. For all of these results, I give God the glory. And now, 1925 is opening up before us with its possibilities and privileges. The first meeting of this year was held in our Clintondale, N. Y. church. Rev. Herve Brown, pastor. Brother Brown and wife are graduates of our Eastern Nazarene College, and they are a fine, sweet spirited couple, doing a grand work for our church. This meeting reached some of the best people in town, and was made under God a wonderful blessing to our church there. We are at present in a good campaign in Bellmore, L. I. Last August we held a tent meeting here, and a church has been organized with twenty members, that are as loyal and true to our church as you will find anywhere. They have called a pastor, and are planning on building in the near future. I am praying for many souls to be added to our beloved Church of the Nazarene during this year. I have one or two open dates in April and part of May, and would like to put this time I have in some of our churches in the West or Southwest. I wish to meet

and get acquainted with our people and work in this section of the country. Address me, 2657 Bedford Ave., Brooklyn, N. Y."

PASTOR C. J. HOWARD: "Rev. C. W. Davis, our District Superintendent, and his good wife Mrs. Florence Davis, who is our District Evangelist, just closed a most successful revival in the Church of the Nazarene at Lamar, Colorado. Seekers were at the altar from the first service, and in the short time of two weeks fifty professions were given to either pardon or purity. Nine new members were added to the church at the close of the revival effort. This was the first time that Brother and Sister Davis were with us in a revival, but their service of love will not soon be forgotten. We feel that one would have to look for a long time to find workers who would rank higher, and be more faithful to a pastor and church, than our Brother and Sister Davis. God is blessing our people at Lamar, and we are glad to be numbered with the Nazarenes."

PASTOR G. H. HARMON, Henryetta, Okla.: "Sunday, February 8 was the closing day of a great meeting with the Church of the Nazarene here. Rev. Bona Fleming was the evangelist, with Lawson and Irene Brown, in charge of the singing. Brother Fleming is a great man and a strong preacher, he preaches with unction and power, and God honors with results. No pastor makes a mistake in securing this man as evangelist. Brother Brown indeed, filled his place as a song leader, with Sister Brown at the piano. We would not hesitate to recommend this young couple to any pastor in need of a song evangelist. About 150 were definitely blessed at the altar. Our meeting was held at the City Hall and large crowds attended throughout the meeting. We have our large basement finished ready to begin the brick work on the main building, in the early spring. We believe God is going to give us a nice church with plenty of rooms to take care of all departments of the work, for which we shall give Him all the glory. It has never been our privilege to pastor a more loyal people. They are Nazarenes from the heart."

PASTOR L. C. BROWN, St. David, Ill.: "Just closed a five weeks' meeting with good results. Between fifty and seventy-five bowed at the altar. Among the number were bootleggers, drunkards and gamblers. One man who had been a Christian Scientist for twenty-six years surrendered to God and brought his books to have them burned. Conviction was on the town in a way that people had never seen before. We are expecting others to be saved in the near future as a result of the meeting. A large number will be taken into the church next Sunday morning. The pastor did his own preaching, and was assisted in the music by different members of the

congregation. Must say that we have some people here who know how to pray and work with souls at the altar."

"THE WORK IN CANON CITY, COLO., is progressing nicely. God has in the last few weeks visited us in an unusual way. In one of our regular Sunday morning services there were nine seekers for the experience of holiness. On the following Wednesday night at prayermeeting there were three forward at the altar of prayer seeking a clean heart. Most of our services are times of refreshing from the presence of God. The noonday prayermeeting which is held each Thursday at the church is proving to be a very profitable service. Our revival meeting which was held in December was by no means a failure. There were twenty-five seekers, most of whom professed to find what they sought. Rev. L. E. Gossett was present throughout the meeting and rendered very valuable service in song and sermon and prayer. Rev. Gossett is our pastor at Pueblo and is surely doing a good work there, under the greatest of handicaps. Our chief aim since coming to Canon City has been to pay off the church mortgage, seat the large tabernacle, where we hold our regular services, and under the guidance of the Holy Spirit, lead the church up to the full standard of a Pentecostal church. Thank God, three months before Assembly finds us with about half of the mortgages paid and a good stock of faith for the tabernacle seats, and the church moving right up to the border line of a Holy Ghost baptized Pentecostal church. Pray for us."—J. N. Tinsley, Pastor.

"OUR PREACHER'S CONVENTION at Mena, Ark., was the best we ever attended. Brother Oliver's instructions to the preachers were the best we have ever listened to. He is truly a great man. We believe there is no greater District Superintendent in our entire movement than John W. Oliver. We all love him and are determined with his leadership to bring the Arkansas District to the front. The discussions on the different questions were great. The paper on 'Our Sunday school, its needs, field and opportunities' by Brother C. B. Adams was one of the best we ever heard read on the subject."—J. W. Davidson.

REV. J. S. EMMERT, Quanah, Texas: "We have a loyal class of Nazarenes here. We have had a hard pull, but we are gaining ground. We just closed our meeting with the help of Rev. Will H. Lynn and Rev. W. I. Hart and in spite of cold weather and sickness we had a good meeting. Also Rev. J. W. Hipp came by and gave us a lift. About ten were saved and six sanctified and a class of five was received into the church. Our Sunday school is growing and we are trusting God to give us a good work here."

PASTOR C. F. TRANSUE, Zion Church, St. Louis, Mo.: "Our revival closed Sunday night, Feb. 8th with Rev. A. L. Roach, evangelist. Regardless of how hard the battle may be, Brother Roach stays until the victory is won. Much and lasting good has been accomplished. About thirty prayed through to victory either for pardon or purity. Seven good members were received into the church, with others yet to follow. The revival has increased our Sunday school from about sixty to eighty-five. Also the Young People's Society received some new members. The finances came easy. One hundred dollars was raised for the pastor. Four subscriptions were received for the HERALD OF HOLINESS."

PASTOR A. T. MCANALLY, Caruthersville, Mo.: "Our church here is moving up the hill. God is wonderfully blessing us in every service. Our Wednesday night prayermeetings are great; we hardly ever have a fruitless service. The ladies' prayermeeting on Thursday afternoon met with Sister Skidmore. Eighteen were present and the presence of the Lord was in the service. God is blessing us both spiritually and financially. Rev. A. J. Vallery of Memphis was with us last Sunday and preached on Rescue work. \$110.00 was subscribed for the Rescue Home at Memphis of which Brother Vallery is in charge. We came here from Oklahoma five months ago and have met some of the best folks on the globe. We have raised through the church since we came here \$1,351.23. We are looking for greater days before the year is out. Pray for us."

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**EVANGELIST L. L. HAMRIC:** "We are opening up a fine meeting here at Altus, Okla., with Pastor Gilmore and his good church. God is with us. Already we are having shouts of victory in the camp. Our meeting which just closed at Burkburnett, Texas, was great, about forty good real cases of salvation. Several came into the church. The last night the altar was crowded with seekers, and the house was full. Several men were up for prayer. If we could have continued another week the results would have been great no doubt. Rev. Mrs. Busby of Wichita Falls, Texas, is the good faithful pastor and God is helping this good woman and preacher to lead this church to victory. Our labors together were pleasant and fruitful. We did not forget the good HERALD and sent in some subscriptions."

**EVANGELIST W. F. HERBIG, Alexander, N. D.:** "We are in the midst of a gracious revival with Brother Lewis of Nampa. We desire the prayers of the holiness folks to prevail with the Father for us."

**EVANGELIST GEORGE BEIRNES:** "Closed a very good revival with the Enon New Light church, near Manchester, Ohio. This had been the first meeting held here in years. There was a particular prejudice against holiness that had existed for years. Two churches in the community were closed up, but several people in the neighborhood got interested and repaired the New Light church and called Rev. Wm. Brodt as pastor, who was formerly a student at God's Bible School. They requested him to get an evangelist and he called us. We ran up to Columbus and united with the Church of the Nazarene. I took the step for better or for worse, but feel sure it is much for the best. We have admired the aggressive, fervent spirit of the Nazarenes, as this has been the spirit that has animated our own life and ministry. We hope to get better acquainted through the years. We came to Enon the following Monday. God blessed every message and hearts were located and prejudice broken down, and people began to seek God. The worst holiness fighter, a church leader who had never been saved before, prayed through and got saved. A mother and two daughters were saved one night. They have called us back for a meeting next fall. We are booked for several camps for the summer, but have all of the spring open. We commence our first meeting with the Nazarenes since coming to them, at Mackey, Ind., commencing Feb. 25th."

**PASTOR F. L. SPINDLER, Longmont, Colo.:** "We have just closed a very successful meeting and organized a Church of the Nazarene in this prosperous little city of 7,000 inhabitants. The lack of churches was not the cause of our opening the work here, but the great need of a life saving station glowing with Holy Ghost power. It was no easy proposition, but trusting in God who has always answered sincere prayer and vindicated His word when it was faithfully proclaimed, we entered the battle, and we are glad to say He answered in a real awakening and granted what greatly resembles 'an old-time revival.' We were assisted by Mr. R. S. Adams of Appleton City, Mo., a splendid song leader and vocal soloist. Our brother pastors, Rev. W. H. Parker of Boulder, eighteen miles away with his workers and Rev. F. R. Sterling of Loveland rendered assistance we much appreciate. The last week of the meeting our Superintendent C. W. Davis gave us five days,

preaching some mighty sermons and helping us bring the work to an effective close and organizing the church. We organized our Sunday school last Sunday with thirty present, and in the morning and evening services with good attendance closed with blessed victory."

"**THE WERKHAUSER EVANGELISTIC PARTY** closed a blessed meeting in the large tabernacle of the Christian and Missionary Alliance in Boone, Iowa, Sunday, Feb. 8th, where God manifested His power from the beginning. Large crowds from all denominations attended nightly, crowding the house, even on Saturday night. Forty young people below the ages of twenty and twenty-five, including young married couples and men who had sworn they would never enter the tabernacle actually prayed through to victory. Others got convicted, confessed they had never had a family altar and promised God to build or repair the broken one and offer sacrifice and thanksgiving. We closed, leaving a score or more under awful conviction. While there we received a call to come to Lincoln, Neb., and began Feb. 10th in the Beulah Mission, the clearing house of the Lancaster Co. Holiness Association, where we now enter our second week under the blessing of God, closing Feb. 22nd and begin March 1-21 with Brother Geeding in Racine, Wis. Address us for April dates at home. Will be in Pennsylvania during the first part of May and if we can secure dates en route during April, can fill them. Pray for us."—Wm. Werkhauser.

**MARY J. FLAMMER, Richland Center, Wis.:** "In July, 1923 Rev. H. W. Cochran came to our city, pitched a tent and began to preach a full gospel. It was during this meeting that the opposition became so strong, that the tent had to be moved three times in one day, but Brother Cochran stayed by the fight, and kept preaching a red hot gospel. He rented a small hall, and continued to preach there until he erected a tabernacle 34x50. Brother Cochran cast his lot with the Nazarenes and District Superintendent Chalfant came and organized a Nazarene Mission. We now have a good permanent tabernacle, a place of worship that will seat three hundred. We have a good Sunday school with an average attendance of sixty-five, a fine Young People's Society and a Woman's Missionary Auxiliary, and a good attendance at our regular services. We feel that we have a great opportunity in this section to do good, as we are the only Nazarene organization within seventy miles. Rev. Geo. Munn has lately come to be our pastor."

**PASTOR D. SHELBY CORLETT, Yakima, Wash.:** "We have just closed a very successful meeting with Jarrette and Dell Aycock as evangelists. The congregations were large, filling the church at a number of services. There were about sixty-five professions, many of them praying through in the old-fashioned way. A class of nine members was taken into the church. There were forty-eight subscriptions taken for the HERALD of HOLINESS, and over \$1,000.00 raised in cash and pledges during the meeting. There were 20,536 chapters read in the Bible during the last week of the meeting. The children's services held by Sister Aycock on each Sunday afternoon were especially helpful and interesting. There were over 300 children present the last Sunday afternoon. The pastor was not forgotten but by the suggestion of the evangelists he was given a nice 'pounding' by the members of the congregation. In all it was one of the best meetings the church has ever had. We found the Aycocks to be untiring workers, sparing nothing to make the meetings a success. They were called back for a meeting in 1926. Since coming to Yakima in June the Lord has blessed our efforts. The congregations have been large and we find the church willing to co-operate with their pastor. We have recently completed the excavation of the basement and have plastered it throughout, making a fine place for two departments in Sunday school, and rooms for twelve classes. The work was done mostly by the men of the church. This has greatly improved the property and we are expecting that it will help increase our attendance at Sunday school. God is blessing in every department of the church for which we praise him."

**PASTOR A. WELLS, McMinnville, Ore.:** "We have just closed a meeting which will long be remembered

by everyone who attended. The Lord was with us in every meeting and there were a very few times that there were no seekers. Evangelist J. E. Hutcheson was at his best and proved himself to be the right man in the right place while with us. His messages were right to the point and were well received. He is a fearless preacher and stayed with the Bible in every message. There were a good number of seekers and nearly everyone got through to victory. Some have already united with the church and more are coming. We feel the victories won at this time are largely due to the work that Sister Adams had done before her health failed her and she had to give the work over to another to reap what she had sown. We feel McMinnville has a bright future to look forward to and we are going in to possess the land."

"PRAY that I may be healed of rheumatism."—Mrs. Long, Okla.

**PASTOR EARL F. WILDE, San Bernardino, Calif.:** "We accepted the call to become the pastor of the San Bernardino Church of the Nazarene on December 1, 1924. We found here as kind, courteous, loyal, self-sacrificing band of Nazarene people as can be found in the connection. They rallied to our support and soon we began to take new territory. A revival campaign was immediately planned for, we to do our own preaching, and for nearly five weeks we battled against sin and the Devil. Many blessed cases of salvation were wrought. Habits were given up among seekers as we have never seen. Every available chair was brought in to seat the people. We had a great hearing. People of this city attended the meetings who had never been in a Nazarene church before. We made many new friends. In two months we have received twenty-one into the church. We have as many more 'on the string.' The Sunday school under the leadership of W. H. Moorehouse is continually on the upgrade. We are compelled to divide classes already. A fine choir has been organized under the leadership of Mrs. Wilde. Mr. and Mrs. Knight are here with us in San Bernardino, and the 'Wilde-Knight Quartet' assisted in the singing at every service. This quartet has been together for nearly ten years. We have sung all around the country in evangelistic campaigns and continue singing here in the church. We have organized a Sunday school orchestra of about sixteen pieces. They have elected Charles H. Knight as leader. They are practicing daily and will play in our church and Sunday school services. We have a large number of young people attending our church services and will organize them into a Young People's Society next week. Mrs. S. P. Richards of Los Angeles, District Organizer of the W. F. M. S., will meet with the women of our church in the near future and organize them into a Local W. F. M. S. We have plugged away, wept, begged, and nearly scolded, until we now have our finances in fine shape. We propose to go to the District Assembly with every apportionment met. We have the most loyal people. They love and respect and support their pastor. They have refused to do nothing we have asked of them. No pastor could have such blessed people. We have been

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**A STATEMENT**

Owing to the fact that Bethany-Peniel College has reached a good financial basis I have resigned my position as Business Manager and Field Sec.; and I am now entering more fully into my regular work of evangelism. Therefore for the convenience of those who may need my ministerial service, also that I may be able to more economically and conveniently arrange my slate I am carrying it, for the time being, in the present form.

**BEN F. NEELY, Evangelist.**

Columbus, Ohio, March 1-15.  
Open to June 26.  
New England Dist. Camp, June 26 to July 5.  
Open to Aug. 7.  
Cushing, Okla., Aug. 7-23.  
Hooker, Okla., Aug. 30 to Sept. 13.  
Open to Western Okla. Dist. Assembly.

here twice as evangelists and many of the members here were converted or sanctified in our meetings, and of course we have a great interest in them. I have visited the business people of our city soliciting subscriptions for the purchasing of instruments for our Orchestra and have had no one turn me down thus far. They say we are doing a work they are interested in and want to help us 'make the grade.' We find the pastorate a much different field from the evangelistic field, but we believe no work offers a greater means of growth both in grace and patience. Every evangelist ought to spend at least two years in the work of the pastorate. We are here to stay until we feel our usefulness and work here is finished. We solicit the prayers of the great HERALD family."

PASTOR JOSEPH RICHARDSON, Oxford, N. S., Canada: "Since we last reported we spent seven days in Westchester with the Reformed Baptist church where God gave us fifteen people for entire sanctification. One altar service was the most powerful we have seen in years. Thirteen souls were present seeking the second blessing properly so-called. Some fell like men shot in battle and all were sanctified wholly. We were called to the Island to attend an all day holiness meeting with the Mt. Pleasant church in company with Brother Archie Stamford, pastor and Brother J. W. Turpel. God gave us a good victorious time in spite of the cold and the snow. We visited and prayed with the saints in Tyne Valley and Summerside. Our six days' trip was very refreshing for us spiritually and since our return we've been keeping bachelor's hall here in the parsonage and making on an average fifty calls per month. Our services are seasons of victory and salvation, both here and in Springfield. The sobs and groans of heart agony on the part of saints as they wrestle in mighty prevailing prayer for the souls of the lost is often heard, mingled with notes of praise and holy laughter as one after another secures assurances of faith that they receive what they ask. Wednesdays are special prayer and feast days, when we have two circles of prayer where the real work for God and holiness is wrought and heaven comes down to greet us. This month two souls have been sanctified wholly and four saved or reclaimed. Several have united with the church. We have been called back for another year and ex-

pect to come. Pray that I may be able to bring my wife with me when I return from the Assembly."

PASTOR C. F. HURST, Livermore Falls, Maine: "In answer to my heart groans God has poured out His Spirit upon our church until nearly all of our children and young people have been converted. We feel that the prayers for a revival to reach throughout the New England District has fallen upon our church, and as one sister remarked a few days ago, she believed we were having the biggest revival on the District. May the other charges be visited with a similar outpouring until everyone will feel that their revival is the greatest. About a month ago at the close of the Sunday school, a little boy about six years of age was so deeply moved upon by the Spirit as to keep his seat after nearly all the people had gone from the church. A few tarried with him while he prayed through. Since that time God has continued to come in showers of blessing until between thirty and forty have sought the Lord. Twenty have been taken into the church on probation with others to follow. Last Sunday morning a sister who has been in our church but twice, came forward after preaching and gave her heart to Christ. The evening service was also blessed with many of our young people seeking sanctification, while others sought to be reclaimed. We are strong in the belief that if we are to hold our young people and children they are never too young to be urged to seek sanctification. A child who is old enough to be converted is also old enough to be sanctified wholly. As we look back over the last two years of our labor among this people our hearts are made to rejoice and cry out. 'What hath God wrought.' After a unanimous invitation to remain for another year, we have decided to stay and press the battle for King Jesus."

PASTOR P. P. BELEV, Marion, Ind.: "Seventeen months ago we accepted the pastorate of Marion church. At that time a hurtful division had existed in the membership for some time, and the property was threatened with sale for debt. Today the property is decided to the Church of the Nazarene with only a small indebtedness, which is being handled on easy payments, and a blessed unity exists among the members. We recently closed a good meeting under the able leadership of Rev. Jas. H. Garrison in which a beautiful spirit was manifest throughout and a number sought the Lord. For all that we have been able to accomplish we praise God and thank the people. For some time we have felt that it was the Lord's will for us to re-enter the evangelistic field, and have resigned the pastorate here in order to do so. Those desiring our services may address me 110 S. Forest Ave., Marion, Ind."

PASTOR SANIE M. LEWIS, Brentwood Church, Portland, Oregon: "On Nov. 16th at a Sunday afternoon holiness meeting in the Brentwood Church of the Nazarene, having been asked to preach by District Superintendent E. J. Lord, who was holding a meeting there to gather up the fragments that were left of the church after a split over McPhersonism, Brother Lord formally appointed me pastor to take charge until the District Assembly meets in May. A deep sense of responsibility settled on my heart as I listened to Brother Lord's fervent, unctuous prayer for the blessing of the Lord upon his hand maiden and surely God heard and has answered prayer. One of the most encouraging features of our work is the Sunday school. Our Superintendent, Sister Hazel Litzey Smith, is surely called of God and anointed for the work. The Sunday school has doubled and we expect to reach the 100 mark soon. The offerings in the Sunday school are so good we voted to take the support of the Spanish school teacher in Juarez, Mexico. We are praying the Lord to enable us to put in a good basement with furnace and Sunday school rooms. At the urgent unanimous call of the board and church Evangelist E. Arthur Lewis came to us for a revival campaign in January. The meeting was well advertised and the crowds good from the start. Nothing could have been more opportune than the strong, radical sermons on sound doctrine. Some who had left the church due to the Tongues error returned and with shining faces, thanked God and Brother Lewis for the sermons which had straightened them out in doctrine. The last Sunday a fine class of eight adults and one child was received into the church, making a total of eighteen received since December. Two

weeks ago a Young People's Society was organized with Mary Hendricks a fine sanctified school teacher of Portland as President. We expect Sister E. J. Lord to organize a missionary society soon. I have received a unanimous call for next year and am praying the Lord to lead."

PASTOR J. W. FARR, San Jose, Calif.: "Again we break in for a little of your time to tell what God is doing for us in San Jose. Beginning with a watch-night service with Dr. C. B. Widmeyer assisting us, we continued for three weeks with Oscar Hudson as evangelist. While the attendance was not large at any time, the results were very good. Eleven have united with the church and the general condition of the work is very gratifying. Evangelist Hudson did some great preaching, was tender and kind under trying circumstances, met seeming defeat with a shout of victory and came to the closing of the meeting with results beyond human expectation. On the last Tuesday night the pastor and family were the recipients of a regular old-fashioned 'pounding' and the evangelist was well cared for in the closing offering. We are still going on with prayermeetings continuing until 10:30 at night, a Young People's prayermeeting on Friday night and Sunday afternoon services at the jail, almshouse, old people's home, etc. As the tourist season approaches we desire to extend an invitation to visiting Nazarenes to stop over in San Jose on Sunday and come to a live church where you will enjoy a 'feast of good things.' So many coming out here forget about the Sabbath, but let this not be said of the Nazarenes."

EVANGELIST ROY L. HOLLENBACK: "Had a good meeting with the much-loved pastor, Rev. J. D. Roach, at Tallula, Illinois. He has a good congregation, and the town has great respect for the church. Our nightly audiences almost filled the house regularly; and we had four extra day services in the mid-week. The unsaved were attentive, but very obstinate. Only about sixteen or seventeen sought the Lord. It was encouraging that the Devil got stirred some, for that showed that we did not fire all blank cartridges. Miss Lelah Williams, of Chatham, Illinois, rendered excellent leadership in the music. She is the best young lady song-leader we ever knew; and is a fine soloist and pianist. We are now starting a meeting with our church at Monongahela, Pa. of which Rev. F. G. Stickler, is the pastor. Pray for us."

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**TELEGRAMS**

**THE DALLES, ORE.**

To God be the glory. Glorious revival here. Long altar more than filled repeatedly. Numbers sought for days, tarrying till God came in regenerating or sanctifying power. Twelve new members, also some children. E. T. Campbell, pastor stood by most loyally. New church nearing completion. His own planning, will be one of our best. Next engagement, Harvey, Ill.—Evangelist E. Arthur Lewis.

**COLORADO SPRINGS, COLO.**

Good day yesterday notwithstanding we held our services in a private house on account of fire partly destroying our church building the night before. Estimate loss, fifteen to eighteen hundred dollars. Cause of fire unknown.—James T. Black, Pastor.

**IRONTON, OHIO.**

Sunday, Feb. 15 extra good day, two hundred present in Sunday school. Increase of sixty-six over the previous Sunday. Power of God manifested in an unusual way. Twenty-two seekers during the day and not in a special revival. Revival March twenty-second, W. R. Cain evangelist.—M. T. and Lida Brandyberry, Pastors.

**BROADWAY, NEBR.**

Request for prayer:—Our precious daughter Phoebe is suffering from a serious attack of heart trouble in Bresee Theological College, Hutchinson, Kansas. Not able to resume her studies or come home. Help us pray the prayer of faith for complete deliverance in Jesus' name.—Mr. and Mrs. S. A. Laenger.

**HUNTINGTON, IND.**

Victorious day, over forty at the altar. House crowded. Between seven and eight hundred at night service. Rev. John Fleming and C. C. Rinebarger at their very best for God. One more week to go. Huntington church on the upgrade.—R. L. and Pearl Rich.

**SHERMAN, TEN.**

Church of the Nazarene just closed great revival. C. C. Cluck was at his best. Fifty professions, eighteen added to the church. Finances easy, house packed.—L. A. Miller, Pastor.

**ANNOUNCEMENTS**

**RECOMMENDATION:** This is to introduce and recommend Rev. P. P. Belew of Marion, Ind., who is re-entering the evangelistic field, following his pastorate at Marion. Rev. P. P. Belew is a splendid young preacher with gifts and marked ability, having had eleven years experience as pastor and evangelist. Brother Belew is a student and preacher whose life is straight and clean. He is a holiness preacher, with a future. We should keep him busy in our churches and camps. He leaves with the confidence of the church and his many friends who desire him to remain. His address is 110 S. Forest Ave., Marion, Ind.—J. W. Short, District Superintendent.

**NOTICE:** Hundreds of Nazarenes visit Detroit and as it costs only five cents to cross the river into Windsor, Ont., they are urged to attend the Nazarene Mission there which is open every evening at 7:30, and is but two blocks from the ferry landing. We are at the corner of Pitt and Ferry Streets. Ask for the Nazarene Hall. We have been here only three weeks, but people know we are here. We also request the prayers of all Nazarenes.—Paul F. Moore, Pastor.

**NOTICE—**A live Church of the Nazarene in a thriving Ohio town desires to get in touch with an able and industrious pastor. Any interested person who desires to answer this please send references and statement of success at last appointment. Address Rev. H. L., care of Mr. W. W. Linfoot, 213 15th St., Conneaut, Ohio.

**NOTICE—**To all licensed ministers of the Michigan District, we wish to call your attention to the report of the Board of Examinations adopted at the last Assembly with reference to arrangements for all future examinations. If you expect to take any examinations before the Assembly time, please read the report on page 34 of Minutes and immediately notify me concerning your intention, if planning for the April Examination, so we as a Board may arrange for the place of Examination. Also inform me as to the exact subjects you expect to write on so all examiners shall be ready. If you are not planning on writing this year don't fail to read paragraph 170 of your Manual right away.—I. E. Miller, Sec., Route 1, Grand Rapids, Mich.

**CORRECTION—**Our rules for the insertion of names in the "Evangelist's Slates" require persons to have commissions from a District Assembly or to be recommended by one of our General Superintendents before they are eligible for such insertion. But recently, through an oversight, the name of Will Bennett appeared without our having received the necessary credentials. We have now dropped that name and think this note of correction necessary.—Editor.

**A BRAND FROM THE BURNING—**Pastor M. F. Grose of First Church, Decatur, Ill., believes in going after a soul so long as there is any hope whatever of saving it. Recently he spent considerable time with John Stacey, who was executed for murder on Feb. 13, and Stacey was converted in his cell. Later he was sanctified and received into the Church of the Nazarene. The pastor went on the gallows with him, and the doomed man died victoriously. Brother Grose preached the funeral to two thousand people, and it is said that 12,000 people viewed the remains. God will certainly reward the soul seeker.—Editor.

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

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### SPRING ASSEMBLIES

Arizona (Preachers' Convention) . . . . . April 22-26  
New Mexico, (Hagerman) . . . . . May 6-10  
W. Colo.-Utah, (Grand Junction) . . . . . May 13-17  
E. Colo.-Wyoming, (Boulder) . . . . . May 20-24  
Northern Calif., (Stockton) . . . . . June 2-7  
Southern Calif., (Los Angeles 1st Ch.) . . . . . June 9-14  
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New York, (Syracuse, N. Y.) . . . . . April 8 to 12  
New England, (Lowell, Mass.) . . . . . April 15 to 19  
Ohio, (Marion, Ohio) . . . . . April 29 to May 3  
Pittsburgh, (East Liverpool, Ohio) . . . . . May 6 to 10

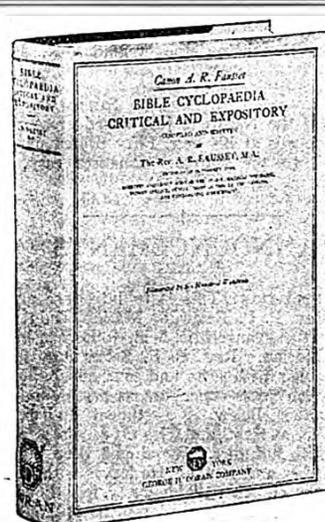
### CONVENTIONS

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