

Herald of Holiness



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WHOLE NO. 677

The Prime Object in Present, Personal Redemption

REV. MADISON F. GROSE, pastor of the Church of the Nazarene at Decatur, Illinois, in a recent letter to the editor says, "In a very ably delivered address, Bishop Edwin Hughes of the M. E. Church, speaking here the other day, said that he recently heard a man preach a 'second blessing' sermon on First Thessalonians 4:3, 'This is the will of God, even your sanctification.' The Bishop said this was an ill use of the text and that the context did not bear out any such meaning." Brother Grose then goes on to say that he would like to read whatever this editor might want to say on the text and context in question and our comment on the validity of the Bishop's criticism.

Perhaps I could do not better in answering the Bishop than to quote the exact words of Adam Clarke, whose scholarship and Methodism are alike unquestioned. On 1 Thes. 4:3, Clarke says, "God has called us to holiness; he requires that you should be holy; for without holiness none can see the Lord. This is the *general* calling, but in it many particulars are included." Some of these he proceeds to mention, "etc." Then on 1 Thes. 3:25, Clarke says, "Without love to God and man there can be no establishment in the religion of Christ. It is love that produces both solidity and continuance. And, as *love is the fulfilling of the law*, he who is filled with love is unblamable in holiness." Taking these two comments together, and they are very close together in the Commentary, we have Clarke's statement that our general call is to holiness and that holiness means *being filled with love*. In other words, Clarke is in complete agreement with Wesley in interpreting experimental holiness as perfect love, and also in agreement with the tenor of the whole New Testament in asserting that God has called us to holiness and that without holiness none shall see the Lord.

But perhaps the Bishop would quote Clarke also, and say that even Clarke allowed in this chapter that the practical instructions referred to social and business relations. Perhaps this is what the Bishop means by the context, and he would argue that since the particulars have to do with practical living, the general, likewise, refers only to a standard of conduct, hence to ethical and not to experimental holiness. But this is incorrect reasoning and false interpretation. The general includes the particulars, but such particulars as are listed here do not constitute the whole scope of the general, and the Apostle does not intimate such a thing. God has called us all to be holy in heart and in life. This is the general call for children, youths, married people and to those affected with the infirmities of old age. And this general call requires of those to whom impurity of thought and deed might have appeal that they should be socially *pure*. It requires of those who

are within the working period of life that they shall "work and mind their own business," etc. The context from every stand point supports the proposition of holiness of both heart and life.

As to the "second blessing" part of it: taken alone, 1 Thes. 4:3 might not be conclusive proof that sanctification is a second work of grace. But since the Bible and the Christian testimony of the ages unite in teaching that men must be justified before they can be sanctified, and yet, since that holiness which is defined as Perfect Love, is the standard and requirement of God here and at the Judgment, there is no way for anyone to preach holiness intelligently, scripturally, and practically (so that people will get it), except to preach it as a work of grace to be wrought in the hearts of believers subsequent to justification. It is easy to say that "it is not a question of blessings. It may be the first, the second, or the forty-second," but the fact still remains that people who obtain clean, pure hearts, and testify to this state of grace while living, and when dying are unanimous in saying they obtained it by faith after they experienced the pardon of their sins. And this constitutes a second work of grace, "The second blessing, properly so-called."

A preacher cannot preach scriptural holiness without preaching repentance, justification, consecration, and every thing leading up to this gracious experience and state, though he may preach all the prerequisites which we have mentioned and yet stop short of the goal which the Bible sets for us. And a Christian cannot get sanctified wholly without repenting, getting justified by faith, and then consecrating his ransomed life to God, though he might pass through all these and stop short of entire sanctification. This is why we affirm that holiness, which is perfect love, is the prime objective in present, personal redemption.

We once saw a sketch beneath which were the words, "Find the elephant." Beginning the search, one would invariably find a horse, a cow, a sheep, and frequently other lesser animals, but sometimes he failed to see that all these were parts of the whole sketch, the entirety of which constituted the elephant. It is like that with holiness; it is the all occupying, all absorbing, all including doctrine, experience and practice of New Testament Christianity. It is the principal tenet of a true orthodoxy; the ultimate experimental, sin curing salvation; and the whole continent of proper New Testament ethics. When it is said that Jesus suffered without the gate to sanctify the people with His blood, it is said that He suffered for every thing that is conditional or prerequisite to full sanctification. And when it is said, "This is the will of God, even your sanctification," it is said that it is the will of God for you to repent and be born again, it is the will of God for you to be cleansed

and made pure by the baptism with the Holy Ghost and fire, for all these are prerequisites or conditions for coming into this estate into which it is God's expressed will to bring us.

Christianity Is International

SOME things which have been said in the HERALD OF HOLINESS and in the Sunday school publications have given citizens of the British Empire and of other countries the idea that we claim a sort of national superiority in the United States; and personally, I think some of the things which we have said could well have been worded a little differently or explained a little more fully. At any rate, we desire to say that any thing which is said or which may be said on the subject of patriotism or citizenship should be interpreted internationally. Dr. Ellyson said in the Sunday school quarterly under date of Feb. 22, "Next to the Blood Stained Cross may be placed the Stars and Stripes." This is a highly Americanized way of saying that next to one's love for God should be his love for his country; or next to his duty to God should come his duty to his flag (some would say his king). And in this interpretation the statement applies to citizens of other governments just as well as to those who live in the United States. One may be a good citizen and not be a spiritually minded Christian, but it is not possible for one to be the Christian that he should be without being a law abiding citizen. And every Christian is bound by the laws of his faith to keep the laws of the country of which he is a citizen, except a law conflict with duty to God, as did the laws of Babylon when Daniel lived there.

During the interlude of Theocratic rule upon earth, human government is of divine permission, and every Christian owes much of tribute and honor to governments and rulers. Not to "The Stars and Stripes" in the narrow sense, unless he is a citizen of the United States, but to the government and rulers of the country of which he is a citizen. This international interpretation is necessary wherever Christianity and political duties are identified or vitally connected.

How the Goat Lost His Reputation

All through the Old Testament the goat has just as good standing as the sheep. He was clean as food, acceptable as a sacrifice to the Lord, and as Scape Goat and Slain Goat a most striking type of the Lord Jesus, Himself.

But just one time in the parables of our Lord (Matt. 25:32,33) he was allowed to represent sinners, and even then there is no indication that the Master intended to imply any special analogies aside from the mere question of separating the two general branches of the flock. But even so, the goat lost his standing and has never since been allowed to stand for anything good. He

stands for sinners, for the butt of jest, for the victim of fate, and for any thing bad or unfortunate or stupid, but never for any thing worthy or for anyone worth while.

If Christ's inadvertent classification of an animal will stick to him like this, how much more fearful, far reaching, and enduring will be His just condemnation of the ungodly and the sinner? And if the goat lost the good name which he had possessed for four thousand years just by being made for once the representative of a sinner, how deep must be the stain of him whose type would suffer so? No wonder that Jesus said all they whom the goat represented would go away into "everlasting punishment!"

A Definition of Christian Education

IT is easier to use big words than to think clearly, and nothing is more difficult or more important in human discourse than definition. We hear much of Christian Education, but it has often seemed that there is not a clear understanding as to what is involved in the term. Some have used these words to describe the usual knowledge and practice of science and art as they are found in Christian lands, and have sought no narrow application. Others have used the words to describe "Religious Education," as applied to training and instructing persons for the ministry or other definite form of Christian service. But we think the first of these definitions is too broad and the second too narrow. Our conception of Christian education involves the training and instructing of the intellect in the branches of knowledge which are offered to men, while maintaining the experience and view point of the Christian during the process and at its conclusion.

This may sound like an easy matter at the first, but in reality it involves, in many instances, an almost complete readjustment of one's early "thought world," and yet demands the retention of the early faith.

For instance, some people have started with the belief that the world is flat and have thought this conception was obtained from the Bible. Later they have been compelled by unmistakable evidences to believe that the world is round. Accepting the latter as the truth of the matter, we would say that the change of intellectual conception is a good thing if faith has not been sacrificed in the process. But if faith has been lost in the process of change, the seeming gain is

really loss, and the education is pagan and not Christian. If one is compelled to believe that "the sun do move" in order to avoid infidelity, he had better believe it than to "get straight" on this and be driven to doubt the inspiration of the Bible.

But no brief maxim can fully express a complex idea, hence no one sentence definition can describe all that is implied in Christian Education. But we may venture that Christian Education involves the possession of such of the available knowledge of the present day as it is reasonably possible for the student to acquire while at the same time he maintains sound, Apostolic faith; and so much of full rounded efficiency as the student is capable of attaining while he at the same time maintains heart fidelity to God and the earnest practice of New Testament morality. One may be a Christian and not be educated, he may be educated and not be a Christian, but when he is educated and yet is a Christian in heart, intellect and practice he is an ensample of Christian Education.

The pastors of our denomination are to give special emphasis to this subject on Educational Day, Sunday, April 19, and parents and others who have the interests of youth on their hearts will welcome this opportunity to gain information about our schools. Also that is the day when our budgets and offerings for the running expenses of our schools are to be brought up in full, so that our sacrificing people who are engaged in school work can have their salaries before vacation begins. Let us not forget.

Worthy Work for Good Samaritans

The editor received the following letter from Missionary Superintendent J. D. Scott of Latin America this morning:

I am presenting to you a little matter which is upon my heart. I am very desirous that Rev. R. N. Chester, 107 Duke St., Port of Spain, Trinidad, B. W. I., and Rev. W. J. Smith, Fairfield Land, St. Michael, Barbadoes, B. W. I., have the HERALD OF HOLINESS, since they are the leaders of our new work among the negroes on those two islands. If there are any funds at your command for emergencies of this kind, will you please send our paper to these two brethren?

Knowing of but one possibility, I asked the Circulation Manager if he could not enter these subscriptions and pay for them out of Brother Bud Robinson's "Good Samaritan Fund." He answered immediately that he would do it. Then it occurred to me that perhaps some of our readers would be interested to know something of the kind of work that those who donate to the "Good Samaritan Fund" are helping to do, hence this editorial note. One would have to travel a long way to find more worthy or more fruitful work than Brother Robinson and his friends are doing in providing a way for many of the people who need the HERALD OF HOLINESS most, but who are least able to subscribe for it, to receive the paper regularly. God bless Brother Robinson and his good Samaritans.

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Christ, The Unapproachable

By EVANGELIST A. G. JEFFRIES

ONE mile north of Bethlehem is a little plain of great historic interest and value. On this sacred soil, "There were shepherds keeping watch over their flocks by night, when lo, the angel of the Lord came upon them and the glory of the Lord shone round about them."

On this same soil, beautiful Ruth, the ancestress of our Lord, a thousand years before, gleaned over the luxuriant stubble, and David, the ruddy shepherd boy, followed the ewes great with young.

On the night of all nights, was born here a Savior which was Christ the Lord.

What! A King in a manger! God in a stable! No physician to assist the mother in delivery, no white capped nurse to enswathe in soft white this new born King. Is this the long expected and long prophesied of Messiah? Is this child the one who has fired poets, inspired prophets, braced the sages and sustained the martyrs, and been the one moral magnet all down the ages? Yes, a thousand times yes.

He has put more minds to thinking, more pens to writing, more tongues to speaking, more hearts to rejoicing than all other great men or reformers who have ever lived on the earth combined.

There is more non-taxable property held in His name than all the public buildings and exempt property on earth combined. He draws more people together every Sabbath morning than all other men or causes combined.

He who opens His hand and satisfies the desire of every living thing, hungered. He who owns all, was homeless. The life-giver, lost His own life in the battle for human emancipation.

Creation in concept was the product of His wisdom. Creation in the concrete the product of His power. He did not discover the earth, He was the creator of it. He did not invent truth, He was truth itself. He did not originate divinity, He was divinity unoriginated. His divinity deified His humanity. "And again, when he bringeth in the first begotten into the world, He saith, and let all the angels of God worship Him" (Heb. 1:6.) This gave His humanity limitless knowledge and boundless power.

On His mother's side, He descended from the ancient kings of Israel, on His Father's side, from the King Eternal Invisible. This gives Him the right of rule over angels and men.

He hungered at the fig tree, thirsted at the well, prayed at the mountain, drank at the brook by the way (Psalm 110:5). and paid His taxes out of a fish's mouth.

He used thirty parables and performed thirty-three miracles. He was the mind to enlighten, the peace that keeps, the comforter to comfort, and the vine for exhilarating wine (John 1:9. Isa. 26:3; John 14:16; John 15:1). He is passover and Pentecost. (Ex. 12:12, Luke 24:49). He inspired the prophets, appointed the priests, and sustained the martyrs (1 Peter 1:11; Exodus 19:6; Rev. 2:10). He is the "way" to heaven, the "truth" the world had lost, the "life" men had forfeited. He taught that re-

wardable virtue, and punishable vice are of equal duration (Matt. 25:46). His mind pardons, His grace regenerates, His blood cleanses, His power keeps, his omniscience directs, and the reward is sure. He was the ancient of days, the captain of the Lord's host, the stone cut out without hands, and the Shiloh that was to come (Dan. 7:9; Josh. 5:14; Dan. 2:34; Gen. 49:10). Sin and penalty must be equal.

The atonement loses its true definition if hell is eliminated from the subject. If the sinner could repent out, buy out, resolve out, or even suffer out, then the whole redemptive scheme would suffer in value, be modified in mercy, and diminished in luster. The sinner must be pardoned out. He taught that life was not an origination, but an imputation. He is now ethereal in essence, has ever been immutable in character, and shall ever be irreversible in prerogatives. He is so great we cannot imagine a greater, He is so good we cannot imagine a better, He is so merciful that the heart fears no further penalty when His pardoning power is found.

He made a distinction between a commercial exchange and a place of worship by twice cleansing the temple, a beautiful type of two works of grace. Three times He reversed the law of death and an equal number of times the law of reproduction by process (John 2:9; Mark 8:8; Matt. 14:19). He is a rock for a foundation, the ox for patience, the lion for strength, the lamb for sacrifice, the eagle for flight, the warrior for protection, and the counsellor for safety (Ex. 17:6; Ezek. 1:10; Rev. 5:5; John 1:36; Ezek. 1:10; Rev. 19:11; Isa. 9:6).

He was a brother born for adversity and a son given (Prov. 17:17; Isa. 9:6). He is the Sun for heat, light and vitality, the lily of the valley for fragrance, the bright and morning star to give light just before the dawn of the judgment (Psa. 84:11; Songs of

Solomon 2:11; Rev. 22:16). He is the bread of life, to appease hunger, the water of life to quench thirst (John 6:35; John 4:14). He is the door and the door keeper, the seed and the sower, the bruiser and the bruised, the tabernacle and the temple, the priest and the prophet, the altar and the victim, the sin-offering and Savior, the furnace and the fire. He taught that a confessing sinner could reach the heart of God before a carpentering self assertive church dignitary could, and that the way up was down.

From the auroral gleam that burst from His brow in the temple at the age of twelve, history is silent concerning Him for eighteen years. This places an immense value on passivity. God gives as much credit for waiting as He does for working. Patient waiting is more trying than service. Going is easier than staying. Working is less trying than watching. Five of the beatitudes demand passivity, four activity. He is the only moral teacher that ever demanded a moral condition antecedent to acts of devotion. The world says "DO," Jesus says "BE" and then do.

From lost Eden to Calvary, from the cradle to the cross, from the manger to the tomb, faith beheld Him, and prophecy described Him as a man of sorrows; and by some mysterious telephony His groans were heard all along the prophetic line.

Adam a servant, aspired to be the Lord, Christ the Lord humbled Himself to become a servant. Adam though poor, affected to be rich, Christ truly rich became poor. Adam under the law desired to be above the law, Christ though above law consented to be under the law. Adam committed robbery in affecting to be equal with God, Christ though equal with God condescended to be a servant. Adam could not be charged with greater pride, Christ could not be credited with greater humility.

He urged that feeding the hungry, clothing the naked, visiting the sick, carrying the consolations of the gospel to the jail, were necessary prerequisites to a happy reception on the judgment morning.

He refused to go on an erratic excursion, and give a spectacular display of His power to gratify the morbid-minded Jews. "We would see a sign from heaven." "No sign shall be given" (Matt. 12:38-39.)

He taught monogamy, disparaged celibacy, sanctioned marriage, loved children and blessed the home (Gen. 2:24; Matt. 19:5; John 2:2; Matt. 19:14; Matt. 10:13).

To Him, all things are trash compared to His gospel. He sent twelve men to preach it. He sent seventy. He went Himself. He offers comfort and peace here to his ministers, and life eternal hereafter (Ex. 33:14, Mark, 10:30).

He pays wages, offers rewards and holds out imperishable riches (John 4:36; Matt. 5:12, Prov. 8:18).

He incites to industry, rebukes indolence, says that the needs are urgent, that the hands are few, that grain is wasting, that night is coming on (Matt. 20:4, Matt. 20:6; John 4:35; Matt. 9:37; John 1:4).

He complimented John the Baptist, rebuked Peter, and gratified the physical faith of Thomas.

He was humiliated by a sextuple trial, suffered a quadruple derision, granted a triple

The Soul's Paradise

By N. B. HERRELL.

*An abiding place in Jesus I have found,
Sweet abiding place, sure abiding place;
Here are love and joy and peace that are profound,
In God's Paradise of love.*

CHORUS

*Sweet abiding place, sure abiding place,
Sweet abiding place in Jesus I have found;
Here forever blest, here I'll ever rest,
In God's Paradise of love.*

*In this abiding place no evil can befall,
Sweet abiding place, sure abiding place;
Here is grace to keep from every worldly call,
In God's Paradise of love.*

*This abiding place is in supernal love
Sweet abiding place, sure abiding place;
Here is faith that's anchored to the throne above,
In God's Paradise of love.*

*There's an abiding place for all the twice born race,
Sweet abiding place, sure abiding place;
Here the pure in heart by faith behold His face,
In God's Paradise of love.*

(The editor of the HERALD of HOLINESS, J. B. Chapman, D. D., published a very timely editorial on "Holiness the Soul's Paradise," January 7, 1925, and we dedicate this song, "The Soul's Paradise," to our editor and brother in the bonds of holy love. —Author.)

acquittal, and yet was crucified. The Pre-a-judicium was pronounced by Annas, the determination by Caiaphas, the ratification by the Sanhedrim, and the decree of death by Pilate. He was mock-robed, false sceptered, thorn-crowned and spit upon.

He who distilled all the aqueous matter cried "I thirst." He who turned one hundred and twenty gallons of water into wine, refused to drink a drop the night of his arrest. Marriage calls for merriment, death for seriousness. He was nailed to the cross at nine in the morning, (Mark 15:25), and died at three o'clock in the afternoon, (Mark 15:35). He was on the cross six hours. He

prayed for His enemies, committed His mother to John's care and gave up the ghost.

All nature went into convulsions at His death, the sun refused to shine, seismic convulsions ripped the ribs of the mountains and a chill crept over all nature.

His tomb was hermetically sealed and rigidly guarded by sixty soldiers, armed and ready to fight to the death any intruder seeking to obtain that body. It meant death by law for any Roman soldier to sleep on duty. The third morning came and He came out with the keys of death and hell thrown over His shoulder.

SHERMAN, TEXAS.

"It Was Not You That Sent Me But God"

By PROFESSOR A. S. LONDON

OUR pastor, Rev. F. H. Bugh, preached one of the most helpful and encouraging sermons to his congregation Sunday morning, February the first, that I have heard in many days.

It was from the text, "And it was not you that sent me hither, but God." As a parallel text he used the words of David, "With honey out of the rock would I satisfy thee."

The reader will remember that the words of the text were used by Joseph while talking with his brethren as recorded in the forty-fifth chapter of Genesis. They were annoyed over the way they had treated their brother, and they stood before him troubled at his presence. They remembered the way he had been mistreated, and when it dawned upon them that he was their brother they had nothing to say.

Joseph told them not to be grieved nor angry with themselves for selling him to the Egyptians, for God sent him to preserve life. For two years famine had been in the land, and for five years more there would be neither plowing nor harvest. He reminded his brethren that God had sent him before them to preserve a remnant in the earth, and to save them alive by a great deliverance, and it was not his brethren that sent him hither, but God.

Our pastor began his message by saying that ordinarily we have the wrong view point of life. It is the Christian's business to commit all to God and to leave the results with Him.

No great character is ever built without tests. The men and women who have filled the greatest places in life have been those who have undergone the hardest trials. Show me the person who has not gone through the tunnels of life and I will show you a person who has accomplished but little in life.

Our attention was called to the statement of Carlyle, "When it gets dark enough, the eternal stars will shine." The best in one's life is not known until it is shown in adversity.

Joseph was sold by his brethren to the Egyptians while he was on duty trying to do something for those he loved. It would have given him a great opportunity to have reminded his brethren as he stood before them, the head of the nation, that he was mistreated years before, but not once is it recorded that he complained at the treatment received from the hands of his brethren.

This test was the beginning of a larger life for Joseph, and so it was a stepping stone to something higher in life. If we could only realize that whatever God permits to come into our lives, will eventually work out for us a bigger and broader life!

We have the promise that nothing will come to us but that which we are able to bear. We cannot always see that which is for our good. It looked as if the hopes of Joseph were forever blighted when he was sold as a slave to the Egyptians, but it was the opening wedge to his real work in life. The Egyptians meant it one way; God used it in another way. Instead of permitting the rock of difficulties to crush him he gathered honey out of the rock.

Joseph was slandered by Potiphar's wife. It seems that if a man had a right to complain it would be under a test of this kind, but he was innocent. He was a pure man, and there is always great strength in purity and in having the consciousness that one is innocent. He was placed in jail and did his work so well, and was so happy under trying circumstances that his life was an open rebuke to wrong doers about him. Not once did Joseph complain that woman had lied about him, but step by step he was vindicated by God. "Vengeance is mine, I will repay saith the Lord."

As our pastor preached I could not help but think of the times that I had chafed under tests. I have not always suffered wrong and still remained kind. And I wondered if many of us have not felt that we ought to be vindicated by human friends and complained when we did not get what we considered a fair deal. It cannot be said about many of us that while going through the fire of severe criticism we opened not our mouths or uttered not a word.

Joseph interpreted dreams and blessed those about him while he was confined in prison. Once the butler and baker were leaving the prison and Joseph told one of them to remember him when he received his freedom. The butler became a free man but forgot his friend, Joseph. Two years passed by and he had done nothing to help him out of prison. How often we forget those who have befriended us. I thought again that no doubt I had been a bit careless toward those who had helped me.

Quite often it is easy for those who have influence with people to help secure work and positions for those who are not so for-

tunate as to have prestige with business men, but so many forget. And after all it is in the little things of life where character is shown. A big man is always kind and helpful to those beneath him.

In all the trouble that came to Joseph he was never known to hang his head, or murmur over his condition. He committed all to God. If in the midst of adversities of life we can remember that, "He doeth all things well" and "No temptation shall come to us but that which is common to man," we will make greater headway in our Christian experience. Things are permitted to cross our pathway that we do not understand. We should not let the rock crush us, but gather honey out of the rock.

Joseph was vindicated. God did it. And so will every true Christian come out of every difficulty. It is not ours to say where or when. The tests build genuine manhood. The Christian must suffer. This is a part of the price to pay, but suffering enriches character.

Jennie Lind was known as one of the most beautiful singers of her day but not until her heart had been broken and crushed did she ever do her best. Just as the rose must be crushed to give out its sweetest fragrance, so must the heart suffer to develop its highest form and give out its greatest blessing.

The person with the highest vision of life suffers most. He sees more that needs to be done. His breadth of vision makes him feel more. He has more embodied in his life than those of smaller vision. His ideals cannot be reached and it crushes him to see so many about him contented on the little things of life.

Abraham Lincoln once said "If there is a man in hell who suffers more than I do, God pity him." I remember of hearing a noted man once say that he had gotten to the place in his experience that he considered everything that God permitted to come into his life as God's will for him. What was meant for evil can be transmitted above the line and changed into a blessing. To experience in our lives what Joseph practiced under tests is more than merely professing sanctification. It is a life wholly committed to God with no murmur of complaint. It is gathering honey out of the rock, instead of letting the rock crush us into defeat.

I left the church Sunday morning a better man. How helpful to sit under the ministry of such a pastor.

HUTCHINSON, KANSAS.

Three Phases of Holiness

By EVANGELIST HENRY BELL

Those who believe in holiness may be divided into three classes, as follows:

1. Those who have the doctrine, but do not have anything else. They take holiness papers, go to holiness campmeetings, preach the doctrine straight as a gun barrel, but their lives do not correspond with their teachings. Sad to relate, there are too many people classed as holiness who "say" but do not "do."
2. Those who have the ethics as well as the doctrine. They are very strict in their lives, and would not for all the world be seen in a picture show. They may even be the

last to leave when souls are praying through at the altar. They have the doctrine and ethics of holiness to perfection.

3. Those who have the experience of holiness. This class will also have the other two qualities mentioned above. Why is it that so many people do not get into this third class? One of the main reasons is that we evangelists, pastors, and Sunday school teachers are not definite enough in our preaching. John Wesley urged his preachers to be definite. Another main reason is that altar work is generally so spiritually unscientific. It is here that spiritual children are born. And yet it is here that many of us spend the least thought. We spend ten times as much time thinking about the sermon and about getting people to the altar as we do about getting them through to victory.

DENISON, IOWA.

Little Sermons for Him Who Runs

By CHARLES ALLEN MCCONNELL

Morning Lesson

THE ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The prophecy of the thirty-fifth of Isaiah is one of the most beautiful descriptions in the Book of a people returning from captivity to their God. We say prophecy advisedly, for whether its fulfillment be placed in the gathering from the Babylonish exile, or the great ingathering of the Jews from the ends of the earth preparatory to the coming of the Son of David, or it be the gathering of a people out from sin and worldiness to serve Jehovah in holiness, fulfillment is sure—the ransomed of the Lord shall return, and everlasting joy shall be upon their heads. As we study the record of the two meager returns of the Jews from Babylon in the light of all the prophets from Moses to Ezekiel, and see with us and everywhere the world over the Jew—waiting—a fuller deliverance, a wider gathering, a surer planting of the Chosen People is forced upon our expectation. How great are the purposes of our God; how high is his mercy how vast his long suffering; how persistent his goodness to Israel. We exclaim, How great should be the love of the Jews for Jehovah and his Messiah! But is not the redemption of us of the Gentiles as marvellous? Outside the covenant of Abraham, yet through the covenant of his son, His great love has sought us out, His blood has paid the ransom price, and over the highway of holiness He has led us back into the Father's house to go out again no more forever. "Many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the kingdom," "for thou hast redeemed us out of every kindred and tongue and people and nation."

Evening Lesson

There are four great words spoken by Jesus upon which our present and eternal salvation and felicity depend. They are: Come, Tarry, Go and again. Come. They stand for approach, preparation, service and reward. Isaiah saw the seeking Savior crying, "Come now and let us reason together,

saith the Lord; though your sins be as scarlet they shall be as white as snow." And, the Master having come, we hear Him in the temple calling, "Come unto me all ye that are weary and heavy laden and I will give you rest." And his condemnation of Jerusalem, as with all who refuse to heed, was that "Ye would not." Life for lost humanity is only found in coming to the Lord of Life. His seventy and His early disciples, during His personal association with them, He gave authority and power direct, and sent them forth. Departing unto His Father He promised a better equipment—even saying, "It is expedient for you that I go away," that the Holy Ghost might come, and commanded them to tarry, for in His coming should they have abiding power. This is God's plan for this dispensation: Come, and receive life; tarry, and receive equipment—cleansing, and power for service. And this brings us to the third great word of Jesus, Go. Had there been no need of the Go, had service, even the service of Christ, been no part of the plan, the moment one had received life from the Lord and fitness for heaven, the heavens must needs have opened to receive the redeemed one. But we are here; and are made alive and filled with the Spirit of power—power for Christlike service. Every Christian out of heaven is here to do the work of Jesus. What! You have no call? Open the book—read there that only to those who Go is the promise of His protecting presence: "Go ye into all the world . . . and lo I am with you." What was the meaning of the prayer of Jesus in the garden as He said to the Father, "As thou hast sent me into the world, even so have I sent them into the world," if you and I be not sent even as the disciples and the seventy? Come, Tarry, Go—these three steps bring us to the day of our reward, to the banqueting house of our Lord; where again we hear Him say, Come—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

BETHANY-PENIEL COLLEGE.

The Shirker

By H. O. FANNING

EVIL men read their own characters into their conceptions of God. The one talent man was unfaithful. He "knew" God to be one like unto Himself. This man brings a two-fold charge against his Lord, enriching Himself by the toil of others and expecting gain from quarters where He had bestowed no labor. This man had robbed himself of time, talent, opportunity for improvement, and opportunity to gain eternal reward. He had gained a despicable character, a wholly unjust and erroneous conception of God, a mean, contemptible, fault-finding disposition, and a slothful habit of life. He saw every thing from the distorted angle of his own perverted vision. He was the "red" of his day. He was wicked and slothful himself, refusing to give the service that would have profited him, because he feared that in so doing another might be profited. He esteemed others to be such as he was. He was so determined that no one else should profit by his labor that he failed to profit

by it himself. He was unreasonable to the last extreme, and unjust to the last degree. He had done himself inestimable harm. Someone may say, "If the man had done no good, he had done no harm, therefore his punishment was too severe." Is it no harm for a man to waste time, ability and God given talent? Is it no harm for a man to develop such unjust conceptions of God, and such a mean contemptible, despicable disposition? Will you say that such a man had a meetness for heaven, for the society of God, and the fellowship of His faithful servants? Was there one thing in heaven that would have suited this man, or one thing that he could have enjoyed? Had he not wholly disqualified himself for heaven by his wickedness and slothfulness? He had made himself an opposer of God, of truth, of righteousness, and of all the fundamental principles of life that make heaven a possibility. He had qualified himself for outer darkness, for weeping and gnashing of teeth. He was dissatisfied with every thing that was right in God's sight, and in the sight of right thinking beings, either angelic or human.

The man who refuses to enrich others will never enrich himself. He who labors most faithfully to enrich others will gain for himself the largest measure of true riches. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." The man who is envious of the prosperity of others will never prosper himself. It is not what the other man does, but what I do that counts. It is not the other man's injustice that does me harm, but my own. It was the unjust suspicions of the one talent man that accomplished his ruin. We cannot afford to harbor unkind feelings, no matter how much ground there may be for entertaining them. We cannot afford to say unkind things, no matter how true they may be. Every unkind feeling you have ever entertained, every unkind word you have ever spoken has brought impoverishment and harm to your soul. The man who is harboring unkind feelings is doing himself more harm than all the injustices in the world can ever do him. The man who embitters his own soul is doing himself harm that no one else can do him. God loves the willing worker, but God and man despise the shirker.

DRUMHELLER, ALBERTA, CANADA.

How to Get Answer to Prayer

By REV. A. W. ORWIG

SOMEONE said of Martin Luther: "There goes a man who can get any things he wants from God." But he could get no more than any other man without being right with God. Upon a right relation with God depends everything. If we are right with Him we can get all we really need. To this He has pledged Himself. His Word abounds in declarations to this effect. Moreover, we can also get a great deal for others. How much it means to be right with God! Some vainly imagine they are right with Him who are by no means in this condition.

Certainly prayer itself must be of the

right kind before an answer can be secured. There is much that passes for prayer among men that is not true prayer. Some, while professing to address God, really address their fellowmen. They pray to have the praise of men, and they often get it. But what a wretched substitute for the blessing of God! Of a so-called prayer at the dedication of some public building, a newspaper reporter wrote: "It was the most eloquent prayer ever made to the citizens of B—!"

Again, in order to get answers to prayer we must not harbor or cling to any sin. Nothing so quickly and so effectually severs our union with God and cuts off answers to prayer as the known and wilful indulgence of any form of evil. The Psalmist says, "If I regard iniquity in my heart the Lord will not hear me." Various things often hinder prayer from being answered. Sometimes it is of a secret character. Sometimes it may be dereliction of duty, or evil speaking, dishonesty in business affairs, or an unforgiving spirit. A woman once said of a person who had wronged her: "I will not forgive her if I fall from grace!" Such a remark was proof that she had already very largely, and perhaps fallen from grace. Jesus said "If ye forgive not men their trespasses, neither will your Father forgive your trespasses."

And then, too, we must pray in faith if we would receive from God what we desire. For "without faith it is impossible to please Him." We are admonished to "draw near [to God] in full assurance of faith."

And there needs to be a *preparation* of our hearts for true prayer. The pious McCheyne said, "A great deal of my time is spent in getting my heart ready for prayer." Ah, how much there is in this toward securing answers to prayer. On this point the Bible says, "Let not thine heart be hasty to utter anything before God." Also, "Prepare your hearts unto the Lord." And again, "Prepare thine heart, and stretch out thine hands towards him, . . . lift up thy face without spot." Ah yes, true prayer is the mightiest moral force in the universe. The Devil and all his hosts cannot understand it.

LOS ANGELES, CALIF.

THE HOLY GHOST ABIDING

By REV. R. PIERCE

SO surely as in conversion we are forgiven of all our past transgressions and regenerated by the power of the Holy Spirit, and by that experience are to be "dead to sins," and are to retain that state (1 Peter 2:14); just so sure when we are sanctified and "filled with the Holy Ghost" we are to retain the indwelling presence of the Holy Comforter. We cannot retain our state of purity without the constant presence of the Spirit. It is He that must indwell to produce the "fruit of the Spirit" in our lives.

The precious anointings of the Holy Ghost, the "refreshings from His presence," the great swirls of divine glory that come occasionally in public and private to the spirits of Spirit filled men are simply the walkings of the Holy Ghost through the rooms of His temple, bringing evidence of His presence and stirring up to renewed efforts for His glory.

After Pentecost the normal condition of the one hundred and twenty, and probably a great part of the early Church was that they "were filled with the Holy Ghost." We find that when Peter and John were "let go," after being brought before the council, they went to their own company and reported how they had been "threatened." When the holy company heard that, they lifted up their voice with one accord and told the Lord: "Lord, thou art God—and now Lord behold their threatenings."

Give us more boldness Lord, for we are going right on speaking thy Word. When they prayed the place was shaken and (because) "they were all filled with the Holy Ghost." The Holy Ghost gave a loud "amen" to their prayer and answered it at once. God is still in the shaking business when He can find a company like that which is filled with the Holy Ghost.

At another time (Acts 7:3) when the preaching appointments and spiritual activities of the Apostles had reached the point where they must give all their time to them, and could no longer look after the temporal care of the widows, they requested the church to choose several men "of good report, full of the Holy Ghost" to attend to this matter; thus showing that common duties for God require the wisdom of the Holy Ghost. So "they chose Stephen, a man full of faith and of the Holy Ghost," and six others. No doubt Stephen acted as chairman of the board of deacons.

This same Stephen, a little later, when he was giving the High Priest and his company a few lessons in Jewish history, and applying it most directly, so stirring his hearers that they "gnashed upon him with their teeth," "being full of the Holy Ghost," "looked up steadfastly into heaven and saw the glory of God and Jesus standing at the right hand of God." Stephen had kept his Pentecostal experience which girded him well in that trying ordeal.

When they were having a revival at Antioch, after they had been "scattered abroad" through persecution, and needed more help, the Apostles sent Barnabas, "full of the Holy Ghost and of faith," who let the Holy Ghost have His way in the revival, with the result that much people were added unto the Lord. Being a good man, Barnabas took no glory but sent glowing reports to Jerusalem, and later went to Tarsus to seek Paul to come and help him, and under the leadership of the Holy Ghost, they kept the revival going for a year.

Paul, also, at Paphos (Acts 13:9) being withstood by one Elymas, a sorcerer, "filled with the Holy Ghost, set his eyes on him, and said, Thou child of the Devil—wilt thou not cease to pervert the right ways of the Lord," and the hand of the Lord struck Elymas with blindness.

Again, when Paul and Barnabas were preaching at Antioch in Pisidia, the Jews stirred up persecution against them and expelled them from their coast, but the Apostles had the blessing which gives the victory, and were "filled with joy and the Holy Ghost."

So we see that the early Church went forward under the preaching and living of men who kept filled with the Holy Ghost. No wonder that God honored them with revivals. If profession were pos- session, we would be seeing the same results today.

O, beloved, if those of the early Church who were appointed to the common duty of "serving tables" needed to have the abiding presence of the Holy Ghost, how much more ought those of us who are called to give ourselves continually to "prayer and the ministry of the Word"?

Oh the joy, the assurance, the victory that comes to the man who is filled with the Holy Ghost, who takes charge of his praying, his studying, his preaching, his living and his giving and suffering. Our dear Nazarene people must get hungry for a great revival; but this will not be until God's ministers and saints get the abiding fulness of the Holy Ghost.

LOS ANGELES, CALIF.

THE SPIRIT AND FRUIT OF ENTIRE SANCTIFICATION

By REV. A. J. VALLERY

ONCE heard the now sainted Rev. R. M. Guy say that he "never for one moment doubted the adequacy of the blood of Jesus to sanctify, but that on the human side, entire sanctification is obtained at the very tip end of a perfect and absolute consecration." He said, "When a man comes to God for the blessing of entire sanctification, if he is worth ten thousand dollars, a tenth of his income belongs to God and he can use the other nine tenths only as God's steward. And if the Lord sees fit to write a check for the whole ten thousand and place it under his nose, saying, Son, sign your name to it, he will sign it if he keeps the blessing."

All that a sanctified man can legitimately desire of this world is that which he can use for the glory of God and the salvation of souls. for a truly sanctified man is dead to the world about him.

I used to apply the words, "Laugh and the world laughs with you, weep and you weep alone," to the giddy, heartless world; but during the last twelve months, while passing through the greatest trial of my life, I have found something of the same spirit even among holiness people. When my labors were being blessed, my brethren smiled, but when through no fault of mine, we were losing the valuable property that we had accumulated for our beloved church and my heart was broken and bleeding, I felt the chill of their influence against me. But how I did appreciate the words of encouragement that some did speak! Especially General Superintendent Reynolds who said, "Look up Brother Vallery, the Lord will undertake for you."

And God is helping us. We have bought the J. T. Wilson sanitarium in one block of Bethany Training Home (our former property) in Memphis, Tenn., for \$25,000. We bought it without a dollar—bought it in the name of the Christ of the friendless. We have twenty-four rooms and wards, capacity for nearly one hundred girls and babies, and every thing modern to the minute. We take possession March 9. The home is chartered in the name of the Church of the Nazarene, with a Nazarene Executive Board.

Pray for us in our work for the redemption of fallen humanity. 1073 N. 7th St., Memphis, Tenn.

Questions Answered

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

Q. Was the great suffering of Jesus in the Garden of Gethsemane for Himself or for others?

A. It was for others. In fact, Gethsemane signified the same thing as Calvary. The greatest suffering in the world is not always physical, and the physical is about the only difference between Gethsemane and Calvary.

Q. Had Paul been to Rome before he wrote the epistle to the Romans? If not what Scriptures prove it?

A. He had not. Romans 1:2,15 prove it inferentially; while Romans 15:20,32 seems quite conclusive. Also by following the journeys of Paul as recorded in the Acts you will see there was no place for a visit to Rome until the time when he was taken there as a prisoner.

Q. It seems to be the custom in some localities that when a pastor closes up his work with a church with back salary due him it is "considered paid." Now if the pastor fails to pay up his bills, he is considered dishonest, then should not the church be honest and pay her debt?

A. Your conclusion is certainly correct, and it is a disgrace to a church to ignore its debt in the way you mention. On the other hand, a pastor should help the church to keep up its finances, which he can do if he will give proper attention to it in time. A few words from the pulpit and a proper emphasis on the duty of supporting the work of God will generally enable a church to meet its obligations. And for a pastor to have the church to borrow money, or otherwise mortgage its future, in order to pay his salary or close up the year in proper shape is to jeopardized the church and place an unreasonable handicap on his successor. Working together, the pastor and church should quit with squared accounts.

Q. Does not the tithing principle include inherited property and gifts as well as that for which one works?

A. Under ordinary circumstances, I would say that it does not matter how anyone obtains what he has, if it is actually "increase" it should be tithed. But it is possible that this might find exceptions. For instance, in a preacher's family it is possible to allow only about so much for clothing, but if through some fancy of admiring parishioners the preacher should be given clothing that was more expensive or more abundant than he would have bought, it might be an actual injustice if he should attempt to tithe. Or if someone should give you an expensive gift which is of no practical value and yet which you must accept and keep, it does not seem to me that it would be required that you should tithe such.

For All the Family

Conducted by Mrs. J. T. Benson

THE YOUNG WOMAN WHO WAS TIRED OF GOING TO CHURCH

Mr. Boyd had to make a business trip to Texas and much to the delight of his young daughter and son, agreed to take them with him. He had a sister, who had married and settled there and the young people were to visit her while their father attended to his business affairs.

Their aunt was delighted to have them for it had been several years since she had seen any of her relatives, so she laid aside everything else, and took her nephew and niece sight seeing day after day. When Sunday morning came and they had gathered about the breakfast table, Mr. Boyd said to his sister, "We will be ready in time to go to Sunday School and Church with you and Jim."

"O, father," protested Lois, "Let's not go to Sunday school. Church will be enough."

"You always go to Sunday School at home," said her father somewhat surprised.

"That's the reason we don't want to go today," said Alec. "Young folks get tired of going to both services every Sunday and would like to stay away once in awhile for a change."

That afternoon Mrs. Allen found the opportunity to have a little talk with her young visitors. "What you said about getting tired of going to services regularly every Sunday makes me think of my own girlhood," she said, "I would like to tell you about it if you care to hear."

"O, we do," they assured her.

"Neither of you remember your grandfather, but you have been told that he was a very fine Christian man. He was a successful merchant, but a devout Christian, always in his place when the church was open, his children seated beside him. I liked to go with him when I was a small child, but as I grew older and got worldly notions in my head, I became tired of going to church so regularly. I did not dare to rebel, but I made up my mind that if I ever married and became my own mistress, I would take a good long rest from church attendance." Mrs. Allen was silent a moment, then she said: "You know that I have been married twice and that my first marriage was very unhappy." The young people nodded their heads.

"I married against my father's wishes, a handsome young fellow with a gay pleasure loving nature, and no real moral convictions.

"My father pointed this out and warned me that while I might be very much fascinated with Arthur now, yet there would be no lasting love between us, because he was not the right kind of a man. But I didn't believe him. 'Father has the idea that a man can't be honorable and upright unless he is a Christian,' I said to my sister. 'Well I think he can. I think he can be honest, and straightforward and a gentleman even if he isn't a good Sunday school boy. Anyhow, he suits me.'"

"It is hard to believe that a twenty year old girl could talk so foolishly. Poor, poor little fool that I was! But these words were destined to come back to my mind many times in the years which followed, for I married Arthur and things turned out just as father had warned me. O, not at once. We really were very happy for three or four years. Arthur's firm transferred him to the Chicago office and that delighted both of us. For the first time in my life I did just as I pleased. We danced, went to card parties, slept late on Sunday mornings, and didn't darken a church door. I really intended to begin going now and then after awhile. But for the present I was enjoying my new liberty:—it was splendid not to have to go to Church if I didn't want to, it seemed to me. Then my husband began to drink and stay away from home at night. He learned to gamble, too, and it was not long before he lost his position. I thought of church then, you may be sure and begged him to go with me, but he laughed in my face. It was too late to influence him in that way."

Mrs. Allen's voice trembled as she wiped away the tears which had gathered in her eyes. "No one knows what I suffered in the next few years. My father died, and the money he left me was used to pay my husband out of one trouble after another. Several times he forged checks, and except for me would have gone to prison. But I clung to him until the end, for I thought maybe that if I had been a Christian and had influenced him to go to church when we were first married, he might have turned out very differently. Several years went by after his death, and while I was visiting friends in Texas, I met your Uncle Jim. He was a Christian man, and loved the services of the house of God, which was one of the main reasons I learned to respect and love him." Mrs. Allen smiled. "If I were to marry again, I was quite determined to have a church going husband this time," she said. "Well, we did marry, and my life is as happy now, as it used to be wretched. But let me tell you, young people, if you ever saw a woman who counts it a privilege to go to Sunday school and church and prayer meeting, regularly with her husband, I am that woman. I rarely ever enter the church door, my good honorable, God-fearing husband at my side, but that I thank the Lord in my heart that there is such a place as a church to go to. Then, the friends one makes at church are the best, cleanest, most worth-while people in the world. I am an active member of our woman's missionary society, and as I mingle with the splendid Christian women of that body, my heart is filled with gratitude for the privilege of associating with and of forming my friendships from among such women. So, Lois and Alec, be careful lest you under-value the importance of regular church attendance. I made that mistake when I was your age, and while I have learned better, it took a great deal of sorrow and hardship to teach me the lesson."

Perhaps some of my young readers chafe sometimes over this question. It isn't that you don't like Sunday school and church, but just to feel that you must go, that becomes very monotonous. But have you ever thought of the privilege side of it, of the vital part it will play in your happiness?

A COLLEGE COURSE—VS. A PULPIT COURSE

Let me give you a word of personal testimony. In my family everybody went to church and Sunday school; in fact to all the services. Most of the time I enjoyed going, but there were times when I wanted to stay home. But that didn't make any difference. My parents went and took their children with them.

For many years, now I have been able to see that this was one of the greatest benefits of my life.

I am not going to speak of the spiritual side of it: you already know what that is. But I want to call your attention to the *educational and cultural advantages of church attendance*. I finished high school in the public school of my city, then graduated from a woman's college which would probably be rated now as a junior college. I value very highly what was done for me in that course, and should not be willing to part with the mental training and the information which came to me in those higher branches of mathematics, science and literature. However, it has been my very good fortune to have the benefit of *another course of study*. It has come to me as I sat in front of the pulpit for the weeks and months and years since my parents started me to church as a little child. From an educational standpoint it has excelled any chautauqua course I might have followed, since it has been continuous and not a matter of a few weeks now and then. For in all these years I have perhaps never listened to a sermon but I have heard some illustration or statement which made me think, and increased my store of knowledge. Ministers of the gospel are primarily trying to bring religious truth home to the hearts of the people. And to do that effectively, they constantly make use of illustrations, of comparisons and contrasts which have been culled from the best

that is to be found in history, literature, poetry, the sciences and art.

The Book which the minister believes to be the inspired word of God, and from which he takes the texts for his sermons—goes back beyond creation—includes the history of man, tells something of the rise and fall of all the great world empires, and through prophecy predicts much of what is to take place before the end. The man who preaches the Bible, then, must cover a wide stretch of time and deal with a great variety of subjects. If he preaches on Joseph or Moses, he gives a setting for his sermon by telling us something of Egypt as it was in those days, its power, its wealth, its civilization and the habits of its people. When his sermon is on Daniel, he gives out similar information about Babylon. When he preaches of Jesus or Paul, he tells us a great deal about the Roman Empire that we have forgotten, or never known. The average person does not read history. But the one who goes to church knows quite a bit of Egyptian, Greek and Roman history: he has learned it from the pulpit.

Neither does the average person read much about the nations of his own day. But the church goer has a fair idea of things as they are in India, China, Japan and Africa. He knows something of the dress, food, the ignorance and the education, the medical conditions and religious beliefs of the people of these countries. The minister and the missionary have given him some education along this line. They have made him a man of broader information than the ordinary man who does not attend church.

If I should be called upon then to put into one side of the balances what I gained in knowledge and mind and training at college and what has come to me as a constant church goer, I truly believe that the latter would outweigh the former. And if it should be necessary for me to do away with the results of one or the other in my life, as an *educational factor alone*, I would unhesitatingly choose the intellectual stimulus, the mental training, the culture and information received from my pulpit course.

VALUE OF THE SPIRITUAL IN EDUCATION

The whole of education is by no means gained in the schools. In the well-developed life the heart must be educated as well as the mind. Moral and religious faculties must be trained as well as the mental faculties. "We shall maintain our liberties only by the religious education of our youth," declared Washington.

"The spiritual foundation is vital to every nation today," said Baron Gosuke Imai, a great silk manufacturer of Japan. "We should like to see such a fundamental education evolved in Japan as exists in America. The Sunday-school is really the foundation work of any nation. Without such education to young men of Japan, their education along other lines will not be completed. Without education we, or any nation, would go the road Russia has gone."—*Selected*.

"DON'T'S" FOR SUNDAY STAY-AT-HOMES

Don't stay away because company came; bring them.

Don't let the Sunday paper keep you; we have something better.

Don't stay away because it rains. That would not keep you from business.

Don't stay away because you won't be missed in the crowd. God misses you.

Don't stay away because it isn't your denomination; the same excuse will keep you out of heaven.

Don't stay away because you have no influence; the churchgoer preaches a sermon as long as the way thither.

Don't stay away because you know more than the preacher; God may have something to say to you worth hearing.

Don't stay away because the church does not need you; never did the church need more and better men and women.

Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

Don't stay away because you do not need the church; it isn't so. If you must look at the dirt six days, take one to examine the clouds.—*Christian Age*.

Nazarene Young People's Society

"Let No Man Despise Thy Youth"

BLOOMSBURG, PA., N. Y. P. S.

The N. Y. P. S. of Bloomsburg, Pa., held its annual meeting for the election of officers Monday evening, March 9. A report from the recording secretary showed that the society had increased from twelve to fifty-one members during the last two years. The treasurer's report showed that the society had raised \$98.21 during the last year. The revival in February, held under the auspices of the N. Y. P. S., raised \$130 for the evangelist. The society also held prayer meetings before each service in the revival and from fifteen to thirty-five young people were present. And there were forty conversions during the revival. A report from all committees was heard and the following officers were elected: Mrs. Boyd Lang, president; Mr. Boyd Lang, vice president. Hazel M. Hall, recording secretary; Pearl Price, treasurer. Also membership program, flower and prayer meeting committees were appointed.—DOROTHY RHONE, Reporter.

N. Y. P. S. RALLY AT YALE, OKLA.

March 7th was a great day for the young people of this Zone. A goodly number were present and the Lord was with us throughout the day. Brother Snyder, our District President, was with us and brought the morning message, and it was a good one. Rev. Dennis/Wilcoxon brought the afternoon message and several came to the altar at the close of the message. The writer brought the message at night and the Lord blessed. Several came to the altar and prayed through in the old time way. At noon we went out to the Nazarene Park and had a good dinner. Brother Gray is the good pastor and the Lord is blessing him. He is doing a great work. We praise God for what He is doing for our young people in this zone.—Tommie Hayes, Secretary, Cleveland, Okla.

HAMMOND, IND., N. Y. P. S.

Our Young People's Society continues to increase in interest and spirituality. We have our regular Sunday evening services, also we have been delighted to take up the Bible study course in Genesis on Friday night. Our pastors, Rev. E. E. and Ora J. Turner have been teaching our class for the past three months, and this has been one great factor in the spiritual growth of the Society. Some of the young men began praying for a way whereby they might reap a harvest of other young people, so the Society, seeing a revival was on the church in its regular services, hastily decided to secure an evangelist, and put on a soul winning campaign. This was done, and Rev. P. P. Belew of Marion, Ind., came on March 2nd and preached over the following Sunday. As a result of faithful gospel preaching, such as Brother Belew can put forth in the power of the Spirit, an old fashioned revival was outpoured upon both young and old. There were over fifty seekers during the week and thirteen new people who had never sought the Lord at the altar. Our Society was greatly strengthened and the last Sunday night the whole church were happily surprised to see a large chorus of young men and women, ranging in age from fifteen to twenty-five come to the platform, everyone happy in the Lord, and sing praises of God from the heart. This same chorus will render some specials at the Ministerial Convention to be held with the Hammond church, May 5 to 10. There were twenty-seven subscriptions to the HERALD OF HOLINESS secured during the meeting.

Our Society, with its good president, Earl Oswalt, has caught the vision of the great good that can be done by circulating the gospel by the printed page, so we keep a supply of good tracts on hand. We have also ordered from our Publishing House 1000 booklets, "Jesus the Way." We purpose to get the gospel to the masses of this city who do not go to church. We also expect to assist the pastor and wife in conducting open air gospel street meetings this summer.—George Walker, Reporter.

CLEVELAND, OKLA., N. Y. P. S.

When Brother Hays came to us we did not have a Young People's Society, but through his constant and hard work and faith in God he has helped us to get a firm hold and we now have a lively and happy Young People's Society. We organized Nov. 2, 1924 with eleven enrolled and now have twenty-one members. It seemed very difficult for us at first, but the Lord promised to stand by us so we put our trust in Him and immediately we found ourselves on the road to success. This has also been a wonderful advantage to the church. Our aim is to stand out four square for God, and we are always willing to do whatever we are called upon to do.

Twice a month we have what we call our social meetings where we are entertained by some member of our Society. We always have a good time at these meetings, but we also have them spiritual as well as entertaining. Our president, Calvin Goforth, is a recent convert who joined the church a short time ago, and has wonderfully helped to enlarge our Society. We thank the Lord for His many blessings, and we sincerely hope to do more in the future.—Beulah Givens, Corresponding Secretary.

MERCED, CALIF., N. Y. P. S. MEETING

On March 6, 1925 the Merced, California, N. Y. P. S. held a farewell meeting in honor of their pastor and president, Rev. and Mrs. E. R. Quick, at the home of Mr. and Mrs. Oscar Hoffman. The secretary's report showed that the young people have held during the last nine months, ten hospital meetings, a number of street meetings, and a few jail meetings. There were seventeen young people in attendance at the beginning of the Assembly year, and we have had an increase of seven active members and seven honorary members.

There were 38 present at the farewell meeting. Mrs. Quick gave a short talk expressing appreciation for the love offering of the young people and exhorting them all to be true to God. Brother Quick spoke of "The Square Man." He showed that man has mental, physical, social and spiritual sides to his nature.

Refreshments were served, we all joined in singing, "God be with you Till we meet Again," and the pastor led in the closing prayer.—Sofio Catalim, Reporter.

N. Y. P. S. TOPIC FOR APRIL 12TH

Revelations Through Easter Shadows

By GLADYS A. BEERS

Lesson: Luke 24:13-35.

Key Verse: "Did not our heart burn within us?" Luke 24:32.

INTRO: THE PILGRIMAGE OF HEAVY HEARTS

1. Personnel of this pilgrimage. (Road to Emmaus.)
 - (a). Luke—the beloved physician.
 - (b). Cleopas—(or Alpheus) Father of the Apostle James, (Mk. 3:18), and husband of the sister of the virgin (John 19:25).
2. Reasons for their heavy-heartedness.
 - (a). The long looked for deliverance from Roman rule had not been realized, vs. 21.
 - (b). Their hopes for an independent temporal kingdom were shattered.
 - (c). Their beloved Teacher and Friend was gone.
 - (d). The humiliating manner of Christ's death had placed them, his followers, in disgrace. (Crucified, and that between thieves.)
3. Christ submitted to death that He might make possible a deliverance, a kingdom and a friendship that was above that which they had lost.

- (a). The enduring benefits secured.
 1. Deliverance from sin's rule.
 2. The Kingdom of God within.
 3. The championship of the Abiding Comforter.
- (b). They understood not and sorrowed,—for "their eyes were holden."
 1. Eyes were holden to the perils and dangers of life.
 2. Holden to the blessedness of Christ's nearness and willingness to guide.

I. CHRIST SEEKS TO REVEAL HIMSELF TO MEN.

1. Christ understands the world's need.
 - (a). The uncertainties of life breed:
 1. Doubt and unbelief.
 2. Indifference and blindness to the divine.
 3. Tempts men into sin.
 - (b). Christ would dispel doubt, etc., by:
 1. Lifting the thinking of the individual from one's self to the Christ.
 2. Revealing Himself as the Living Truth and Hope of Life.
2. Christ meets men on the highway of life.
 - (a). The Companion of our journey is Christ Himself.
 - (b). He meets men in the busy routine of the everyday.
 - (c). Christ is often unrecognized in the daily providences.
 - (d). Note the sympathy of the Companion. (vs. 17).
 1. How much joy and strength we miss for the want of the open eyes.

II. PREPARATION NECESSARY TO CHRIST'S REVELATION.

1. On the part of Christ.
 - (a). He enquired as to their sorrow. (vs 17)
 - (b). He opened to them the comfort of the promises. (vs 27)
 - (c). He cultivated their confidence.
 - (d). He journeyed with them.
 - (e). He reproved them for their slowness to believe. (vs 25,26)
2. On the part of His followers.
 - (a). They unburdened their hearts to Him. (vs 18-24)
 - (b). They confessed their faith,—He was the Son of God. (vs 19)
 - (c). Gave expression to their desire to entertain the Christ. (vs 29)
 1. Their desire tested. (vs 28)
 2. They constrained Him to abide with them.

III. THE REVELATION OF THE RESURRECTED CHRIST

1. The manner of the revelation.
 - (a). He ministered to their necessities. Guest became the Host. (vs 30)
 - (b). In the home, the every day responsibilities.
 - (c). In the breaking of bread, the humble experiences of life.
2. The significance of His revelation.
 - (a). He who was dead,—liveth.
 1. Triumph over enemies.
 2. Restores the hope of the world.
 3. Proclaims victory over sin, death and grave.
 - (b). The seal of His Gospel.
 1. He fulfilled the scriptures concerning His death.
 2. By resurrection He has attested His divinity.
 3. The testimony of His revelation.
 - (a). Burning hearts significant of deep emotion, Love, etc.
 - (b). Heart felt joy. "He is risen indeed."
 - (c). Faith restored.
 4. Missionary or evangelistic action prompted by revelation.
 - (a). Forsook their homes that night.
 - (b). Returned to Jerusalem to tell the glad news. (vs 33,35)

CONCLUSION: In the resurrection is found the attestation to the world's hopes. 1 Co. 15:17-20.

There are no better examples of sacrifice for the cause of Christ than the men and women who teach in the schools and colleges of the Church of the Nazarene. Do not add to their cares by withholding your gift for Christian education.

THE WORK OF THE WHOLE CHURCH

The General Board

VISITORS

During the annual meeting of the General Board and other General Boards of the Church following visitors were introduced:

Rev. J. I. Hill, District Superintendent of the Southern California District, who came to represent the Mexican Mission work of the southwest. Rev. Howard V. Miller, District Superintendent of the New England District, who came to represent the Portuguese work of New England. Rev. J. W. Bost, District Superintendent of the Dallas District, who represented Peniel Orphan's Home. Rev. Arthur William Gould, Evangelist, and his pianist, Mr. W. W. Caskey, were introduced, and Brother Gould sang twice to the edification of the General Board. Mr. Harry M. Messenger of Chicago was present and spoke in the interest of the General N. Y. P. S.

A special committee from the North Pacific District consisting of Revs. G. S. Hunt, Guy A. McShane and C. B. Archer, were present during a large part of the time.

We also had the pleasure of the presence of Rev. J. E. Bates, Missionary Superintendent of the Far East, and a member of the Board; and Rev. J. D. Scott, Missionary Superintendent of Latin-America.

General Superintendent Reynolds was present during the whole time. General Superintendents Goodwin and Williams arrived Saturday and remained until the latter part of the next week.

MINISTERIAL RELIEF

The year 1924 witnessed another mile-stone in the Department of Ministerial Relief. This is one of the later institutions of the Church, dating its beginning from the General Assembly of 1919. The General Assembly of 1919 provided that a budget item of 10c per member be raised by the districts of the Church and that ministers and deaconesses pay to the General Department of Ministerial Relief \$1.00 each on the first of January of each year. That provision could be regarded only as a beginning, and in the face of the constantly growing needs would prove very inadequate. In 1924 the General Board placed in the General Budget the total sum of \$7,500, which was approximately 15c per member.

The year 1923 compared with 1922 showed an increase of 25 per cent in the number of persons added. The increase of receipts was 12.8 per cent and the increase of relief disbursements was 25.5 per cent; or the increase of needs was twice the increase of funds with which to meet the needs. The year 1924 compared with 1923 shows an increase of 80 per cent in number of persons added; but the receipts show a decrease of 5 per cent, while the increase of relief disbursements is 56.8 per cent. These differences were carried through the year by virtue of a cash balance of \$1,179.64 carried over from 1923. In the year 1920 one person was added, during the year 1921, 18 were added, during 1922, 16 were added, 20 were assisted in 1923 and 36 in 1924. The total number of persons assisted up to December 31, 1924, was 51.

The General Board at its annual meeting adopted a new and comprehensive policy to govern the operation of this work, based largely upon the policy put in operation by the former General Board of Ministerial Relief. The policy follows this article.

The General Board voted \$9,800 to be raised in the General Budget of 1925, not including the special personal payment of \$1.00 each by ministers and deaconesses. The manual provides that the dollar payments shall be paid to the Department of Ministerial Relief, while the budget items are to be paid through local church and district treasurer to the general treasurer of the church. The personal dollar item should not be included in district budgets for 1925. Already, since January 1, four new applications for relief have been approved and during 1915 there will be an appreciable increase of requests for help in this department.

MUTUAL BENEFIT SOCIETY

The ninth year of the Mutual Benefit Society closed December 31, 1924. The date set for the annual meeting was February 27, 1925, to be held at Kansas City, Missouri. A study of the efforts of similar organizations to hold annual meetings of their membership reveals the fact that it is somewhat difficult to secure anything like a general representation. To say that we had a quorum is just stating the fact but at no time in the history of this organization has the membership at large shown such a genuine interest in the annual meeting as was shown this year. Nearly one thousand persons sent in proxies and these proxies were in evidence in the transactions of the meeting, every proxy being given the weight of a vote by the chosen proxy. The great interest of this meeting usually centers about the Secretary-Treasurer's annual report. During the year there has been a net increase in Class A of thirty-six members; Class B, three hundred twenty-seven; Class C, twenty-eight, making a total net increase of three hundred ninety-one. There had been fourteen deaths in Class A, of which eleven were ministers and three were ministers' wives; seventeen deaths in Class B, of which seven were men and ten were women; six deaths in Class C, of which four were men and two were women, of which one was a minister and five were laymen. The year closed with 1,486 members in Class A, 2,871 in Class B and 413 in Class C. The total membership of all classes was 4,769. During the year Class A paid thirteen benefits of \$1,000.00 each and Class B seventeen benefits of \$1,000 each. Class C paid a total in benefits of \$4,830.04, the benefits ranging from \$500.00 to \$561.00. Since the organization of the Society on January 1, 1916 Class A has paid a total of \$67,160.00 in benefits and Class B a total of \$94,879 and Class C \$8,247.04. A grand total of all benefits is \$170,286.94. At the close of the year the Society had a total cash balance in the bank of \$21,378.77. F. L. Cutting, J. E. Seay, and Rev. L. W. Dodson were re-elected directors for the full term of three years. Charles Swim was elected

to fill the vacancy created by the removal of residence of C. A. Kinder.

Following the annual meeting the Board of Directors held a meeting and organized by the election of the following officers: President, Charles W. Jones; Vice-president, F. L. Cutting; Secretary-Treasurer, E. J. Fleming; Clerk Auditor, Mervel Lunn; Health Examiner, Dr. Thomas E. Mangum.

The annual report of the Society will be printed in a March number of the Mutual Benefit Advocate, copies of which will be sent to all members and to all other interested persons upon request.

CHURCH EXTENSION

Practically all that has been achieved in the Department of Church Extension prior to 1924 was due to the faithful labors of Rev. J. N. Speakes and his colleagues of the former General Board of Extension. When the business of that Board was turned over to the General Board according to the arrangement made by the General Assembly of 1923, the executive work was placed in the hands of the Secretary of the General Board. During the year the department has received not fewer than sixty requests for loans. During the year six loans were granted amounting to \$3,750.00. The money borrowed by the former administration in placing the Church Extension work in operation has been largely repaid. At the close of the year the treasurer's book showed a net balance in the general fund of \$4,638.38, which was made available for churches whose applications were already on file at the beginning of the year. Growing out of his experience of the year 1924 in connection with this department, and further, from his study of the policies adopted by other churches the secretary revised the Church Extension policy and made some additions to the same. The policy adopted at the annual meeting of the General Board places this department of our work on a more substantial basis and assures for the church greater care in the administration of the funds of this department. The budget asking for Church Extension was \$25,000.00 for 1925, being the same as that of 1924. In adjustments made by the budget committee the actual amount is \$22,400.00 or 8 per cent of the budget. The Secretary purposes to devote some of his time to assisting churches that are behind in their Church Extension payments to raise the money necessary to liquidate the indebtedness. The outlook for 1925 is much better than at any other time in the history of this work. Districts and pastors and churches are co-operating to make this department of our work second to none in the sphere which it serves.

S. O. S.

The following telegrams received:

"Gorham Nazarene place of worship destroyed by cyclone in southern Illinois. Killed some of our members and left most of them homeless and wounded. We need help very much and without it we are gone as a Church of the Nazarene in this place. Pray for us."

"Murphysboro Church of the Nazarene building ruined by cyclone. Must have help. Pray for this stricken city."

A cry of distress is heard in our land. The violence of a cyclone, almost unprecedented in American history for the destruction of life and property, has stricken several of the central states. A number of our loyal Nazarenes were killed, others are injured and suffering. Their churches have been wrecked and they are hopeless of restoration if assistance is not given by the whole Church of the Nazarene. They cannot re-build their homes and their churches too. This is a real S. O. S. call. Money to rebuild churches is greatly needed at once and generously. It will be disbursed only after full investigation has been made and needs carefully considered. The Department of Church Extension appeals for help. Send all contributions to the Department of Church Extension, 2905 Troost Avenue, Kansas City, Mo. Make checks payable to E. G. Anderson, Treasurer.

Signed:

E. J. FLEMING, Secretary,
Department of Church Extension.

RE-ORGANIZATION OF THE GENERAL BOARD

The election of officers and re-organization of the General Board took place Friday afternoon, February 20. General Superintendent H. F. Reynolds was chosen Chairman; Rev. F. M. Messenger, President; John T. Benson, First Vice-president; E. L. Hawkes, Second Vice-president; Rev. E. J. Fleming, Secretary. Rev. E. G. Anderson, Treasurer. C. A. McConnell, Rev. J. W. Short and Rev. C. B. Jernigan were elected members of the Executive Committee, of which the officers constitute the remaining members. The committee on Finance and Investments consists of E. L. Hawkes, J. F. Sanders, F. M. Messenger, J. T. Benson and L. D. Peavey. The Committee on Survey and Publicity is composed of C. B. Jernigan, J. N. Speakes, J. W. Short, E. G. Anderson and C. A. McConnell. Missionary Superintendent J. E. Bates resigned as a member of the General Board and Leroy D. Peavey of Watertown, Mass., was elected to fill the vacancy.

It was voted to hold a mid-year meeting of the General Board on or about the 13th of August.

The Sunday School Lesson, April 12

By M. EMILY ELLYSON

LESSON SUBJECT: The Cripple at the Beautiful gate.

LESSON MATERIAL: Acts 3:1-11.

GOLDEN TEXT: *I am the Lord that healeth thee.* (Ex. 15:25.)

THIS lesson is not given just to show that once a lame man was healed, but other lessons are taught here of deeper significance which it is ours to learn, and while the lame man was the recipient of the gracious miracle performed at the gate Beautiful, yet the incident itself is intended to be read by all people of every age that they might know that Jesus' power to heal did not pass away when He went to the Father, but continued on with His followers who through the power of the Holy Ghost, and under His direction, were to organize and carry on the work begun by our Lord. A healing ministry is a part of the work of the church. A special gift of healing is spoken of among the gifts bestowed upon the church. Also we find quite explicit directions given regarding the practice of prayer for the sick in James 5:14. We see by this that the church was to have a double ministry in the world, which ministry was to be for both body and soul, and we see from this lesson that Peter and John so understood it and acted upon it.

It is feared that the church of today has in large measure neglected this phase of its work, and in this neglect has lost much. Whenever an organization fails to exercise its prerogatives that which was calculated to be a source of strength and blessing becomes a source of weakness. Helpful ministries to the bodies of men, though not the greatest, yet they are a work of the church and often open a door of usefulness which otherwise might remain closed. Possibly no work of missions outside of preaching, produces greater and more lasting results than does the medical work in foreign lands.

The apostles however, did not work miracles upon everybody as everybody had occasion for them, but as the Spirit gave them direction. Only a few of these are recorded, for in Acts 2:43 we read "many signs and wonders were done by the apostles." Hence we judge that only those are recorded that were necessary to answer the end of church history. This was not an ordinary cripple. There were many crippled people in those days, as there are today, made such by accident or illness, but this was a case of lifelong lameness, that is, he was born a cripple.

The case was a most difficult one to handle. In fact, nothing but a creative act could put this man on his feet. Luke, our author, was a physician and understood all of this. Another unfortunate condition was his poverty. He was a beggar and must live by begging from others, receiving such as they saw fit to give him. Poor and helpless, cared for by the alms of the people, unable to move only as he was carried from place to place by others, muscles as stiff as iron, tendons like stone, nerves never had even learned how to act for there had been no movements—this was the cripple of our lesson. There was much that was decidedly unfavorable, but there were some things in his favor. One thing was his location. He was lying at the "Beautiful Gate" of the temple. Another thing in his favor, he was well known for he had lain there the most of his lifetime. Everyone in the city would be likely to know the history of this poor and wretched man. Hence there could be no fake in his case. A bundle of wretchedness and despair, and misery had been lying upward of forty years hard by the "Beautiful Gate" of the temple of God. 'Twas there these holy men found him as they wended their way to the house of

prayer, at the hour of prayer. We judge he would not have been laid there daily, if he had not been used to gathering supplies, sufficient at least for his daily necessities.

Do we not see in this piteous case that we all are by nature spiritually without strength, cripples from our birth, unable to work or walk in God's service? Yes, this is our photograph. But just as his case was not hopeless, so ours is not,—need not be. Also may we add, that it did not diminish the beauty of that gate, the entrance to God's dwelling place, that a poor man lay there begging, but rather enhanced it by contrast for all time. Do you have a need, dear reader; art thou crippled; hast thou no strength to carry thyself forward? Then keep close to the Beautiful Gate. Come daily at the hour of prayer. Be not ashamed to beg, for thy need shall be supplied.

Let us look again at these two apostles. Both of them were representative men, were "so in Christ's lifetime. One of these, the speaker of the house for the most part, the other a favorite of the Master. And yet in this world's goods poorer than the cripple that was begging of them. Doubtless this unfortunate man had received some alms that day, for it was now about the ninth hour, but these, Christ's friends and favorites, according to their own statement are without means. If they had possessed silver or gold, or even brass, they would probably have given him an alms, for as an object of charity their eyes were fixed with compassion upon him. Like their Master, never a case of distress escaped their notice. Their hearts were stirred with deep and tender sympathy. How often, not many weeks ago, had there men beheld their Lord healing blind and impotent folk in the temple of God. 'Twas there these holy men found at the door of the temple who did not ask for more, nor expect more, than an alms from them. But they saw in this case a glorious opportunity to do more than the beggar had asked or even thought, for while he asked for money he received a pair of good sound and capable feet and legs. Such as they had they gave, and they were rich in spiritual gifts, and graces, and comforts. We also may possess that which is infinitely better than silver and gold.

We note here that this cure was wrought in the name of "Jesus of Nazareth" and since it was done in that name the glory must belong to Him. Christ wrought cures by Himself. The apostles wrought them in His name. The name "Jesus of Nazareth" was one of reproach. We recall the question that was asked of Philip by his friend Nathanael, "Can any good thing come out of Nazareth?" To which Philip replied, "Come and see." Nathanael went and saw, and confessed his belief that He was the Son of God. But the rabbi of those earlier days was not there in physical form to heal this cripple, but the marvels and wonders were seen by the people that day the same as in the days of Jesus' pilgrimage on earth, and produced the same effect upon the multitude who were convinced that this "Jesus of Nazareth" exercised the same power on earth as in days gone by.

We close with the following quotation from Gipsy Smith, commenting upon this incident he says, "Poor cripple, of course he got more than he asked for. He asked for alms, and the Lord gave him legs. It is always a surprise; Jesus always gives more than we ask. We thought we could not stand, but we walk. We thought we could not walk, but we ran. We thought we could not endure, but we are living. Brother, live your gospel, and the cripples all around will touch your hand, and through it they will catch the pulse of the love that went to the cross, which is strong enough to save the world. God help us to do so. Amen."

INDIANA DISTRICT

This has been a good winter in our work in Indiana. The Lord has been in the field of conflict, blessing and giving victory in all departments. And the work steadily moves forward. With about ninety churches, some missions and plans for opening new work, we have been kept very busy. But we praise God for the glorious privilege of laboring in His white harvest field, and endeavoring to build up His kingdom. From January 1 to March 18 we visited forty-five churches, besides the meeting

of the Board of Trustees at Olivet College and the General Board Meeting at Kansas City. We find that our churches and preachers are working hard, with the glory on. In nearly every place they have been having splendid revivals, in some places great revivals in which hundreds have prayed through. As many as forty-eight have joined our church from one revival. Usually in our short visits among the churches we see souls at the altar hearing from heaven. Even in business meetings and while visiting some of our churches in the interest

of Olivet we have had seekers. We must keep a revival atmosphere on in our churches and get people saved and sanctified if we hope to build.

Brother Glaze who recently came to us from the Methodist church is getting a good start in the new church at Monroeville, where Sister Mertie Hooker has been holding a revival. Brother Barton is getting started in a new work in the good city of Clinton.

Our building program has continued through the winter, with many churches remodeling or building new. Brother Himler at Bluffton is erecting a splendid new church. Sister Bouse and her good people at Alexandria have their new church nearly ready for dedication. We had a glorious time with Brother and Sister Rich at Huntington, dedicating their splendid new brick church. Also at Fort Wayne with Brother Paschal where we had one great day at the dedication. These brethren with their good people are building up strong churches. Brother Ira Akers, our pastor at Elkhart, and the class there, have built a splendid new church. We had a good day with them at the dedication. Last Sunday we dedicated a beautiful little church at Mackey. It was the closing day of a good revival with Evangelist George Beirnes of Kingswood, Ky., with Brother and Sister Henderson as singers. We received fifteen new members Sunday night. Brother Wasson, the good pastor, is doing well there. Brother Beirnes has recently come to our church. He is an all round good evangelist and we should keep him busy.

We had a good service last night with Pastor Atkinson and his good people at Oatsville, in their nice new church. Rev. George Deck has taken the pastorate at West Side, Indianapolis, and is getting a splendid start, and the work is advancing on all lines. Brother L. O. Green of Elwood has been called to Princeton church and is expected to get on the field in April.

The Missionary convention at First Church, Indianapolis, was profitable and inspiring. Sister Carpenter's messages were stirring, and God was there. Sister Carpenter is campaigning on the District now. Rev. K. Hawley Jackson is to start campaigning the last of March, and these two missionaries will visit about all our churches in the interest of the General Church, especially in the interest of Foreign Missionary work. We are enjoying the blessings of God on our own souls, and our hearts are fixed. Pray for us and let us make 1925 the best year in the history of our church.

J. W. SHORT, District Superintendent.

CHICAGO CENTRAL DISTRICT

We are closing the first half of our new Assembly year. I think I can honestly say that the past six months have been the best six months of my work on the District. We have had more good revivals. We have had more souls saved and sanctified. We have had more people join the church. There has been a hearty response to every interest of the church. We have organized nine or ten new churches and we have raised sixty per cent more money for the General and District budgets than in the corresponding six months of last year. There is a blessed spirit of fellowship and co-operation for and with the General Church, for and with the District Interests, and in every department of our denomination.

We are now entering upon the preparatory time for the coming summer campaigns and especially the Home Missionary campaigns under tents. We have had in the last two years possibly between 150 and 200 tent meetings and campaigns in new fields on the District. In these tent campaigns we have reached multiplied thousands of people. We have had hundreds of seekers; we have seen scores join the churches. We have started churches, missions, Sunday schools, and prayer bands, in possibly between forty and fifty places in the last twenty months. There has been a hearty response to our undertakings generally speaking. The people have been glad to see us come in the new countries and towns. It is no uncommon thing to hear people past sixty years of age say, "If the Nazarenes had not come with those tent meetings, we would not have been saved."

One of the most blessed things is that our pastors and people in our established churches have been with us and lent us the fullest co-operation. No District Superintendent could have wanted better co-operation than I have received from my District. While the task is fraught with untold perplexities and struggle and while many times we have not been able to have sufficient money to do what we would like to have done, and while many times we have not secured the kind of church that we should like to have secured, yet God has given us some fine churches. We have possibly forty new Sunday schools and the people are literally begging us to come and give them the gospel.

We are making plans and it was voted at the

last meeting of our Home Missionary and District Advisory Boards that we should proceed to buy six new tents. And by the way, money for no other purpose is so easily raised as for tents. I find that the one thing that is nearest and dearest to our Nazarenes is the preaching of the gospel and getting people to the mourner's bench and beat them in the back until they get religion, and I know this is my ticket also.

At this writing C. W. Ruth is starting in to give us four week-end Holiness Conventions on the District. There are many good revivals in progress. I was at one last night where we had twenty-eight at the altar at the first altar call. We are looking forward to the greatest summer in the history of our District. Come to our District Assembly which convenes at Olivet September 8th to 13th with Dr. J. W. Goodwin presiding. Don't forget to pray for the coming tent campaigns this summer on Chicago Central District.

E. O. CHALFANT, District Superintendent.

OHIO DISTRICT

The year's work on this District is closing with victory. The pastors are being called back to the churches, with but few changes. Rev. Ralph Haynes will return to our new church at Greenfield, Rev. J. C. Farcey was returned at Norwalk, and Rev. D. E. Miller was returned to Mt. Vernon. In all the work is progressing nicely.

We organized a new church on the West Side at Marion, Ohio, March 15. There were fifty-five charter members. This is our second church in Marion. Rev. Frank Watkins and his people of First Church aided much in the revival held with Rev. Gaw and his people, and out of that revival this new church was organized.

Many revivals are in progress on the District. Remember that the District Assembly will be held at Marion, April 28-May 3.

N. B. HERRELL, District Superintendent.

ANNUAL REPORT OF REST COTTAGE PILOT POINT, TEXAS

Words fail us when we endeavor to express thanks for the rich blessings of the Lord which have been ours during the past year. We have had many difficulties to overcome, many battles to fight, many perplexing problems to solve, but we believe that if we make these things subjects of prayer God will always hear and answer and the needed grace and wisdom will be given.

When we think of the girls reached this year, and of the blessings these girls will be in the tomorrow, we realize what a privilege it is to spend our lives for earth's unfortunate ones, and what a privilege those enjoy who care to make such a wonderful investment as to apply some of their money in this great work of gladdening hearts, lightening burdens, making the sad joyful and restoring virtue and purity.

God has indeed been good to us this past year, for which we praise Him. The girls have had the privilege of having their minds trained, new fields of knowledge opened up to them and new beauties shown them, due to the noble efforts of our efficient and capable teacher, Mrs. Maud Snell. We have also had two young women in the public high school.

After an absence of five months, four months of which were spent in the hospital, our matron, Helen Vandemark, was permitted to return to us. God touched her body and she was enabled to resume her old duties and responsibilities.

After several years absence Minnie Rattenbury, former head nurse in Rest Cottage, returned for a few months stay. She is in charge of the hospital. Some of our girls have had the opportunity of gaining a practical knowledge of nursing in the hospital, which God has helped us to more completely equip.

We praise God for Minnie Kurtz, who has been faithful and true to the souls with whom she has come in contact, as she has pleaded, prayed and wept over the erring girls as they come to Rest Cottage and no doubt in That Day she will see the reward of her humble efforts.

Then we would not fail to mention Blind Helen, who has been true to her calling, the ministry of prayer. She has waited on God, clung to the horns of the altar and prevailed with God in prayer.

We have had a wider range of correspondence this year, as God heard and answered prayer and gave us a competent secretary and stenographic teacher, Marie Cecil. Not only has she been faithful in the office but is also giving some of the young women a stenographic course. We are thankful for the efforts put forth to prepare our young women for future service, those who have given their lives to The Master and Rest Cottage, in behalf of their unfortunate sisters.

We have been highly honored during the year by the personal visits of our three General Superintend-

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I left you in my last letter still down in the Tropical Wonderland, and I had better give you one more letter about that lovely country. Now while I was at Ft. Lauderdale, I met our District Superintendent, Brother Norcross, and had several good talks with him. I also preached twice for Sister Boswell at Lauderdale. We had a packed house and a fine interest. I gave two nights down at Princeton with Brother Cooper. We had two good nights, and I think, seven at the altar, and the house was full to the door at each service. Brother Cooper and I had some fine drives around Princeton where the oranges and grape fruit were as fine as I ever saw. Brother Cooper is as fine a boy as you will meet in a life time. We visited the largest banana farm in the state of Florida and many other places of interest.

I also gave Brother Howard Eckel and his good people two services and we had a great day. He is well pleased with Miami and well pleased with the church and the church is well pleased with him. I am of the opinion that he will do well in Miami First Church. He has the best church south of old Tennessee. I judge that A. P. Welch at Monterey, Tenn., and Brother Tidwell at Chattanooga have as good churches as Miami First Church.

While I was in Miami, I called on Brother J. H. Harris, the big gospel singer, and I also met his good wife and their fine boy. God in His goodness has given Brother John one of the sweetest baby boys you ever saw. I had one night at the North Side Church of the Nazarene, with our good friend, Brother J. L. Roby. He has a fine start on the North Side. He is out 45 blocks from First Church, with 45 members and 60 in the Sunday school. They are paying him \$40 per week, and they have bought four fine lots and have them nearly half paid for, and I am of the opinion that within one year they will be worth many times what they paid for them, for Miami is one of the finest cities in that great country. There is no doubt in my mind that within ten years Miami will have a million population and this new church will be

one of the best in the state. Their lots make a block 115x200 feet and will soon be in a great center, and the church is located in a great center with three highways within three blocks of the property. Their property is on 54th, which is to North Miami what Flagler is to Miami proper. This great street runs from Hialeah on one side to Miami Shores on the other. And Miami Shores is one of the most beautiful sub-divisions of Miami. When it was laid out last fall at the cost of many millions, they sold over two million dollars worth of lots in a single day, and our new church has all that great North Side to draw from. And I am of the opinion that during the year Brother Norcross ought to put on some big tent meetings around Miami and probably organize one or two other churches. We must wake up to the great possibilities of Florida and get in touch with the great multitudes as they arrive on the ground. We must secure lots and be ready to stretch tents and start revivals and organize all over that great country. As a church, we have been asleep in Florida. First Church, Miami, has done more than all the rest of the state put together, and that proves to me that anywhere in that great country if we will get a start and get our feet down and stand by the stuff God will give us a good church within a year or two.

Florida is now one of the most interesting countries on the globe and the millionaires are spending millions down there and we as a church should be there on the ground floor. We should secure a good lot in every new city and then build as soon as possible.

Maybe this letter is long enough, and maybe I had better close it and say goodbye until next week. Well, I am now touring Arkansas with Brother J. W. Oliver and the Rev. C. C. Rinebarger, and we are having a great trip. I will have several letters on Arkansas, and will let the readers know something about this great old state and these beautiful people.

Ten thousand blessings on the Good Samaritan Family is my prayer. In perfect love and all for Jesus.—UNCLE BUDDIE.

ents, who most heartily endorse and approve the great work being done by Rest Cottage, at Pilot Point, Texas. They often speak most enthusiastically through various Assemblies over the United States, relative to the remarkable accomplishments realized through this institution, the results of such representation of our chief shepherds are bringing in a greater support to this planting of the Lord.

Then we wish to express our appreciation to all the District Superintendents and their districts with their pastors and churches for their hearty co-operation with us in the promotion of Rest Cottage during the past year.

We count it a great privilege to have this institution located on the Hamlin District, in the city of Pilot Point, the home of our District Superintendent, Rev. Allie Irick and his noble wife, Mrs. Emma Irick, who has been District Evangelist for a number of years. During the past year, for the love she has for the unfortunate girl and outcast child, Sister Irick has raised more than \$1,000 in cash in her own evangelistic work, for Rest Cottage. Some of the best people on the face of the earth live on this District. Among the many friends and supporters of Rest Cottage we would mention Brother and Sister Jameson, Brother and Sister Gregory, Brother Hayhurst, and Brother Elmore Dodson, who donated a car of feed, raised by himself. Through the efforts of our pastor Felix Graham and his good people another car of feed was donated.

This year has been one of the best years financially we have ever known in Rest Cottage. This is largely due to those who have been working in the field, namely, Mr. and Mrs. N. B. DeArman, Miss Nell McMillan, and Mrs. Aileen Hilbrunner. We appreciate the labors of these untiring workers, who have worked during the hot days, as well as during the rainy, cold days. Not only have they been instrumental in God's hands of securing for Rest Cottage many cash donations but they have also received from the generous public many valuable donations and gifts. We realize that in the final reckoning they will receive a large reward for their part in making it possible for their unfortunate sisters to find a refuge where they are sheltered, protected and cared for and taught the things of God.

We have had a fine class of girls, many of them from refined, cultured homes, from all walks of life, from the schoolroom, college, office, holiness home, farm, store, etc. We feel that God has enabled us to help many of these and that the world will feel their influence for good.

God has let us make many improvements this year. We waited on God until we were sure He would be pleased for us to make the improvements, then we trusted God to supply our need. We have found in years past that He was never a moment too late and this fact has again been verified during the past few months. Our older girls have proven their love for the institution and their loyalty to it, to the cause which is represented by Rest Cottage, in their untiring efforts and labors. They have stood by us nobly and made it possible for us to undertake many things which could not have been accomplished had they not had a willingness to work and do what they could. God made it possible for us to buy additional property, move and remodel the barn, do some fencing, build walks and the climax was reached when the furnace was installed. We realize more and more that things that are worth bringing to pass and the things worth doing are the things that take courage. We also realize that material things are going to vanish, but also it is a fact that material things enable us to accomplish the spiritual things and we feel that Rest Cottage will be a greater soul saving station because of the improvements mentioned herein.

The following is our statistical report for the year ending March 1, 1925:

FINANCIAL REPORT

Cash on hand, March 1, 1924.....\$ 498.75
Cash received during the year..... 12,478.08

Total Cash.....\$12,976.83
General running expenses\$10,625.35
Improvements 1,556.75

Total Expenditures.....\$12,192.10
Total Receipts\$12,976.83
Total Expenditures 12,192.10

Cash on hand, March 1, 1925..... 794.73

NUMERICAL REPORT

Girls in home March 1, 1924.....	40
Girls received during the year.....	58
Total	98
Girls in home, March 1, 1925.....	30
Girls returned to home and work.....	64
Girls undesirable.....	3
Girls died	1
Total	98
Babies in home, March 1, 1924.....	6
Babies born during the year.....	35
Babies cared for.....	0
Children cared for.....	3
Babies still born.....	3
Total	47
Babies in home, March 1, 1925.....	7
Children in home, March 1, 1925.....	3
Babies adopted.....	13
Babies died.....	1
Babies left with mothers.....	19
Babies brought with mothers.....	2
Children brought without mothers.....	2
Total	47
Total girls cared for.....	98
Total babies and children cared for.....	47
Gardener	1
Workers	4
Total cared for.....	150
Yours for the salvation of the lost:	
J. P. ROBERTS, Superintendent	
MRS. MINNIE ROBERTS, Manager.	

SOME WORK IN ONTARIO, CANADA

Last June we felt the call to come to Woodstock, Ontario, to preach the old time religion. And, though, to our knowledge, we did not have a single person here, we packed our suit cases and came, secured a lot in the center of town and pitched our tent. We opened services the very evening in which our tent was pitched and a number who had read our notices in the papers or on hand bills attended.

We have now been here nine months, building a tabernacle when the weather became too cold for the tent and many souls have been won for Jesus and some have been sanctified, also some have been healed. There have been some remarkable cases. One young man made restitution to the railroad for rides which he had stolen and for money that he owed—about two hundred dollars in all. Another man who had been a hard drinker told his wife that he was going to clean house, beginning with the cellar. He brought out a keg of wine and emptied it, and up to the present has been serving God. Another plowed up his tobacco plants which he had intended to use in setting fifteen acres to tobacco. One old man seventy-seven years of age, who was once mayor of Woodstock, and who was very proud

and worldly was saved, served on the building committee when we built our nice tabernacle, which cost \$5,000, and then died and went to be with Jesus. He sometimes said that we were sent to Woodstock just for him.

Previous to our coming here we held a month's meeting at Leamington, Ont., where a number of precious souls were saved and sanctified.

District Superintendent Roberts of the Michigan District has visited us several times, also Brother Paul F. Moore, Pastor at Windsor, Ont.—Mrs. Ada L. Perry, Edith Ahnert, Jean Camming, Ruth Bohlen.

WESTERN OKLAHOMA DISTRICT

We believe we are now in what promises to be one of the best years in the history of the Western Oklahoma District. Our pastors, who are a very fine type of men, are laboring faithfully and heroically to carry on the work of our church and to preach successfully the great gospel of full salvation.

At this writing we have visited almost all of the churches of the District and have found with few exceptions that the work is moving on most beautifully. This is going to be a year of great increase in valuation of church property on the District. We have at this time about ten or twelve different places where they have just completed buildings, or in the process of building, or are making plans to build soon. We have already dedicated three new buildings since the Assembly, one at Erick, one at Britton and one at Mountain View.

The church at Erick was built last year under the ministry of Rev. F. N. Deboard and planned the year before under the ministry of Rev. A. A. Miller. This is a very nice appearing and commodious building. We were assisted in the dedication by Prof. Bracken. President of the Bethany-Peniel College, and Rev. S. B. Damron, the present pastor of the church. Our church at Britton has been almost complete for two or three years, but was completely finished and dedicated on the 15th of February. Rev. L. E. Lankford has been the pastor there almost all the time since the organization of the church and is very much appreciated by his people.

Under the leadership of Rev. M. P. Smith, the church at Mountain View built what is now known as Olivet Nazarene Church. This is indeed a most beautiful and comfortable rural church building. Rev. Edgar Pierce is now the pastor and the work is moving on nicely. We dedicated this church last Sunday, the 15th of March. There were people there from many different parts of the country and "great grace was upon them all." Rev. Bracken and Rev. Frank Pierce assisted in the dedicatory service. We also had with us the Bethany-Peniel College Quartet which sang to the encouragement and delight of all.

We have quite a few more churches to dedicate just as soon as they are completed. Two new churches have been organized since the Assembly which makes the total of seventy churches for the Western Oklahoma District. We are looking toward the one hundred mark which we are sure we will reach within a very few years.

We have had the privilege of having both Dr. Williams and Dr. Goodwin with us this year. Dr. Williams was with us for a few days at Bethany and one service at El Reno. Dr. Goodwin was with us during our Preacher's Meeting at Woodward. The ministry and labors of our General Superintendents were very much appreciated by all of our people. We are also to have with us during the first week of April, Dr. Reynolds for two Preacher's Meetings, one at Mangum and the other at Duncan.

The spirit of an abiding enthusiasm and constant courage seems to possess our people and they feel "well able to possess the land."

R. M. PARKS, District Superintendent.

REVIVAL AND CHURCH NEWS

PASTOR CHAS W. PARNELL, Bennett Church, Norman, Oklahoma: "The Lord is giving us victory. The school house where we have our services is being crowded. We are praying that we may have a new church building. We have a small crowd of loyal Nazarenes. This is a country church and for nearly twelve miles any way we look the field is waiting for us to come and help. We have meetings at our place Sunday morning and evening and try to go to some other places through the week. Pray that God will help us in this needy field."

PASTOR I. C. MATHIS, East San Diego, Calif.: "We are glad to report that the East San Diego Church is making steady progress along all lines. We have had two good revivals this year, one with Rev. E.

F. Wilde and wife last October, and the other with Rev. A. F. Balsmeier and party in January. These men were faithful in their preaching and it brought results. Our Sunday school is making a steady growth. The Y. P. S. is coming fine; they are spiritual and have the vision. We have taken in thirty-seven new members this year and another class is coming soon. We have eighty-seven full members and twelve probationers. A wonderful spirit of unity is upon the people and God is wonderfully blessing. We have been unanimously recalled for the third year, and we are looking forward to a year of salvation. These people surely know how to treat a pastor. They remembered us with a nice 17-jeweled watch at Christmas time besides a love offering of \$35 and several dresses for Mrs. Mathis. I was converted five years ago in Newton, Kansas, under the ministry of Rev. I. W. Young, sanctified about three months later in a Coast to Coast Convention of the National Holiness Association in the same church, under the ministry of Rev. Will Huff, received my call to the ministry from God, and am trying to keep red hot, in the middle of the road, free from fanaticism and be a blessing to lost humanity."

EVANGELIST W. R. GILLEY: "Sunday, the 15th, we closed a splendid little meeting at Groveport, Ohio, in the Church of the Nazarene. The blessing of the Lord was very manifest from the start to the close. Yet we can report but a few professions. We could report some things that would sound big but that would not tell the whole truth. For instance, we could say that people came from a distance of twenty miles, which is true, and one of them was at the altar too. But the family that came formerly lived in Groveport, and came only once to the meeting, and the one that was at the altar did not get through. We could also say that we had more seekers, counting them as they came, than there were numbers in the church and that we had them every altar call, except one, after we gave the first invitation; but that would not be saying so very much; for while we had twenty-four seekers, counting them as they came, there were only eighteen members in the church and only seven or eight different persons were seekers. Also only about seven professions for the whole meeting. Two, at least, did not pray clear through and one professed both justification and sanctification, making two professions for one person. So it would be better to report them as "seekers" than seekers. Yes, it was a very splendid little meeting and the last

SCRIPTURE PROMISES

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- versus -

The Tongues Theory

By Evangelist B. F. Neely



WE hesitate to make the claim that this is the "best book" on the tongues question but we do not see how any one book could more completely refute this false system. It gives some information that to

our knowledge is found nowhere else. For instance the chapter on "The Source of Modern Tongues" which, by the way, is worth the price of the book. Another valuable chapter is "How Does One Know When He Has the Holy Ghost?" The book will strengthen your own faith and if we mistake not, you will want to pass it on to others. There are 89 pages; paper binding.

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2109 Troost Ave., Kansas City, Mo.

night the house was nearly filled. The church was well satisfied that it was a good meeting and invited the evangelist back, and we have promised to go if they will get a tent or move the church to a more accessible location."

PASTOR CHAS. A. BROWN, Pittsburgh, Pa.: "Just a few words to you in this issue to let you know we are still in the work of the Master in Pittsburgh, Pa. In my last report I said we were looking forward to the coming of Sisters Stella Crooks and Bertie Karns. Their coming to us was indeed a great blessing. To have such workers in the midst is a benediction to any people. Their messages were definite and unctuous. Our only regret was that the time was so short, Sister Crooks is both an evangelist and a missionary worker. Her evangelistic work with us resulted in several souls finding their way to the Lord. Sister Karns who had been with us before, was a great blessing to us all. Her knowledge of the needs of the missionary fields and her way of presenting them leaves with the listener a great desire to buckle on the armour tighter and push into the fray. On Sunday morning while the crowd was not great, yet there was raised in cash and pledges over \$500 on the budget. And we are also thankful that the Lord is blessing us in our other services. Our Personal Workers League (women) are doing excellent work in the Christian Home for Women, and the Florence Crittenden Home. The interest in the Sunday school and prayermeeting is still increasing. On last Sunday morning (March 15th) we took in a class of five new members. Among these was a fine Chinese young man. This young man is a high school graduate, and has had one year in college. He is now working to finish his college course. In the evening of this same day the Lord let us see two souls pray through to victory. Pray for us that we may keep low at the Master's feet and do his bidding. Brother Anderson writes us that we may have Brother J. E. Bates for the evening of April 2nd, and we are writing him to send him on to us, for we are glad to have all the good things that we may have offered us. Keep us on your prayer list."

SONG EVANGELIST N. B. VANDALL: "Closed a revival in the Evangelical Church at Akron, Ohio, March 15. Had about 110 at the altar for pardon or purity. The pastor, Rev. Martin, was his own evangelist. He is a real man of God. I was privileged to do the singing."

EVANGELISTS CHAS. ROBINSON, LAWSON AND IRENE BROWN: "Since last reporting we have had a meeting in Guthrie, Okla., where a goodly number found God and the church was strengthened. From there we went to Eschol Valley church ten miles north of Carnegie, Okla., where God gave us a good meeting. We are now in Enid with Rev. G. W. McCluskey. The meeting is starting off well. Several have been to the altar and we have a week and a half yet. In all these meetings we have secured subscriptions for the HERALD OF HOLINESS."

PASTOR G. H. WEBB, Elk City, Kansas: "We came here last October to become pastor of a band of the Kansas State Holiness Association folks. They have a nice mission which has been misused by false and fanatical teachers for years. Since coming we have organized a Sunday school and we preach two or three times on Sunday. We held a meeting in the country and a few folks got saved. We closed to begin here in Elk City with Brother Spell, and his daughter Eva, who sings. The meeting has been a hard fought battle, but we believe a good foundation has been laid. A few souls were saved, finances came easy and a love offering of ten dollars was given the pastor's wife."

PASTOR A. B. MANCHESTER, Wolcott, Vt.: "We are pleased to report victory from our Wolcott church and feel that the work here has taken on a most encouraging aspect. We are still realizing the spirit of our recent revival. Our attendance is very good, new faces being seen in nearly every service and the saints are greatly blessed and encouraged. We are well able for the job that must be done, if we but keep blessed and encouraged. We labor in the midst of a praying people and God is still answering prayer. We must, as a church, have revivals and keep the glory down upon our services

and in just the measure that we do this, just so far shall we be able to win men to Jesus Christ. Nothing short of this can satisfy this company of people. Our existence as a church, depends upon our attitude toward these things and we purpose and believe that God is moving upon us. Doors are opening before us here in Wolcott and we purpose to lengthen our cords and strengthen our stakes. We are attempting and expecting great things from God. We take two into the church next Sunday, and a class on probation. The church bulletin which we have recently adopted, we find to be a great help. We plan for a big revival campaign this summer and believe that God is going to stir this town as never before. We are enjoying real full salvation in our own soul, and praising the Lord for victory, as we are encouraged in Him."

PASTOR W. B. WALKER, Durant, Okla.: "The blessings of the Lord are upon us here. Eighteen people were saved and sanctified during the month of February. Our budget is paid up to date. Our Sunday school is making progress and we are soon to begin an extensive campaign to enlarge our numbers. We have a loyal people here who boost the pastor and carry a burden for the lost. Unity prevails among the people. Our revival with Evangelist I. M. Ellis begins May 17."

EVANGELIST GEORGE BEIKNES: "Just closed a splendid revival with the Church of the Nazarene at Mackey, Ind. This church struggled on in an old hall for a few years until Pastor Frank Wasson and a few saints felt that the time had come that they should arise and build. They built a fine little church with a seating capacity of about two hundred. At the revival the crowds were good. The second Sunday night some were turned away for want of room and the last Sunday night the place was jammed. About forty prayed through to definite victory. Our co-laborers were Brother and Sister Henderson of Maxwell, Ind. Sister Henderson knows how to pray and sing the glory down. Brother Henderson led the song services and did some preaching. They are students from Olivet and were recently married. District Superintendent Short came and preached for us Saturday night and Sunday morning, and in the afternoon dedicated the new building. This was a time of wonderful victory. Brother Hertenstein and a number of his good people from Evansville were with us, also Brother and Sister Atkinson and some of their people from Oatsville, and some people from Vincennes. They dedicated the building free of debt. The people had a mind to give, and as in Solomon's time, they gave more than enough. About a dozen new members were received and more are coming. They took a fine love offering for the pastor Sunday night. We were treated royally and were made to feel glad that we are a Nazarene."

PASTOR T. G. GRAY, Springfield Gardens, Long Island, N. Y.: "We began a series of meetings with Rev. R. P. Fitch, of Cincinnati, Ohio, February 15 and closed Sunday night, March 1st. This was one of the best meetings this church has ever had. Each service was well attended and Monday, February 23rd, the place was packed. This seemed to be the banner day, in every way. Fifteen souls were at the altar to be saved, sanctified or reclaimed. Fourteen really prayed through. This was the 15th Annual All Day Meeting and was the greatest anniversary ever held here. Brother Fitch is an old timer when it comes to preaching the old fashioned gospel. He knows just when and how to do it. His preaching was of high order and was effective in every way. When he leaves we feel to say, 'Come again, Brother Fitch.' Twenty-four souls sought salvation and sanctification and three united with the church. Brother Jernigan, our beloved District Superintendent, preached for us the last Sunday afternoon and stirred us up good."

PASTOR IVEN H. WARREN, Cadillac, Mich.: "Have just closed a wonderful revival with the Beulah Quartet. The town was stirred and the new tabernacle was full every night, often many were standing. There were seekers at the altar from the first service, and there were over one hundred during the meeting. Two people prayed through in the morning prayermeetings. Our number here is small but our people know how to pray. We have engaged the Beulah Quartet to return in June preceding Brother Bud Robinson's meeting."

PASTOR GEORGE I. RIDEN, Alexander, N. D.: "Evangelist H. B. Lewis of Nampa, Idaho, is leading a gracious revival at Camp Creek, which was the first Church of the Nazarene in this part of the country, being organized by Brother Lewis a year ago. Brother Lewis will close here March 19, and will begin at Estes School House, March 20."

SECOND-BLESSING-HOLINESS PHONOGRAPH RECORDS

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It has cost great effort and struggle to make it possible for holiness people who own a phonograph to procure strictly holiness records. We solicit the co-operation of all who are interested, to make this part of the work succeed. You pay a little more, but you get records that bring out in most definite fashion the two works of grace. This style of record is not obtainable elsewhere.
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I'm in Sweet Beulah Land—Keep me on the Firing Line, Jesus—When the Old Man Died—and many other second blessing songs. Even if you have no phonograph, order some sent to friends who have or take some with you when visiting. Explain them and urge folks to pray for the blessing. Write at once for complete list."

EVANGELIST E. ARTHUR LEWIS,
341 West Marquette Road, Chicago, Ill.

OLIVET COLLEGE

Commencement and Camp Meeting

May 21 — 31

Special Workers

Dr. J. W. Goodwin

Rev. Bud Robinson

Evangelist John Fleming



Rev. John Fleming

For Particulars write, Rev. T. W. Willingham, Olivet, Ill.

PASTOR JOE M. TYSON, Bentonville, Ark.: "The work here is moving on with great glory. Average attendance at our weekly prayer meetings is 110. Uncle Buddie is to be with us April 1-5."

PASTOR A. M. BOWES, Kansas City, First Church: "We have just closed our Pre-Easter Revival. Convention with Evangelist Will H. Huff. Perhaps the largest benefit from the services came to the members of the church through the wonderful sermons and Scriptural expositions of this great preacher. We have heard Brother Huff many times in the years past, but his messages seemed richer, clearer and more inspiring than ever, in these meetings. Especially impressive were his searching sermons on entire sanctification, and his remarkable address on South America. A number of people were definite seekers and gave testimony to conversion or sanctification. One new and interesting feature of our services has been our radio program given from the Sweeney broadcasting parlor every other week. Letters of appreciation for these services have been received from Oklahoma, Louisiana, New Jersey, Colorado, Illinois, Calgary, Alberta, and other states. Our choir will sing an Easter Cantata Easter Sunday night, 9:15 to 10:15; central time. We are planning for a great Easter in the church and Sunday school services."

"PLEASE PRAY for the healing of my body. I was healed in answer to prayer in 1918, and now my wife and five children need me so much. I thank God for victory in my soul. Also pray for my family that they may be reclaimed."—R. T. Philen, San Angelo, Texas.

"PLEASE PRAY that God will give me a real revival at Hemingford, Nebr., April 10-26, at which date Evangelist V. W. Littrell and wife are to be with us."—W. H. Prescott.

"PLEASE PRAY that God will send us a strong man to hold a meeting at Stephenville, Texas, a town of eight thousand, with few holiness people, but with many sympathizers. Any one who feels led to come here for a meeting write me."—W. H. Sullivan.

"PLEASE PRAY for Rev. Fred W. Sharp of Montgomery, Mich., who is very ill, following a serious operation at Fort Wayne, Ind."

"PLEASE PRAY for a twelve year old school girl who is afflicted with nervous trouble so that she has had to give up going to school."—Mrs. Williams, Ind.

"PLEASE PRAY for our meeting at Aynor, S. C. March 28-April 10. The community is composed largely of my father's and mother's people."—S. L. Flowers, Evangelist.

WANTS

[Under this heading will be printed announcements of a commercial nature that can be stated only as wants. For this advertising service we make a charge of 12½¢ per line with a minimum charge of 50¢.—Publishers.]

FOR SALE—Song, "He Sent the Jewel of Heaven." 25¢ per copy. See portion of song in Herald of Holiness, Dec. 24th. Mrs. H. E. Franz, 1214 E. Lexington Ave., Ashland, Ky.

FOR SALE—A 30x60, three (push) pole; khaki colored, ten ounce duck, square end, tent. Fully equipped with poles, stakes and ropes. This tent is practically new, having had only ten weeks usage last Summer's season. Not a hole has been made in the tent itself or the curtains. Original price of this tent last Summer was \$400.00. But can be bought now for only \$300.00. Address Post Office box 196, Wilmore, Ky.

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THE life story of Rev. Wm. F. Herbig, now pastor of a small pioneer work in Aberdeen, S. D. God's dealings with the author have been marvelous indeed. Out of the darkness into light; lifted from the horrible pit of sin and degradation and placed upon the solid rock, such has been the experience of this man, who since his conversion has dedicated his life to be a witness to the saving grace of God.

The book is a tonic for faith; and an inspiration to go out and seek the lost and fallen.

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TELEGRAMS

LOS ANGELES, CALIF.

My husband is seriously ill. Please request the HERALD family to remember him in prayer, if it's Gods' will he may be restored to health and strength again to push the battle for holiness.—Mrs. C. E. Cornell.

NAMPA IDAHO

Idaho-Oregon District Women's Missionary Society convention held at Nampa March 17 with great attendance of women. Over 80 per cent gain in new societies since assembly. Other churches asking for organization immediately. Dr. Williams gave an inspirational address. District Superintendent and all pastors enthusiastic.—Mrs. Edith Whitesides, District President.

FT. WAYNE, IND.

Four hundred and seventy-two in Sunday school March 22nd. No special workers nor revival meet-

ing. This is a result of two weeks' personal work. Two hundred eighty was our record attendance up to this date.—Howard Paschal.

PORTLAND, OREGON.

Had a glorious revival San Francisco First church. Seekers almost every service. Large number blessed. Number for membership. Dr. Goodwin and writer did preaching. Mrs. I. W. Young and Arthur Gould did wonderful special singing. Great Sunday school and Y. P. S. Pastor I. W. Young and wife doing fine work and much beloved. Great opening here. Next meeting, Temple, Texas, April 12-May 3.—Evangelist J. E. L. Moore.

CABLEGRAM

We received a cablegram from Calcutta, India, stating that F. E. Blackman, formerly one of our missionaries and now identified with the Methodist mission in Calcutta, died on March 17. We had previously received a cablegram that he was critically ill. We have not as yet received the details, will write more about it later.—E. G. Anderson.

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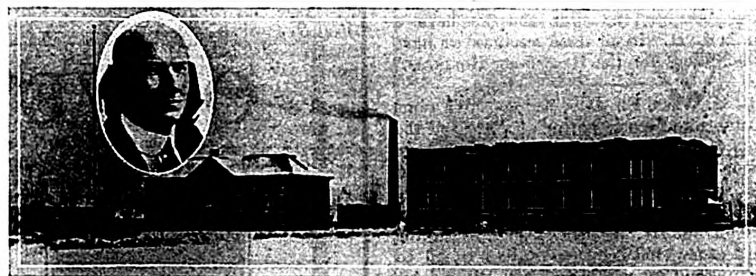
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ANNOUNCEMENTS

RECOMMENDATION—Brother E. C. Boyles, of Lucerne, Ind., who recently came to us from the M. E. Church, is a member of our church here in Logansport, Ind., and is now helping us in a revival. He is a fine man of God and a good preacher. His wife also is good help. They are in the evangelistic work and are the type of people and preachers that our church needs. Give them a call for a meeting. —O. C. Barker, Pastor.

NOTICE—Being engaged as Dean of Theology in our school here at Hutchinson, Kans., during the past year, I will be ready to accept calls for evangelistic meetings beginning May 23 and continuing at least through the summer months. Anyone desiring my services address me at 101 West 13th St., Hutchinson, Kansas.—R. E. Dunham.

ATTENTION—We want a holiness evangelist to work on a prescribed district under guaranteed salary. Expenses and advertising paid. Locate your family within 100 miles of the farthest meeting you are to hold. We are not concerned about counting members at our altars, but are vitally interested in real experiences. If you can get the folks through to God and are interested, write us.—L. H. Nichols, Slope Evangelistic Association, Dickinson, North Dakota.

NOTICE—An interdenominational holiness convention for the churches of Northern Illinois and Indiana will be held in the Church of the Nazarene at Harvey, Ill., March 31-April 5. Rev. C. W. Ruth of Indianapolis, Ind., will be in charge. All day meeting will be held Friday April 3. The church is located at the corner of Loomis Ave. and 153 St. —Laurence H. Howe, Pastor.

ATTENTION—We are putting on a HERALD OF HOLINESS day April 19th all over the Chicago Central District. We are sending the HERALD OF HOLINESS in sample rolls to each church during the three weeks preceding Sunday April 19th. Will the pastors please scatter these samples, making an effort at any time to get all the subscribers possible. Then make a very special effort on April 19th. Let us go in to push and boost the greatest church paper in the country.—E. O. Chalfant, District Superintendent.

NOTICE—Will all the preachers, delegates, and visitors who expect to attend the Kentucky Convention April 20-24 please notify the convention host, Rev. W. W. Stover, 60 Queen street, Mt. Sterling, Ky. Everyone welcome.—J. W. Montgomery, District Superintendent.

NOTICE—We are informed that Johnnie and Jackie Douglas, the singers, of 120 North Ewing Avenue, Dallas, Texas, have April 3-May 10 open and can accept calls for two dates covering this period from churches in Oklahoma or Texas. Write or wire them immediately.—Editor.

NOTICE—We have secured the beautiful Alexandria campground for our 1925 Assembly and Campmeeting, August 26 to Sept. 6. The Assembly will lap over the first Sunday of the camp, and General Superintendent Goodwin will preside. Then Dr. C. H. Babcock and General Superintendent Goodwin are the engaged workers for the camp. Many pastors, evangelists and singers will be present. We are planning for a glorious and profitable campmeeting.—J. W. Short, District Superintendent.

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Hooker, Okla., Aug. 30 to Sept. 13.
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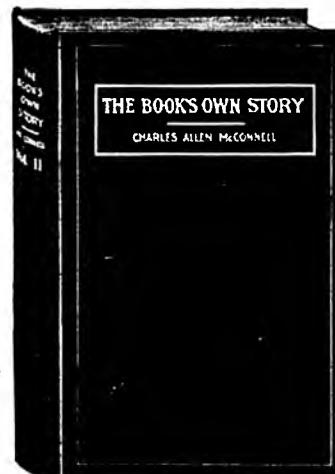
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Pittsburgh, (East Liverpool, Ohio)May 6 to 10

CONVENTIONS

Preachers Convention, Kentucky DistrictApril 21 to 25
Convention Louisville, Ky.May 12 to 17
The Assemblies will begin with an opening service Tuesday
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at 9 o'clock. Members of the Assembly should be prompt in
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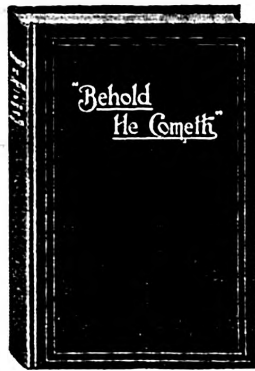
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